

Vinyl XII to XIII

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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 of both Categories are in the NEW Category format. This happened post-mortem and does not reflect PB’s own choice. Pages 1 through 16 are NEW Category XII: Reflections; pages 17 through 272 are Old Category xii: The Overself. NEW Category XIII: Human Experience runs from page 273 through 284; Old Category xiii: The World-Mind picks up on page 285 and runs to page 349. At this point we find one page each of Old Category xxiii: Orient and Occident, and Old Category xxii: The Reverential Life – once again the victims of poor secretarial help!

There are a few footnotes identified as “TJS 1980;” these were done by me whilst working with PB in 1980, and as such may be considered edits approved of by PB. The handwriting and ink colour choice (purple!) tells us that the paras date from the 1930s through the 1940s. There are invariably exceptions to such dating efforts, as PB frequently shuffled material from one notebook to another and rarely dated anything. The paras in these Old Categories are probably related to PB’s two books of that era – The Hidden Teaching Beyond Yoga and The Wisdom of the Overself. PB created three subheads in Old Category xii (in this notebook) – Light, The Sage, and “The Glimpse.” The subhead Light was repeated after “The Glimpse.” Pages lacking any specific subhead such as these are marked by their category alone. There does not seem to be any significance – other than poor housekeeping – to the different sections on Light.

For more information about the people and texts PB quotes or references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial

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

NEW XII: Reflections ... Old xxiv: General

1¹
XII

(1-1)² For man must probe beneath the surface of things and then he may find that there is hidden order and hidden laws deep beneath it.

(1-2) To listen to a boring lecture or to be with a boring person makes a man restive. His instinct tells him to get away and not to go on punishing himself in this unpleasant way.

(1-3) Must a well ordered meal, dining with linen glass and silver not be for [me? Servantless]³ and cookless must [I]⁴ remain because I am a [would-be mystic?]⁵

(1-4) What is the quality of your life, its worth, measured on a just pair of scales, its value to yourself and society?

(1-5) He multiplies his gadgets at the cost of increasing his cares.

2⁶
XII

3
XII

(3-1)⁷ All nationalities walk the streets of New York today.

¹ Pages 1 through 16 contain paras for NEW Category XII; they were misfiled with the Old Category XII paras which run from page 17 to page 272. – TJS ‘20

² The paras on this page are unnumbered.

³ TJS 1980 changed “me, servantless” to “me? Servantless” by hand.

⁴ TJS 1980 inserted “I” by hand.

⁵ TJS 1980 changed “mystic or a would” to “would-be mystic?” by hand.

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⁷ The paras on this page are unnumbered.

(3-2) "The Power that made the world will mend it... Why should you upbear the world? Are you Atlas?" –Israel Zangwill

(3-3) His life began in poverty and obscurity ended in riches and esteem. Fame blew the trumpet in his praise.

(3-4) This intense attachment to life becomes moderated by reflection or dulled by age.

(3-5) Life alternates its process of instruction between joy and suffering, outer pressure and inner guidance.

(3-6) Many are like figures in a marionette show, pulled this way or that by their pleasures and pains.

(3-7) Strange lightless ships come floating into port at night. Whence did they come?

(3-8) The boughs bent under the weight of the snow.

4⁸
XII

5
XII

(5-1)⁹ In some way this life is a charade, a play which is being acted out but whose meanings have to be inferred from given clues.

(5-2) Every period of life, from childhood up to old age, has its limitations, its lacks and deficiencies, but it also has its compensations. If the old have unhappy periods because of their infirmities, the young have unhappy moods because of their uncertainties.

(5-3) They may lift their voices in irritated protest.

(5-4) Three emperors banished the philosophers from Rome. They were Nero, Justinian and Domitian. A fourth, Vespasian, closed their schools and banished the Stoics. During Nero's period, however, the attempts to apply the ban to Apollonius of Tyana were a failure.

(5-5) We may acknowledge their good intentions and yet decry their blundering methods and bad judgment.

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⁹ The paras on this page are unnumbered.

(5-6) In those times they were obliged to conceal their views cautiously.

6¹⁰
XII

7
XII

(7-1)¹¹ How dismal to hear a cynic's exclamation: "A man cannot change himself." But how hopeful to hear Socrates' own experience that he had come into the world with many vices yet had rid himself of them with the help of reason. Somewhere in the Bible it is written that man is made in the image of God. Would not that noun more likely be positive in attitude, uplifting in spirit

8¹²
XII

9
XII

(9-1)¹³ It is not less gracious to accept most gifts than it is to refuse them. Take for instance Bishop King's unexpected offer of all his valuable esoteric material. It must have hurt his feelings about their value to hear their unexpected rejection. Take also the Russian Church mystic's offer of the ancient icon¹⁴ which has been in the hands of so many practising mystics of high position. It must have been almost an insult when they too were refused. In both cases it is now revealed why they were inspired to make the offer; what higher purpose was behind it. The lesson is valuable.

(9-2) Intelligence exercised constantly in musing upon the nature of life, the movements of the universe, the psychology of man and the mystery of God - if exercised in calmness, intuitive balance and depth, leads to the opening up of soul.

10¹⁵
XII

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¹¹ The para on this page is unnumbered.

¹² Blank page

¹³ The paras on this page are unnumbered.

¹⁴ "Ikon" in the original.

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(11-1)¹⁶ When royalties become stiff robots or smiling wax figures with no special quality of real superiority or worth-while kind to distinguish them from ordinary people, they become unneeded and dispensable.

(11-2) Learn some of the basic truths each system contains without identifying with the system itself. Keep the mind open and free to acquire worth-while ideas and practices from other cultures and avoid the closed-in sectarian attitude.

(11-3) This glimpse of a state he has never before seen is an effective revelation. For he has now understood, felt and experienced, lucidly, the exact meaning of that vague word 'spiritual.'¹⁷

(11-4) If we are curious and interested enough to follow up correctly the clues and hints which life gives us sometimes, if we observe, study, analyse, meditate and even pray, and if we become sensitive enough then we shall be driven to become pilgrims with no choice except engagement in a mystical quest. Our supreme need and deep request is then inner work.

(13-1)¹⁹ The man may be disliked but his talents admired.

(13-2) With this beginning of the momentary "catch" in attention, he must follow by waiting with much patience, listening inwardly all the while.

(13-3) Reverses, misfortunes and troubling predicaments may have to be borne.

(13-4) Greek thought accepted the fact that sufferings were inevitable in life but noted the joys too.

¹⁶ The paras on this page are unnumbered.

¹⁷ PB himself inserted quotation marks by hand.

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¹⁹ The paras on this page are unnumbered.

(13-5) The best way to stop interviewees asking personal questions is to [shrug]²⁰ them off with a laugh, as if it is a joke, saying: "I thought you came here about your own self, not me, or about the ideas in the books!" This if done in a light-hearted smiling way, will force them to turn to other subjects than me without disconcerting them.

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15
XII

(15-1)²² [The lives of my neighbours – young uneducated women with young children only to talk to – slant whatever minds they have when menfolk are home and family relatives visit (as they constantly do). They chatter only trivialities of domestic matters, or with female neighbours trivialities of gossip. No great thoughts enter their consciousness. No impersonal ideas or abstract topics. All thought centres on personal ego and family ego.]²³

(15-2) Men and women have to relieve the body of the pressures from its waste products, just like other animals. For this purpose Nature (another name for God) has formed appropriate organs. But is it not a thing to wonder at why those organs, where the most unpleasant functions are fulfilled, belongs to the area where humans²⁴

16²⁵
XII

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

17²⁶

²⁰ PB himself changed "sling" to "shrug" by hand.

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²² The paras on this page are unnumbered.

²³ This para was heavily edited by PB himself. It originally read:

"lives of my neighbour – young uneducated women with young children only to talk to, slanting whatever minds they have, when menfolk are home and family relatives visit (as they constantly do) chatter only trivialities of domestic matters, or with female neighbours trivialities of gossip.

No great thoughts enter their minds, which remain little

No impersonal ideas abstract topics. All thought centres on ego and family ego."

²⁴ Incomplete para – the rest of this para was not found in this file.

²⁵ Blank page

(17-1)²⁸ The Vision of Mr T.

[(a)]²⁹ "I went to bed and was on the verge of nearly falling asleep when, through my closed eyes, I saw a round shape of light to the left of me. It moved towards me, growing larger as it came, until I was surrounded by it. So brilliant was the visual effect, that I received the impression that the room itself was lit up. At the same time there was a powerful pulsating vibration going on around me, as if dynamic energy accompanied the light. With it all, there was a strong feeling that PB was present, or somehow associated with it, and with him, strong peace. But as I had never before had any mystic experience or any in my ignorance intellectual familiarity with the subject, I became alarmed as to what would happen next, and quite frightened, got up and brought the experience to an end. A week or two later, while sitting at a crowded public function, the peace returned very markedly but briefly, yet I saw no light. A couple of weeks later I stayed awake in bed for some time unable to sleep. Then the light appeared to the left of the bed. It expanded until the whole room was full of it. I got a feeling of boundless energy being at my command, with its centre in the region behind the navel. Another few weeks and a third experience happened. I had just switched off the bedside lamp and in the darkness that fell with eyes only half shut I saw a vertical shaft of light in the distance. I felt myself drawn out of the body and propelled forward at jetplane speed into space. There was peace and power but in two or three minutes it was all over. The light remained in the distance all the time I moved towards it."

[(b)]³⁰ "Generally the experience started with inability to sleep at night causing a restless feeling, but around midnight a throbbing of the solar plexus started and this powerful force was felt there. It mounted and then there was a kind of change of consciousness, a feeling of not being the body, almost of being out of it and separated from it, of being weightless and in space yet near to the body developed. The dynamic character of the experience was followed by a sense of utter peace. Nevertheless I seemed to know that there was something beyond this which I had not attained. I wanted to attain it so I resolved to continue the meditation practice regularly if possible."

[(c) Mr T. had the same]³¹

²⁶ This is the original first page of Old Category XII paras; the earlier pages (1-16) are from NEW Category XII; the erroneous filing happened post mortem, and does not indicate PB's own intent. – TJS '20

²⁷ PB himself inserted "Light" at the top of the page by hand.

²⁸ The para on this page is unnumbered.

²⁹ PB himself inserted "(a)" by hand

³⁰ PB himself inserted "(b)" by hand. This second paragraph was originally typed on a different piece of paper and with different ink, if not on a different typewriter altogether.

³¹ PB himself inserted "(c) Mr T had the same" by hand. This para is continued in para 265-1.

18³²
XII
Light

19
XII
Light

(19-1)³³ St Macarius the Great [(4th Century Egyptian) in his 'instructions for monks']³⁴ wrote: "The Light is a shining of the Holy Spirit in the soul. Through this light, God is truly known by the worthy and beloved soul."

(19-2) The Russian Staretz (experienced spiritual guide) Silouan, who lived on Athos for more than forty years until he died in 1938, saw the Christ at the door leading to the sanctuary of a church joining his monastery, saw too a great light all around, felt himself transported to heaven while joy and peace filled his heart. The vision was ever after regarded as the peak of his inner life, but the uplift it brought slowly faded away. It did not exempt him from further struggles and strains of his ascetic existence, as well as dark nights of the soul. These gave him a great humility, which smashed any pride the glimpse might have engendered.

(19-3) A correspondent in America wrote: "I awoke in the middle of the night to discover the room filled with bright light. I could see all the furniture. A marvellous peace pervaded me. I said to myself, "God is that You?" and, instinctively, I knew that it was. After a while I got up when the experience was fading to check its extraordinary nature and confirmed that none of the electric lamps was switched on. Since then thirteen years have passed. I have a loving husband and loving children, enough money for the basic things of life. But for some time life was not meaningful and I felt empty. I looked at my friends, so willing to accept this hollow life, but I could not. It became intolerable. Five years ago I was shown the spiritual quest of truth and this has since become my mainstay." Was there a connection between the vision of Light and the subsequent restlessness until she turned to the quest? [That]³⁵ there as such a line, is confirmed by many other instances scattered around the world.

³² Blank page

³³ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

³⁴ "(4th cent Egyptian) in his 'instructions for monks'" was typed below the line and inserted with an arrow.

³⁵ "That" was typed below the line and inserted it with an arrow.

(19-4) The first thing that God gave the created world was [physical]³⁶ light. The first communication God makes to the man who had attained His presence is the vision of supernatural Light. This is the doctrine held by the Eastern Church, which calls what is seen 'the Uncreated Light.' During this rare experience the man feels that he is free from earthly attachments and worldly desires, that the intense peace he enjoys is the true happiness, that God's reality is the overwhelming fact of existence. This vision is a gift, a grace, so it may come suddenly, unexpectedly, but more often it comes to someone who has prepared himself for it by purification and contemplation. It does not last, the Light leaves him as strangely as it came and as independently of his personal control. But its exquisite memory can never leave him. From that date certain beneficial changes appear in his character and his outlook. The lower nature is weakened, the baser attributes are thinned down. From that date too certain spiritual truths are confirmed for him, and certain false beliefs are cancelled. Yet, if the vision of Light brought union with God, intimacy with God, it did not and could not enable him to know God as God knows Himself. He could not penetrate His inmost nature and substance. This, the ultimate beyond the Light, is called 'the Divine Darkness' by the Fathers of the Eastern Orthodox Church.

(19-5) See typed Maharshi³⁷ excerpts from "Talks with Ramana"³⁸ para 110³⁹ for equivalent to PB's light-saucer experience on Arunachala⁴⁰

20⁴¹
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Light

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XII
Light

(21-1)⁴² Tao Te Ching:⁴³ "Use the light that is within you to revert to your natural clearness of sight."

³⁶ "Physical" was typed below the line and inserted with an arrow.

³⁷ "Maharshee" in the original.

³⁸ "Talks" in the original.

³⁹ This refers to a collection of paras taken from "Talks with Ramana;" this file is now lost.

⁴⁰ PB himself says, in para 465-1 in PB Replies: "4/25/80: Many interesting works, Mr Ross, have been published since Adamski started writing. As for my opinion, there are two types of UFO's. There's the saucers, and there are the ships. Having had personal experience of both these saucers and ships, I cannot deny their existence, but too much unreliable fantasy has attached itself to the subject." This may be the event referred to here. – TJS '20

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⁴² The paras on this page are unnumbered.

⁴³ "Tao Teh Ching" in the original.

(21-2) Light is also symbolic. Contrasted with darkness, it suggests redemption and knowledge as against sinfulness and ignorance.

(21-3) It may stay within the orbit of vision quite motionless and still. Or it may quiver, throb and pulsate. Or it may shoot forward like a lightning flash.

(21-4) The Quakers believe that what they call the Inner Light is a supernatural thing.

(21-5) When he lets the last active thoughts go, the great Void may replace them. And if he is fortunate, the great Light will come and flash across the Void, as point, ray, shaft or space, as pulsating dynamic energy or as focussed stillness.

(21-6) St Brendan⁴⁴ saw, while at ceremonial prayer in the presence of other celebrated ancient Irish holy men, a bright flame-like light rising above his head and continuing until the end of the ceremony.

(21-7) The very nature of sunshine – all light – and the very condition in which sunrises and sunsets occur – stillness – helps us to understand why Light and the Overself are bracketed together. (Buddhist Sutra) “Your own consciousness shining, void, inseparable from the great body of radiance, is subject neither to birth nor death, but is the same as the Immutable Light,⁴⁵ Buddha Amitabha”⁴⁶

(21-8) A white light of dazzling brilliance may move across the field of vision at great speed.

(21-9) If the Light is not resisted, by timidity, ignorance or egoism, it will work upon the entire human being, radically transforming his outlook, life and consciousness.

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Light

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XII
Light

⁴⁴ Probably referring to St. Brenden of Clonfert, who was inclined to lots of ‘visions.’ (It is less likely to refer to his contemporary St Brenden of Birr). – TJS ‘20

⁴⁵ “L I G H T” in the original.

⁴⁶ This is from Tibetan Book of the Dead, translated by Evans-Wentz” – TJS ‘16

⁴⁷ Blank page

(23-1)⁴⁸ Bessie M. Lasky "Candle in the Sun" (autobiography): "As I lay tucked in bed at night, thinking of the evening, a white light came into focus before my closed eyes. It grew brighter as I watched, until it seemed as though all the light in the world was there. I was dazzled and perplexed, wondering what this ray could mean. Where was it coming from? It completely enveloped my whole being and increased as the moments passed. It had come instantaneously. I seemed suspended in a wholeness of life, detached from earth. A part of me was radiating a new joy. I held this radiance for at least 15 minutes. Then it changed and disappeared. I fell into sleep, comforted and blissful for the first time. I decided never to speak about this experience, for they would never understand." (Comment by PB: Within the next few weeks she made a number of new friends all spiritually minded, or spiritually more advanced than herself: such persons she had never known before).

(23-2) That there is actually a light emitted by divine world of being is indicated by the following excerpt from, I believe, a Mahayana Buddhist: "There are four successive stages of piercing {into}⁴⁹ reality, identical in sleep and dying. The first, "Revelation,"⁵⁰ is experienced in the earliest period of sleep, and appears as a moonlit cloudless sky. The Drowsiness deepens, and "Augmentation" is reached. It appears as brilliant clear sunlight. Few can go beyond this into the third stage, "Immediate Attainment." Here there is total darkness. It vanishes when sleep gets deeper still; then the Void is penetrated, called "Innate Light," the first clear radiance. The student thus passes into Reality and Enlightenment, whether in the nightly death of sleep or the end of human life."

(23-3) The pure and primal life-force appears, if seen in vision, as golden sunshine.

(23-4) This is not ordinary light: it is holy, transcendental and awe-inspiring.

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Light

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XII

(25-1)⁵² The sage will not need to advertise himself as such. People who are sensitive or discerning will come in time to recognise his rare inspiring quality. Others who are in

⁴⁸ The paras on this page are unnumbered.

⁴⁹ We have changed "in" to "into" presuming that the original was a typo.

⁵⁰ PB himself inserted a comma by hand.

⁵¹ Blank page

⁵² The paras on this page are numbered 1 through 9.

vital need of the peace that emanates from him or of the truth that fills his words, will learn sooner or later, by some way or [another,]⁵³ of his existence, and beat a path or send a letter to his door.

(25-2) He who has attained to this utter calm of the Overself, or come near enough to feel it every day, individualises himself out of the crowd and finds his own soul. He no longer has to be with the majority to feel at ease.

(25-3) He becomes in time, according to the measure of his development, a dynamic influence upon others. This is in part because people begin to see the benefits which he cannot hide, and in part because he wins their respect by the superior character which he manifests in times of crisis or difficulty. Among those who laughed derided or complained about his eccentric convictions, some live to tolerate or even accept them.

(25-4) In the statement "Tat Tvam Asi" (That art Thou) we must observe that the existence of 'That' is put first whilst the 'Thou' is identified with it only later. This is significant.

(25-5) This peace is not to be confounded with lethargy and inertia, for it is a dynamic condition. It is the peace that comes after storm. It puts tormenting desires to rest. It brings the confused mind into surety. It heals the wounds caused by other people, by our own self and by a harsh destiny.

(25-6) Whoever finds his Overself and draws from it the will and desire to serve others, will radiate joy, confidence and peace to them.

(25-7) There is a godlike thing within us which theology calls the spirit and which, because it is also a portion of the higher power within the universe, I call the Overself. He is wise indeed who takes it as his truest guide and makes it his protective guardian.

(25-8) A single glimpse will offer all the evidence his reason needs, all the proof his judgment demands that there is a kingdom of heaven and that it is the best of all things to search for.

(25-9) While most glimpses come naturally [and unexpectedly]⁵⁴ it is possible to develop the experience [systematically]⁵⁵ by the technique of meditation.

⁵³ PB himself changed "other" to "another" by hand.

⁵⁴ "And unexpectedly" was typed above the line and inserted with a caret.

⁵⁵ PB himself inserted "systematically" by hand.

⁵⁶ Blank page

(27-1)⁵⁷ This higher self is what the successful mystics of all religions have really achieved union with, despite the widely different names, from 'God' downwards, which they have given it.

(27-2) So completely has he freed himself from the tyrannic sway of egoism that he can enter, through emotive thought, into another man's personality, however offensive or antipathetic that man might ordinarily be to him.

(27-3) These rare moments of spontaneous spiritual exaltation which cast all other moments in the shade and which are remembered ever after, could not have been born if that divine element into which they exalted us did not already exist within us. Its very presence in our hearts makes always possible and sometimes actual the precious feeling of a nonmaterial sublimely happy order of being.

(27-4) It is a higher self not only in a moral sense but also in a cosmic sense. For the lower one issued forth from it, but under limitations of consciousness form space and time⁵⁸ which are not in the parent Self.

(27-5) To have the intermittent experience of the inner self is one thing, but to have the continuous experience of it, is quite another.

(27-6) The higher individuality is preserved, but the lower personality, with its miserable limitations, is not.

(27-7) He is one whose psyche is ruled by reality.

(27-8) The fact remains that the awakening to the Overself leaves great witness and striking testimony that it has passed over a man's head. It brings new and subtle powers, an altered outlook upon men and events, and a deep calm in the very centre of his being. When he is given his primal glimpse of the spiritual possibilities of man, he is immeasurably exalted. When he discovers the dynamic power of the Overself for the first time and hears the beautiful hidden rhythm of its life, his heart becomes as the

⁵⁷ The paras on this page are numbered 224, 204, 127, 128, and 226 through 231; they are not consecutive with the previous page.

⁵⁸ We have refrained from introducing the needed commas here ("consciousness, form, space, and time"), as they would not occur in the Sutras referring to the skandhas mentioned here. – TJS '20

heart of Hercules and for hours, days, or weeks he walks on air. He begins to price his fleshly desires at their true worth and treads them under feet. He has been permitted to taste of the spirit's fruits, and he now knows that they alone are good.

(27-9) Not everyone who is illumined becomes a spiritual teacher of humanity. Only he whose previous tendency, general character, constant aspiration, [allotted destiny]⁵⁹ or personal capacity fits him for that function, becomes a teacher.

(27-10) The blessing of his compassion streams into one's soul.

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XII

29

XII

(29-1)⁶¹ Among those who have attained this higher life, who feel its power and sense its peace, there are some who wish that others shall attain it too. We say some⁶² for the very powerful reason that not all are able to find it in their hearts to return to this bleak earth of ours, with its sickness and darkness, its sins and sufferings,⁶³ its evil and ignorance, when there stretches invitingly before them the portals of a diviner world, with its sublime harmony and beauty, its burden-free peace and goodness. This is why Krishna is reported in the "Bhagavad Gita" as declaring that the greatest sacrifice man can offer is that of wisdom, which means simply that the enlightened man should give himself and use his wisdom for the benefit of others. This is also why Buddha asserted that the greatest charity is to give the truth to mankind. Therefore, the noblest sages give themselves secretly and concentratively to a few or openly and widely to the many to enlighten, guide, and inspire them. They know that this twofold way is the one in which to help mankind, that public work is not enough, that those who wish to do not only the most widespread good in the time open to them but also the most enduring good, must work deeply and secretly amongst a few who have dedicated themselves to immediate or eventual service in their own turn. Thus, compassion is rendered more effective through being guided by intelligence. To the few in the inner circle, the sage transmits his best thought, his hidden knowledge, his special grace, his most mystical power. How grand is the service such a sage can render all those who accept the light

⁵⁹ PB himself inserted "allotted destiny" by hand.

⁶⁰ Blank page

⁶¹ The paras on this page are numbered 232 through 235, making them consecutive with the previous page.

⁶² PB deleted quotation marks from around "some" and underlined it by hand.

⁶³ PB himself inserted a comma by hand.

of his knowledge! Then indeed is he, in Shakespeare's phrase, "The star to every wandering barque."

(29-2) When it is said that separateness is the great sin, this does not refer to our relation with other human beings. It refers to having separated [oneself]⁶⁴ in thought from [one's]⁶⁵ higher self.

(29-3) How fortunate is the man who has been fully possessed by the higher self!

(29-4) If we believe in or know of the reality of the Overself, we must also believe or know that our everyday, transient life is actively rooted in its timeless being.

(29-5) He is to expound truth and exemplify goodness.

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XII

(31-1)⁶⁷ He will be enjoying the exalted Overself consciousness and although he will be fully aware of all ordinary experience through the five physical senses, they will not be able to influence him to leave his higher being.

(31-2) In that wonderful moment when he feels that the Overself has enfolded and possessed him.

(31-3) [Wherever you read in history of a religious martyr who was filled with supernatural serenity in the midst of terrible torture, be sure that he was supported by the Overself. The consciousness of his divine soul had, by its grace, become stronger than the consciousness of his earthly body. If you wish, you may call it a kind of mesmerism, but it is a divine and not a human mesmerism.]⁶⁸

⁶⁴ PB himself changed "ourself" to "oneself" by hand.

⁶⁵ PB himself changed "our own" to "one's" by hand.

⁶⁶ Blank page

⁶⁷ The paras on this page are numbered 246 through 254; they are not consecutive with the previous page - but the typing, paper, and general appearance suggests that they are from the same batch.

⁶⁸ This para was heavily edited by hand. It originally read:

"Wherever you read in history of religious martyrs who were filled with supernatural serenity in the midst of terrible torture, be sure that they were supported by the Overself. The consciousness of their divine soul had, by its grace, become stronger than the consciousness of

(31-4) We live all the time in unflinching, if unconscious, union with the Overself.

(31-5) He will feel that this nobler self actually overshadows him at times. This is literally true. Hence we have named it the Overself.

(31-6) The power of the Overself to enlighten, protect, and exalt man is as actual a fact as the power of electricity to illumine his home – or it is nothing.

(31-7) Buddha said: “Now Patthapada, it may be that you are thinking, ‘Defilement certainly may vanish, purity may increase, and here on earth one may see the fullness and perfect unfolding of wisdom through one’s knowledge, and attain to enduring possession thereof, but that must be a very dreary life.’ But the matter is not thus to be regarded, Patthapada; rather will all that I have mentioned happen, and then only joy, pleasure, quietude, earnest reflection, complete consciousness, and bliss ensue.” – (Translation by Grimm).⁶⁹

(31-8) Having reached this stage he is free to continue his personal life as before, to accept the load of new responsibilities on his shoulders, or to retire wholly from the world. To work for humanity in public is one thing, to work for it in secrecy is another, whilst to enjoy the freedom and privacy of complete retirement is a third and very different thing. Naturally and inevitably any public appearance will soon turn him into a lightning rod, attracting the aspirations and yearnings of many spiritual seekers.

(31-9) His eyes look upon the same world as other men’s but he sees much in it which they do not see.

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(33-1)⁷¹ Once he is clearly aware of the presence of the Overself, he will find that it will spontaneously provide him with a rule of conduct and a standard of ethics at all times

their earthly body. If you wish, you may call it a kind of mesmerism, but it is a divine and not human mesmerism.”

⁶⁹ This para was lifted in its entirety from “Was Jesus Influenced by Buddhism? A Comparative Study of the Lives and Thoughts of Gautama and Jesus” by Dwight Goddard p. 58. Another reference in that book suggests this came from George Grimm’s translation from “The Doctrine of the Buddha”. – TJS ‘16

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and under all circumstances. Consequently he will never be at a loss to know what to do in difficult moral situations, [nor]⁷² how to behave in challenging ones. And with this knowledge will also come the power to implement it.

(33-2) Those who are sensitive to true spirituality will always leave his presence with a feeling of having been greatly benefitted.

(33-3) The sense of strain which accompanies present day living, vanishes. The peace of being relaxed in thought and feeling, nerve and muscle, replaces [it]⁷³

(33-4) Though overshadowed continuously by this divine being that is really his own other self,⁷⁴ he remains nevertheless quite human.

(33-5) You are saved the moment this divine power takes possession of you, but not otherwise.

(33-6) Overself is the inner or true self of man, reflecting the divine being and attributes. The Overself is an emanation from the ultimate reality but not a division [nor]⁷⁵ a detached fragment of it. It is a ray shining forth but not the sun itself.

(33-7) It is true peace because he is inwardly at peace with himself, with his fellow men, and with God.

(33-8) We are forever unconsciously acknowledging our imperfection.

(33-9) The true I⁷⁶ yields quite a different feeling, experience, and consciousness from the familiar, physical ego. Whereas the latter is oppressed by –

(33-10) The sage does not ask for service from others, but only to be allowed to serve them. He does not seek to attach them to himself, but only to [God.]⁷⁷

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⁷¹ The paras on this page are numbered 255 through 257, and 259 through 265, making them consecutive with the previous page.

⁷² PB himself changed “or” to “nor” by hand.

⁷³ PB himself inserted “it” by hand.

⁷⁴ PB himself deleted quotation marks from around “other self” by hand.

⁷⁵ PB himself changed “or” to “nor” by hand.

⁷⁶ PB himself deleted quotation marks from around “I” and underlined it by hand.

⁷⁷ PB himself deleted “(Discipleship)” from the bottom of the page by hand – probably a tentative sub-category. – TJS ‘16

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(35-1)⁷⁹ From the moment when the divine soul succeeds in taking full possession of a man's thought and feeling, will and flesh, his motives, words, acts, and desires become obscure and mysterious to other men.

(35-2) Those who do not know what the inward life means and consequently do not understand such a man - walking mantled in unique serenity as he does - often mistakenly regard him, if they themselves are of a markedly emotional temperament, as being cold, aloof, and reserved.

(35-3) Once this stage is attained neither the knowledge of reality nor the feeling of serenity will ever leave him again. He has found them not for a few hours but for ever.

(35-4) When the Overself takes possession of his heart, he will feel that he has been born again.

(35-5) Inner strength, divine joy, deep understanding, and unspeakable tranquillity will pervade him always and not be limited to the hours of solitary meditation. This is so because the Overself whence these things come is always with men. Only, they know it not, whereas he has awakened to its abiding presence.

(35-6) The man who is delivered from sin and freed from illusion, who is emancipated from suffering for all time because the flesh can catch him no more, has earned the right to infinite rest in the eternal Void. But he has also the power to choose otherwise. He may stop at its very threshold and renounce the reward it offers. Since the phenomenal world has nothing to offer him, the only reason for such a choice can be compassionate thought for the benighted creatures he is about to leave behind.

(37-1)⁸¹ He who commands his thoughts and senses from his divine centre, commands life.

⁷⁹ The paras on this page are numbered 266 through 271, making them consecutive with the previous page. Para 272 was cut off from the bottom of the page.

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(37-2) I remember one day when A.E. (George W. Russell) the Irish poet and statesman, chanted to me in his attractive Hibernian brogue, some paragraphs from his beloved Plotinus that tell of the gods, although the number of words which stick to memory are but few and disjointed, so drugged were my senses by his magical voice. "All the gods are venerable and beautiful, and their beauty is immense... For they are not at one time wise, and at another destitute of wisdom; but they are always wise, in an impassive, stable, and pure mind. They likewise know all things which are divine... For the life which is there is unattended with labour, and truth is their generator and nutriment... And the splendour there is infinite..."

(37-3) It is not every spiritually enlightened man who is called to hold his lamp in mankind's darkness, or is required to be a teacher of others. This is a special art and requires special gifts. Those who attain enlightenment fall into two grades: the first, mystics who are possessed by the Overself but who can neither show others the way to this state nor expound in detail the truth they have realised; the second, sages who can do both these things.

(37-4) There is always a risk that in taking a too intellectual view of the universe and in practicing a too methodical system of yoga, the aspirant may get caught in the machinery of both intellect and method. If he is unable to extricate himself then whatever benefit he derives from both it will always be on the lower plane. The transcendental insight which he seeks will then be as elusive as ever.

(37-5) The same lofty realisation which brings him down to serve his fellowmen, isolates him from them at the same time.

(37-6) His service of humanity is a motiveless one. Compassion impels him to it, never the thought or desire of securing any return.

(37-7) The mystical attitude of non-interference in the world's affairs is quite understandable on these grounds, but if it is not complemented by the attitude of eventual service it may easily degenerate into callous indifference.

(37-8) It must be something which possesses him, not something which he possesses.

⁸¹ The paras on this page are numbered 273, 274, and 276 through 281, making them consecutive with the previous page. The first para was typed on a separate piece of paper (from the same stock) and pasted on top of this page.

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(39-1)⁸³ Just as the splendours of the setting sun bathed in fiery, glowing colours may be profoundly appreciated despite one's awareness of the fact that the sciences of life and optics explain these splendours in a bald, prosaic, disenchanting way; just as an excellent dinner may be eaten with keen enjoyment undisturbed by one's knowledge that the constituents of these tempting dishes were really carbon, nitrogen, hydrogen, and so on, so the varied factors which go to make up the picture of our universal existence may be seen and experienced for what they are by the integrally developed man in their material tangibility despite his deeper awareness of the overwhelming difference between their single Basis and their manifold appearances.

(39-2) The little centre of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship constitutes a genuine religious experience and its expansion into a final, full disclosure constitutes a philosophic one.

(39-3) It is true to say that the Overself possesses properties which belong also to God. But because one man is like another, we do not claim him to be identical with that other. The Overself is Godlike in nature but not in identity.

(39-4) And once you are reborn in the heart life will become what it should be - the realisation that you are outworking a higher destiny than the merely personal one.

(39-5) If we do not know the 'why' of universal existence we do know the 'why' of human existence. It provides the field of experience for discovering the divine soul. The integral quest which ends in this discovery is consequently, the greatest and most important of human undertakings.

(39-6) The sage lives a stranger life than we deem. His surroundings change miraculously. Poverty is no longer drab poverty, while where we can see only pain he also feels peace.

⁸³ The paras on this page are numbered 282 through 287, making them consecutive with the previous page.

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(41-1)⁸⁵ If the adepts appear to stand aloof, it is not because they feel proudly superior but because they feel humbly incapable of bettering the work being done on humanity by Nature (God) in her long-range evolutionary plan. They could never have become what they are if they had held illusions of personal grandeur.

(41-2) With this progressive deepening of consciousness the body will come to seem only a part of himself and the physical life only a part of his true life. If he perforce feels that he is the flesh, he also feels that he is much more the spirit. If in the one he is aware of the evanescence of existence here, in the other he is aware of its eternity there.

(41-3) If it be asked how is it possible for the would-be philosopher to dictate in advance what attitude he is going to take after his final attainment, if it be objected that decisions made before this attainment may be discarded as unwise or unnecessary after it and that therefore the philosophic procedure of resolving to devote the fruits of attainment to the service of humanity is foolish, the answer is that these objections would be quite correct if the philosopher accepted attainment to its fullest extent – but he does not. He stops on the very threshold of it, and although bathed in its light and glory, does not accept it.

(41-4) The adept is marked off from his fellows by the aura of controlled emotion and calm sureness which he carries with him. He does not fear his fellow-men however evil they be, for he does not depend upon his own personal strength alone but also upon the Higher Self and its boundless power.

(41-5) We are here on earth in pursuit of a sacred mission. We have to find what theologians call the soul, what philosophers call the Overself. It is something which is at one and the same time both near at hand and yet far off. For it is the secret source of our life-current, our selfhood and our consciousness. But because our life-energy is continuously streaming outwards through the senses, because our selfhood is continuously identified with the body, and because our consciousness never contemplates itself, the Overself necessarily eludes us utterly.

(41-6) He is forced, by the laws of his own being, to hold himself inwardly apart from his surroundings.

⁸⁵ The paras on this page are numbered 288 through 293, making them consecutive with the previous page.

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(43-1)⁸⁷ The mysterious character of the Overself inevitably puzzles the intellect. We may appreciate it better if we accept the paradoxical fact that it unites a duality and that therefore there are two ways of thinking of it, both correct. There is the divine being which is entirely above all temporal concerns, absolute and universal, and there is also the demi-divine being which is in historical relation with the human ego.

(43-2) It is quite customary to associate the term sage⁸⁸ with some ancient gentleman, whose long, grey beard is supposed to make him as wise as his years. But an old man is not necessarily much wiser than a young one. Wisdom cannot be measured by the calendar. We should not respect the years but their fruit. If a man has found wisdom at the cost of his years, we should respect him. But we should not fall into the concealed if persuasive fallacy of respecting his beard. The term sage⁸⁹ also gives rise in many minds to the picture of a creature belonging to an extinct species, a boring creature with pompous speech and portentous manner. Yet the lack of ability to laugh at themselves – and certainly the lack of any sense of humour at all – characterise fools and not sages.

(43-3) This anti-technique must not be misunderstood. Without the quality of self-imposed patience the student cannot go far in this quest. If he has only a tourist mentality and nothing more, if he seeks to collect in one, sweeping, surface glance all the truths which have taken mankind lifetimes of effort and struggle to perceive, he will succeed only in collecting a series of self-deceptive impressions which may indeed provide him with the illusion of progress but will lead nowhere in the end.

(43-4) He no longer hears the march of time so attentively and the calendar ceases to interest him so deeply.

(43-5) Here in the ego we may perceive a reproduction of the sacred Overself under the limitations of time and space. Whoever grasps this great truth, knows henceforth that this Overself is no more distant from him than his own heart and that what he calls I⁹⁰ is inseparably united with what men call God.

⁸⁷ The paras on this page are numbered 294 through 299, making them consecutive with the previous page.

⁸⁸ PB himself deleted quotation marks from around “sage” and underlined it by hand.

⁸⁹ We have removed the quotation marks from around “sage” and underlined it to parallel the above. – TJS ‘16

⁹⁰ PB himself deleted quotations marks from around “I” and underlined it by hand.

(43-6) The serenity of his life is a hidden one. It does not depend on fortune's halting course.

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(45-1)⁹² There is a tradition in Siam, Burma, and Ceylon that Nirvana is no longer attainable in our decadent times. The Buddha himself predicted this decline, they say. But statistics about the number of sages are not available. One can give only the unpromising results of a fairly wide and fairly constant search. Nor is it likely that they will ever be available, for those who attain Nirvana do not broadcast the news of their attainment and do not parade their knowledge. There are numbers of so-called sages, adepts, Mahatmas, Gurus, masters, and saints in India and Tibet who do not fail to find fairly extensive followings. But then, the criterion set up by these masses is not the loftiest.

(45-2) Let no one imagine that contact with the Overself is a kind of dreamy reverie or pleasant, fanciful state. It is a vital relationship with a current of peace, power, and goodwill flowing endlessly from the invisible centre to the visible self.

(45-3) The Overself is truly our guardian angel, ever with us and never deserting us. It is our invisible saviour. But we must realise that it seeks primarily to save us not from suffering but from the ignorance which is the cause of our suffering.

(45-4) There are no breaks in the awareness of his higher nature. There is no loss of continuity in the consciousness of his immortal spirit. Therefore he is not illumined at some hour of the day and unillumined at another hour, nor illumined whilst he is awake and unillumined whilst he is asleep.

(45-5) If the pure essence of Godhead is too inaccessible, for man, nevertheless he has not been left bereft of all divine communion. For there is a hidden element within himself which has emanated from the Godhead. It is really his higher, better self, his soul.⁹³

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⁹² The paras on this page are numbered 300 through 306, making them consecutive with the previous page.

⁹³ PB himself deleted quotation marks from around "soul" by hand.

(45-6) To attain this advanced stage is to attain the capacity to enter directly and immediately into meditation, not merely at a special time or in a particular place, but always and everywhere.

(45-7) It is not the knowing of the Overself that he is to get so much as the knowing that is the Overself.

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(47-1)⁹⁵ Because the fourth state is a thought-free, passion-free state, it is also a steady and unaltering one. Yet it is so delightful that there is no monotony, no boredom in it.

(47-2) The other part of the answer is that the Overself is always here as man's innermost truest self. It is beginningless and endless in time. Its consciousness does not have to be developed as something new. But the person's awareness of it begins in time and has to be developed as a new attainment. The ever-presence of Overself means that anyone may attain it here and now. There is no inner necessity to travel anywhere or to anyone in space or to wait years in time for this to happen. Anyone for instance, who attends carefully and earnestly to the present exposition may perhaps suddenly and easily get the first stage of insight, the lightning-flash which affords a glimpse of reality, at any moment. By that glimpse he will have been uplifted to a new dimension of being. The difficulty will consist in retaining the new perception. For ancient habits of erroneous thinking will quickly re-assert themselves and overwhelm him enough to push it into the background. This is why repeated introspection reflective study, and mystical meditation are needed to weaken those habits and generate the inner strength which can firmly hold the higher outlook against these aggressive intruders from his own past.

(47-3) When you awaken to truth as it really is, you will have no occult vision, you will have no "astral" experience, no ravishing ecstasy. You will awaken to it in a state of utter stillness, and you will realise that truth was always there within you and that reality was always there around you. Truth is not something which has grown and developed through your efforts. It is not something which has been achieved or attained by laboriously adding up those efforts. It is not something which has to be

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⁹⁵ The paras on this page are numbered 307 through 312, making them consecutive with the previous page.

made more and more perfect each year. And once your mental eyes are opened to truth they can never be closed again.

(47-4) It is as though he had an inner, separate consciousness which was forever fastened to a central point of his being.

(47-5) He makes no pretence of omniscience.

(47-6) The Overself is implicit in all humanity but explicit only in a few solitary figures.

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(49-1)⁹⁷ For if we are divine and timeless beings now (and who can gainsay it that has had a glimpse of that starry state memorably vouchsafed to him) then we have always been such. How can we evolve who are already self-existent, perfect beings? Does it not seem more probable that something alien has accreted around us, covering up the sublimer consciousness; that Time's work is not to raise us but to free us; that our search is not for a loftier state but for our pristine state, to recover our former grandeur. What we need is not to grow but to know. Evolution cannot help us, but self-knowledge can.

(49-2) Once we become conscious of this truth the scales fall from our eyes. We give up our bondage to the erroneous belief in limitation. We refuse to entertain this false thought that there is some lofty condition to be attained in the far future. We are resolute that the Self shall recognise itself now. For what shall we wait? Let us stack all our thoughts upon the Reality, and hold them there as with a spike; it will not elude us, and the thoughts will dissolve and vanish into air, leaving us alone with the beauty and sublimity of the Self.

(49-3) In first, the discovery of the Overself; and second, the surrender to it, man fulfils the highest purpose of his life on this earth.

(49-4) That the Overself is not the product of an inflated imagination but has a real existence, is a truth which any man who has the required patience and submits to the indispensable training may verify himself.

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⁹⁷ The paras on this page are numbered 313 through 314, 237 through 239, and 316, making them consecutive with the previous page.

(49-5) When this has been fully achieved without fluctuations or breaks, when the mind is always established in this lofty state, it is characterised by a beautiful peace.

(49-6) Ibn al-Farid,⁹⁸ the 13th-century adept in practical and theoretical mysticism, lived in Cairo. He attained to permanent union with his real self, (the Beloved) by getting rid of the dualistic illusion of two selves. "It is like a woman possessed by a spirit," he said. By casting off his self-existence he had found the Beloved to be his real self. "Naught save otherness marred this high estate of thine," the Beloved said to him, "and if thou wilt efface thyself thy claim to have achieved it will be established indeed!" (Amongst Sufis otherness⁹⁹ is equivalent to think of one's self as something other than God.)

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(51-1)¹⁰¹ "Absolute truth is the symbol of Eternity and no finite mind can ever grasp the eternal, hence, no truth in its fullness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyse the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, love of truth for its own sake, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake?" – Blavatsky

(51-2) Of what use to themselves or to humanity are such bodiless "spiritual entities" living in wild deserted places far beyond the snow-capped Himalayas? Would they not be able to render real service to mankind if they put on a flesh body and came amongst men to teach them the cause and cure of their sufferings?

(51-3) Others avoid him after the first meeting because they cannot endure the uneasy feeling of guilt which arises in his presence. For their most secret sins and most hidden weaknesses are suddenly displayed to their mind's eye by the mere fact of his propinquity. It is an involuntary and mysterious experience.

(51-4) Anxieties subside and worries fall away when this surrender to the Overself grows and develops in his heart. And such a care-free attitude is not unjustified. For

⁹⁸ "Ibn ul Farid" in the original.

⁹⁹ PB himself deleted quotation marks from around "otherness" and underlined it by hand.

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¹⁰¹ The paras on this page are numbered 317 through 324, making them consecutive with the previous page.

the measure of this surrender is also the measure of active interference in his affairs by the Divine Power.

(51-5) He will feel spontaneous peace that comes from he knows not where, intellectual conviction that the right path has been found, mysterious detachment that takes hold of him during worldly temptations and worldly tribulations alike.

(51-6) He will certainly be unpretentious and may even be unimpressive but that will be only to the external eye. To those who can see with the mind, the heart, and the intuition, he will be a rare messenger of divinity.

(51-7) Whilst others avidly seek publicity, he is indifferent both to popular acclaim and to popular criticism.

(51-8) The Overself is one with the World-Mind without however being lost in it.

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(53-1)¹⁰³ He can communicate to others something of his mystical enlightenment through words and something of his mystical serenity through silence.

(53-2) When a campaign of invective grew Ananda suggested to the Buddha that they should go elsewhere. But the Buddha refused to do so saying, "I am like the elephant that has entered the fray: I must endure the darts that fall upon me."

(53-3) You may meet such a man daily over several weeks and yet know nothing of his mind, have no insight into his true character. This is because you (do not have) the high-grade quality of perceptiveness needed to sense him. There is no level of contact, no real communication between you and him.

(53-4) Here are life's highest processes, an experience beyond thinking and an awareness beyond the sensual.

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¹⁰³ The paras on this page are numbered 325 through 335, making them consecutive with the previous page.

(53-5) The Overself is not merely a transient intellectual abstraction but rather an eternal presence. For those who have awakened to the consciousness of this presence, there is always available its mysterious power and sublime inspiration.

(53-6) Time-harried men, if they have not given themselves up to utter materialism and lost all their sensitivity, will draw serenity and touch repose when they enter his timeless atmosphere.

(53-7) Hitherto we have been considering the state of the man who is seeking enlightenment. But what is the state of the man who has attained it? This is also worthwhile (for) our closest study. For after all, he is the type we are one day destined to become, the type we are being shaped into by life itself.

(53-8) It is an entity greater, nobler, wiser, and stronger than himself yet mysteriously and inseparably linked to himself; it is indeed his super-self.

(53-9) Whosoever enters into this realisation, becomes a human sun who sheds enlightenment, radiates strength, and emanates love to all beings.

(53-10) Our bodies are born at some point of time and somewhere in space but their essence, the Overself, is birthless, timeless, and placeless.

(53-11) There is a strange feeling that not he but somebody else is living and talking in the same body. It is somebody [nobler and]¹⁰⁴ wiser than his own ego.

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(55-1)¹⁰⁶ I believe that there is a soul in man. This is a frank if commonplace avowal. Yet as I look again at these words, I find a false modesty in them. It is a poor tribute to truth to hesitate timidly in making the open declaration that I know there is a soul because I daily commune with it as a real, living presence.

¹⁰⁴ PB himself changed “nobler, superior, and” to “nobler and” by hand.

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¹⁰⁶ The paras on this page are numbered 336 through 342, and 344 through 347, making them consecutive with the previous page.

(55-2) During the minutes of prayer Muhammadans¹⁰⁷ the world over turn concentrically in the direction of Mecca. The physical unity which they thus achieve is a fit emblem of the spiritual unity which all men will one day achieve – for all must eventually turn toward the Overself.

(55-3) It is a kind of impersonal being but it is not utterly devoid of all individuality.

(55-4) Amid all the vicissitudes of human affairs, and the distractions of historical upheaval, he will keep this central peace.

(55-5) The stately serenity of his mind, the glowing truth of his understanding lift his inner life above prosaic, dull, or commonplace levels.

(55-6) Some self other than his familiar one will rise up within him, some force – ennobling, masterful, and divine – will control him.

(55-7) It is like nothing that we know from experience or can picture from imagination. Space does not hold it. Time does not condition [it.]¹⁰⁸

(55-8) Alone and depending on his little, personal ego, a man can do the merest fraction of what he can do when he becomes an instrument of the Infinite Power.

(55-9) From this complete independence arises part of that authority with which his speech is filled.

(55-10) The sage does not have to be told to help mankind in its struggles towards the light. He is a helper by nature. His compassion overflows and it is out of this, not out of condescension, that he works for them. But his help will not necessarily take the particular forms that humanity in its ignorance expects from him.

(55-11) Such a surrender to the higher self brings with it release from negative tendencies, liberation from personal weaknesses.

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¹⁰⁷ “Muhammedans” in the original.

¹⁰⁸ The para after this para was cut from the page.

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(57-1)¹¹⁰ Because the Overself is already there within him in all its immutable sublimity, man has not to develop it or perfect it. He has only to develop and perfect his ego until it becomes like a polished mirror, held up to and reflecting the sacred attributes of the Overself, and showing openly forth the divine qualities which had hitherto lain hidden behind itself.

(57-2) He who perpetually feels the presence of the divine soul within himself, thereby obtains an effortless control of himself.

(57-3) The effect of his presence is benign and blessed.

(57-4) This divine self is the unkillable and unlosable soul, forever testifying to the source, whence it came.

(57-5) How can he crimp and cramp his private sense of truth within the narrow limits of some man's opinion? The strange infinitude of mind overpowers him, the mystic reaches of the Unknown haunt him continually; how then is he to walk into some mental prison and keep company with the spiritual captives of his time?

(57-6) The true deathlessness must be a changeless one. Consequently it must be an eventless one. But this does not necessarily mean a boring one. For if we realise our higher individuality we shall be able to hold consciously and unaffected such an immortal life within our hearts whilst entering into relations with a changeful world process without them. And this will be true whether the world be on our present physical level of perception or not, whether in the flesh or out of it.

(57-7) He has his own secret niche in the Hall of Life, honoured by the gods even when he is dishonoured by men.

(57-8) In the loneliness of the divine presence he is always unutterably humble. In the presence of his fellow men he is incomparably self-possessed, quietly dignified, and subtly armed with authority.

(57-9) Such is his freedom from common ego-obsession and such the stretch of his compassion, that he makes whomever he talks with feel that he is genuinely and deeply interested in their (his or her) particular affairs.

¹¹⁰ The paras on this page are numbered 348 through 357, making them consecutive with the previous page.

(57-10) This divine soul never withdraws from man's life, is never absent from man's fate. [For the very purpose of these last two is to draw him to seek and find the soul.]¹¹¹

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(59-1)¹¹³ His higher self is not polluted by his own pollutions; any more than sunlight is affected by the foul places into which it often shines.

(59-2) I am well aware that I have used the term Overself inconsistently and indifferently and that now a fresh definition is imposed upon the word in my new book. Does the cancellation of the earlier definitions render them false? By no means! They are perfectly correct when read in their proper places; their defect is that they are incomplete; they are not representative of the highest truth; they are true in the world of religion, or of mysticism, as the case may be, but not in the world of philosophy.

(59-3) Those who are sufficiently sensitive feel, when they spend a short time with a man who has learnt to live in the Overself, a large relief from all their ancient burden of anxieties and difficulties and darkneses for a while. This effect is so extraordinary, its exalted peace so glowing, that although it passes away its memory will never pass away.

(59-4) The immediate effects of this ascent in consciousness to the Overself are wide and varied. Torn emotions are healed and base ones purified. A flaccid will is brought to adamant strength.

(59-5) A mind which moves in this exalted spiritual stratosphere...

(59-6) The surrender to Overself must be as complete as he can make it. Then only will it work in him and bring his lesser life under its wiser rule.

(59-7) CHRISTIAN SCIENCE =¹¹⁴ CHRISTMAS SCIENCE.

¹¹¹ PB himself changed "For their very purpose is to draw him to seek and find it." to "For the very purpose of these last two is to draw him to seek and find the soul." by hand.

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¹¹³ The paras on this page are numbered 358 through 369, making them consecutive with the previous page.

¹¹⁴ The original editor inserted an equal sign by hand.

(59-8) We have not to become divine for we are divine. We have, however, to think and do what is divine.

(59-9) Henceforth he is able to return his consciousness and retract his attention from the ego. And this, not only at will, but throughout his lifetime.

(59-10) Because he has now enlarged his thought of self to include the Overself, it does not follow that he is therefore to disregard the personality and neglect its needs.

(59-11) In the presence of such a man, one instinctively feels that there are tremendous reserves of knowledge, virtue, and power within him, that he has so much more to give than is apparent.

(59-12) The man who has no awareness of his true self enjoys a certain sense of real living but it is largely a self-deceptive enjoyment.

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(61-1)¹¹⁶ He does not have to enter into formal meditation to find his soul. It is an ever-present reality for him, not merely an intellectual conception or emotional belief.

(61-2) The Overself is our knowledge, experience, or sight of the World-Mind, of God, and is the only one we shall ever get whilst we are still in the flesh.

(61-3) It is not the visible imprimature of any pontifical canonisation that really makes a man one of God's saints but the invisible imprimature of his Overself.

(61-4) The universal power will sustain him simply because he has surrendered himself to it. Failure in the true sense, which, however, is not always the apparent one, will then be impossible.

(61-5) The divine spirit is always there in man, has always been there, but until he cultivates his capacity to become aware of it, it might as well be non-existent for him.

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¹¹⁶ The paras on this page are numbered 370 through 384, making them consecutive with the previous page.

(61-6) He will look at experience from a new centre. He will see all things and creatures not only as they are on earth but also as they are “in heaven.”

(61-7) He is as intensely alive in the spirit as most men are intensely alive in the flesh.

(61-8) That out of which we draw our life and intelligence, is unique and indestructible, beginningless and infinite.

(61-9) We can solve all our problems, remove all our difficulties, if we are willing to illuminate them with the knowledge which comes from the Overself.

(61-10) The Overself is never hurt.

(61-11) There are some truths which are durable ones. Change cannot change them. This is one of them.

(61-12) The longer they ponder upon the problem of life and the story of man, the more do they become possessed by an uneasy feeling that someone has blundered; that this sorry scheme of things hardly represents a smoothly-running and accurately-made machine.

(61-13) Being itself infinite, the World-Mind is able to express itself in an infinite number of individual souls.

(61-14) The Overself is a part of World-Mind. Whereas World-Mind is beyond human capacity to know, the Overself is within that capacity.

(61-15) He is forced, by the laws of his own being, to hold himself inwardly apart from his surroundings.

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(63-1)¹¹⁸ Once the Overself is felt in the heart as a living presence it raises the consciousness out of the grip of the egoistic-desire parts of our being, frees it from the

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¹¹⁸ The paras on this page are numbered 385 through 400, making them consecutive with the previous page.

ups and downs of mood and emotion which they involve. It provides a sense of inner satisfaction that is complete in itself and irrespective of outside circumstances.

(63-2) He attains the beatitude of knowing his higher self.

(63-3) The Overself will henceforth direct his further activities.

(63-4) In its sacred presence fear and suffering must take their inevitable departure.

(63-5) He will see the events of his life pass like the fleeting images of a dream for he will see them as thoughts in the mind.

(63-6) At the centre of every man's being, there is his imperishable soul, his guardian angel.

(63-7) The facts about it have been heavily over-weighted with prolific imaginations and verbose speculations. So much incorrect teaching has been given out on this subject that it will be needful for many aspirants to revise their notions about it.¹¹⁹

(63-8) Such is the double consciousness which makes him at one and the same moment a citizen of two worlds.

(63-9) He has raised an altar to the unknown God in his heart. Henceforth he worships there in secret and in silence. His hours of solitude are reserved for it, his moments of privacy dedicated to it.

(63-10) There is a unique bliss in this new-found freedom of the second self, a sublime peace in this dissolution of old restraints.

(63-11) He enters into a state which is certainly not a disappearance of the ego but rather a kind of divine fellowship of the ego with its source.

(63-12) Henceforth he functions as the human instrument of a trans-human power.

(63-13) The divine truth is one thing, its human recording is another. The two may or may not coincide.

(63-14) No good fortune that comes his way will ever after be counted so big as the good fortune which he now feels to be his in the realisation of the Overself.

(63-15) Such teaching can never be useless and consequently can never disappear.

¹¹⁹ PB himself inserted a period by hand.

(63-16) He can assert this protective truth against whatever evils and dangers may appear from time to time.

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(65-1)¹²¹ Two lips utter a single word. The experiencer and the experienced object are a single stuff.

(65-2) Each Overself is like a circle whose centre is in some individual but whose circumference is not in any individual.

(65-3) Without the Overself no human creature could be what it is – conscious, living, and intelligent.

(65-4) The Overself is not only a necessary conception of logical thought. It is also a beautiful fact of personal experience.

(65-5) We do not have to become the privileged, personal disciple of such a man to benefit by him. If we have met him only once for however short a time, merely to think of him helps us and merely to know of his presence in this world, cheers us.

(65-6) When our eyes have been opened to the true meaning of man, when we know that this is not to be found in his transient personality but in his enduring essence, life will possess a quality it never had before.

(65-7) He has no wish to take charge of anyone's life or undertake the management of anyone's affairs.

(65-8) The divine soul in us is utterly above and unaffected by the sense impressions. If we become conscious of it, we also become conscious of a super-sensual order of existence.

(65-9) But the consciousness of his power and knowledge is couched not in insufferable conceit but in modest humility.

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¹²¹ The paras on this page are numbered 401 through 415, making them consecutive with the previous page.

(65-10) The holy trinity is truth, goodness, and beauty. For they are leading attributes of the divine soul in man.

(65-11) The Overself is always there, it has never left us, but it has to be ardently, lovingly, and subtly searched for.

(65-12) The Overself's light enters the understanding and enables him to perceive what men like Jesus really meant when they spoke.

(65-13) He who can gain this deep-buried state will gain the attributes of supernal power and untroubled calm which go with it.

(65-14) He is an independent, and inwardly stands outside the walls of those cities where the vested interests of religion smugly foregather.

(65-15) It may then be possible for some higher power to use him as a channel for its grace to other men.

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(67-1)¹²³ (Use this for OPENING of [Cap]¹²⁴ Ms.) If we think "I strive to become one with God," or "I am one with God" we have unconsciously denied the statement itself because we have unconsciously set up and retained two things, the 'I' and 'God.' If these two ultimately exist as separate things they will always exist as such. If however, they really enter into union, then they must always have been in union and never apart. In that case, the quest of the underself for the Overself is unnecessary. How can these two opposed situations be resolved? The answer is that relativity has taught us the need of a double standpoint, the one relative and practical and constantly shifting, the other absolute and philosophical and forever unchanged. From the first standpoint we see the necessity and must obey the urge of undertaking this quest in all its practical details and successive stages. From the second one, however, we see that all existence,

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¹²³ The paras on this page are numbered 428 through 430; they are not consecutive with the previous page but they are from the same batch. The previous page ends with para 415, so there appears to be at least one or maybe two missing pages here. – TJS '16

¹²⁴ The number or word after "Cap" was clipped out with scissors. I think this means "Use this para for the opening of the Chapter in my manuscript." – TJS '16

inclusive of our own and whether we are aware of it or not, dwells in a timeless, motionless Now, a changeless, actionless Here, a thing-less, egoless Void.

(67-2) The first bids us work and work hard at self-development in meditation, metaphysics, and altruistic activity but the second informs us nothing that we do or abstain from doing can raise us to a region where we already are and forever shall be in any case. And because we are what we are, because we are Sphinxes with angelic heads and animal bodies, we are forced to hold both these standpoints side by side. If we wish to think truthfully and not merely half-truthfully we must make both these extremes meet one another. That is, neither may be asserted alone and neither may be denied alone. It is easier to experience this quality than to understand it.

(67-3) This is puzzling indeed and can never be easy but then, were life less simple and less paradoxical than it is, all its major problems would not have worried the wisest men from the remotest antiquity until today. Such is the paradox of life and we had better accept it. That is, we must not hold one standpoint to the detriment of the other. These two views need not oppose themselves against each other but can exist in a state of reconciliation and harmony when their mutual necessity is understood.¹²⁵

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(69-1)¹²⁷ [Power,]¹²⁸ whether it be worldly or spiritual, always brings responsibility with it.

(69-2) The body of every sage is still human and shares the same limitations as other human bodies. This is why he may suffer from the illnesses and diseases to which all flesh is heir.

(69-3) If he cannot by his natural power achieve this, he can at least prepare himself for it and await the grant of grace.

¹²⁵ This para is continued in the para 241-1. Typed note at the bottom of the page reads "(MORE)".

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¹²⁷ The paras on this page are numbered 11 through 16, and 18 through 21; they are not consecutive with the previous page

¹²⁸ PB himself deleted "Cont. (10) into a single harmonious insight." from before "Power" by hand.

(69-4) It must not be thought that these men despise all the others, but they see the difference between them quite calmly, unemotionally and objectively.

(69-5) It is a common error to believe that such a man is freed from all limitations whatsoever and that the deliberate performance of miracles is not beyond him. But the truth is that not only is he not allowed by the nature of circumstances to help but he is also surrounded by barriers in what he is able to do for those whom he does try to help.

(69-6) If a man has found his divine soul and it has found him, he is thereby set free of the rules, restrictions and disciplines which ascetically fence the life of a man who has not. The cigarette in his mouth cannot burn away the divine presence in his [heart.]¹²⁹

(69-7) No racial peculiarity, no geographical limitation, no cultural bias can enter into such universality of insight.

(69-8) The extraordinary thing is not that he will feel the divine self is with him but that it has always been with him.

(69-9) He feels the reality, the blessing and the presence of the Overself.

(69-10) His writings always repay study for they are always filled with lustrous significances and reassuring revelations.

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(71-1)¹³² The sage lives in unruffled poise, perfect balance. This is a quality which singles him out in the sight of even the most materialistic of observers.

(71-2) The world should be more grateful for the presence of such men. The good they do is mostly indirect, however, through intermediaries, or mostly hidden because psychological, so it escapes the world's notice.

¹²⁹ The para after this para was cut out of the page.

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¹³¹ Handwritten notes at top of page reads: "8th Series" but "8th" was deleted at a later point.

¹³² The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

Pages 71 through 103 are duplicates of pages 343 through 369 in Carbons 08 (Literary Notebook Carbons).

(71-3) When the ego is truly given up, the old calculating life will go with it. He will keep nothing back but will trust everything to the Overself. A higher power will arrange his days and plan his years.

(71-4) In these pages I shall attempt to trace the winding course of a sage's life, to picture his unique personality and to interpret the few scripts which have been written down or dictated by historic sages.

(71-5) People form quaint and queer notions of what constitutes an illuminate. They would divest him of all human attributes, make him a man who never even sneezes or yawns!

(71-6) Where are the proofs of this belief that mahatmas sit in secret conclave on the roof of the world to manipulate the destinies of nations?

(71-7) The illuminate has a cosmic outlook. He thinks and feels for [all creatures]¹³³ no less than for himself.

(71-8) His attainments in the mental, ethical and philosophic spheres must take concrete shape in the disinterested service of humanity, or he is no illuminate.

(71-9) The genuine illuminate will discourage all attempts at deification of himself whereas the pseudo-illuminate glorifies in it.

(71-10) The simple and modest outward bearing of an illuminate frequently belies the infinite subtlety of his intelligence.

(71-11) We may never hope to meet a man so sincere as an illuminate, so less moved by worldly motives.

(71-12) The illuminate is conscious both of the ultimate unity and immediate multiplicity of the world. This is a paradox. But his permanent resting place whilst he is dealing with others is at the junction-point of duality and unity so that he is ready at any moment to absorb his attention in either phase.

(71-13) We humans are a race of walking and working somnambulists. Only the illuminate is really awake.

(71-14) When we shall apprehend the meaning of life, we may discover that it provides its presage in such prodigies.

¹³³ The original typist changed "everyone" to "all creatures" by typing over the original word with x's.

(71-15) If the illuminate detaches himself from the world because of its immediate transiency, he re-attaches himself to it again because of its ultimate unity with his own innermost being.

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(73-1)¹³⁵ [No]¹³⁶ man of this ethical calibre could keep quiet in the face of universal ignorance and its consequent world suffering.

(73-2) The illuminate has a homogeneous world-view.

(73-3) This ideal of a spiritualised worldly life on the part of an illuminate is held even where it might be thought the last place to be found in – Buddhism. For out of the three Goals it sets before men, the last is that of the Bodhisattva. Linguistically, the term means one who is bent upon wisdom but technically the term means one who is destined to become a Buddha. Practically, it means one who stands on the very threshold, as it were, of Nirvana, but refuses to enter because he wishes to remain behind and relieve suffering humanity. This tremendous self-sacrifice indicates the tremendous spirit of compassion which actuates him. “I cannot have pleasure whilst another grieves and I have power to help,” said Gautama whilst yet a Bodhisattva. He has all the capacities and qualities, all the mental and ethical advancement to render him quite capable of swiftly attaining the Goal but prefers to use them only as far as its threshold and no farther. Hence, we find that Bodhisattvas are historically persons who practise pity, kindness and charity to an incredible extent, but not forgetting to use discrimination at the same time. He is soft-hearted but not a soft-hearted fool. Thus, he renounces the ego but he does not renounce the world. He may marry, as Gautama when a Bodhisattva sought to marry the princess Pabhavati: (Jataka 531); he may live in luxury, ease and comfort and say as the same Gautama-Bodhisattva said: “Infatuated, bound and deeply stained am [I]¹³⁷ with pleasures, fearful though they be, but I love life and cannot [them deny.]¹³⁸ Good works I undertake continually.” (Jataka 378). With all this, however, he does not drop his wisdom but holds perpetually to the meditation

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¹³⁵ The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

¹³⁶ The original editor deleted “the world again because of its ultimate unity with himself.” from before “(16) No” by hand.

¹³⁷ PB himself changed “I, Brahmin,” to “I” by hand.

¹³⁸ The original editor changed “deny them” to “them deny” by hand.

on the world's transience, suffering and illusion but he does not hold to it to such an extent that he would fully realise Nirvana; here again, he pauses at its threshold. For he refuses to break his ties with common humanity. Thus, he is reborn in the most diverse bodies, environments and ranks and undergoes the most varied vicissitudes, thus giving the benefit of his altruistic presence in the most universal and large-hearted scale.

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(continued from the previous page) Consequently, if we meet him in the flesh, we meet a citizen of the world, a man utterly free from all racial, colour or class prejudice. He is ready to live in the world therefore, even as a worldly person. He loves knowledge and will not disdain it when it deals with the things of earth alone; nothing that is human is unfit for him to learn. He will foster brains, practicality, self-reliance, strength, resolution, perseverance. He considers his word sacred and unfailingly keeps a promise and throughout the entire course of his worldly life he never cherishes ill-will to anyone, not even to enemies who have insulted, injured, betrayed or burnt him with their hate. For he remembers that he is a Bodhisattva – one who intends loving-kindness to all.

(75-1)¹⁴⁰ From "Tripura"¹⁴¹ (Old Sanskrit Work): "Some (realised) jnanis are active; some teach scriptures; some worship deities; some abstract themselves into Samadhi; some lead an austere life and emaciate themselves; some give clear instructions to their disciples; some rule kingdoms quite justly and rightly; some openly hold disputations with other schools of thought; some write down their teachings and experiences; others simulate ignorance; a few do even reprehensible actions; but all these are famous as wise men in the world."

(75-2) The illuminate never achieves perfect happiness because he is well aware that others are unhappy and that they are not alien to him.

(75-3) How does the illuminate react to his own Karma? "Even after knowledge of the self has been awakened, Prarabdha (the portion of past karma now being enjoyed) does not leave him but he does not feel Prarabdha after the dawning of the knowledge of the

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¹⁴⁰ The paras on this page are numbered 19 through 24, making them consecutive with the previous page.

¹⁴¹ Referring to Tripura Rahasya. – TJS '16

truth because the body and other things are unreal like the things seen in a dream to one on awakening from it," replies Nada Bindu¹⁴² Upanishad, i.e. he treats his karmic suffering as being but ideas.

(75-4) Those who benevolently watch the world and care for mankind's welfare do not glory in its pain. But they may not offer more than hint and guidance.

(75-5) We have paid, and are still paying a heavy price for our comfortable conviction that the philosophic illuminate is a fool, to whom it is unnecessary to pay serious attention.

(75-6) Could we but trace some of these higher movements of history, we would have to trace their course back to the

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(continued from the previous page) secret inspiration of some illuminates who live quietly and serve mankind without advertising the fact.

(77-1)¹⁴⁴ Those who have malignantly attacked the person or injured the work of such a man through whom the divine forces are working for the enlightenment of mankind, create for themselves a terrible karma which accumulates and strikes them down in time. He himself will endeavour to protect his work by appropriate means, one temporarily to withdraw his love from them for the rest of his incarnation until their dying moments. Then he will extend it again with full force and appear to them as in a vision, full of forgiveness, blessing and comfort.

(77-2) All speculation upon the motives and the methods of the illuminate will avail little. The light by which he works is denied to ordinary men. We should not try to bind him down to qualities which fit only those who grope in the dark or move in twilight. We should trust where we cannot see and wait patiently for the day of revelation, when we will find all made clear and all riddles solved to our

¹⁴² "Nahabindu" in the original.

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¹⁴⁴ The paras on this page are numbered 25 through 27, making them consecutive with the previous page.

[satisfaction.]¹⁴⁵ It is an old truism in the East that it takes an adept to understand an adept but the West will have to learn this truth by bitter experience with pseudo-adepts.

(77-3) He who arrives at this stage becomes so wise and understanding, so strong and dependable, so kind and calm, that those who seek to foster these qualities within their own selves will receive from his word – sometimes from his mere presence – a powerful impetus to their progress. They will catch fire from his torch, as it were, and find a little easier of accomplishment the fulfilment of these aspirations. And those who are able to share in his effort to serve, to collaborate with his selfless work for the world, will receive daily demonstration of and silent tuition in those still loftier and more mysterious qualities which pertain to the quest of the Overself: in the paradox of dynamic stillness, inspired action and sublime meditation. Yet he accepts worship from nobody as he himself worships none. For he will not degrade himself into such materiality nor permit others so to degrade themselves through their own superstition or someone else's exploitation.

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(79-1)¹⁴⁷ The illumine is a man at peace with himself, able to stand emotionally aside from his affairs but unable to surrender to transient defeats. He knows when he is defeated; he never knows such a thing as failure. His life is a consecrated one. It has an impressive value. There is a timeless flavour about it. That is why he can work quietly not only for the immediate moment but even for results which he knows he will not live to witness.

(79-2) His compassion is broad-based; it is for all. But his personal work is extremely narrow for it is only for the few who will receive it most readily. This implies that he works among the sympathetic and mature, not among the hostile and immature. The reason for this is the need to practise economy of time and energy that he may not waste his arrows of effort on the vacant air. For a similar reason he prefers to enlighten the leaders, and let the flocks alone.

¹⁴⁵ The original editor deleted "But nobody need remain long-puzzled if he will come humbly and converse frankly with his teacher." from after "satisfaction" by typing over the original words with x's.

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¹⁴⁷ The paras on this page are numbered 28 through 34, making them consecutive with the previous page.

(79-3) An illumine must be a man who possesses the dual capacity of thoroughly understanding the subject and of transmitting his understanding to others.

(79-4) The mystic would certainly wish that all others might attain to his own inner peace. But because he has not himself realised this higher unity (which is all-embracing) he does not feel that he bears any personal responsibility for their uplift. On the contrary while the ascetic, under the delusion that worldly life is a snare set by Satan, sits smugly in his retreat, the illumine knows that all life is divinely born, never relaxes his efforts for the enlightenment of mankind.

(79-5) When a man discovers that he himself is the bearer of divine forces, he ceases to run hither and thither in search of other men.

(79-6) The illumine can transmit his grace directly from mind to mind or indirectly by means of the visual glance, the physical touch, the spoken word or the written letter.

(79-7) He is able to determine precisely what ethical principle is their guiding and dominant force, and what mental status they have reached. Yet, paradoxically enough, the greater clarity with which he can now view the souls of others does not diminish his tolerance but on the contrary, increases it. For he understands that everything and everyone are the result of the previous experience which life has given them, that they cannot help being [other than]¹⁴⁸ what they are and that all occupy a certain place, at some stage or other in the universal evolutionary

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(continued from the previous page) scheme – even those who are actuated by devilish and evil characteristics. Instead of placing himself in inward opposition to the wicked and thus setting up conflict, he silently pities them in his own heart, for he knows that the karmic law will reflect back to its perpetrator or suffering for every evil deed. On the other hand, he will not hesitate impersonally to perform a drastic punitive duty should it be his duty to do so according to his position in the outer world.

(81-1)¹⁵⁰ “Those who abide in the Overself even while engaged in complex duties such as ruling a kingdom belong to the highest order; those who can do so only during intervals of inaction are inferior.” Thus says ‘Tripura’¹⁵¹ a very ancient Sanskrit text.

¹⁴⁸ “Other than” was typed below the line and inserted with an arrow.

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(81-2) "Never will I seek, nor receive, private individual salvation – never enter into final peace alone; but for ever, and everywhere, will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered, never will I leave the world of sin, sorrow and struggle but will remain where I am." From the Chinese of Kuan-Yin.¹⁵²

(81-3) We do not need to be told how to recognise nobility; it speaks its own silent word.

(81-4) Sometimes the interrogation in the eyes of an illuminate will prove fatal to the worldly foolishness we bring into his presence.

(81-5) He carries with him a perpetual blessing, although it is seldom possible for those who identify themselves with their fleshly bodies to receive this unheralded gift with their conscious minds.

(81-6) Contrary to common belief the illuminate is not a joyless griefless man who has crushed all human affection, sterilised all human feelings, sunk himself in physical inertia and habituated himself to insensitivity toward the sufferings of others.

(81-7) It is not enough for the illuminate when the veil falls and the inner meaning of universal life is read. His efforts do not come to such an abrupt end. For he does not consider his own salvation complete whilst others remain unsaved. Consequently, he dedicates himself to the task of trying to save them. But in order to do this he has to reincarnate on earth innumerable times. For men can attain the goal here alone and nowhere else. This changes the whole concept of salvation. It is no longer a merely personal matter but a collective one. It also

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¹⁵⁰ The paras on this page are numbered 35 through 41, making them consecutive with the previous page.

¹⁵¹ Referring to Tripura Rahasya.

¹⁵² "Kwan-yin" in the original.

While I couldn't find this quote it seems probable that it's from some translation of the Lotus Sutra. – TJS '16

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(continued from the previous page) alters the concept of survival. This is no longer a prolonged enjoyment of post-death heavenly spheres but a prolonged labour through countless earthly lives for the service of one's fellow-creatures. And yet, even this sombre path bears its own peculiar rewards. For he shall receive the fraternal love of those who have been healed, the encouraging thoughts of those who are beginning to find a foothold in life, the pledged loyalty of those who want to share, with their lesser strength, the heavy burden through untold incarnations.

(83-1)¹⁵⁴ We are asked: What is the interpretation of a sentence in that excellent little book, "Light on the Path" by Mabel Collins, which runs: (see the book, it is about the goal for ever receding and never being attained; the flame whose edge alone is touched).¹⁵⁵ The meaning of this mysterious sentence is that the illuminee refuses to claim the ultimate merger which is his right because he refuses to desert "the great orphan Humanity." He stops short at the very threshold of Nirvana simply to remain here and help others reach the threshold. Thus by his altruistic activity, meditative power and intellectual penetration, he continuously earns a title to that utter absorption of his ego in the unutterable Absolute which is Nirvana, but by his continuous self-giving for suffering mankind, he never actually attains this goal. This extraordinary situation may be represented mathematically by the asymptote, a line which is drawn on a graph to approach nearer and nearer to a given curve but which never actually touches it within a finite distance. Only a man who feels with and for his fellow creatures will dare to make such a tremendous sacrifice of the supreme peace which he has won. How much more generous, how nobly grander is this example of ever-active altruistic service than that of ever-idle meditative reclusiveness!

(83-2) The Fo-Sho-Hing-Tsan-King:¹⁵⁶ "I do not seek for any reward, not even being reborn in a paradise. I seek the welfare of man. I seek to enlighten those who harbour wrong thoughts."

(83-3) In the serene presence of an illuminee, all criticism is charmed to ant-like littleness. What can our broken thoughts do to injure or belittle one who is safely above all thought? And how dull seem these dogmas which

¹⁵⁴ The paras on this page are numbered 42 through 44, making them consecutive with the previous page.

¹⁵⁵ This is the most likely candidate from the book, as it is the only verse which mentions a flame. No verse or comment speaks of only touching the edge of the flame: "12. For within you is the light of the world - the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it for ever recedes. You will enter the light, but you will never touch the flame." - TJS '16

¹⁵⁶ "Fo Sho hing tsan" in the original. This is probably from the translation of Samuel Beal. - TJS '16

(continued from the previous page) we have brought into the neighbourhood of one who has liberated himself from all dogmas!

(85-1)¹⁵⁸ There is an aristocracy of time in a truer sense than that which we in the West usually give the word. It is formed from the aristocrats of the mind; a superior caste of men which was founded hundreds of thousands of years before our first European noble was given his accolade. Their breeding is not based on fleeting codes, but on the eternal laws of life. What is ethical to meaner mortals is aesthetical to them.

(85-2) Be he a dictator holding the fortunes of a nation in the hollow of his hand, or a despised outcast, degraded, destitute and sin-steeped, none is too high to find a place in the illuminate's orbit of contact, just as none is too low. For the first virtue of self-knowledge is the inner understanding of others, the intellectual sympathy with them.

(85-3) A Chinese proverb of antiquity says, "A dragon in shallow waters becomes the butt of shrimps." Hence, the illuminate does not advertise his sagehood, make a noise about his wisdom or shout his power in public, but lets most men believe he is just like them. "The Tathagata (teacher) is the same to all, and yet knowing the requirements of every single being, he does not reveal himself to all alike. He pays attention to the disposition of various beings," said Buddha.

(85-4) He will be able to contemplate the crude controversies and unedifying dissensions, the wars and revolutions, which periodically afflict society, with much of the mental detachment with which a scientist would witness the battles of the white and red corpuscles in the blood under a microscope. This is not to say that he becomes cold and heartless, only that he becomes a true philosopher and not merely a talking one. For at the same time, the ignorance and anguish of human masses will penetrate his soul so deeply that he will initiate self-sacrificing moves to lighten them, even though as often happens, such a move may mean his physical martyrdom or his mental crucifixion.

(85-5) So wherever the illuminate goes, he is immovably centred in truth. He may descend into the noisy maelstrom of metropolitan life. He may retire to the green

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¹⁵⁸ The paras on this page are numbered 45 through 49, making them consecutive with the previous page.

quietudes of the countryside. He may meet in his wanderings with violence and accident or with flattery and fortune. Yet always and alike, he remains self-composed, calm and king-like in his mental grandeur.

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(87-1)¹⁶⁰ The self-renounced illuminate sits beside the gleaming river of life and dips his pitcher like others into those troubled waters of passion or pain. Yet he wears an inscrutable smile which perhaps says: "I see all and know all. If I drink with you, it is to be you. If I remain with you, it is to help you. For paradoxically, I sit also at this river's source."

(87-2) We cannot dictate the external form in which he will express his attitude. The illuminate will do just that which is demanded of him by the particular circumstances of the case at that particular time and in that particular place. There is nothing arbitrary about his action.

(87-3) The illuminate stands on the very apex of the pyramid of knowledge. That is why he can understand the position of all others and sympathise with them too. But alas, that is also why they cannot understand him. Hence the plaint of Buddha: "I do not quarrel, O Bhikkus, with the people, but it is the people who quarrel with me. One, O Bhikkus, who speaks the Truth, does not quarrel with anyone."

(87-4) In his writing he has packed the maximum of philosophical truth into the minimum of space. Of them I would say with the Caliph Umar:¹⁶¹ "Burn the libraries, for their value is in this book." He has distilled into his message the essence of the highest wisdom; there is nothing else to be learnt beyond what he has given us. His attainment of truth is colossal and uncomprehended; only future ages will give him the right measurement of his full stature.

(87-5) The man who had attained some measure of knowledge was not bound to serve his epoch in any particular rigid way. He would carry out his task according to no rules and regulations but according to his personal circumstances and opportunities, and relate it as he could to the needs of his environment. He was free to choose his manner

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¹⁶⁰ The paras on this page are numbered 50 through 55, making them consecutive with the previous page.

¹⁶¹ "Caliph Omar" in the original. "This book" is in reference to the Koran.

of his service, just as he was at liberty to select those whom he would personally help. Therefore, he was fully justified in devising his own method of working and not blindly following that which critics foisted upon him.

(87-6) We have deeply felt the force of Epictetus' outcry: "Show me a man modelled after the doctrines that are ever upon his lips. So help me, Heaven; I long to see one Stoic!" It is not less easy to preach than to practise in our own times. But here is the acid test which

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(continued from the previous page) will reveal what is and what is not pure gold. On the basis of such a test, mankind seems to cry in vain for a single Illuminate.

(89-1)¹⁶³ "There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary pre-determinations, no obstinacy, and no egoism."
– Confucian Analects.

(89-2) "The adept appears without exposing his head" is the Chinese esoteric description. It means that he makes no outward demonstration of his adeptship, behaves unostentatiously and modestly, and is acted through rather than acting with his egoistic will.

(89-3) The illuminate is the conscious embodiment of the Overself, whereas the ordinary man is ignorant of that which his heart enshrines. Hence, the Chinese say that the illuminate is the "Complete Man." He is the rare flower of an age.

(89-4) The illuminate exerts his influence upon others spontaneously and effortlessly rather than deliberately and purposely. He need make no effort but the benign power and light will radiate naturally from him just the same and reach those who come within his immediate orbit. It is sufficient for them to know with faith and devotion that he is and they receive help and healing. The Overself works directly through him and works unhindered upon all who surrender themselves to it.

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¹⁶³ The paras on this page are numbered 56 through 62, making them consecutive with the previous page.

(89-5) That which the illuminate will give out as doctrine will depend upon the conditions and needs of his epoch and place. He will be neither too active nor ultra-modernistic.

(89-6) The illuminate stands in the centre of the world movement himself unmoving and unmoved.

(89-7) THE BIRTH OF BUDDHAS (From ANGUTTARA NIKAYA) "A unique Being, O disciples, arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods and men. The arising of a unique Being, O disciples, is rare in this world.

With the arising of this unique Being, O disciples, there come into existence a great eye, a great light, a great radiance, six supreme blessings; there come the intuition of the four kinds of analytical knowledge, the realisation of various elements, the comprehension of elements in various ways, the acquisition of Wisdom, Deliverance, Fruits and the realisation of Fruits, of a

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(continued from the previous page) Stream-Winner, Once-Returner, Never-Returner and a Perfect Saint.

Who is this unique Being? It is the Tathagata, the Exalted, Fully Enlightened One."

(91-1)¹⁶⁵ The late Spanish Countess De Merella told me that Mabel Collins whom she personally knew said that the Highest Masters are not in Tibet but in North China, Mongolia, where there are from 5 to 7 Masters who work for the welfare of mankind. This group look out on the human race and decide what to do and send out forces. They work on men in the mass but single out individuals whom they can use as instruments, judging them by the light of their aura. This group is century-old, almost ageless.¹⁶⁶

(91-2) A spiritual exaltation which does not manifest itself in the service of humanity exists for its possessor alone. Him alone do we love who forsakes the seclusion of the

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¹⁶⁵ The paras on this page are numbered 63 through 66, making them consecutive with the previous page.

¹⁶⁶ PB himself inserted a period by hand.

solitary places wherein he attained Nirvana and goes back among men to help his frailer brothers. He alone is worthy of our regard who descends to exhort us towards the steep of the higher life and to encourage us in our efforts to climb, who nerves us with his strength, illumines us with his wisdom and blesses us with his selfless Love.

(91-3) Too long has the word "Master" been bandied on the lips of people and they talk of the "Master" as of a politician – setting up to judge him or making wild statements about him or letting their imaginations run loose about him. It is not right that the Illuminati should be discussed so lightly and it is far better to let them remain as Illuminati to be thought of in silent hours of meditation and not to be analysed¹⁶⁷ at our tea-tables as we analyse the events of the day.

(91-4) He who has realised truth according to the Secret Doctrine may continue to follow the same vocation which he was practising before. That is, a king may remain a king and a carpenter may continue his carpentering. There is no law or rule which may be laid down as to the kind of work an illuminate may perform or abstain from performing. Similarly, the illuminate is not to be judged by his practice of or omission to practise asceticism. If people say, as they say in India, that he will give up his wife on attaining realisation, they thereby merely reveal their ignorance of truth. The continuance of his state of realisation has nothing whatever to do with the possession or non-possession of a wife, any more than it has to do with his possession or non-possession of one

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(continued from the previous page) or two legs.

(93-1)¹⁶⁹ These seven truths constitute the skeleton of a tradition which has been handed down from illuminate to pupil since pre-historic periods. The tradition itself is imperishable, being rooted in the divinity of human nature no less than in the sacred duty imposed upon the illuminati to preserve its existence among chosen inheritors prior to their own disappearance or death.

¹⁶⁷ PB himself deleted a period from after "analysed" by hand

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¹⁶⁹ The paras on this page are numbered 67 through 70, making them consecutive with the previous page.

(93-2) Is it not paradoxical that Paul, who never beheld Jesus in the flesh, became his greatest propagandist? Yet Paul was too much imbued with the theosophy of the orphic brotherhoods, the aspirations of the Hebrew prophets and the philosophy of the Greek Gnostics to make the mistake in which later Christianity got itself mired. For nowhere in Paul's Epistles can you find anything glorifying the man Jesus or indeed any account of his personality and career.

(93-3) There are noteworthy differences between the genuine illuminate and the false one. But I shall indicate only a few of the points one may observe in the man who is truly self-realised. First of all, he does not desire to become the leader of a new cult; therefore, he does not indulge in any of the attempts to draw publicity or notice which mark our modern saviours. He never seeks to arouse attention by oddity of teaching, talk, dress or manner. In fact, he does not even desire to appear as a teacher, seeks no adherents and asks no pupils to join him. Though he possesses immense spiritual power which may irresistibly influence your life, he will seem quite unconscious of it. He makes no claim to the possession of peculiar powers. He is completely without pose or pretence. The things which arouse passion or love or hatred in men do not seem to touch him; he is indifferent to them as Nature is to our comments when we praise her sunshine or revile her storms. For in him, we have to recognise a man freed, loosed from every limit which desire and emotion can place upon us. He walks detached from the anxious thoughts or seductive passions which eat out the hearts of men. Though he behaves and lives simply and naturally, we are aware that there is a mystery within that man. We are unable to avoid the impression that because his understanding has plumbed life deeper than other men's, we are compelled to call a halt when we would attempt to comprehend him.

(93-4) DR CASSIUS A. PEREIRA in THE BUDDHIST "It is also

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(continued from the previous page) expressly stated in Buddhist Books that one who has gained the Final Certainty that 'anything whatsoever that has been born or come into being has within itself inherent the inevitability of dissolution' has 'neither the wish to die immediately nor the wish to prolong life beyond the natural span.' When the masters of the Dhamma, like the great Theras Sariputta and Maha Kassapa or a heart of life like the Arahant Ananda, saw no necessity to continue living on earth beyond their

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normal term of life¹⁷¹ 'for the welfare of gods and men,' it is difficult to accept [that]¹⁷² the lesser Arahants would attempt to do so, when the Teacher himself said - 'The Truths and the Discipline for the Order that I have declared and established for you all, let these be your Teacher after I am gone.'"

(95-1)¹⁷³ The wise do not make invidious comparisons between the great Prophets of God. Only the ignorant attempt to show that one ranks higher than another in ethical reach. Such do not know that the teachers who give out a religion to a people or race always consider the circumstances and mentality of the people before preaching their new doctrine. What is not revealed or taught is kept back because it is not needed at the time, never because it is unknown

(95-2) The inutility of the monks is in striking contrast to the worth and activity of the sages. Thus, the Buddha worked unceasingly for fifty years to remove spiritual ignorance from the minds of men and death caught him trudging unweariedly on foot, an old man over eighty, trying to reach the next place where he was due to teach others and thus serve them in the best way of which he was capable. He was no idler. Jesus too moved unweariedly and incessantly trying to awaken the hearts of men to their true goal and giving to those who approached him with faith the benediction of his grace. Death caught him in the midst of so much of this activity that it aroused the hostility of professional religionists whose vested interests were in danger and who to save their own purses put Jesus on the cross.

(95-3) While worldly men strain their heads and knit their brows, the sage sits quiet or works unhurriedly, self-absent, unutterably wise in the Infinite. In a world half-given over to despair, he dwells with an intrinsic power that all feel who contact him or he moves radiating a calm strength to every environment.

(95-4) We must enter their presence as humble heart-open seekers; we must be teachable if we would not return empty-handed.

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¹⁷¹ PB himself deleted a comma from after "life" by hand.

¹⁷² "That" was typed below the line and inserted with an arrow.

¹⁷³ The paras on this page are numbered 71 through 74, making them consecutive with the previous page.

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(97-1)¹⁷⁵ A real maharishi¹⁷⁶ has no preconceived ideas as to what he is going to do.

(97-2) There is a deific quality about these men which transcends description.

(97-3) The illuminee bestows his grace in vain on the man who will not yield up for a moment his intellectual pride and his incessant egotism.

(97-4) Socrates possessed an absolutely original intellect, but took nothing for granted but probed and penetrated into every subject which came under discussion. He struck out a new path in the philosophy of his time and so well was it made that it can still be trodden today with profit.

(97-5) The real illuminee moves about quietly and unostentatiously.

(97-6) The highest service they render is in silent contemplation, which inspires so many aspiring souls to a higher life. This is the truth.

(97-7) So a Chinese illuminee said: "I will do nothing and the people will be transformed of themselves; I will be fond of keeping still and the people will of themselves be correct."

(97-8) To such a man, the here and there become as one.

(97-9) The illuminee sees objects like other persons, only his sense of materiality is destroyed, for he sees them too as ideas, unreal... The illuminee's viewpoint is not the yogi's viewpoint... The illuminee finds all the world in himself, says Gita. This means he feels sympathetically at one with all creatures, even mosquitoes or snakes.

(97-10) If "dead" illuminati can help the world as readily as those who are among us in the flesh, I would like to ask those who believe this why Ramakrishna uttered the following pathetic plaint as he lay dying in Cossipore: "Had this body been allowed to last a little longer, many more people would have become spiritually awakened." No, it is more rational to believe that a living illuminee is needed, that one who has flung off the physical body has no further concerns with the physical world and that he whose consciousness is in the Real, uses the world (in the form of a body) to save those whose consciousness is in the world.

(97-11) The illuminee prefers to pull strings from behind the curtain of obscurity.

¹⁷⁵ The paras on this page are numbered 75 through 86, making them consecutive with the previous page.

¹⁷⁶ "maharshee" in the original; this reference is to the general term maharshi, or "Great Rishi" which indicates the highest possible incarnate state of the human being in Hinduism. – TJS '20

(97-12) The latitude which is allowed to the illuminate, his inability to commit sin because he can be trusted to consider the welfare of others as his own, is shown by the

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(continued from the previous page) following verses: Chapter 6, v. 31 Bhagavad Gita: "Who - so intent on unity worships Me who abide in all beings, that Yogin dwells in Me, whatever his mode of life." Also: Brihadaryanaka¹⁷⁸ Upanishad: Chapter 4.3.22: "In this state a father is no father, a thief is no thief, untouched by good work and untouched by evil work."

(99-1)¹⁷⁹ The illuminati protect themselves with a wall of silence.

(99-2) A fresh spiritual impulse, a fresh revelation of the Eternal Truth which inheres in the very nature of the world's essence and of man's essence, must be given shape and form.

(99-3) The question arises: "What have this hidden wisdom, these abnormal powers, done for their possessors and for the world?"

(99-4) The divine experience which has come to B can come also to every man.

(99-5) These great elemental forces in him are purifying ones.

(99-6) The illuminate gives his help through silence that weighs no less than through uttered speech.

(99-7) The mystic arrives at treating all people alike through the emotion of love; the illuminate arrives at it through the knowledge of reason. The first is likely to be changeable, the last permanent because emotion is variable, reason firm.

(99-8) "Words are wise men's counters; they do not reckon by them but they are the money of fools." –Hobbes¹⁸⁰

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¹⁷⁸ "Brihad Aryanaka" in the original.

¹⁷⁹ The paras on this page are numbered 87 through 98, making them consecutive with the previous page.

(99-9) They tried to influence kings and rulers and leaders of men and culture. They even emerged into public view on rare occasions in order to quicken the pace of evolution by active external work but when this happened, they did not usually reveal their true spiritual identity. Their efforts were not always successful because they had to deal with frail stubborn human nature and moreover, they had to work within the karma of their own land.

(99-10) No mother asks why she should help her child or concern herself with the well-being of her husband. She identifies herself with them and takes it for granted that their interests are her own. Similarly, the illumine takes it for granted that the interests of all mankind are his own and others are his family.

(99-11) To dwell for a while in an illumine's presence is for a sensitive mind to have an ignition spark thrown among one's spiritual aspirations.

(99-12) When the band of sixty young men met Buddha whilst

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(continued from the previous page) they were looking for a woman of their pleasure, he said to them: "Abide with me a little while and I will teach you truth." [Such]¹⁸² is the power of the spoken word of the illumine, when falling on a sensitive or sympathetic ear, that again and again, we find in the history of the Buddha that he quickly converted and quickly brought to spiritual enlightenment those to whom he chose to address his speech.

(101-1)¹⁸³ The superior mind is marked by a universality of outlook which is the hallmark of development and spirituality.

(101-2) The true Prophet does not wear a single rag of the cloak of pretence. Therefore, he makes an easy mark for the poisoned arrows of his traducers. For the world does

¹⁸⁰ Referring to Thomas Hobbes.

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¹⁸² The original editor deleted "Hence, it was necessary to spend some time in the Teacher's presence" from before "Such" by typing over the original words with x's.

¹⁸³ The paras on this page are numbered 99 through 103, making them consecutive with the previous page.

not willingly believe that a man can exist who tries to live his life literally on the principles of Christ's Sermon on the Mount. It prefers to believe that he has some hidden motive, that he lives a life of secret evil. Ye generation of sneerers and slanderers! Woe unto ye, for the history of the near future will prove a fit comment upon your own wretched lives.

(101-3) Fools make complaint that the Prophet brings to them this old message of the eternal Deity that waits to light all human hearts and brings nothing new or fit for this age and hour. We may make a preamble to our answer with the statement that the indubitable gives such scientific and practical turn to his teachings as the time demands, but we must admit that his first and last words remain ever the same as the first and last words of all the illustrious divine teachers. For what other message can he give? When the soul hungers for a happiness it has hitherto been unable to find in its mud-pits of sensuality or in its market-places of barter, is he to offer it a stone of some economic doctrine and not the bread of spiritual nourishment? Is he come to confirm our self-deceptions and our self-grovellings and to give the lie to the divine bliss he enjoys every moment.

(101-4) Many Yogis are made but some are also born. Destiny transcends all training and oft it needs but a mere touch of an illumine's finger to release the pent-up stores of secret power within a soul.¹⁸⁴

(101-5) From Raymond Lully, Spanish medieval alchemist and mystic: - "The Illuminati assure us in their goodness of the Great Work... but through ignorance hereupon, many have been deceived regarding the mastery. In their excess of

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(continued from the previous page) confidence, they assumed themselves to be proficient in the form and mode, and it is not our intent to conceal that we ourselves were of those who were stricken in this respect. With such presumption and temerity we took our understanding of this science for granted, yet we grasped it in no wise, till we came to be taught of the spirit by the mediation of Master Arnold de Villa Nova, who effectually imparted it into us out of his great bounty."

¹⁸⁴ PB himself inserted a period by hand.

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(103-1)¹⁸⁶ One of the greatest helps to convert our timid thoughts and our trembling wishes into deeds is the inspiration received from a superior mind.

(103-2) The men who can save society are those whom it knows least and disdains most. They are men who have found out its shallowness and meanness and turned their faces toward Truth. They live aside and are not to be found in the ranks of clergymen, as a rule, for the latter help to pillar and prop its crumbling edifice to save their jobs. But the men who have uncovered life, who can provide society with insight and foresight, make no attempt to press upon the public attention. When the world wants them, it will search for them. They can afford to bide their time for they know food is only for the hungry.

(103-3) Anyway, where is the man who can expound truth satisfactorily and who expresses in action the doctrines which he has embraced? Self-anointed babbling gurus exist in the flesh; long-distance Tibetan Mahatmas exist in books.

(103-4) Do you think that these ancient illuminati full of high intimations and carrying great lights in their hands, appeared before the world out of their silence and solitude to suffer its ridicule and contempt because they wished to brag themselves or to amaze them? They came because they dared not disobey compassion's call save at the pain of being false to all that they knew to be true.

(103-5) Said Buddha: "No, Maharaja, it is by living alone with a man that one learns his real character and that only after a long time - not by giving the matter a passing thought, not by paying little heed to it. It needs a man of insight and not a dullard to do so. It is by constant intercourse with him, Maharaja, that a man's integrity is known. It is [in]¹⁸⁷ misfortunes, Maharaja, that a man's endurance is to be known. It is by converse with him, Maharaja, that a man's wisdom is to be ascertained."

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(105-1)¹⁸⁹ The¹⁹⁰ common youthful experience of falling in love bears some of the leading characteristics of this uncommon mystical experience of awakening to the

¹⁸⁶ The paras on this page are numbered 104 through 108, making them consecutive with the previous page.

¹⁸⁷ "In" was typed below the line and inserted with an arrow.

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divine reality. But of course it bears them in a grosser and smaller way. Some of them are: a feeling of 'walking on air,' a frequent recollection of the beloved at unexpected moments, a glowing sense of deliverance from burdens, a cheerful attitude towards everything and everyone, intense satisfaction with life, rosy expectations about the future, expanded sympathies, dreamy absent-minded lapses from attention to the prosaic everyday round¹⁹¹ and new appreciation of poetry, music or Nature's beauty.

(105-2) He may have to weep for a mere glimpse of the soul. But this got, he will certainly weep again for its return. For he knows now by unshakeable conviction and by this vivid demonstration that the durable realisation of the Soul is what he is here on earth for.

(105-3) The message of philosophy in this matter may be summed up as this: Look beyond your tiny circle of awareness and forget the little 'I' for a while in order to remember that greater and grander Being whence you have emanated.

(105-4) The interpretation of 'Overself' which I have given in my book "The Wisdom of the Overself" is confirmed by the teaching of a former Sri Shankaracharya of Kolhapur (1912) as told by one of his disciples. He taught Atman - that part of the Absolute which is Man. He [interpreted]¹⁹² it as "higher self."

(105-5) We found it necessary, in the interests of greater precision and better exposition, to restrict the term "Overself" to represent the ultimate reality of man, and to introduce the term "World Mind" to represent the ultimate reality of the universe.

(105-6) If he complains that the glimpse does not last, he should [understand]¹⁹³ that it can not last. Unless the mind and the heart are previously put into a properly prepared state to receive it, they will soon reject it. The process of rejection, however, is an unconscious one for the active agents in it are: the restlessness of his thoughts, [the negativity of his emotions,]¹⁹⁴ the identification with the body, the strength of his desires and, in fact, all those things which constitute his ego. The forces which keep him apart from the higher state are within his personal self and not within that state. If

¹⁸⁹ The paras on this page were are numbered 415, 115, 41, and 42; they were all cut from separate pages and pasted here. They are not consecutive with the previous page. In addition, there is an unnumbered para in the middle of the page and an unnumbered para at the bottom of the page.

¹⁹⁰ This para is a duplicate of para 147-4 in Carbons 03 (3rd Series Notebook).

¹⁹¹ This word is cut off by a hole punch in the original; only "-ound" is visible. We have inserted "round" per the duplicate para 147-4 in Carbons 03 (3rd Series Notebook).

¹⁹² PB himself changed "translated" to "interpreted" by hand.

¹⁹³ PB himself deleted "first" from after "understand" by hand.

¹⁹⁴ PB himself inserted "the negativity of his emotions," by hand.

he is unable to retain it, it is because he needs further purification and preparation, and its departure is really a signal indicating this need.

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(107-1)¹⁹⁶ The beginner usually has to go through an emotional experience in order to receive a mystical experience but the proficient is under no necessity to do so.

(107-2) In very truth the Overself becomes his beloved companion, bringing an intense satisfaction and profound love which no external friendship could ever bring.

(107-3) The intellect can never understand this point until it understands that the conception of individuality and the conception of existence are separate and different from each other. Individuality may go but existence may remain.

(107-4) When the divinity in his own self is found at last, he will afterwards find its light reflected upon every other man and woman he encounters.

(107-5) And you will perceive that the Overself is always there, albeit you will have repeatedly to raise your eyes from earth and your mind from ego to come into realisation of this truth.

(107-6) The question arises, "What has this hidden wisdom done for its possessors and the world?"

(107-7) When he has silenced his desires and stilled his thoughts, when he has put his own will aside and his own ego down, he becomes a free channel through which the Divine Mind may flow into his own consciousness. No evil feelings can enter his heart, no evil thoughts can cross his mind and not even the new consequence of old wrongdoing can affect the serenity of

(107-8) There are individuals scattered here and there who have found the Overself. It is certain that they are types as well as individuals - therefore, it is certain that the whole race will also one day find the Overself.

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¹⁹⁶ The paras on this page are numbered 39d, 40 through 50, and 50a; they are not consecutive with the previous page.

(107-9) Jesus did not answer when malignment and malediction were hurled upon him. Buddha kept silence when vilification and abuse were uttered against him. These great souls did not live in the ego and therefore did not care to defend it.

(107-10) He has discovered the strength which comes from self-control, the peace which comes from stilled thoughts, and the happiness which comes from the true self.

(107-11) Perhaps the most wonderful thing which the illumine discovers is that his independence from the infinite life power never really existed and was only illusory, that his separation from the Overself was only an idea of the imagination and not a fact of being. Even the desire to unite with the Overself was only a dream, and consequently all lesser desires of the ego were merely dreams within a dream.

(107-12) Is such a lofty consciousness with man's power to experience?

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(109-1)¹⁹⁸ The idea that he has a fancy for writing down his intuitions and inward experiences does not make him a whit greater than another who wraps the veil of silence around his ideas, his intuitions or experiences, which, though now unuttered, may yet dictate themselves through other channels to generations unborn.

(109-2) The logic of a higher life compels him to recognise the divine element in the hearts of those who hate or malign him, and he honours them for it, but it does not compel him to waste precious years in unnecessary struggles against them. The years which are left to him and to them on this poor earth are too few to be lost in unworthy squabbles.

(109-3) He who, whilst himself remaining unregenerate, tries to regenerate, tries what is not only foolish and hypocritical for himself but also ineffectual and hopeless for them.

(109-4) Because he has no feeling of egoism, he has no feeling of a mission to accomplish. Yet a work will be done all the same.

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¹⁹⁸ The paras on this page are numbered 146, 147, 149, 150, 64, 33, 34, 203, 153, and 154; they were all cut from separate pages and pasted here. They are not consecutive with the previous page.

(109-5) These brief flashes bring with them great joy, great beauty and great uplift. They are, for most people, their first clear vivid awakening to the existence and reality of a spiritual order of being. The contrast with their ordinary state is so tremendous as to shame it into pitiful drabness. The intention is to arouse and stimulate them into the longing for re-entry into the spirit, a longing which inevitably expresses itself in the quest.

(109-6) The divine character of his inmost being will become plain to him, and that not as a matter of wishful thinking or suggested belief but as first-hand personal experience.

(109-7) This alone could be the kind of experience which led Omar Khayyam [who was more mystical than Westerners realise]¹⁹⁹ to write “The more I drink of Being’s wine, more sane I grow, and sober than before.”

(109-8) The dictionary defines individuality²⁰⁰ as separate and distinct existence. Both the ego and the Overself have such an existence. But whereas the ego has this and nothing more, the Overself has this [consciously]²⁰¹ within the universal existence. That is why we have called it the higher individuality.²⁰²

(109-9) His serenity is always, as the Buddha described it, “like the broad earth, unvexed.”

(109-10) He does not want to impose himself where he may not be wanted. He does not want to intrude on the mental privacy of others.

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(111-1)²⁰⁴ It is not that personal identity was wholly lost but rather that it was immersed in the vast ocean of universal being.

¹⁹⁹ PB himself inserted “who was more mystical than Westerners realize” by hand.

²⁰⁰ PB himself deleted quotation marks from around “individuality” and underlined it by hand.

²⁰¹ PB himself inserted “consciously” by hand.

²⁰² PB himself deleted quotation marks from around “higher” and underlined “higher individuality” by hand.

²⁰³ Void page

²⁰⁴ The paras on this page are numbered 15 through 21; they are not consecutive with the previous page.

(111-2) MUNDAKA UPANISHAD, III, i, 10: “Whatever state a Man whose nature is of perfect purity imagines and whatever desire He desires, that state he conquers and those desires He obtains.”

(111-3) When you are in this wider consciousness you are at home. Outwardly you maybe without a roof to shelter your head but still you will feel protected, secure and provided for. Your feeling and your trust are not groundless. For the outward manifestation of this inward care will follow.

(111-4) He dwells in some inner fortress – safe, protected and sure of himself. He is hardly touched by the turmoil of passing events.

(111-5) The Master necessarily lives in an inner world of his own, immeasurably remote from some of those environments in which he is plunged. Nevertheless, he possesses the power to recall himself freely and instantly from one to the other, and in either direction.

(111-6) He is like a man who is sitting high on a mountaintop and consequently able to look at all the valleys below, instead of merely a single valley.

(111-7) Such a man does not, cannot think of it as we do.²⁰⁵

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(113-1)²⁰⁷ There is much confusion of understanding about what happens to the ego when it attains the ultimate goal. Some believe that a cosmic consciousness develops, with an all-knowing intelligence and an ‘all-overish’ feeling. They regard it as unity with the whole universe. Others assert that there is a complete loss of the ego, an utter destruction of the personal self. No – these are confused notions of what actually occurs. The Overself is not a collective entity as though it were composed of a number of particles. One’s embrace of other human beings through it is not in union [with them]²⁰⁸ but only in sympathy, not in psychic [identification with them but in

²⁰⁵ This section is continued in the paras on page 129.

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²⁰⁷ The paras on this page are numbered 18, 18a, and 18b; they are not consecutive with the previous page.

²⁰⁸ PB himself inserted “with them” by hand.

psychic]²⁰⁹ harmony. He has enlarged the area of his vision and sees himself as a part of mankind. But this does not mean that he has become conscious of all mankind as though they were himself. The true unity is with one's own higher indestructible self. It is still with a higher individuality, [not a cosmic one,]²¹⁰ and it is still with one's own self, not with the rest of mankind. Unity with them is neither mystically nor practically possible. What we discover is discovered by a deepening of consciousness, not by a widening of it. Hence it is not so much a wider as a deeper self that he has first to find.

With the rectification of this error we may find the correct answer to the question: What is the practical meaning of [the injunction]²¹¹ laid by all the great spiritual teachers upon their followers, to give up the ego, to renounce the self? It does not ask for a foolish sentimentality, in the sense that we are to be as putty in the hands of all other men. It does not ask for an utter impossibility, in the sense that we are never to attend to our own affairs at all. It does not ask for a useless absurdity, in the sense that we are to become oblivious of our very existence. On the contrary, it asks for what is both wise, practicable and worthwhile;²¹² that we give up our lower personality to our higher individuality.

Thus it is not that [the aspirant]²¹³ is asked to abandon all thought of his particular self (as if he could) or lose consciousness of it, but that he is asked to perceive its imperfection, its unsatisfactoriness, its faultiness, its baseness and its sinfulness and, in consequence of this perception, to give it up in favour of his higher self, with its perfection, blessedness, goodness, nobility and wisdom. For in the lower ego he will never know peace whereas in the diviner one he will always know it.

(113-2) The goal is to be conscious always in the Overself.

(113-3) When man is touched by the power of God, he is called a "Son of God."

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(115-1)²¹⁵ [If]²¹⁶ his earlier life has been self-centred, the attainment of this stage will provide him with the opportunity to escape from our miserable planet and to pass into

²⁰⁹ PB himself inserted "identification with them but in psychic harmony" by hand.

²¹⁰ PB himself changed "not cosmic," to "not a cosmic one," by hand.

²¹¹ PB himself changed "this instruction" to "the injunction" by hand.

²¹² PB himself inserted a semi-colon by hand.

²¹³ PB himself changed "he" to "the aspirant" by hand.

²¹⁴ Blank page

²¹⁵ The paras on this page are numbered 20 through 25; they are not consecutive with the previous page.

a world of harmony peace and light, although this escape cannot in the nature of things mature until his physical body dies. But if his earlier life has been compassionate and altruistic in ideal – however unsuccessful in practice – the attainment will provide him with the power to implement this ideal, the strength to realise it in actuality. The thought will then present itself to him “How best can I serve mankind?” This will lead him to seek for ways of helpfulness appropriate to his times, environment and circumstances. Naturally the knowledge that helping others toward a similar enlightenment is the best service he can render them [will predominate]²¹⁷ but he will understand that their physical existence cannot be separated from their mental one and that it may sometimes may be needful as a step toward that ultimate purpose to take up [a]²¹⁸ duty which seems to belong solely to the external sphere of things.

(115-2) In that universal Mind wherein he now dwells, he can find no man to be called his enemy, no man to be hated or despised. He is friendly to all men, not as a deliberately cultivated attitude but as a natural compulsion he may not resist.

(115-3) His eyes seem passionless to our own agitated ones. His mind seems impenetrable to our own easily-read ones.

(115-4) If anyone asks us to define the name philosopher and seeks to know by what test he is to be recognised, we should find it hard to answer him

(115-5) The succession of saviours has existed as long as the human race itself has existed. The infinite power which shepherds its evolution can always be trusted to send these illumined men as and when its own laws and human needs call for them.

(115-6) There is such a perfect harmony of his faculties that although each still continues to exist autonomously, all work together like a single faculty.

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²¹⁶ The original editor deleted the para before this para by hand. It originally read: “When we experience Mind through the senses we call it matter. When we experience it through the imagination or thinking we call it idea. When we experience it as it is in its own pure being, we call it Spirit, or better Overself.”

²¹⁷ PB himself inserted “will predominate” by hand.

²¹⁸ PB himself inserted “a” by hand.

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(117-1)²²⁰ If the adepts live in such splendid isolation, it is because they have to balance their greatly increased sensitivity in this way. It is not through any conceited sense of personal superiority that they keep apart from others. They are entitled to an environment which least opposes them, least emits discords at every thought, and most harmonises with their nature and habits. They must themselves create such an environment: the world can not offer it. Thus the paradox arises that because they have entered into secret unity with all men, the adepts must stand aloof from all [men!]²²¹

(117-2) The sage is only a man, not a God. He is limited in power, being, knowledge. But behind him, even in him, yet not of him, there is unlimited power, being, knowledge. Therefore we revere and worship not the man himself, but what he represents.

(117-3) The philosophic insight is not merely a conglomerate of the old familiar faculties of reason, intuition, feeling, and so on. It is something autonomously different, a new creation which transcends them all, it is in short its own unique self.

(117-4) The atmosphere of thought and feeling which he diffuses around him is, to those sensitive enough to feel it, inspiring, exalting, and soothing at one and the same time.

(117-5) The truth is that never for a moment are we really separate from our inner self.

(117-6) This particular function of the Overself was known also to the more percipient among men of the middle ages and of antiquity. Thus Epictetus, "Zeus hath placed by the side of each, a man's own Guardian Spirit, who is charged to watch over him."

(117-7) We ought not judge a deeper and different plane of being by our reactions to the present one. Here, its limitations inevitably cause boredom, impatience and dullness if we have to sit unoccupied for a few hours. There, those limitations are non-existent and consequently we may sit for a whole eternity, yet, in its stillness feel only contentment, serenity, and sensation of being unutterably alive.

(117-8) Desires, which once burned fiercely within him, are now themselves burned up by the irresistible Overself.

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²²⁰ The paras on this page are numbered 202, 242 through 245, and 41 through 43; they are not consecutive with the previous page.

²²¹ PB himself inserted "men!" by hand.

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(119-1)²²³ He is no longer able to will for himself for the simple reason that some other entity has begun to will for him. Egoism in the human sense, sensualism in the animal sense, have both been eliminated from his heart.

(119-2) The doubts and fears, the hesitations and suspicions, the jealousies and bitternesses, the enmities and hatreds of common life can never enter here.

(119-3) The man who has found this wonderful serenity cannot be tormented by the denial of desires and longings nor excited by their satisfaction.

(119-4) The consciousness will deepen and, while vacating the personal ego, will take in the higher ego and feel a unity with it.

(119-5) There is danger in the frown of one guided and over-shadowed by the Overself as there is blessing in his favour.

(119-6) The Overself is utterly above all personality yet is not bereft of a kind of individuality.

(119-7) The personality is always limited and chained, the higher individuality always infinite and free.

(119-8) No cult [can]²²⁴ claim him and no organisation can label him for he will be too aware of the limitations of all cults and organisations.

(119-9) Both the inward and outward lives of every man are controlled by a concealed entity – the Overself. Could he but see aright, he would see that everything witnesses to its presence and activity.

(119-10) “I called the whole world His dream: I looked again, and lo! His dream was Himself.” – 15th-century Persian mystic Sayyid Nimatullah.

(119-11) Those who have never felt in themselves nor seen it demonstrated in others, cannot understand the blessedness of such a state.

²²³ The paras on this page are numbered 1 through 14 and 14a; they are not consecutive with the previous page.

²²⁴ The original editor inserted “can?” by hand.

(119-12) He emerges from the old man that he was, from the ego-ridden nature, as a snake emerges from its old skin.

(119-13) However large his accomplishment, it will still be mostly personal and private, unseen by the world.

(119-14) Merely by being just what he is, without taking any particular action will help many persons who come into his orbit.

(119-15) Henceforth he is to work knowingly and lovingly with the power behind his life.

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(121-1)²²⁶ The Supreme Godhead is unindividualised. The World-Mind is individuated (But not personalised) into emanated Overselves. The Overself is an individual, but not a person. The ego is personal.

(121-2) It is not possible for the timeless spaceless formless Overself to be degraded into activity by its time-bound, space-tied, form-limited offspring the person.

(121-3) It is a consciousness where the "here" is universal and the "now" is everlasting.

(121-4) The Overself will overshadow him. It will take possession of his body. There will be a mystical union of its mind with his body. The ego will become entirely subordinate to it.

(121-5) Why do sensitive men feel protected and secure in his presence? It is because he knows and obeys the universal laws, invokes and attracts superhuman power.

(121-6) His thoughts are permeated with unusual energy, and strange intensity, so that sensitive persons feel its atmosphere when in his presence or react quickly to its spoken and written expression when not.

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The original editor inserted "One (I)" at the bottom of the page by hand.

²²⁶ The paras on this page are numbered 13 through 21, 21a, and 21b, making them consecutive with the previous page.

(121-7) He has no desires to satisfy through them, no claims to make upon them because they instinctively feel that nothing of the personal self enters into his dealings with them, they just as instinctively trust him. He becomes their confessional priest. They bring their secrets, their sins and their confidences to his ears.

(121-8) Even if the ego still lives in him, it lives thoroughly purified and utterly checked. His principle trends of thought and conduct proceed from a level beyond it.

(121-9) If a man claims to have attained the fullness of his higher being, we may test his claim by the moral fruits he shows. For he ought constantly to exercise the qualities of compassion, self-restraint, non-attachment, calmness on the positive side and freedom from malice, backbiting and greed, lust, anger on the negative side.

(121-10) The mind is irradiated with the light of a new understanding. The heart is lifted up into the joy of a new experience.

(121-11) What ill can befall such a man?

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(123-1)²²⁹ We must not imagine that the subordination of this sense of personal identity leads to any loss of consciousness; rather the reverse. Man becomes more, not less; for he emerges into the fullness and freedom of one universal life. He thinks of himself as: "I, A.B. am a point within the Overself," whereas before he only thought: "I am A. B."

(123-2) From this lofty standpoint the tenet of rebirth sinks to secondary place in the scale of importance. What does it matter whether one descends or not into the flesh if one always keeps resolute hold of the timeless Now? It can matter only to the title "I" to the ignorant victim of ephemeral hopes and ephemeral fears, not to the larger "I Am" which smiles down upon it.

(123-3) Why did Jesus say, "I and my Father are one," but yet a little later add, "The Father is greater than I"? The answer is that Jesus the man had attained complete harmony with his higher Self and felt himself one with it but the universal Christ-

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²²⁸ The original editor deleted "RB7" at the top of the page by hand.

²²⁹ The paras on this page are numbered 26 through 31; they are not consecutive with the previous page.

principle will always be greater than the man himself, the Overself will always transcend the person.

(123-4) But before he can even attempt to surrender the underself, he must first begin to feel however feebly and however intermittently, that there is an Overself and that it is living there deep within his own heart. Such a feeling, however, must arise spontaneously and cannot be manufactured by any effort of his own. It does not depend on his personal choice whether he experience it or not. It is therefore an unpredictable factor; he can not know when it is likely to come to him. This indeed is what makes this quest so mysterious. For such a feeling is nothing else than a manifestation of grace. Hence an old Sanskrit text, the "Tripura" says: "Of all requisites Divine Grace is the most important. He who has entirely surrendered to his larger self is sure to attain readily. This is the best method. Without the divine grace (Faizullah),²³⁰ the Sufis say man cannot attain spiritual union with Him, but they add that this grace is not withheld from those who fervently yearn for it.

(123-5) Such is the wonder of grace that the worst sinner who falls to the lowest depths may thereafter rise to the loftiest heights. Jesus, Buddha and Krishna have plainly said so.

(123-6) We should not egotistically interfere with the working of grace when it comes but should let ourself

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(continued from the previous page) be borne unresistingly and, as it were, helpless by, upon its gentle current.

(125-1)²³² After descent of grace, he feels lifted by a power stronger than his own above the stormy passions and unpleasant greeds, the petty egotisms and ugly hatreds which agitate the mass of mankind.

(125-2) The point in consciousness where the mind projects its thoughts, has been called by the ancients 'the cave' or 'the cave of the heart.' This is because to the outside

²³⁰ "Faiz Ullah" in the original.

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²³² The paras on this page are numbered 32 through 36, making them consecutive with the previous page.

observer there is nothing but darkness in it and therefore the cave hides whatever it may contain. When, by an inward re-orientation of attention, we trace thoughts, whether of external things or internal fancies, to their hidden origin and penetrate the dark shroud around it, we penetrate into Mind, divine the Overself. We cannot help remembering Gray's apposite lines: "Full many a gem of purest ray serene, the dark unfathomed caves of ocean bear."²³³

(125-3) His inner state will not be easily discernible to others, unless they happen to be the few who are themselves sufficiently advanced and sufficiently sensitive to appreciate it. Yet it is his duty to announce the glorious news of its discovery, to publish the titanic fact of its existence. But he will do so in his own way, according to his own characteristics and circumstances. He will not need to announce it in a speech, or print it in a book, he will not publish the fact in daily newspapers nor shout it from the housetops. His whole life will be the best announcement, the grandest publication.

(125-4) If you seek to invoke the divine grace to meet a genuine and desperate physical need or human result, seek first to find the sacred presence within yourself and only after you have found it, or at least only after you have attained the deepest point of contemplation possible to you, should you name the thing or result sought. For then you will not only be guided whether it be right to continue the request or not but you will also put yourself in the most favourable position for securing grace.

(125-5) The problem of philosophic attainment is one which man cannot solve by his own unaided powers. Like a tiny sailing boat which needs both oars and a sail for its propulsion, he needs both self-effort and grace for his progress. To rely on either alone is a mistake. If he cannot attain by his own strivings, neither is the Overself likely to grant its grace without them.

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(127-1)²³⁵ When we say that the Overself is within the heart, it would be a great error to think that we mean it is limited to the heart. For the heart is also within it. This seeming paradox will yield to reflection and intuition. The mysterious relationship

²³³ This is lines 53-56 of *Elegy Written in a Country Churchyard*. – TJS '16

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²³⁵ The paras on this page are numbered 37 through 40, making them consecutive with the previous page.

between the ego and the Overself has been expressed by Jesus in the following words: "The Father is in the Son, and the Son is in the Father."

(127-2) Ultimate reality does not lie in this world nor in that which perceives it but in that which perceives the perceiver.

(127-3) The day will inexorably come when this pen shall move no more and we wish therefore to leave on record for the benefit of those who shall come after, a sacred and solemn testimony that we know, as surely as we know that we are not this pen which scribes these lines, that a being, benign wise protective and divine, whom men call the Soul, whom we call the Overself, truly exists in the hearts of all; therefore all may discover it.

A day will break surely when every man will have to bend the knee to that unknown self and abandon every cell of his brain, every flowing molecule of his heart, his blood into its waiting hands. Though he will fear to do so, though he will fear to give up those ancient idols who had held him in bond so long and given him so little in return, though he will tremble to loose his moorings and let his soul drift slowly from them with sails set for that mysterious region whose longitude few men know and whose shores most men shun yet he will do so all the same. For the presence of man's own innermost divinity is the guarantee that he must inescapably seek and find it.

(127-4) Whoever has been led into the cave of timeless life will poise his pen in a futile attempt to find words which will accurately measure this sublime experience. He rises renewed from the exquisite embrace of such a contemplation. He learns in those shining hours. That which he has been seeking so ardently has been within himself all the time. For there at the core of his being, hidden away underneath all the weakness passion pettiness fear and ignorance, dwells light love peace and truth. The windows of his heart open on eternity, only he has kept them closed! He is as near the sacred spirit of God as he ever shall be, but he must open his eyes to see it. Man's divine estate is there deep within himself. But he must claim it.

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(129-1)²³⁷ He is not the conscious leader of any movement and yet a following of grateful and reverent people whom he has helped, awakened or healed, trails behind

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²³⁷ The paras on this page are numbered 22 to 31; they are not consecutive with the previous page - but follow the paras on page 111.

him. He does not try to give them guidance directly and yet they do receive it, however incidentally.

(129-2) Why are they so few, these sages, these serene and urbane self-realised ones? Nature works very hard and only attains her aim once in a multitude of throws. In mankind she may well be contented if she creates one sage in a hundred million people.

(129-3) The sage will not be found sitting on your door-step nor crying his thoughts from the housetops. He works in a quiet and unobtrusive way.

(129-4) When ardent advocates of erroneous doctrines would propound them to him, the sage would regard them with an amused smile.

(129-5) Convert the king, capture the statesman, and you can influence or help their people within a minimum of time and with a concentration of effort. Therefore the sage directs his attention toward such men.

(129-6) Those who try to read his degree by the atmospheric gauge of accumulated knowledge, will be disappointed.

(129-7)²³⁸ He sits, poised in this great Mind.

(129-8) It is this inner work in the Silence which reaches the deepest level and in the end achieves the greatest effects. The world does not understand this, and hence its noisy and superficial activities which have produced the chaos and disorder of our times.

(129-9) Those whom he never even meets but who direct their thought and faith towards him, receive inspiration automatically. The impact of his personality helps those whom he does meet, if they are sympathetic, but often without his even being aware of it.

(129-10) The thirst for perfection is certainly present within us. This thirst is a pointer to its eventual slaking. But there is no necessary implication that this will be attained whilst we are in the flesh and on a level of existence where everything is doomed, as Buddha points out, to decay and death. It is more likely to be done on a higher level where such limitations could not exist. The perfection we seek and the immortality we hope for are more likely to be mental rather than physical achievements. For all mystics are at least agreed that there is such a level of untainted purely spiritual being.

²³⁸ This para is a duplicate of para 143-5.

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(131-1)²⁴⁰ If the adept prefers to live in splendid isolation if he chooses to walk alone and at a distance from the common roads, let us respect his reasons even if we are somewhat repelled by them.

(131-2) His manner always imperturbable to the point of emotional aloofness his views always impartial to the point of stepping aside from his own self-interests his love of truth never deserts him.

(131-3) He finds that, by the strange magic of telepathy, he can pass on to certain other minds something of the lustrous beatitude which pervades his own heart.

(131-4) Such is the power of his noble presence that he does not need to tell us what is his spiritual stature.

(131-5) The true mentor will possess a penetrating insight into his pupils' needs.

(131-6) The first work of the sage is to plough up the field of his pupil's mind, to make it fit to receive the fresh seed.

(131-7) He is [not]²⁴¹ working for this generation, nor for this country, nor for any millennium, but for an infinite duration of time. Therefore he is, he must be, infinitely patient.

(131-8) "No man can serve two masters" – Jesus. Thus he rejected all indecision of will.

(131-9) He who knows Brahman as the root and the universe as the branch of the tree of life fears not death, says an old Indian text.

(131-10) His answers came only after a noticeable pause for consideration of the form they should take. He weighed them well, as befitted one whose influence was also a great responsibility.

(131-11) Our ideal is not the yogi who has secured his own nirvanic satisfaction; it is not the man who is so wrapped up in his own peace as to be indifferent to the woes of

²⁴⁰ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

²⁴¹ "Not" was typed above the line and inserted with an arrow.

others. It is the sage who is ready to sacrifice his own leisure in order to assist others, enlighten others, assuage the sorrows of others.

(131-12) The sage makes the highest conceivable sacrifice in willing to return to earthly life for times without end solely for the benefit of all creatures.

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(133-1)²⁴³ The practical difference between a fool and a philosopher is that the first is always impatient with the second, whereas the second is always patient with the first.

(133-2) The men who penetrate into the holy of holies bless the world when they bring forth the treasures they find therein. What they achieve and accomplish mentally in the period of meditation, they will later express automatically in action during the days that follow. Theirs is the balanced life which is true sanity, so lacking in modern existence.

(133-3) The adept can do much more through the prestige of true ideas set down in writing than through the mechanical efforts of any formal organisation, more by helping individuals than by creating a collective body which would one day exploit them.

(133-4) The sage tries to do both his disciples' thinking for them and also to provoke them into thinking for themselves. Nevertheless the statements he makes are suggestive and not controversial.

(133-5) The adept who is an adept in truth and not merely in yoga can and will prove to be a thoroughly practical man of the world. I have some friends who while not being so far advanced as such adeptship have nevertheless progressed to some degree on its path and in every case they occupy positions requiring expert administrative capacity in business or professional worlds whilst they possess adequate knowledge and ability to deal with concrete problems of life and affairs.

(133-6) The sage is not a frustrated visionary who hides himself in disappointment and looks down with superior disdain upon the world.

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²⁴³ The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

(133-7) If the sage has to reincarnate perpetually because of his sympathy for suffering world, if he cannot get freedom from this suffering cycle of re-birth, what is the use of the Quest and its labours? Reply: True, he can't get outer freedom, but he does get inner freedom, of mind and heart.

(133-8) The sage seeks to descend and meet a man at his own level, and then try to lift him just a little higher. Thus he will try to give the remorselessly cruel fanatical religionist a noble view of his own faith.

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(135-1)²⁴⁵ The sage may invite the co-operation in this work not for their personal aggrandisement but for the philanthropic enlightenment of the eager questioning few.

(135-2) The sage is quite competent to dwell alone in his tower of solitude.

(135-3) Do such men of realisation live among us today? Once I thought so, but now I must honestly confess that I have no proof of the existence of even a single one. Perfect men must have existed in antique times, if the accounts which have descended to us are correct, they may even exist today, but in the course of my world wanderings, I could not find them. I found remarkable men, who were perfect enough in their own line, but the broad mantle of realisation did not seem to fit their shoulders. I have resigned myself, however, to the acceptance of the probability that the race of realised sages is extinct today.

(135-4) Uninstructed critics no longer dare to put Buddhism on trial for preaching the doctrine of annihilation. Time has brought a broader understanding.

(135-5) The world play is but an illusion of the mind, but the integral vision of the sage enables him to act his part perfectly in the very heart of the world's tumult. The knowledge that all action is ultimately illusory does not prevent him being dynamically active. Supreme calm and silence reigns in his centre but his harmony with Nature is such that he joins the world-movement spontaneously.

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²⁴⁵ The paras on this page are numbered 21 through 27, making them consecutive with the previous page.

(135-6) Professor Radhakumud Mookerji of the University of Lucknow, who has achieved a distinguished reputation for his laborious researches into ancient Indian history, once told me that his investigations of old Pali records proved that Gautama the Buddha was the most widely-travelled man of his time, his wanderings being solely devoted to spreading truth and doing good to others.

(135-7) No worldly advantage can tempt the sage into desertion of his sacred task of serving humanity nor can any egoism lead him into betrayal of those who trust him.

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(137-1)²⁴⁷ Judge the sage if you must by the profound impress he makes on the soul of his age or by the service which he incessantly renders to the utmost limit of his strength.

(137-2) The sage can condemn nobody, can regard none as outside his range of compassion and can find a place in his heart for the worst sinner. He knows that duality is but a dream and discovers himself anew in all sentient creatures. He knows that the world's woe arises out of its false and fictitious sense of separateness.

(137-3) It is essential to find a reliable guide who can indicate the higher studies which should be pursued; knowing this, the sage will gladly give his services to those aspirants who seek him out.

(137-4) Instead of enquiring into the truth of his criticisms, of their cherished dogmas or of confining their discussion to the subjects involved, they threw both reason and courtesy to the winds and degenerated into a howling mob thirsting for his blood. Any attempt to offer a calm and reasoned defence of his views brought down a fresh shower of highly emotional personal vituperation, but no real attempt to answer the points at issue. It would be a waste of time and a completely futile endeavour to descend further into undignified controversy with such childish and malicious opponents. So he relapsed into Himalayan silence, shook the dust of debate off his feet. Why did such strong opposition to honest expression of matured reflection make its sudden appearance? Why did such intense resistance manifest itself against sincere statement of the results gained by profounder experience and more prolonged investigation? It is because they insist on taking their personal i.e., egotistic feelings as proper criterions of

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²⁴⁷ The paras on this page are numbered 28 through 32, making them consecutive with the previous page.

truth. Such persons had followed him only because his doctrines pleased them. They had accustomed themselves to walk in fixed ruts.

(137-5) Bergson was right. His acute French intelligence penetrated like an eagle's sight beneath the world-illusion and saw it for what it is – a cosmic process of continual change which never comes to an end, a universal movement

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(continued from the previous page) whose first impetus and final exhaustion will never be known, a flux of absolute duration and therefore unimaginable, and the sage who attains to the knowledge of THAT which forever seems to be changing but for ever paradoxically retains its own pure reality, for him as for the ignorant the flux must go on. But it will go on here on this earth, not in the same mythical heaven or mirage-like hell. He will repeatedly have to take flesh, as all others, will have to, so long as duration lasts, that is, for ever. For he cannot sit apart like the yogi while his compassion is too profound to waste itself in mere sentiment. It demands the profound expression of sacrificial service in motion. His attitude is that so clearly described by a nineteenth-century agnostic whom religionists once held in horror, Thomas Huxley: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it." The escape into Nirvana for him is only the escape into the inner realisation of the truth whilst alive: it is not to escape from the external cycle of rebirths and deaths. It is a change of attitude. But that bait had to be held out to him at an earlier stage until his will and nerve were strong enough to endure this revelation. There is no escape except inwards. For the sage is too compassionate to withdraw into proud indifferentism and too understanding to rest completely satisfied with his own wonderful attainment. The sound of sufferings of men, the ignorance that is the root of these sufferings, beat ceaselessly on the tympanum of his ears. What can he do but answer, and answer with his very life, which he gives in perpetual reincarnation upon the cross of flesh, as a vicarious sacrifice for others. It is thus alone that he achieves immortality, not by fleeing forever, as he could if he willed, into the Great Unconsciousness but by suffering forever the pains and pangs of perpetual rebirth that he may help or guide his own.

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(141-1)²⁵⁰ This is true both of the novice who is eagerly seeking the wisdom of the Overself and of the adept who is calmly expressing it. Both must work within their limitations.

(141-2) There is profound power, there is ample security in this presence. The sage alone may dare to be himself, may live unrelated to the fads and fashions around him.

(141-3) So far we have been dealing with the quest. Now we shall deal with its attainment.

(141-4) The Overself is there and in its presence he becomes indifferent to the praise of friends or the venom of enemies.

(141-5) Most men make their appeal to authority and are constantly at pains to quote letter and script for their words; others will gaze into their own glasses of vision and report upon the reflections of Truth that they descry within: but the illuminated ones live the life and so declare only that which they have experienced themselves; indeed what they say comes as from on high for us.

(141-6) Whilst within himself remaining imperturbably calm, he will yet be sensitive enough to register the moods and feelings of all others who cross his orbit.

(141-7) The wise man cannot spare a single hour for repining as he cannot spare a single word for recrimination. He will maintain his imperturbable calm, his reserved air, his refusal to dispute any question.

(141-8) The higher he climbs, the lonelier he becomes. The crowds foregather at the base; the chosen few scatter around the peak.

(141-9) Discipleship under such an adept is a privilege which can never be bought. It is a truism that almost everything in this world has its price in gold. Here, however, is one thing which can be bought only by the price of personal qualification.

(141-10) In our present plight we cannot give ourselves too many supports and there is none better than that which is to be found in the Overself.

²⁵⁰ The paras on this page are numbered 33 through 43, making them consecutive with the previous page.

(141-11) Despite the prevailing pessimism of today, he may find a place and steadiness that will well support him.

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(143-1)²⁵² The sage tries to make all his acts tend toward harmony but he does not mistake uniformity for unity. Differences there will be.

(143-2) One does not need to disregard all the accepted canons of knowledge in order to believe this.

(143-3) The proud heart of man must be humbled before the Overself will reveal itself to him.

(143-4) Those who serve the inner God serve a good master and he will not forget their due.

(143-5)²⁵³ He sits, poised in this great Mind.

(143-6) A single meeting with such a man brings forth our involuntary respect. A long association with him brings forth our loving devotion also.

(143-7) The question whether someone is a mystic or yogi can be answered easily enough once we understand what is his state of consciousness and what the mystical condition really is. All the annals of the vanished past and all the experiences of the living present inform us that whoever enters into it feels his natural egotism subside, his fierce passions assuaged, his restless thoughts stilled, his troubled emotions pacified, his habitual world-view spiritualised and his whole person caught up into a beatific supernal power. Did he ever have this kind of consciousness? His words and deeds, his personal presence and psychological self-betrayal should proclaim with a united voice what he is. No man who habitually enters such a blessed state could ever bring himself to hate or injure a fellow human being.

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²⁵² The paras on this page are numbered 44 through 51, making them consecutive with the previous page.

²⁵³ This para is a duplicate of para 129-7.

(143-8) There are two paths laid out for the attainment, according to the teaching of Sri Krishna, in Bhagavad Gita. The first path is union with the Higher Self; not as some believe with the Logos. But because the Higher Self is a ray from the Logos, it is as near as a human being can get to it anyway. The second path has its ultimate goal in the Absolute, or as I have named it in my last book, the Great Void.

But neither path contradicts the other for the way to the second path lies through the first one. Therefore, there is no cleavage in the practices.

Both goals are equally desirable because both bring man into touch with Reality. It would be quite proper for anyone to stop with the first one if he wishes, but for those who appreciate the philosophic point of view, the second goal, because it includes the first, is more desirable.

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(145-1)²⁵⁵ The ideas in a man's mind are hidden and secret until he expresses them through actions, [or]²⁵⁶ as speech, [or]²⁵⁷ the invisible creations and productions of his hands, or [in]²⁵⁸ behaviour generally. Those ideas are neither lost nor destroyed. They are a permanent part of the man's memory and character and consciousness and sub-consciousness, where they have been recorded as automatically and durably as a master phonograph disc records music. Just as a wax copy may be burnt but the music will still live on in the master disc, so the cosmos may be annihilated or disintegrate completely but the creative idea of it will still live on in the World-Mind. More, in the same way a man's body may die and disintegrate but the creative idea of him will still remain in the World-Mind as his Soul. It will not die. It's his real Self, his perfect Self. It is the true Idea of him which is forever calling to be realised. It is the unmanifest image of God in which man is made and which he has yet to bring into manifestation in his everyday consciousness.

(145-2) He who can play the keys of ancient philosophy, may draw forth wondrous tunes of wisdom.

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²⁵⁵ The paras on this page are numbered 52 through 56, making them consecutive with the previous page.

²⁵⁶ The original editor inserted "or" by hand.

²⁵⁷ The original editor inserted "or" by hand.

²⁵⁸ The original editor inserted "in" by hand.

(145-3) The free soul has brought his thought and actions in perfect harmony with Nature's morality. He lives not merely for himself alone, but for himself as a part of the whole scheme. Consequently he does not injure others but only benefits them. He does not neglect his own benefit, however, but makes the two work together. His activities are devoted to fulfilling the duties and responsibilities set for him by his best wisdom, by his higher self.

The world is necessarily affected by his presence and activities, and affected beneficially. First, the mere knowledge that such a man exists helps others to continue with their efforts at self-improvement, for they know then that the spiritual quest is not a vain dream but a practicable affair. Second, he influences those he meets to live better lives – whether they be few or many, influential or obscure. Third, he leaves behind a concentration of spiritual forces which works on for a long time after he leaves this world, through other persons. Fourth, if he is a sage and balanced, he will always do something of a practical nature for the uplift of humanity instead of merely squatting in an ashram.

(145-4) The ordinary man is ignorant of that which his heart enshrines. Hence the Chinese say that the sage is the "Complete Man."

(145-5) Let no one confuse the calm delightful irresponsibility of such a planless life with the vague indolent irresponsibility of selfish or unbalanced men. There is a wide chasm between them.

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(147-1)²⁶¹ He will feel all personal pride and claims ebb out of his being as the higher self takes possession of him. An utter humility will be the result. But this is not the same as a sense of inferiority; it will be too serene, too noble and too satisfying for that

(147-2) When a man has reached this stage, where his will and life are surrendered and his mind and heart are aware of divine presences, he learns that it is practical wisdom not to decide his future in advance but rather to let it grow out of itself like corn out of seed.

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²⁶⁰ Handwritten note at the top of the page reads: "9th Series."

²⁶¹ The paras on this page are numbered 57 through 64, making them consecutive with the previous page.

(147-3) The Overself is neither a cold metaphysical concept nor a passing wave of emotion. It is a Presence – sublime, sacred and beneficent – which grips a man’s heart, thought, and body by its own mysterious power, making him regard life from a nobler standpoint.

(147-4) If he seems outwardly distant and indifferent, we should understand that his distance and his indifference are not egoistic, and consequently worthy of close examination and deep study. They contain a mystery as well as a paradox. For in his heart there flows, side by side, both a pure love for humanity and an utter detachment from humanity. It is in the very nature of his attainment of a true philosopher’s status that he should be able to fulfil himself only by going beyond all selves – ours as well as his own.

(147-5) He returns from his first initiation into the egoless life with a rich cargo. He carries the stability of peace. A strange feeling of safety takes possession of him at that time. He knows neither care for the uncertain future nor regret for the unpleasant past. He knows that henceforth the life of his being is in the hands of the higher self, and with this he is quite content.

(147-6) the peace in such a man’s heart is as measureless as his trust in Infinite Mind. Indeed the peace is there because of the trust. He has no need to open the door of the future. The experience he needs or the thing he must have will, he knows, emerge from its obscurity before his eyes at the proper time. So he is patient enough to let circumstances ripen of themselves, when patience is necessary.

(147-7) He who has attained this stage will be ready to forego all those worldly activities, benefits and assets which the bidding of his higher self may call for.

(147-8) It is a mistake to believe that mysticism gives only intangible rewards to its votaries, It gives tangible ones also.

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(149-1)²⁶³ The attempt to tell what has been found within during his experience leads to a struggle with the English language.

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²⁶³ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(149-2) This is the wordless and pictureless discovery that insight reveals and intelligence confirms. This is the beautiful source of all life and unfailing sustainer of all beings.

(149-3) The actions of a man who has attained this degree are inspired directly by his Overself, and consequently not dictated by personal wishes, purposes passions or desires. They are not initiated by his ego's will but by a will higher than his own.

Since there is no consciously deliberate thinking, no attempt at ordered logical formulation of ideas, there is also no hesitation, no broken trends. There is only spontaneous thought, feeling and action, all being directed by intuition.

(149-4) According to the point of view, some will regard him as a mere curiosity or freak but others as a dangerous menace. Few will regard him as a benefactor of society.

(149-5) A feeling of lightness and freedom, of songlike well being and perfect harmony, comes with this disidentification from the body.

(149-6) He who has reached this degree will be always poised in the Overself, always aware of his identity with its inimitable nature yet also conscious of his limitations as an ego. This may seem queer and contradictory yet the man will never feel himself pulled in different directions but, on the contrary, a perfect harmony between the human and the divine.

(149-7) It is written in some ancient Oriental text that among the signs whereby we may detect a person to be an Illumined One, the condition of the eyes is most important and that in such a person they will resemble a baby's.

(149-8) Is a tiny spark the same as a great fire? Can it destroy a house as a fire can? No - although the two are of the same nature, they are not of the same identity. For any man to say "I am God" is incorrect, unless he understands the statement to refer only to the nature of his innermost being and only in this way, that he is but an insignificant spark of God, with all the limitations that belong to a spark.

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(151-1)²⁶⁵ A life with this infinite stillness as its background and centre, seems as remote from the common clay of everyday human beings, and especially from their urban infatuation with noise and movement, as the asteroids.

(151-2) It is this grander of self that is the magnetic pole drawing us to the Good, the Beautiful, the Just, the True and the Noble. Yet itself is above all these attributes for it is the Attributeless, the Ineffable and Infinite that human thought cannot grasp.

(151-3) This Overself is everywhere one and the same for all men. The experience of rising into awareness of it does not differ in actuality from one man to another, but the purity with which he absorbs it, interprets it, understands it, does. Hence, the varieties of expression used about it, the clash of revelations concerning it.

(151-4) He will not care for the formal and public character of a reception, dinner or party in his honour, but much prefer a simple and private meeting with one or two persons at a time.

(151-5) The ocean of infinite impersonal being closes over the man's ego, and he is forever submerged in anonymity, never again to see or be seen.

(151-6) It is a false humility and moral cowardice that lead a man to pretend he does not know how tall he is.

(151-7) This is the general mind behind our small personal minds, the one behind the many.

(151-8) His life will not only have fulfilled its own higher purpose but will also set an example for other men as well as serve them.

(151-9) He feels something of that sacred presence within him and around him. Its effect upon the mind is to leave a glow of benign goodwill to all beings.

(151-10) If this kind of thought and life is followed, there comes by slow degrees a stable calmness throughout the whole being which nothing ever upsets.

(151-11) When a man's consciousness, outlook and character are so exalted as this is, altruistic duty becomes not a burden to be carried irksomely but a part of his path of self-fulfilment from which he would not wish to be spared.

(151-12) It would be easy to mistake this utter calm for mere lethargy.

²⁶⁵ The paras on this page are numbered 9 through 19, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(151-13)²⁶⁶ When the moment is propitious a glowing mood of godlike serenity may come to him. Even though it come, as it usually does, only for a time that seems all-too-short, its memory will never leave him.

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(153-1)²⁶⁸ The owl, which sees clearly at midnight, is an old and good symbol of the sage whose mind is ever at rest in, and lighted by, the Infinite Mind.

(153-2) He possesses the ability to produce peace within himself and to radiate it outside himself.

(153-3) There is only one Overself for the whole race, but the point of contact with it is special and unique, and constitutes man's higher individuality.

(153-4) He seeks to exercise no influence over others yet the time will come when being what he is, he will effectually do so.

(153-5) He is sufficient, himself and not anyone else, an original and not a copy, music and not its echo - in short, a true individual.

(153-6) His innermost nature is in actual contact with the Universal Mind.

(153-7) The kinship of man and beast which appears when harmony and goodwill prevails between them, is shown by the statues of Buddha. When he got so deeply absorbed in contemplation as to remain for hours with uncovered head exposed to the fierce tropical sun rays, either a cobra would rear itself up behind him and provide a protective shelter with its outspread hood or many snails would creep up his body and fasten themselves all over his head.

(153-8) There are those who would consider the eternal equanimity of the mystic to be boring.

²⁶⁶ This para was cut from another page and pasted here by hand.

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²⁶⁸ The paras on this page are numbered 20 through 33, making them consecutive with the previous page.

(153-9) The pieces of life's mosaic are at last fitted neatly into place. He has attained complete understanding.

(153-10) The sage hears the answers of Life to the questions of man where the latter hears nothing.

(153-11) Jalaluddin²⁶⁹ Rumi, gave a beautiful and fitting name to the Higher Self in many of his poems. He called it "the Friend."

(153-12) - It is Conscious Silence.

(153-13) I began to enter consciously into the real I and to comprehend by realisation that it was always there, that nothing new had been found, and that this was eternal life.

(153-14) His words, his feeling and his actions will then not only be expressions of his human self but also of that self united indissolubly with his divine self.

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(155-1)²⁷¹ The soul's presence is to be realised, its consciousness is to be attained. But the ego's conceit overshadows the one, its turbulence obstructs the other.

(155-2) Such is the magic of that passing-Over to the Higher consciousness, that the most sinful character of the most sorrowful life is transformed overnight. Virtue redeems the one; serenity heals the other.

(155-3) The Overself does not evolve and does not progress. These are activities which belong to time and space. It is nowhere in time and nowhere in space. It is Here, in this deep beautiful and all-pervading calm, a man finds his real identity.

(155-4) Nothing could be nearer to a man than the Overself for it is the source of his life, mind and feeling. Nothing could be farther from him, nevertheless, for it eludes all his familiar instruments of experience and awareness.

²⁶⁹ "Jellaluddin" in the original.

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²⁷¹ The paras on this page are numbered 34 through 45, making them consecutive with the previous page.

(155-5) The World-Mind's reflection in us is the Overself.

(155-6) The waking dream of daytime is followed by the sleeping dream of night time.

(155-7) There is a sense of perfect safety, a sense which particularly and strongly reveals itself at times of danger, crisis or distress.

(155-8) The simple knowledge of his own status has no personal pride in it, therefore, no need exists to hide it behind a false modesty.

(155-9) It is a fact that in such a man these three passions – anger, lust and hatred – are stilled forever. There is no temptation which can now have any power over him, no fear which can overcome him, no frustration which can depress him.

(155-10) The ego can no longer foresee what will happen to the outer course of its personal life when the Overself takes the lead, nor can it dictate what that course should be.

(155-11) Human life does not escape the working of divine law. Human thought, feeling and action all fall within its circle. The law is unalterable and absolute, universal and sure. It always operates, even when its operation is quite unseen and unknown, because the development of human entities is a part of its own reason for existence.

(155-12) The Infinite Mind is centred within its finited expression, the human ego.

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(157-1)²⁷³ The immediate purpose of human incarnation and evolution is to develop a true and full self-consciousness at all levels from the lowest to the highest. The man who does not know himself beyond the physical intellectual ego is still only half-conscious.

(157-2) Will he have to surrender all conscious life and get in return the problematical advantage of a merger indistinguishable from complete annihilation? True, the

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²⁷³ The paras on this page are numbered 46 through 59, making them consecutive with the previous page.

possibility of further suffering will then be entirely eliminated. But so will the possibility of further joy.

(157-3) The fact that the cosmic existence is a beginningless and endless one, eliminates the need of finding a Creator. It is itself a manifestation of an eternal principle, which is its own divine soul and not a second and separate thing.

(157-4) It was, I believe, Matthew Arnold, who first used this term 'higher self' and it is certainly expressive enough for our present purpose.

(157-5) The man who found his divine soul will not, unless he is divinely enjoined to do so as part of a special beneficent mission, publicly advertise the fact.

(157-6) The Overself is the Higher mind in man, his divine soul as distinguished from his human-animal nature. It is the same as Plato's 'nous.'

(157-7) He is a man without any affiliations, a man without a religion and without a tradition, a man of utter independence.

(157-8) This is a man's true individuality, not that mentally-constructed 'I' which deludes him into acceptance as such.

(157-9) The sage possesses his own mysterious code, of values. The world cannot always understand him.

(157-10) There will be an air of settled conviction, of inward assurance about his speech and writing.

(157-11) - There is steel in his writing -

(157-12) - It is consciousness come to ripe maturity. -

(157-13) His awareness of life in the five senses will rest upon another and inner awareness. A second and hidden self will thus seem to support his outer one.

(157-14) His unruffled calmness and dispassionate outlook will [show itself]²⁷⁴ not only in the day by day events of ordinary life but also when tested in the rigorous crises of fate. He will be as detached towards them as if they had happened a half century before and he was viewing them from afar.²⁷⁵

²⁷⁴ The original editor moved "show itself" from before "not only" by hand.

²⁷⁵ This section is continued in the paras on page 161.

(159-1)²⁷⁷ I had entered a new world but I had entered it alone. For I could not mention it to anyone and expect comprehension, much less its acceptance. It did not seem to exist for others and so had no meaning for them.

(159-2) At last he has attained a peace which nothing and no one can wrench from him.

(159-3) Some behave as if they know nothing, these hidden illuminati.

(159-4) His room seems sequestered and detached from the world, filled with dreamy quietude. Within its four walls one can re-find the peace lost outside them.

(159-5) In him the higher power manifests itself and through him it flows for the inspiring of others.

(159-6) It is a fact more real than we usually grant that the continuous presence of the Overself which makes men's satisfaction with wholly material living both impermanent and impossible.

(159-7) The aura of peace and wisdom and power that emanates from his person is the best testimonial to the value of his ideas.

(159-8) His influence is in the end not less effective in those places where he is not physically present as in those where he is.

(159-9) He who is uplifted by this power will understand where others only condemn.

(159-10) The serenity is not something which has been added to him. It has been integrated as a part of his being.

(159-11) This superb poise is not an act, put on for the benefit of onlookers, it is real

(159-12) Peace is a quality which man must extract for himself by himself and within himself.

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²⁷⁷ The paras on this page are numbered 447 through 459; they are not consecutive with the previous page.

(159-13) It is extraordinary how the same experience may produce the same metaphoric sentences [used]²⁷⁸ to describe it, although the speakers belong to lands thousands of miles apart and use utterly different languages. A South Indian illumined mystic telling me of the moment when illumination dawned on him, said it was all as simple as seeing a fruit held in the palm of one's hand. A Chinese mystic of the same high status, said it was as obvious as seeing a pearl in the palm of one's hand!

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(161-1)²⁸⁰ It is not necessary for him to preach and sermonise others. Sometimes in a purely secret and unnoticed way, sometimes in a half-conscious way, those who cross his path temporarily and those who associate with him permanently, will feel that the good is being strengthened in them. This is his silent service.

(161-2) Since he has no desire to put his ego forward, he avoids publicity, moves quietly and never mentions his own inward achievements.

(161-3) The man who has this higher consciousness permanently will see and experience the outer world like other men, but he will understand the relation between what he sees and the Real world which is behind it. In the same way anyone can understand the relation between his body and its shadows but whereas unenlightened men see the shadow alone, the enlightened one sees both.

(161-4) He may carry no outward credentials of his status yet there will be an inward presence of silent authority all about him, which not even his humility, his utter self-abasement can hide.

(161-5) However cynical and blasé may have been his attitude in earlier days, it will yield to and melt in the sunny light of this second birth.

(161-6) There is a point where the human meets the divine, where the conscious ego emerges from the all-encompassing Void. That point we call the Overself.

²⁷⁸ PB himself changed "with which" to "used" by hand.

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²⁸⁰ The paras on this page are numbered 60 through 72; they are not consecutive with the previous page - but they follow the paras on page 157.

(161-7) He really lives and moves on a plane where the eyes of the multitude cannot follow him.

(161-8) The forming of a high character is both a contributory cause to mystical illumination (by removing obstacles in its way) and a consequential result of it. The inner light does not shine in a Vacuum. It clarifies the man's moral judgments and educates his moral conscience.

(161-9) No man can penetrate into the being of the Overself and remain an ego-centred individual. On the threshold he must lay down the ego in full surrender.

(161-10) He may be poor outwardly but he will be rich inwardly. He may have to endure troubles but he will endure them without worry.

(161-11) He is not outwardly too different from the rest of mankind. He is not a cold, unfeeling marble statue nor entirely remote from human interests.

(161-12) His presence calls out the good, the true and the beautiful in others.

(161-13) Out of that grave silence there will come to his mind the declaration of truth. And out of that in turn will come his argument with others about it.

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(163-1)²⁸² But what is left after the state has passed? What are the durable effects upon character and consciousness? Are there any changes in his outlook and his reactions?

(163-2) He will, whether by studied art or innate nature or both, keep his touch with the unaspiring and the insensitive who are so plentiful everywhere. Yet without seeming to be a prig to them.

(163-3) Truth may be written or spoken, preached or printed, but its most lasting expression and communication is transmitted through the deepest silence to the deepest nature in man.

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²⁸² The paras on this page are numbered 73 through 82, making them consecutive with the previous page.

(163-4) If you want to meet such a man, it will not be by seeing his body with your eyes nor by hearing his speech with your ears. It will be by sitting with him in the deep silence, whether of your own minds if you can achieve it, or of his if you cannot.

(163-5) What does the coming of Overself consciousness mean to man? It means, first of all, an undivided mind.

(163-6) He cannot help teaching confidence in the laws of life or expressing joy in the inspiration of life. He cannot help making strong affirmations of the Soul's dominion and power. He is exultant because he is in harmony with the universe.

(163-7) Those who have lifted themselves up at times into the higher Mind, know the paradox of the air in which it dwells. For if beneficent gentle peace is there, so too is invigorating immeasurable strength.

(163-8) If we say that the Overself resides in each man we say something that is not quite true nor quite false. It would be better to say that each man first feels the Overself – when he does have the good fortune to feel it – as residing within his heart, but the result of further development is to show him that the contrary, although a paradox, is also correct, which is that he resides in the Overself!

(163-9) It is useless to expect that those who are [insufficiently]²⁸³ receptive by temperament and development, will be able to feel this benedictory calm.

(163-10) The truth is this second self – or rather the feeling of its presence – has been shut up so long, that we have come to look upon it as non-existent and to regard the rumours of its actual experience as hallucinations. This is why religion, mysticism and philosophy have so hard a battle to fight in these times, a battle against man's [inevitable]²⁸⁴ incredulity

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(165-1)²⁸⁶ If we note that all things in the cosmos are related things, that the cosmos itself is a living whole, would it not be illogical to deny existence to the infinite Life-Power?

²⁸³ PB himself changed “not sufficiently” to “insufficiently” by hand.

²⁸⁴ “Inevitable” was typed at the end of the line and inserted it with an arrow.

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(165-2) Is such a man of no use to society? Is his attainment of no benefit to others, a salvation selfishly hunted and broodingly kept?

(165-3) Thomas Henry Huxley²⁸⁷ felt the need of creating a new term for an old meaning. So he invented the word "agnostic." For the same reason I invented the word "Overself."

(165-4) Is this higher self unknowable and its hiding-place undiscoverable?

(165-5) It is not common, this serene and assured air of walking through life.

(165-6) His life is henceforth guided by this higher power.

(165-7) It is easy to mistake his habitual reserve for cold disdain. But it springs from a wish to refrain from interfering with others.

(165-8) Though he has been caught up into something immensely greater than himself, he still remains an individual – albeit a loosely held one.

(165-9) He knows full well how illusory the form of world is yet he keeps this knowledge in perfect balance with his duties responsibilities and tasks in that world. He does what needs doing as effectually as any man-of-action. Yet, is inwardly as detached as any idle dreamer.

(165-10) Ineffable bliss and serene joy are at the heart of all things and that is one of the reasons why people seek the Overself's infinite happiness even though they are not all aware of this.

(165-11) If the reason why we were put into this world was only to escape from it, if the purpose of our presence here is the dissolution of our own personality through the reunion of it with the infinite ocean of being, the entire process would seem pointless, futile and unreasonable.

(165-12) What the ego thinks and feels and does is to reflect the Overself's dominion. The ego itself is now to be a subsidiary. Every thought or feeling or act is to be a dedicated one, every place where it finds itself a consecrated one.

²⁸⁶ The paras on this page are numbered 83 through 95, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

²⁸⁷ "Thomas Henry Hanley" in the original.

(165-13) Gazing upon this man whose viewless eyes are gazing upon infinity, I thought of Aristotle's daring advice "Let us live as if we were immortal." Here was someone who had never heard of Aristotle, but who was following this counsel to the last letter.

(165-14)²⁸⁸ This two-way movement in Nature seeks its own equilibrium, to re-establish its own harmony and resume its original position.

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(167-1)²⁹⁰ It is possible for the fully illumined mystic to experience two different states of identification with his Higher Self. In one, he [becomes]²⁹¹ conscious of the latter on IT's own plane; in the other, which he experiences in deep trance only, even that is transcended and there is only the ONE [infinite]²⁹² Being. Yet this is not annihilation. What it is, is beyond human comprehension, and therefore beyond human description.

(167-2) The notion, uncritically learned and sedulously taught by several Hindu sects, including a modern one which is actively proselyting the West, that a criterion for whether a man has attained the highest state is his ability to remain constantly immersed in the trance, is not endorsed by philosophy. These sects being of a religio-mystic order, have yet to reach a higher standpoint.

(167-3) To arrive at a simultaneous consciousness of both states – the personal ego and the impersonal Overself – is possible, and has been done intermittently by some people such as mystics and artists – or permanently by philosophers.

(167-4) The men who have reached this heavenly state belong to a rare species.

(167-5) He will not complain if other men irritate him nor will he worry if problems beset him. This peace which he has found is unfaltering.

(167-6) Because the godlike is in each one of us, and because no two of us are alike, each has his separate gifts, capacities or talents to express. In each the infinite Being finds a

²⁸⁸ This para was cut from another page and pasted here.

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²⁹⁰ The paras on this page are numbered 96 through 104, making them consecutive with the previous page.

²⁹¹ The original typist deleted "on IT's own plane; in the other, which he experiences in deep trance only, ove" from after "becomes" by typing over the original word with x's.

²⁹² "(Infinite)" was typed below the line and inserted with a caret.

unique way of expressing its own infinitude. Even if we have no gifts we have our individual characteristics.

(167-7) When Jesus declared that he was the Way, he spoke as the infinite Christ-self in every man, not as the finite person Jesus. He meant that whoever sought God, the Father, had to come through this higher self, could not find him by any other channel. This only was the Way.

(167-8) To enter into Heaven is to enter into the fulfilment of our earthly life's unearthly purpose. And that is, simply, to become aware of the Overself. This holy awareness brings such joy with it that we then know why the true saints and the real ascetics were able to disdain all other joys. The contrast is too disproportionate. Nothing that the world offers to tempt us can be put on the same level.

(167-9) It is one sign of this attainment that a man becomes less critical of other persons. Yet this does not mean he understands them less accurately.

(167-10) We who struggle to put the Wordless into words, driven by memories of a single glimpse or illumined by an overwhelming revelation are blessed by the mere effort alone.

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(169-1)²⁹⁴ In one sense, it belongs to him alone. Did he not struggle with his ego so long, climb the ascending path of purification so arduously, wait in meditation so patiently? Yet in another sense it does not belong to him his own work prepared the conditions but the work of Grace, the influx from the Overself gave him the strength, truth, love and peace. He must share what he has received, or at least proclaim its existence.

(169-2) He will gain with time the sense of a Presence which walks with him and dwells in him. It is a guide with practical value too for it warns him what not to do if he would live ethically and avoid additional suffering. Even if he does not advance so far as perfect realisation, he will advance far enough to

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²⁹⁴ The paras on this page are numbered 105 through 114, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(169-3) What we know is so little that it ought to make us intellectually humble. But that little is nevertheless of the highest importance to us. For we know that the Overself [is,]²⁹⁵ the passage to its stillness from the ego's tumult is worthwhile and that goodness and purity prayer and meditation help us to find it.

(169-4) The sensitive will quickly become aware of the hidden strength that is in him, the strength which kindles assurance in his own heart and confidence in others' hearts.

(169-5) To be born again, in the sense that Jesus used this phrase when speaking to Nicodemus, means to leave the ego's limited and outward awareness for the Overself's infinite and inward awareness.

(169-6) It is comforting to the heart, soothing to the nerves, inspiring to the mind and elevating to the character to rest in such a man's unseen aura and inner glow.

(169-7) There is still a centre of consciousness in him, still a voice which can utter the words or hold the thought, "I am I." The ego is lost in an ocean of being, but the ego's link with God, the Overself, still remains.

(169-8) He feels as sheltered by its presence inside him as the seed by the earth outside it.

(169-9) That deep inner state keeps him calm and deliberate: it makes hurrying seem a kind of madness and impatience a kind of vulgarity.

(169-10) Knowing such men convinces us better than printed arguments of the eternal Spiritual truths.

(169-11)²⁹⁶ When the inspiration derived from the glimpse is upon him, the unexpected and the unpredictable may happen for his benefit, but when it is gone he is no more fortunate than his neighbour.²⁹⁷

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²⁹⁵ The original editor deleted "and that goodness and" from after "is" by hand.

²⁹⁶ This para was cut from another page and pasted here.

²⁹⁷ This section is continued in the paras on page 173.

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(171-1)²⁹⁹ We had to wait till the twentieth century for new observed facts, and new interpretations of those facts, before we could see that the scientific postulate of causality was fallible. We had to discover that the behaviour of radio-active atomic structure was so uncertain that the law of indeterminacy had to be postulated to replace what was fallible in the law of causality. The axioms of the nineteenth-century scientist in this respect began to fall to the ground when it came to finding proof for them in the light of these new facts.

(171-2) The word 'creation' is inadmissible here for it signifies producing something out of nothing. No one, not even God himself, can produce something out of nothing. Therefore, the orthodox Christian idea of a mysterious creation is completely untenable.

(171-3) For practical purposes an Indian who has never visited England will have to regard its existence as true, proved, but for philosophic purposes unless he himself goes there and thus knows it for himself, he cannot accept its existence as a true fact. It is then on a par with the problem of creation which, as {neither}³⁰⁰ he nor anyone has ever seen, cannot be accepted as true.

(171-4) We are not atheists. We do hold that a reality higher than the crudely material one, exists. If the name of God is given to this reality, then we accept God; but we do not and will not accept the erroneous and degrading notion of God which most men have.

(171-5) The Knowing or Self-awareness of the Overself is never absent; it is always seeing.

(171-6) He may be lifted up by the light of a great experience or the presence of a great soul but in the end he falls back to the consciousness he ordinarily has, the self he ordinarily is. This is not to say that what has happened is without value - on the contrary such a glimpse is very important - but that under the thrill of [its]³⁰¹ emotional accompaniments he may easily miscomprehend [a part of]³⁰² it to the point of self-deception.

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²⁹⁹ The paras on this page are numbered 15 through 16, and 18 through 20; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

³⁰⁰ We have inserted "neither" for readability.

³⁰¹ "Its" was typed above the line and inserted with a caret.

³⁰² PB himself inserted "a part of" by hand.

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(173-1)³⁰⁴ From the physical standpoint the ego first becomes aware of the Overself as being located in the heart. But in higher mystical experience this awareness is free from any bodily relationship.

(173-2) His good will to, and sympathy for all men, rather empathy, enables him to experience their very being in his own being. Yet his loyalty toward his higher self enables him to keep his individuality as the inerasable background for this happening.

(173-3) Because of the paradoxically dual nature which the Overself possesses, it is very difficult to make clear the concept of the Overself. Human beings are rooted in the ultimate mind through the Overself which therefore partakes on the one hand of a relationship with a vibratory world and on the other of an existence which is above all relations. A difficulty is probably due to the vagueness or confusion about which standpoint it is to be regarded from. If it is thought of as the human soul, then the vibratory movement is connected with it. If it is thought of as transcending the very notion of humanity, and therefore in its undifferentiated character, the vibratory movement must disappear.

(173-4) With all his humility before the Overself, he will hear himself among his fellow human beings with serene self-assurance and speak with firm conviction of that which he knows.

(173-5) It teaches patience, confers wisdom and instils magnanimity. It brings the human creature to full maturity. It liberates him from the conventional attitude of so many persons which covers through real fear and supposed necessity what they really are.

(173-6) We cannot accurately and strictly define the Overself. It is really indescribable but its effects are not. The feeling of the Overself's presence and the way to awaken it may both be described for the benefit of those who have neither experienced the one nor learned the other.

(173-7) That which connects the individual man to the Universal Spirit, I call the Overself. This connection can never be broken. Its existence is the chief guarantee that there is hope of salvation for all, not merely for those who think their group alone will be granted it.

³⁰⁴ The paras on this page are numbered 115 through 121, 121a, and 121b; they are not consecutive with the previous page – but follow the paras on page 169. In addition, there is an unnumbered para at the bottom of the page.

(173-8) He who formerly raised his hands to hurt others, will henceforth raise them only to heal.

(173-9) No one really knows how this enlightenment first dawns on him. One moment it was not there, the next moment he was somehow in it.

(173-10) Alas, the peace which we acquired from the glimpse is only a fragile one, broken all-too-soon

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(175-1)³⁰⁶ The code which he follows so flawlessly is considerably higher than the [world]³⁰⁷ knows or expects anyone to follow.

(175-2) His continual serenity, his unemotional manner may draw the admiration of the discerning few but it will also provoke the exasperation of the undiscerning many.

(175-3) Although the sage can understand the points of view of the fool, the ignoramus, the worldling and the bigot, they cannot understand his own.

(175-4) [The impact of such a person on others may be the most memorable event of their lives or it may be the most trivial. That will depend on their own readiness to appreciate and estimate their own capacity, to absorb and receive. Take only the quality of his serenity, for instance and imagine what it could mean to anyone thrown into contact with him during a frightening crisis.]³⁰⁸

(175-5) A benign influence diffuses itself from him and is felt by the sensitive, as if borne on telepathic waves.

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³⁰⁶ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page. In addition, there is an unnumbered at the bottom of the page.

³⁰⁷ The original typist changed "world-famous" to "world" by typing over the original word with x's.

³⁰⁸ The original typist deleted "The impact of such a person on others may be the most memorable event of their lives" from before this para, and moved this entire para from after "values of the ignorant" by hand.

(175-6) If Nirvana offers the end of all fears it also offers the narcosis of all desires. It is a rest for the ego which is also the doom of the ego.

(175-7) He may give an impression of absent-mindedness during his talks. It may seem that he does not easily keep his attention tied continuously to the immediate conversation but allows a part of it to escape into some deeper subject or into some abstract state of being.

(175-8) The goal of self-elimination which is held up before us refers only to the animal and lower human selves. It certainly does not refer to the annihilation of all self-consciousness. The higher individuality always remains. But it is so different from the lower one, that it does not make much sense to discuss it in human language. Hence those who have adequately understood it, write or talk little about its higher mysteries. If the end of all existence were only a merger at best or annihilation at worst, it would be a senseless and sorry scheme of things. It would be unworthy of the divine intelligence and discreditable to the divine goodness. The consciousness stripped of thought, which looks less attractive to you than the hazards of life down here, is really a tremendous enlargement of what thought itself tries to do. Spiritual advance is really from a Less to a More. There is nothing to fear in it and nothing to lose by it - except by the standards and values of the ignorant.

(175-9) Those who believe him to be a cold inaccessible man are wrong.

(175-10)³⁰⁹ One of the [purposes]³¹⁰ of the glimpse is to make the man aspire that he shall be made worthy of its coming again.

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(177-1)³¹² In this mystical detachment from people, the sage asks nothing from them and cringes to nothing in them. He is free and independent.

³⁰⁹ This para was cut from another page and pasted here.

³¹⁰ The original editor deleted "chief" from before "purposes" by hand.

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³¹² The paras on this page are numbered 10 through 24, making them consecutive with the previous page.

Pages 177 through 189 are duplicates of pages 289 through 301 in Carbons 31.

(177-2) He has heard everything from human lips about human errors and human sufferings. The more he hears, the more he sees that there is no remedy for a sick world other than the truths of philosophy.

(177-3) Whether he gives verbal form to the truth he has found is not, he discovers, important. Living it is his really important work and that he does spontaneously naturally.

(177-4) He does not want others to think of him nor like him. He believes in evolutionary grades of human mentality and is willing to accept with indifference the variety which is one result.

(177-5) There is power and strangeness in his presence, for it brings those who are sensitive enough to feel its quality, to confess what they can hardly confess to their intimate friends.

(177-6) He is not alien to humanity but only alien to what is low and bestial in humanity.

(177-7) The goal is achieved when the higher self encloses and absorbs the ego.

(177-8) It is a state of tranquil feeling, not of emotional feeling.

(177-9) The calmness which he carries inside himself, and which is apparent in all his bearing, has not arisen out of nothing. It has come to him out of long struggle and after varied suffering.

(177-10) The plane of negative thoughts, emotions and behaviour does not exist for him. His only awareness of it is as it exists in others. Otherwise there is no contact with it within himself.

(177-11) Men who have entered into the full glory of spiritual illumination, who have realised to the utmost their diviner possibilities, are rare in any age, rarer still in our own materialistic one.

(177-12) After we have separated the fantastic myths and fabulous marvels which have been woven around the simple achievement of soul-knowledge, we reach the residue of plain and pregnant truth.

(177-13) He has attained the delight and freedom of spontaneous living. The savage may have it too but on an altogether lower level.

(177-14) He will show this high degree of advancement by the assured direction of his efforts, the unflinching strength of his purpose and the effective results of his work.

(177-15) He lives incredibly above the level of his earthly experiences, as serene in grave predicaments as in joyous times.

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(179-1)³¹⁴ Those who dread the idea of attaining this goal because they dread the idea of being eternally bored, have wrongly defined it.

(179-2) It is this quality of remoteness in him which baffles some people, provokes others, antagonises many, but attracts a few. It makes him profoundly different from the average man, foreign to him and hard to understand.

(179-3) Whoever achieves this gem-like serenity will no longer be sensitive to criticism, however vulgar it be, or susceptible to insult however venomous. This does not mean he will always ignore them. He may even humbly study the one to learn about his shortcomings and calmly reply to the other to fulfil his public duty. But he will not feel personal resentment nor express emotional anger about them.

(179-4) Man, in his earlier phases of being, was connected with the Overself and aware of it. But his connection lacked his own control. Eventually to fulfil the purpose of evolution, he lost this connection and with it his awareness. Now he has to regain the connection and reawaken this awareness by his own efforts and out of his own inner activity and through his own desiring and in his own individual freedom. What has he gained by this change to compensate the loss? His consciousness has become more sharply focussed and consequently more clearly aware.

(179-5) Where is the man who is free of the ego? To him we must bow in deep reverence, in wondering admiration, in enforced humility. Here is one who has found his true self, his personal independence, his own being. Here at last is a free man, someone who has found his real worth in a world of false values. Here at last is a truly great man and truly sincere man.

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³¹⁴ The paras on this page were numbered 1 through 8, and the original typist re numbered them to 25 through 32, making them consecutive with the previous page.

(179-6) Life is a dream, an infinite dream, without beginning and without end.

(179-7) Such a man can be put into no neat classifications, filed under no categories. The content of his mind is unknown, the course of his conduct unpredictable.

(179-8) There is a sense of the total absence of time, a feeling of the unending character of one's inner being.

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(181-1)³¹⁶ Although awareness is the first way in which we can regard the soul or Overself, the latter is also that which makes awareness possible and hence a sub- or super-conscious thing. This explains why it is that we do not know our souls, but only our thoughts, our feelings and our bodies. It is because we are the soul and hence we are the knower as well as the act of knowing. The eyes see everything outside yet do not see themselves.

(181-2) Every human being is first conscious of his own consciousness. If he trace out its implication, he may see that this is the best proof of the mind's reality as a separate existence.

(181-3) He is united with but not absorbed by, the infinite Overself. He is a part of it, but only individually so. This is his highest condition while still in the flesh.

(181-4) That the divine power is ever-present and ever-operative in our lives, directly and immediately, is a truth which is not obvious.

(181-5) He alone can afford to be as boundlessly patient as Nature is. He alone can rightly be lavish with time.

(181-6) Only he who has intimately felt this divine peace, however briefly, can know its inestimable worth. Only he who has felt this divine love, however seldom, can know that its indescribable joy is above all earthly ones.

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³¹⁶ The paras on this page are numbered 33 through 43, making them consecutive with the previous page.

(181-7) It is impossible to forget the unfaltering dignity of such a man, in whom all those littlenesses which betray mediocrity, have been submerged and dissolved for ever.

(181-8) He finds within himself, not merely a passive repose but also a veritable fountain of wisdom and strength, inspiration and bliss.

(181-9) He tends to live on his mountain top insulated from contacts with the lower ranks of mankind that is to say, from nearly all his fellows.

(181-10) Insight is a function of the entire psyche and not of any single part of it.

(181-11) We should listen to the plain statements of such a man as the old Greeks listened to the enigmatic utterances of their Oracles.

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(183-1)³¹⁸ Most of us are not in a position to judge either the inner being or outer behaviour of such a divinely illumined man.

(183-2) This is a wisdom whose worth can be personally proved and whose truth can be universally verified.

(183-3) His influence on others is not usually a deliberate one, often it is an unconscious one.

(183-4) He cannot be put into any of the conventional categories. Because he is outside all of them he belongs to none of them.

(183-5) Merely by being what he is, he teaches, inspires and ennobles other men.

(183-6) He has reached a world which is as much beyond good as it is beyond evil.

(183-7) In his presence, some men felt as if they underwent a religious conversion – yet there was no particular brand of religion to which it could be referred.

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³¹⁸ The paras on this page were numbered 20 through 25 and 50 through 55, and the original typist renumbered them to 44 through 55, making them consecutive with the previous page.

(183-8) From his own unshakable calm, the sensitive draw respite from their troubles. From his own unusual experiences, the humble draw priceless counsel.

(183-9) Here at last is a man who stands out from the herd because of his essential goodness and complete integrity, his fine insight and lonely dignity.

(183-10) The peace he feels and the reality he knows are beyond the earthly ones. Alas; he cannot make them felt to and known by others unless they are sensitive enough.

(183-11) So many and so widely different are the experiences which he has received into his perspective, that this attitude towards others cannot help but become more tolerant and less limited.

(183-12) The Overself is not a goal to be attained but a realisation of what already is. It is the inalienable possession of all conscious beings and not of a mere few. No effort is needed to get hold of the Overself, but every effort is needed to get rid of the many impediments to its recognition. We cannot take hold of it; it takes hold of us. Therefore the last stage of this quest is an effortless one. We are led, as children by the hand, into the resplendent presence. Our weary strivings come to an abrupt end. Our lips are made shut and wordless.

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The Sage

(185-1)³²⁰ "Musk is known by its perfume and not by the apothecary's label" Sheikh Saadi.³²¹

(185-2) The sage is indistinguishable from the multitude. He bears no external signs. He is modest to the point of self effacement. Buddha interdicted the use of his portrait during his own lifetime, and so great was the force of his interdiction that two hundred years passed before the Buddhists dared to carve his face in sculptured decorations. He did this to direct attention to truth, and away from his own personality.

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³²⁰ The paras on this page are numbered 56 through 61, making them consecutive with the previous page.

³²¹ "Sheikh Sadi" in the original.

(185-3) Great Adepts are content to make history rather than figure in it, although their figures have glowed brightly in history like shooting stars and then disappeared.

(185-4) The sage is as much the creature of his epoch, the inheritor of its historical heritage as others, for he must express himself in a tongue they can understand.

(185-5) People think a sage exercises infinite tolerance and patience. This is because they have no standard by which to measure the qualities of his rhythm of consciousness. Tolerance and patience imply their opposites. The sage's reactions conform to neither. He literally lives where they do not apply. The set of conditions which for the ordinary man gives rise to the possibility of tolerance and patience or their opposites is for the sage an opportunity for reflection.

(185-6) The sage has no sense of separatism and is constantly aware of the cries of suffering man, and of the mental agony of they who grope for understanding of life's mystery.

The mystic who talks of giving

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(continued from the previous page) love to all mankind has still not realised Truth. What he really means is that he, the ego, is giving the love. The Jnani³²³, on the contrary, knows all men as himself and therefore the idea of giving them love does not arise, he accepts his identity of interest with them completely.

(187-1)³²⁴ The man who has attained Truth is not faced with the problem which faces the man who attains success in yoga; the latter's first impulse is to desert the world, the former's to convert the world.

(187-2) The adept's external moods are infinitely variable, simply because humanity is infinitely variable, and he changes his conversation to suit the mood of his hearers. It is never his aim to appear wise by giving out ideas beyond the understanding of his

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³²³ "Gnani" in the original.

³²⁴ The paras on this page are numbered 62 through 67, making them consecutive with the previous page.

audience. Always he adjusts his teaching to meet the needs of his students. He is quite unmoved if others think from his variability of behaviour that he knows not Brahman.

(187-3) The duty of the sage is the service of humanity as a whole. All ethnological barriers break for him.

(187-4) "By their fruits ye shall know them." This test is still safe and sound. By it the [true]³²⁵ sage may be separated from false prophets.

(187-5) When the sage undertakes a public task or mission he will neither over nor under do his work. He will do exactly what is required.

(187-6) Such men shine in the mental darkness of the world like great flambeaux, they stand out in the mental history of the world like the great peaks of Himalaya above the foothills. Little people may pull out their intellectual measuring

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(continued from the previous page) tapes and try to count in inches the height of the spiritual giants of humanity, but in vain.

(189-1)³²⁷ The sage expresses self without selfishness, individuality without individualism.

(189-2) What is the sage's reaction to the cosmos. It is very different from that of the ignorant who have never asked the question "What am I?," and who may regard the calm visage of a Yogi as a "frozen face." The sage has no sense of conflict, no inner division. He has expanded his notion of self until it has embraced the universe and therefore rightly he may say "the universe is my idea." He may make this strange utterance because he has so expanded his understanding of mind. Lesser men may only say "the universe is an idea."

³²⁵ PB himself inserted "true" by hand.

³²⁶ Blank page

³²⁷ The paras on this page are numbered 68 through 72, making them consecutive with the previous page.

(189-3) It is indeed difficult to find men whose lives are thus touched with Truth. They stand supreme but solitary in the mystic battlefield of life, but when they enter the public arena the world becomes aware that a star of unwonted brilliance is blazing in its firmament.

(189-4) It is a mistake to imagine the sage as a weakling. The Buddha delivered his lectures in such a strong voice that it was likened to the roar of a lion; hence he was called "Simha" (The Lion). Swami Vivekananda was equally powerful in his public addresses as well as in his private capacity. When hostile critics of his own race slandered him behind his back, he likened himself to an elephant treading down worms in its path.

(189-5) The true sage seeks to lead men into a life that is noble, beautiful and intelligent, and to save them from their sins of self exhaustion through febrile and foolish conflicts. The sage has lifted his thinking above the level of both freewill and fate, matters which concern the ego. He lives in the Witness Self. The practical result

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(continued from the previous page)³²⁹ is that he does not feel the caress of pleasure nor the sting of pain so keenly as others. He exemplifies the truth of Nature's dictate "to him who asks nothing everything is given."

(191-1)³³⁰ The Upanishads say that it is so difficult to find men whose minds and characters are of a quality to study Advaita, that a guru should take only a very few disciples. Had mankind been able to comprehend the teachings would the world be in its present state?

(191-2) The sage is a man who lives in constant truth-remembrance. He has realised the existence of the Overself, he knows that he partakes of Its³³¹ life, immortal and infinite.

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³²⁹ This page is a duplicate of page 499 in Carbons 31.

³³⁰ The paras on this page are numbered 73 through 83, making them consecutive with the previous page.

³³¹ PB himself capitalized "Its" by hand.

He has made the pilgrimage to essential being and returned again to walk amongst men, to speak their language, and to bear witness, by his life amongst them, to Truth.

(191-3) This will change your life and give you real peace. You will know that you have touched truth, and henceforth problems of the whys and wherefores of human existence can come no more to vex your head and pain your heart.

(191-4) When invading soldiers burnt down the room in which they had locked Kaisen, Master of a Zen monastery in Japan, he said, "The practice of Zen does not necessarily require the beauty of landscape. When one puts out all thoughts even fire is cool to him."

(191-5) Whoever ties a label around the illuminate's neck, deceives himself.

(191-6) Although he has reached a God-like level, he is never arrogant, never pretentious yet always keeps a simple natural dignity.

(191-7) He does not fit into the known categories, although superficial persons think they can and do easily label him.

(191-8) The worldly-minded may sense the amazing serenity pervading him but they will not be able to account for it.

(191-9) A part of himself lies hidden under the ego, the best and noblest part the calm and wisest part.

(191-10) The extent of the peace and strength, the confidence and beneficence which lie stretched out beneath the little ego's troubled life is like unto the oceans: no other simile will suit.

(191-11) In this higher part of his being he feels completed within himself, at-oned³³² with Nature and as self-sufficient as Nature.

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³³² We are leaving this somewhat ambiguous term as is. It has been used in Christian mysticism as wordplay on atone, but it seems that the sense here is more that of being 'joined-with' Nature not unlike "completed within" himself. – TJS '20

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(193-1)³³⁴ This peace which he seems to diffuse is really there, is a central characteristic that never leaves him even when surrounded by dangers or beset by troubles.

(193-2) If we could penetrate to the deeper regions of personality, the deeper layer of consciousness, we would find at the core a state that is utterly paradoxical. For it combines, at one and the same time, the highest degree of dynamic being and the extreme degree of static being.

(193-3) There is an immense realisation of abiding at last in the complete truth about life, the final word about reality. There is a perfect inner silence, broken only when presently shapes from environment come into the field of awareness again or sounds from the external surroundings make themselves heard. There is an utter emotional calm when desire and fear lie quite still. There is a sense of reality, a reality that ever was and ever will be, and of the surface-illusions having stopped at last...

(193-4) There is a self which he feels within him yet it is not himself. Something unknown yet joy-giving.

(193-5) When spirituality shines through a man, it makes him great, even though he be bereft of talent in any other direction.

(193-6) Mysterious pools of wisdom and goodness are underneath the personality, if only we could find our way to them or else bring gushes from them to the surface.

(193-7) The higher self is a paradox. It is both central and universal. The two are together.

(193-8) Whoever thinks wills and acts by the light of, and in harmony with, these truths attains goodness free from mere sentimentality, wisdom unmarred by intellectual arrogance, and strength purified from low egoism.

(193-9) It is hard to tell in words about the wordless, hard to formulate in intellect-born phrases what is beyond the intellect. To say that the higher self is or is not individualised is to distort meaning and arouse miscomprehension. But a simile may help us here. The drop of water which, with the countless millions of other drops makes up the ocean, is distinct but not separable from them. It is both different from

³³⁴ The paras on this page are numbered 84 through 92, making them consecutive with the previous page. In addition, there is an unnumbered at the bottom of the page. Paras 193-1 through 193-9 are duplicates of 501-1 through 501-9 in Carbons 31.

and yet the same as them. At the base of each man's being stretches the one infinite life alone but within it his centre of existence rests.

(193-10)³³⁵ The Chinese Emperor Huang-ti³³⁶ retired from the world for three months in order to prepare himself to receive [a glimpse of]³³⁷ the Tao from an adept named Kwang Shantaze.

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(195-1)³⁴⁰ Epictetus [helps]³⁴¹ to understand, and our intellect to define, the Overself. "Do you not know," he says, "that you carry a god within you?... You are a distinct portion of the essence of God and contain a part of Him within yourself."

(195-2) Is it possible that a day will come when this beautiful serenity will be his ever-established state? We answer yes.

(195-3) When these experiences increase and multiply to such an extent that they accumulate into a large body of evidence he will become convinced that some power is somehow using him as a beneficent channel. It is the real originator of these experiences, the real bestower of these blessings, the real illuminator of these other people. What is this power? Despite its seeming otherness, its apparent separateness, it is really his own higher self.

(195-4) His ministry is to all humanity, his parish is all the world. He dispenses wisdom to its seekers and bestows peace upon the aspiring.

(195-5) He receives too many confidences ever to be surprised by any of them, too many confessions ever to be shocked. But even if he had never heard or read a single one, he would receive them just as calmly. For his compassion and insight, his tolerance and realism embrace the whole range of human feeling or human behaviour.

³³⁵ This para was cut from another page and pasted here.

³³⁶ "Hwangti" in the original.

³³⁷ PB himself inserted "a glimpse of" by hand.

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³³⁹ Handwritten note at the top of the page reads "RB 5".

³⁴⁰ The paras on this page are numbered 1 through 8, 8a, 8b, and 8c; they are not consecutive with the previous page.

³⁴¹ PB himself deleted "us" from after "helps" by hand.

(195-6) Some men feel themselves strangely yet insistently attracted to him and do not quite know why.

(195-7) Those who think that this attainment has turned him into a spiritual prig, a Superior Person more than conscious of the wide chasm between himself and ordinary people, think wrongly.

(195-8) Outwardly he appears to act as intensely or as vigorously as other men. But inwardly he will really be at rest in the Overself, which will lead him like a child into performing necessary actions. His mind is still even though his body is busy. And because of this leading, his actions will be right and even inspired ones, his personal will will be expressive of a higher one. He will be a servant of the Lord.

(195-9) The godlike abides in each of us but only the master knows and feels its glory.

(195-10) He can know the Infinite Power only as its light is reflected in himself.

(195-11) He practices tolerance without condescension, conformity without hypocrisy and freedom without licence.

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(197-1)³⁴³ The transference of thought from mind to mind without any visible means of communication, is a possibility which even science has demonstrated again and again.

(197-2) Much occult phenomena of the adept is performed without his conscious participation and "above" his personal knowledge, as when various people claim to be aware of receiving help from him which he has no recollection of having given. It is the Overself which is really giving the help, their contact with him being merely like the switch which turns on a light. But a switch is not the same as the electric current which, in this simile, represents the Overself. Yet a switch is not less necessary in its own place. If he does not use it, a man may grope in vain around a dark room and not find what he is seeking there. The contact with an adept turns some of the power that the adept is himself in touch with into the disciple's direction. The flick of a switch is done

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

³⁴³ The paras on this page are numbered 115, 116, and 116a; they are not consecutive with the previous page - but they follow the paras on page 229.

in a moment, whereas the current of light may flow into the light bulb for many hours. The contact with an adept takes a moment, but the spiritual current may emanate from him for many years, even for a lifetime. Just as in the ordinary man's deep sleep no ego is working, so this is the perfect and highest state because no ego is working here either. It reproduces deep sleep by eliminating egotism but transcends deep sleep by retaining consciousness. Thus it brings the benefit without the spiritual blankness of deep sleep into the waking state. If it be said in criticism of his unawareness of so much occult phenomena manifesting in his name, that this lessens his mental stature, he must answer that it also preserves his mental sanity. How, with a thousand devotees, could he be attending to all of them at one and the same time? By what magic could this be done and his peace remain, his sanity be kept? God alone knows all things in a mysterious everywhere and everywhence. How could he be as God and yet remain as man, much more deal with other men? For all occult phenomena belong to the world of finite form, time and space, not to the world of infinite spirit, to illusion and not to reality. And, if, in further criticism, it be said that his unawareness makes him seem weaker than an adept should be, he can only answer humbly that because he has surrendered his personal rights he is weaker and more helpless than the most ordinary man, that his situation was tersely described in Jesus' confession, "I have no power in myself, but only from the Father."

(197-3) His life silently becomes a witness to the fact of the Overself's continuous presence.

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(199-1)³⁴⁵ The disciple is aware of the Overself at some times but not at other times. The adept, however, always has this awareness in an unbroken flow.

(199-2) Courage in the face of a risky situation, an uncertain future, a harassing present, comes easily and spontaneously to the man who surrenders his self-will and submits to God's will.

(199-3) His mind is to achieve a complete poise and his heart a complete placidity which no passion can ruffle and no desire excite.

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³⁴⁵ The paras on this page are numbered 117 through 124, making them consecutive with the previous page.

(199-4) When the impeccable peace of the Overself inundates a man's heart he finds that it is no negative thing. It must not be confused with the sinister calm of a graveyard or with the mocking immobility of a paralytic. It is a strong positive and enduring quality which is definitely enjoyable. We actually get a momentary and much-diluted sample of it at such times as when a hated object is suddenly removed from our path, when a powerful ancient ambition is suddenly realised or when we meet a greatly beloved person after long absence. Why? Because at such moments we are freed from the infatuation with the hatred, the ambition or the love simply because they have achieved their object and the desire-thoughts become still. The freedom passes almost in a flash, however, because some other infatuation replaces it in the heart within a few moments and thoughts begin their movement again.

(199-5) It is obvious from the rarity of its historic realisation that this ideal was always too ice-mantled a peak of perfection to be climbable by most men. Nevertheless we gain nothing by ignoring it and it is at least well to know towards what goal mankind is so slowly and so unconsciously moving.

(199-6) If the adepts prefer not to live with or near people, there are good and sufficient reasons for it. If their homes are exclusive, their contacts restricted, if they avoid familiarity, it is because their attainment has been paid for by their sensitivity. Truly has it been said that the gulf between the bad man and the good man is not so wide as the gulf between the good man and the adept.

(199-7) The Overself is a living reality. Nobody would waste his years, his endeavours and his energies in its quest if it were merely an intellectual concept or an emotional fancy.

(199-8) The Overself issues its commands and exacts its demands in the utter silence and privacy of a man's heart. Yet they are more powerful and more imperious in the end than any which issue from the noisy building world.

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(201-1)³⁴⁷ This is the abiding essence of a man, his true self as against his ephemeral person. Whoever enters into its consciousness enters into timelessness, a wonderful

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experience where the flux of pleasures and pains comes to an end in utter serenity, where regrets for the past, impatience at the present and fears of the future are unknown.

(201-2) As this wonderful feeling steals over him there is a clear and unmistakable sense that the Overself is displacing the ego. Hitherto he has obeyed the rule of the flesh and the brain and consequently shared their pitiful limitations. Now he becomes acutely aware that a new sovereign is taking his place on the throne.

(201-3) The true self of man is hidden in a central core of stillness, a central vacuum of silence. This core, this vacuum occupies only a pinpoint in dimension. All around it there is a ring of thoughts and desires constituting the [imagined]³⁴⁸ self, the ego. This ring is constantly fermenting with fresh thoughts, constantly changing with fresh desires [and]³⁴⁹ alternately bubbling with joy or heaving with grief. Whereas the centre is forever at rest, the ring around it is never at rest; whereas the centre bestows peace, the ring destroys it.

(201-4) When a man's strivings mature, the insight dawns of itself yet he cannot tell which day this is to be, cannot precipitate the wondrous event by his own will. For this depends on grace.

(201-5) St Paul writes so often "living in Christ" that the phrase is almost a cliché in his letters.

(201-6) The real meaning of the injunction so often delivered by spiritual prophets to give up self, is not a humanitarian one and does not concern social relations with other men. It is rather a psychological one, a counsel to transfer attention from the surface self to the deeper one, to give up the personal ego so as to step into the impersonal Overself.

(201-7) Many names have been attached to this inward realisation. Outwardly different to the point of bewilderment, all these names express but one and the same fact.

(201-8) All our ordinary experience comes to us through sense responses or intellectual workings. But here is a kind of experience which does not come through these two channels. It is not a series of sensations nor a series of thoughts. What is it then? Philosophy says it belongs to the transcendental world.

³⁴⁷ The paras on this page are numbered 125, 126, and 129 through 134, making them consecutive with the previous page. In addition, there is an unnumbered para in the middle of the page.

³⁴⁸ PB himself changed "false" to "imagined" by hand.

³⁴⁹ PB himself inserted "and" by hand.

(201-9) He possesses a sense of infinite leisure, a manner devoid of all haste, a willingness to achieve his ends little by little.

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(203-1)³⁵¹ Because we draw our very life from the spiritual principle within us, we can only ignore the truth that this principle exists but can never lose its reality.

(203-2) A meeting with such a man, by those who are sensitive enough to register more finely than the gross senses can register, is always a benediction; the remembrance of him always an exaltation.

(203-3) Everything that exists in time must also exist in change. The Overself does not exist in time and is not subject to change.

(203-4) He is always himself, without pose, without pretence and without self-consciousness.

(203-5) Do not insult the Higher Power by calling it unconscious; it is not only fully conscious but also fully intelligent. Your real Self, which is this power, needs neither commands nor instructions from the physical brain.

(203-6) He has to seek for the mysterious essence of himself, which is something he touches at rare blessed and unforgettable moments. It allures because it is also the Perfect, ever-sought but never-found in the world outside.

(203-7) In that moment man has come to himself. Before then he has been dwelling in alien things, in his passions, his thoughts, his emotions and his desires.

(203-8) At last he will have reached a point where his thinking can be utterly free of past periods and present influences, where it can embody his own research and its independent results, where it is the voice of his own source.

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³⁵¹ The paras on this page are numbered 135 through 145, making them consecutive with the previous page.

(203-9) The ever-presence of the Overself is to [him]³⁵² life's greatest fact. There is nothing to compare with it; he takes his stand upon it. He rejoices in it. When the outside world does him injustice or slanders him or hurts him or defrauds him, he turns inward, deeper and deeper inward, until he [stands]³⁵³ in the presence of the Overself. Then he finds absolute serenity, absolute love. Every lesser thing must dissolve away in its divine atmosphere and when he returns to mundane thought he feels no resentment against the wrong-doers; if anything he feels pity for them. He has lost nothing, for good name and property are but the accidents of existence, whereas the presence of the Overself is a basic essential, and he has not lost that reality. So long as It loves him and so long as he loves it there can be no real loss.

(203-10) There is a wall between the adept and his detractors. They built it. They themselves must remove it. Nobody can do this for them, not even he. They must undo their self-perpetrated wrongs.

(203-11) It is the wise guidance of the Overself which persuades such a man to walk indifferently by when his name is vilified and to hold his tongue when his character is slandered.

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(205-1)³⁵⁵ The philosopher accepts his predestined isolation not only because that is the way his position has to be but also because his physical presence arouses negative feelings in the hearts of ordinary people as it arouses positive ones in the hearts of certain seekers. The negatives may range all the way from puzzlement, bewilderment, and suspicion to fear, opposition, and downright enmity. The positives may range from instinctive attraction to a readiness to lay down life in his defence or service. All these feelings arise instantly, irrationally, and instinctively. And they are unconnected with whether or not he reveals his [true]³⁵⁶ personal identity. This is because they are the consequence of a psychical impingement of his aura upon theirs. The contact is unseen and unapparent in the physical world but it is very real in the mental-emotional world. It is truly a psychical experience for both; clear and precise and correctly understood by

³⁵² The original typist changed "me" to "him" by typing over the original word with x's.

³⁵³ The original typist changed "takes his stand upon it." to "stands" by typing over the original words with x's.

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³⁵⁵ The paras on this page are numbered 155 through 156; they are not continuous with the previous page.

³⁵⁶ PB himself inserted "true" by hand.

him, vague and disturbing and utterly misunderstood by ordinary people as well as pseudo-questers. It is both a psychical and a mystical experience for those genuine questers with whom he has some inward affinity, a glad recognition of a long-lost, much revered Elder Brother. Unfortunately, despite the generous compassion and enormous goodwill which he bears in his heart for all alike, it is the unpleasant contacts which make up the larger number whenever the philosopher descends into the world. Let him not be blamed if he prefers solitude to society. For there is nothing he can do about it. People are what they are. Most times [when]³⁵⁷ he tries to make himself agreeable to them, as though they both belonged to the same spiritual level, he fails. He learns somewhat wearily to accept his isolation and their limitation as inevitable and, at the present stage of human evolution, unalterable. He learns too that it is futile to desire these things to be otherwise.

(205-2) The idea took possession of the Buddha that his doctrine was too deep for man's intellect and so he thought he would not teach it. However Brahma, the Lord of the World, came and begged him to have mercy on the erring world for "the advent of Buddha is as uncommon as the flower on a fig tree." Then Buddha reflected as to who would be a proper person for him to teach.

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(207-1)³⁵⁹ Where do these phenomena originate? Not always from himself, but more often from outside himself, from the mysterious and unknown mind which is the soul of the universe and the ground in which all individual minds are rooted.

(207-2) He takes people just as he finds them and events just as they happen. He does not outwardly express any desire for them to be different from what they are. There are at least two reasons for this attitude. First, he knows that the divine thought of the universe contains the idea of evolution. So he believes that however bad people may be, one day they will be better; however untoward circumstances may be, divine wisdom has brought them about. Second, he knows that if he is to keep an unruffled peace inside him, he must allow nothing outside him to disturb it. Because he regards the outer life as being as ephemeral as a dream, he is reconciled to everything, rebellious against nothing.

³⁵⁷ PB himself inserted "when" by hand

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³⁵⁹ The paras on this page are numbered 157 through 162, making them consecutive with the previous page.

(207-3) Yet it would be a great misconception to believe that this peace which he has found in his inner life is bought at the cost of a selfish indifference towards everyone and everything in his outer life. The contrary is the very truth. He attains the wisdom and obtains the power to do more real good for humanity than those who are still walking in darkness and weakness. If he is a philosopher, he will assuredly point out the way for others to light and strength, and may even sacrifice his re-birth on a higher planet to this purpose. He becomes a link between suffering humanity and serene divinity.

(207-4)³⁶⁰ When he first faces the mystery which is at the heart's core and in the mind's essence, he knows nothing about it other than that it is the source of his being and that it possesses a power and intelligence utterly transcending his own. Yet he feels that it draws his love and, in his best moments, inspires his character.

(207-5) He who has found his genuine self does not need to pose for the benefit of gushing disciples. He obtains the deepest satisfaction merely from being himself. What others may say about him in praise cannot bring him anything like the pleasure which his own higher consciousness brings him.

(207-6) He lives every moment in the awareness of his higher self. Yet this does not oppose nor interfere with, the awareness of his lower one.

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(209-1)³⁶² There are some questions which, because they pertain to a plane of living beyond the familiar one, are so difficult to answer that they can be correctly answered only by reference to personal experience rather than to speculative theory. We must refer to the biographies of the adepts themselves and find out what they felt in their own lives, and thought in their own minds about these questions.

(209-2) His individual characteristics still remain and make him outwardly different from other men. No inward unity can obliterate them. So it would be correct to say, that it is his egoism rather than his ego which disappears.

³⁶⁰ This para was cut from another page and pasted here.

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³⁶² The paras on this page are numbered 163 through 168, and 59 through 73, making them consecutive with the previous page.

(209-3) The goodwill which he shows to all men is devoid of any self-seeking motive, is a natural expression of the love which he finds in the innermost chambers of his soul.

(209-4) Those who are sensitive enough to be able to do so, become by faith and sympathy, sharers in his own divine perception of the world. But whereas theirs is a glimpse, his is abiding.

(209-5) Such is the peace which he attains that he can say with Chuang Tzu, "Within my breast no sorrows can abide, I feel the great world's spirit through me thrill;"

(209-6) Intimate communion and personal converse with the higher self [remain delightful facts.]³⁶³ The Beloved ever companions him and never deserts him. He can never again be lonely.

(209-7) The sense of a divine presence will be with him, the conviction of its supreme reality will grip him and the feeling of an indescribable serenity will suffuse him.

(209-8) Constant rather than occasional enlightenment is the ultimate aim.

(209-9) But the glow of this transcendence lingers in the heart for long after its actual manifestation. It suffuses him with unearthly happiness and fills him with solemn reverence.

(209-10) These vivid moments when the divinity within us seems to come to life -

(209-11) Once the soul has revealed her lovely self to him, he cannot help adoring her, cannot help the feeling of being carried away in lifelong pursuit of her. The attraction is not of his own choosing. It is as natural and inevitable as the movement of the sunflower towards the sun.

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(211-1)³⁶⁵ The adept has his limitations, like other human beings. He is subject to the same vicissitudes of fortune that they are. He is liable to the natural changes of life, to

³⁶³ PB himself changed "remains a delightful fact" to "remain delightful facts" by hand.

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sickness and death. He is certainly not [as]³⁶⁶ powerful as so many credulous and superstitious believers imagine him to be.

(211-2) He who has discovered how to live with his higher self, has discovered a serenity which defies circumstance and environment, a goodness which is too deep for the world's understanding, a wisdom which transcends thought.

(211-3) The thoughts and feelings which flow like a river through our consciousness make up the surface self. But underneath them there is a deeper self which, being an emanation from divine reality, constitutes our true self.

(211-4) He will find that this tremendous peace puts all his desires to rest, that the great love it engenders overpasses all his other loves.

(211-5) Whether we call an intuition a "thought-feeling" or "an emotive thought," it is still something that is deeper than thinking, different from ordinary feelings.

(211-6) There are scattered moments of inner rapture underived from earthly things, although they may be started off by earthly things.

(211-7) The memory of this lovely foretaste will haunt imagination and taunt desire. He will long to recapture the experience but will suffer under the feeling of its elusiveness [and remoteness.]³⁶⁷

(211-8) For centuries theologians have argued about the meaning of Jesus' declaration that the kingdom of heaven was at hand. Most of them have given it a historical interpretation. Only those who could approach the mind of Jesus have given it a mystical interpretation. For only they can see that he meant that the kingdom of the Overself is really as close to us as is our own hand. All such argument is useless when it starts from different planes of knowledge and the arguers never really meet each other. Take next

(211-9) A single train would still be too large to carry all the men in America who are living in the awareness of the Overself.

(211-10) In the philosopher, the sense of living in the Overself is continuous and unbroken.

³⁶⁵ The paras on this page are numbered 178 through 181, 45 through 47, 63, and 171 through 174; they are not consecutive with the previous page.

³⁶⁶ PB himself changed "so" to "as" by hand.

³⁶⁷ PB himself inserted "and remoteness" by hand.

(211-11) Out of his oneness with the Overself, he derives certitude and speaks truth.

(211-12) They are the best men of our age yet they are not pretentious or condescending, not arrogant or conceited.

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(213-1)³⁶⁹ At the end of all its adventures, the lower self may indeed have to go, but the indestructible higher self will not go. In this sense there is no utter annihilation of the individual, no complete mergence of it into an all-swallowing ocean of cosmic consciousness, as so many Western critics of Eastern wisdom believe to be the latter's last word.

(213-2) In its enfolding peace, he will lose his earthly burdens for a time; by its brooding wisdom, he will comprehend the necessity of renunciation; through its mysterious spell, he will confer grace on suffering men.

(213-3) Listen to the Roman Stoic's definition of the Overself: "the divinity which is planted in his breast" of Marcus Aurelius; "your guardian spirit" of Epictetus:

(213-4) It will suffice for him to be what he is and thirsty seekers will draw from him in a mysterious, silent way, what they need of his power and wisdom, his love and serenity. The beautiful statement of Bishop Phillips Brooks is worth quoting here: "It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage."

(213-5) With the discovery of this higher self, there comes a conviction of truth gained, a sense of perfect assurance, and a feeling of happy calmness.

(213-6) The distinction between his lower self and his higher self will slowly become clear to him through inner experience and reflection thereon.

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³⁶⁹ The paras on this page are numbered 183 through 191; they are not consecutive with the previous page. (But they are from the same typewriter and on the same paper as the first set of paras on that page.)

(213-7) The immediate task today is for philosophy to deliver its message. The secondary task is to assist those who accept this message, to come to a proper and adequate understanding of it. The first is for the multitude and hence public. The second is for the individual and hence private.

(213-8) Such a man cannot be really known by those who have not themselves touched his height; part of him – the most important and precious part – must always remain an inscrutable stranger to them.

(213-9) People have these men of the spirit among them and do not know it, often do not care to know it.³⁷⁰

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(215-1)³⁷² The man who finishes the Way must necessarily be solitary inwardly, for he has torn himself away from the common illusion.

(215-2) He accepts his inner isolation and learns to live in it, realising that he can do nothing about it. The compensation for such acceptance is that his serenity remains impregnable.

(215-3) He is among the great solitary spirits of mankind, yet he can never be called lonely for in himself he is always sufficient.

(215-4) Even in the outer life, he and his kind must be reserved and withdrawn; it cannot be helped. He cannot descend any more to the residence of the inwardly shabby, the intuitionally destitute.

(215-5) Whoever expands his consciousness in advance of the contemporary level must not expect more than a few to understand him. Yet it is his business to understand them as it is their misfortune to misunderstand him.

(215-6) If they cannot make any inner contact with one another, the fault is not the philosopher's but the crowd's. He is ever ready to give every man he meets a mental

³⁷⁰ This section is continued in the paras on page 217.

³⁷¹ Void page

³⁷² The paras on this page are numbered 205 through 214, making them consecutive with the previous page.

handshake, ever ready to accept all people for what they are. Moreover, he is inwardly laid by his higher self under obligation to benefit mankind by what he knows and is.

(215-7) Like two men speaking in different languages, they are unable to establish any real intercourse with one another. Yet there is this difference, that whereas the philosopher has a clear enough perception of what is in their hearts they cannot comprehend what is in the philosopher's.

(215-8) He can take no credit of his own for the service rendered, and call no attention to himself. How could he honestly do so when he is fully aware that it is only by ceasing from his own activities, by being inwardly still, and by abandoning his own ego that the power which really renders the service manifests itself.

(215-9) Because the philosopher has freed himself from the intense attachment to personality which is so common, he feels no desire to impose his beliefs, ways, views, or practices on other people. And this remains just as true in political matters as in religious ones.

(215-10) He who has got to this stage [has]³⁷³ a serenity and self-rulership which abides with him at all times and in all places.

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(217-1)³⁷⁵ The spiritually stronger a man becomes, the less he needs to lean on other men. Consequently advanced mystics have little or no need of joining any society, fraternity, or community. All talk of the adepts and masters themselves being members of such associations, living together in Tibet or elsewhere, is nonsensical fantasy.

(217-2) The higher self keeps the same kind of individuality without being separate that each facet of a diamond keeps. The light which shines through it shines equally through all facets alike, remaining one and the same.

(217-3) Cryptic and enigmatic his conduct may be at times to the ordinary observer's eye, but good and wise it will always be to the spiritually discerning eye.

³⁷³ PB himself deleted "got" from after "has" by hand.

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³⁷⁵ The paras on this page are numbered 192 through 201; they are not consecutive with the previous page - but they follow the paras on page 213.

(217-4) What this harmony means is that the hidden centre of consciousness within the other man will be alike to the centre within himself.

(217-5) He has paid a high price for this serenity. He has accepted the necessity of walking alone, the shattering of all illusions, the denudation of human desire, and the funeral of animal passion.

(217-6) He whose resort is solely the personal ego, is constantly subject to its limitations and narrowness, and, consequently, is afflicted with strains and anxieties. He who lets it go and opens himself up, whose resort is to his Higher Self, finds it infinite and boundless, and, consequently, is filled with inward peace.

(217-7) The illuminated man's conduct in this world is a guided one. His senses tell him what is happening in the world about him, but his soul guides him to a proper evaluation of those sense reports. In this way he lives in the world, but is not of it. Of him alone is it true to say, that his is a spiritual life.

(217-8) Whatever greatness the world looks up to him for possessing, vanishes utterly from his mind in the presence of this infinite greatness.

(217-9) Those who do not understand and appreciate this great control of feeling, and especially those who are highly emotional themselves, will see him merely from the outside and consequently misunderstand his character. They will consider him to be a cold, shut-in type.

(217-10) Through his higher self, a man can attain the highest good.

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(219-1)³⁷⁷ Yes, your guardian angel is always present and always the secret witness and recorder of your thoughts and deeds. Whether you go down into the black depths of hell or ascend to the radiant heights of heaven, you do not walk alone.

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³⁷⁷ The paras on this page are numbered 175, 151, 152, 176, 177, 178; they are not consecutive with the previous page.

(219-2) Although the Overself does not pass through the diverse experiences of its imperfect image, the ego, nevertheless it witnesses them. Although it is aware of the pain and pleasure experienced by the body which it is animating, it does not itself feel them; although detached from physical sensations it is not ignorant of them. On the other hand, the personal consciousness does feel them because it regards them as states of its own self. Thus the Overself is conscious of our joys and sorrows without itself sharing them. It is aware of our sense-experience without itself being physically sentient. Those who wonder how this is possible should reflect that a man awakened from a nightmare is aware once again in the form of a revived memory of what he suffered and what he sensed but yet does not share again either the suffering or the sensations.

(219-3) "the sacred spirit dwelling within us, observer and guardian of all our evil and our good" of Seneca.

(219-4) Although it is true that the Overself is the real guardian angel of every human being, we should not be so foolish as to suppose its immediate intervention in every trivial affair. On the contrary, its care is general rather than particular, in the determination of long-term phases rather than day-by-day events. Its intervention, if that does occur, will be occasioned by, or will precipitate a crisis.

(219-5) There is some point in each individual being where the human and the divine must join, where man's little consciousness bends low before, or blends subtly with, the Universal Mind which is his ultimate source. It is impossible to describe that intersection in any terms which shall adequately fit it, but it can be named. In philosophy it is the Overself.

(219-6) To live in the ego is to live in time, to live in the Overself is to live in timelessness. But because man must live in both to live on earth at all, let him learn the art of resting in the eternal Now, the continuing moment which opens on to eternity.

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(221-1)³⁷⁹ Retreat into his mystical home is ever open to him, withdrawal into the blissful privacy of the Overself is his blessed right.

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(221-2) Deep reflective thinking is present behind deep impersonal thinking.

(221-3) In this hour of supreme comprehension, in this transition to a new and higher life he finds supreme liberation.

(221-4) Who that discovers that such is his real nature, his heart's essence, can be otherwise than good?

(221-5) For evermore and everywhere the divine light will stay with him.

(221-6) The Overself is not anyone's private property.

(221-7) How many are the mystics whose identity remains utterly anonymous and who have fallen into the silence of time without betraying the secret of what they found within themselves!

(221-8) To one observer such a man seems to live inside himself, to another outside himself. To the first, he is held fast to some internal power, to the second he is constantly practising self-identification with others.

(221-9) When the state of egolessness is first reached, it will be in deep meditation. The second stage of its development will be when it is temporarily reached in active life, the third and last when it is established there.

(221-10) There is a long line of testimony, to which I must add my own, that the Overself is no metaphysical abstraction or mystical hallucination but a living and inspiring, if uncommon, part of human experience. To know it is to know one's best self.

(221-11) When this contact with the Overself is established, its power will work for him: he will no longer go through the struggles of life alone.

(221-12) Even in the midst of worldly distresses, he will feel the Overself's support to such an extent and in such a way that they will seem to be someone else's, with himself as a merely continuous spectator of them.

³⁷⁹ The paras on this page are numbered 67 through 78; they are not consecutive with the previous page – but follow the paras on page 225. In addition, there are two unnumbered paras at the top of the page.

(221-13) With this experience of his own divinity, he discovers a meaning in life. Henceforth, he is able to take part consciously in the higher evolution which is inherent in it.

(221-14) The true unchanging self is apart from any historical era and is not dependent on outer changes of custom and form.

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(223-1)³⁸¹ When this mood is fully upon him, he may find it hard to talk to anyone for some time afterward.

(223-2) What he now knows, he knows outside all doubting, immovably and unshakably.

(223-3) In the philosopher, human intelligence reaches its maturity, human goodness its apogee, human piety its perfection. He represents for us the final attainment of that consciousness which has developed from the lowest kingdoms of nature.

(223-4) His ever-present calmness is not a mask for secretive emotions inner conflicts, mental tensions or explosive passions.

(223-5) His is indeed a life full of paradoxes. Outwardly he may be a millionaire. Inwardly he owns nothing, begs at the door of God.

(223-6) The existence of the sage as a type is hard to prove simply because the existence of the sage as an individual is hard to confirm. He is almost unique on this planet. He is for practical purposes an Ideal rather than an Actuality.

(223-7) People sometimes ask why anyone should give up even a part of his time to unpaid service. But the truth is that the sage is always paid by the friendship and gratitude, the trust and affection, which those he has helped return him. And if it be

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The original editor inserted "(5)" at the bottom of the page by hand.

³⁸¹ The paras on this page are numbered 33 through 39, 39a, 39b, and 39c; they are not consecutive with the previous page. (However, they appear to be from the same batch and preceded page 221 with at least one intervening page originally. —TJS '16.) In addition, there are two unnumbered paras at the top of the page.

further said that these are mere intangibles, which do not pay for the time and energy he gives, the answer is that they often are convertible into the most tangible of things. For is he in real need of a home, a machine, a piece of domestic furniture or a form of personal service, he has only to express that need and those whom he has helped will provide it. Nay, there are times when he need not even express it, when the silent magic of thought will prompt someone to offer the provision quite spontaneously and voluntarily. Anyway, the sage does not give his service any thought about the getting or non-getting of rewards. He gives it because he thinks it right to do so and because he enjoys the satisfaction of giving a helping hand to the spiritually needy. In short he is doing what he likes.

(223-8) He possesses a largeness of heart at all times, an immense tolerance towards the frailty of faulty men and women.

(223-9) It is never anything else than its own perfect self, never contrary to its own unique and infinite nature.

(223-10) No one has ever brought a full report when he emerged from tunnelling in that mystic silence, and no one can

(223-11) As the consciousness of the Overself seeps into him the power of the Overself expresses through him.

(223-12) This experience fulfils man's life, his final longing.

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(225-1)³⁸³ All his finest emotions, his deepest wisdom, his creative faculties, his truth-discriminating intuitions, come into being because of the Overself's [central if hidden presence.]³⁸⁴

(225-2) The experience is rare but not unique

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

³⁸³ The paras on this page are numbered 51 through 66, 66a, and 66b; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the top and two unnumbered paras at the bottom of the page.

³⁸⁴ PB himself changed "Overself's presence." to "Overself's central if hidden presence."

(225-3) The 'I' has been transformed into the 'I Am.'

(225-4) The word 'soul' is so vague a word that the Oxford English Dictionary offers no less than twenty-five meanings for it!

(225-5) The crisis has disclosed what really goes on in many men's hearts.

(225-6) He will no more feel lonely even if he be often alone. A sense of the universe's friendliness will surround him, enfold him.

(225-7) When the star of a man's Overself rises into ascendancy.

(225-8) You will comprehend that whilst the Overself thus enfolds you, you can never again feel lonely, never again find the sky turn black because some human love has been denied or been withdrawn from you.

(225-9) Although fully deserving it, he is too humble to demand and always too embarrassed when offered any special reverence.

(225-10) His attainment of this deeper consciousness brings with it a feeling of veritable homecoming.

(225-11) He is too humble to make a parade of the power he could exercise at will.

(225-12) However obscured and overlaid by the personal ego, this divine entity is always existent in man.

(225-13) The rich fullness of his life, the extended reach of his consciousness.

(225-14) Negative thoughts may seek to assail him but never again can they succeed in penetrating his consciousness

(225-15) There is a deeper level of every man's mind which is not subject to his passions, not moved by his desires not affected by his senses.

(225-16) Such an illumined man understands well enough that this mysterious power which emanates from him is not really his own at all. It belongs to his higher self. Without the latter he would be powerless. It was the Christ-self in Jesus which said: "Without me you can do nothing." John XV, 5.

(225-17) It is a self above and beyond our ordinary self.

(225-18) He alone is free and competent who has his hand and heart and head and ego under perfect control. But where can you find such a man?

(225-19) The man who enters this state while still a criminal will abandon crime after coming out of it.

(225-20) Desires pass away from him and lusts are no more.

(225-21) To recognise, appreciate or create beauty is to bring gladness into life

(225-22) The newness of the glimpse, its unfamiliar emotional impact wear off and leave him as he was before.³⁸⁵

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(227-1)³⁸⁷ Plutarch pointed out that if anybody could easily fulfil the injunction "Know thyself" it would not have been considered as a divine precept.

(227-2) To suspend his outrushing tendencies and to shut himself up inside the still cloister-like quiet of the Overself is a power within his command.

(227-3) During this period he is, as the Chinese say, "in the Way," or as we Westerners would say, "in God."

(227-4) The glimpse will bear him upward to lofty heights.

(227-5) It is not merely feeling to which he gives himself up, but being into which he settles.

(227-6) That memorable moment when he first opens the door of Consciousness, will clear doubt, sanctify feeling and balance the entire life.

³⁸⁵ This section is continued in the paras on page 221.

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

³⁸⁷ The paras on this page are numbered 66a and 67 through 81; they are not consecutive with the previous page. (The paper is different even if the typewriter may be the same. – TJS '16) In addition, there is an unnumbered para at the bottom of the page.

(227-7) The feeling of “walking on air” which comes to those fortunate enough to have a glimpse is familiar to others also.

(227-8) If the glimpse is not to remain an isolated event, he must try to put less of his mind on himself and more on the Overself, less into emotional reactions to it and more into pure contemplation of it.

(227-9) They enter the blessed sunshine only to come back again after a SHORT TIME.

(227-10) Although the Overself is nothing that a man can grasp, whether with his intellect or his senses, it is no nebulous dreamy state.

(227-11) Since it is a glimpse only, and not a completed experience, he ought not expect his own person and personal life to be completely transformed.

(227-12) The Overself is shrouded in seemingly inaccessible and impenetrable mystery.

(227-13) The aftermath of the glimpse leaves him with important values turned upside down.

(227-14) If he cannot keep this higher consciousness, it is because his lower and earthly nature is strong enough to rise again and block the way. When the purificatory lessons are learned it will then be possible for him, by self-effort and self-development, to regain this experience - at first temporarily and occasionally, but if he works correctly and Grace sanctions, permanently.

(227-15) When the genuine mystical experience comes it presents the student with the rare chance to know for himself a state in the evolution of consciousness which still lies far ahead of mankind generally.

(227-16) An illumined being would better describe his inner status by the phrase, “God am I,” than by “I am God,” as his first thought is not “I” but “THAT.”

(227-17) If these glimpses claim an absolute authority over his life, this is a testimony to their power, height and quality

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(229-1)³⁸⁹ The Overself is not merely a pleasant feeling – although it arouses such a feeling – but a veritable force. When it possesses a man, he is literally and actually gripped by a dynamic energy. A creative power henceforth pervades his atmosphere, enters his deeds, permeates his mind and changes his words and runs through his history.

(229-2) When he has fully accomplished this passing-over, all the elements of his lower nature will then have been fully eliminated. The ego will be destroyed. Instead of being enslaved by its own senses and passions, blinded by its own thoughts and ignorance, his mind will be inspired, enlightened and liberated by the Overself. Yet life in the human self will not be destroyed because he has entered life in the divine Overself. But neither will it continue in the old and lower way. That self will henceforth function as a perfectly obedient instrument of the soul and no longer of the animal body or intellectual nature. No evil thought and no animal passion can ever again take hold of his mind. What remains of his character is therefore the incorruptible part and the immortal part. Death may rob him of lesser things but not of the thing which he cherishes most. Having already parted in his heart with what is perishable, he can await it without perturbation and with sublime resignation.

(229-3) This deep union with the Overself occurs in the greatest secrecy. Nobody else knows what has happened to the man, much less understands. Nor will he let anyone know. Except in the case of a prophet sent on a public mission to mankind, people will have to discover it for themselves. The greater the man the more he shrinks from being made a show. The race of sages is nearly dead. There may be some hiding in the monasteries of Tibet or in the penthouses of the New York City.

(229-4) If on the one hand, he is conscious of himself in the divine being, on the other he is conscious of himself in the human ego. The two can co-exist, and at this stage of advance, do. But the ego must knit itself to the higher self until they become like a single entity. When his mind is immovably fixed in this state, his personal will permanently directed by the higher one, he is said to have attained the true mystical life.

(229-5) There is a happiness in being possessed by the Overself which must be the higher octave of the happiness a woman feels when she is possessed by her lover.

(229-6) The personal element being kept out of his motives and services, both are pure. The work they require done is no longer his own, but God's.³⁹⁰

³⁸⁹ The paras on this page are numbered 109 through 114; they are not consecutive with the previous page.

³⁹⁰ This section is continued in the paras on page 197.

(231-1)³⁹² In the sunlit tranquillity of such moments, he recognises his true stature

(231-2) His old centre in the ego has mysteriously gone. His new centre in the Overself has taken its place.

(231-3) Joy glows quietly on the face of the man who is experiencing a glimpse

(231-4) Such [glimpses, such suspensions from world's materialism]³⁹³ are alas! only occasional and brief.

(231-5) Those are the finest moments of a man's life.

(231-6) In these blessed moments he loves God and knows that he is loved by God.

(231-7) We need these [occasional³⁹⁴] confirmations from the Overself of its own existence.

(231-8) There is no higher point in human existence.

(231-9) The experience discloses another self – diviner, grander, the Overself.

(231-10) This new sense of being liberated from the confining measurements of his own ego, unimpeded by attachments and [embroilments]³⁹⁵ carried beyond the vicious passions to inward equipoise, is unimaginably satisfying.

(231-11) Wherever they happen to be, in wide-scattered countries, widely-different climates [and far-apart centuries,]³⁹⁶ men have experienced this divine presence. What

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³⁹² The paras on this page are numbered 1 through 10; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top and six unnumbered paras at the bottom of the page.

³⁹³ “, such suspensions from world's materialism” was typed below the line and inserted with a caret.

³⁹⁴ “occasional” was typed below the line and inserted with a caret.

³⁹⁵ "embroilments" was typed above the line and inserted with a caret.

³⁹⁶ “and far-apart centuries” was typed below the line and inserted with an arrow.

does this show? That it is not dependent on place and hour, not subject to their laws of space-time.

(231-12) The glimpse leaves a lasting effect on the mind even though the actual experience is usually unable to last more than a short while itself.

(231-13) Long after the glimpse has gone it will recur [nostalgically]³⁹⁷ in memory. This may induce him to seek a replica of the original experience.

(231-14) It is such glorious moments [- refreshing to the will and revelatory to the mind -]³⁹⁸ which alone can compensate for (or justify, if you prefer the word) the long littleness, the recurring torment of living

(231-15) When one comes into the real deep stillness every mental and emotional activity comes to an end.

(231-16) It is true that the glimpse comes seldom to most people but it is all the better remembered for that rarity.

(231-17) The divine moment happens. It is the gift of grace. Its arrival is unbidden. Yet the previous longing [and working]³⁹⁹ for it have not been futile.

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(233-1)⁴⁰² We are asked why, if thought-transference be a fact the hibernating hermit should not still represent the loftiest achievement, should not in fact be as anti-social as he superficially seems. He may be hidden away in a mountain cave but is not his mind free to roam where it likes and has not its power been raised to a supreme degree by his mystical practices? We reply that if he is merely concerned with resting in his inner tranquillity undisturbed by the thought of others, then his achievement is only a self-centred one.

³⁹⁷ "nostalgically" was typed below the line and inserted with an arrow.

³⁹⁸ " - refreshing to the will and revelatory to the mind - " was typed below the line and inserted with a caret.

³⁹⁹ "and working" was typed below the line by and inserted with a caret.

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⁴⁰¹ "Page I." in the original.

⁴⁰² The para on this page is numbered 108a; it is not consecutive with the previous page.

There is much confusion amongst students about these yogis who are supposed to sit in solitude and help humanity telepathically. It is not only yogis who sit in solitude who are doing so. Nor is it needful to be a solitary to be able to do so. The truth is that most yogis who live in solitude are still in the student stage, still trying to develop themselves. And even in the rarer cases where a yogi has perfected himself in meditation he may be using the latter simply to bask egotistically in inner peace for his own benefit and without a thought for others. It is only when a man is a philosophic yogi that he will be deliberately using his meditational self-absorptions to uplift individuals and help humanity for⁴⁰³ their good. If the mystic is using his mental powers for altruistic ends, if he is engaged in telepathically helping others at a distance, then he has gone beyond the ordinary mystical [level]⁴⁰⁴ and we salute him for it.

The Adept will not try to influence any other man, much less try to control him. Therefore, his notion of serving another by enlightening him does not include the activity of proselytising, but rather the office of teaching. Such service means helping a man to understand for himself and see for himself what he could not see and understand before. The Adept does this not only by using the ordinary methods of speech, writing and example, but much more by [an]⁴⁰⁵ extraordinary method which only an Adept can employ. In this he puts himself in a passive attitude towards the other person's ego and thus⁴⁰⁶

(233-2) When he retreats to his centre, he has retreated to the point where the Glimpse of truth may be had

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(235-1)⁴⁰⁹ registers the character, thought and feeling in one swift general impression, which manifests itself within his own consciousness like a photograph upon a sensitised film. He recognises this as a picture of the evolutionary degree to which the other person has attained, but he recognises it also as a picture of the false self with which the other person identifies himself. [No matter how much sympathy he feels for

⁴⁰³ PB himself deleted a comma from after "for" by hand.

⁴⁰⁴ PB himself changed "levels" to "level" by hand.

⁴⁰⁵ PB himself inserted "an" by hand.

⁴⁰⁶ This para is continued in para 235-1.

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⁴⁰⁸ "Page 2." in the original.

⁴⁰⁹ The para on this page is unnumbered, and is consecutive with the previous page. This para is a continuation of para 233-1.

the other man,]⁴¹⁰ no matter how negative are the emotions or the thoughts he finds reproducing themselves within his own being, it is without effect upon himself. This is because he has outgrown both the desires and the illusions which still reign over the other man's mind. With the next step in his technique he challenges that self as being fearful for its own unworthy and ultimately doomed existence, and finally dismisses the picture of it in favour of the person's true self, the divine Overself. Then he throws out of his mind every thought of the other person's imperfect egoistic condition and replaces it by the affirmation of his true spiritual self-hood.

[Thus if the adept begins his service to another who, attracted by his wisdom seeks counsel or, by his godliness seeks inspiration by noting the defects in the character of the person, he ends it by ignoring them. He then images the seeker as standing serenely in the light, free from the ego and its desires, strong and wise and pure because living in the truth. The adept closes his eyes to the present state of the seeker, to all the evidences of distress and weakness and darkness which he earlier noted and opens them to the real, innermost state of the seeker, where he sees him united with the Overself. He persists in silently holding this thought and this picture, and he holds it with the dynamic intensity of which he only is capable. The effect of this inner working sometimes appears immediately in the seeker's consciousness, but more likely it will take some time to rise up from the subconscious mind. Even if it takes years to manifest itself, it will certainly do so in the end.]⁴¹¹

[We]⁴¹² know that one mind can influence another through the medium of speech or writing: we know also that it may even influence another directly and without any medium through the silent power of telepathy. All this work takes place on the level of thought and emotion. But the Adept may not only work on this level: it is possible for him to work on a still deeper level. He can go into the innermost core of his own being and there touch the innermost core of the other man's being. In this way, Spirit speaks to Spirit, but without words or even thoughts. Within his innermost being

⁴¹⁰ PB himself moved "No matter how much sympathy he feels for the other man" from after "upon himself" by hand.

⁴¹¹ PB himself typed the section from "Thus if" to "in the end" on the page 237, and inserted it with handwritten notes reading "(A) INSERT" and "108a."

This paragraph was heavily edited by PB himself. It originally read:

"Thus if the adept begins his service to another, seeking relief, help or guidance, by noting the defects in the character of that other, he ends it by ignoring them. He then images the seeker as standing serenely in the light, free from the ego and its desires, strong and wise and pure because living in the truth. The adept closes his eyes to the present state of the seeker, to all the evidences of distress and weakness and opens them to the real, innermost state of the seeker, where he sees him united with this Overself. He persists in silently holding this _____ and this picture, and he holds it with the dynamic intensity of which he only is capable. The effect of this inner working may appear immediately in the seeker's consciousness, but more likely it will take some time to rise up from the subconscious mind. Even if it takes years to manifest itself, it will certainly do so in the end."

⁴¹² PB himself changed "Now we" to "We" by hand.

there is a mysterious emptiness to which the adept alone gains access during meditation or trance. All thoughts die at its threshold as he enters it. But when eventually he returns to the ordinary state and the thinking activity starts again, then those first series of thoughts are endowed with a peculiar power, are impregnated with a magical potency. Their echoes reverberate telepathically across space in the minds of others to whom they may be directed deliberately by the adept. Their influence upon sympathetic and responsive persons is at first too subtle and too

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(continued from the previous page) deep to be recognised but eventually they reach the surface of consciousness.⁴¹⁶

This indeed is the scientific fact behind the popular medieval European and contemporary Oriental belief in the virtue of an Adept's blessing and the value of an Adept's initiation. The Adept's true perception of him is somewhere registered like a seed in the subconscious mind of the receptive person, and will in the course of time work its way up through the earth of the unconscious like a plant until it appears above ground in the conscious mind. If it is much slower in showing its effects, it is also much more effectual, much more lasting than the ordinary way of communicating thought or transmitting influence. In this way, by his own inner growth he will begin to perceive, little by little, for himself the truth about his own inner being and outer life in the same way that the Adept perceives it. This is nothing less than a passage from the ego's point of view to the higher one.

(239-1)⁴¹⁷ There is no such act as a one-sided self-giving. Karma brings us back our due. He who spends his life in the dedicated service of philosophic enlightenment may reject

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⁴¹⁵ "Page 3" in the original.

⁴¹⁶ The original editor inserted a paragraph break after "consciousness" by hand.

⁴¹⁷ The paras on this page are numbered 108b, 108b, and 108c, making them consecutive with the previous page.

the merely material rewards that this service could bring him but he cannot reject the beneficent thoughts, the loving remembrances, the sincere veneration which those who have benefitted sometimes send him. Such invisible rewards help him to atone more peacefully and less painfully for the strategic errors he has made, the tactical shortcomings he has manifested. Life is an arduous struggle for most people, but much more for such a⁴¹⁸ one who is always a hated target for the unseen powers of darkness. Do not hesitate to send him your silent humble blessing, therefore, and remember that Nature will not waste it. The enemies you are now struggling against within yourself he has already conquered but the enemies he is now struggling against are beyond your present experience. He has won the right to sit by a hearth of peace. If he has made the greatest renunciation and does not do so, it is for your sake and for the sake of those others like you.

(239-2) There is no thing or person, no creature or object which has not its [individual]⁴¹⁹ place in the cosmic pattern. Such is {one}⁴²⁰ item of this revelation.

(239-3) This divinity is there in us, but it waits for us to stretch out and claim it

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(241-1)⁴²² We⁴²³ have to remember both that which is ever-becoming and that which is ever in being. We are already as eternal, as immortal, as divine as we ever shall be. But if we want to become aware of it, why then we must climb down to the lower standpoint and pursue the quest in travail and limitation.

(241-2) Some Oriental mystics of the Near Eastern Islamic faith often used a phrase in their talks with me that captured my attention but evaded their definition. It is easy to see why this was so. The phrase was "the opening of the heart." What this means can only be known by a personal experience. The intellect may talk and write about it but the end product will be hollow words unless the feelings talk or write about it

⁴¹⁸ "an" in the original.

⁴¹⁹ "individual" was typed below the line and inserted with a caret.

⁴²⁰ It appears that "one" was typed on top of "the" in the original. We have chosen "one", presuming that the original was a typo.

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⁴²² The paras on this page are numbered 430 (Cont.) through 436; they are not consecutive with the previous page - but follow the paras on page 67. In addition, there is an unnumbered para at the bottom of the page.

⁴²³ This para is a continuation of para 67-3.

themselves. For the experience of opening a door to the entry of grace and love must be felt personally.

(241-3) He only has the fullest right to talk of God who knows God, not his idea, fancy, belief or imagination about God. He only should write of the soul, its power peace and wisdom, who lives in it every moment of every day. But since such men are all too rare and hard to find, mankind has had to accept substitutes for them. These substitutes are frail and fallible mortals, clutching at shadows. This is why religionists disagree, quarrel, fight and persecute both inside and outside their own groups.

(241-4) The effects of enlightenment include an imperturbable detachment from outer possessions rank honours, and persons; an overwhelming certainty about truth; a carefree heavenly peace above all disturbances and vicissitudes; an acceptance of the general rightness of the universal situation, with each entity and each event playing its role and impeccable sincerity which says what it means, means what it says.

(241-5) In its warm glow men find a holy therapy for their suffering, a healing remedy for their disordered and dismembered selves.

(241-6) In finding the godlike within himself, he finds also the Good. And from that stems forth goodwill toward all. It is really love active on a higher plane, love purified of self and cleansed of grossness.

(241-7) How exquisite is the glimpse but alas! how brief.⁴²⁴

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(243-1)⁴²⁶ Such is the World-Mind's grace that it inspires men of the most different types to arise and help their fellows, men as widely apart as General Booth, who founded the Salvation Army, and the late Lord Haldane, who sought to translate his philosophical vision into unselfish public service. Thus even in the darkest epochs, someone eventually appears to help the most ignorant, the most sinful, and the most illiterate even as someone eventually appears to guide the virtuous, educated, and intellectual. Inability to comprehend the highest truth or inability to live up to the loftiest ethics is

⁴²⁴ This section is continued in the paras on page 251.

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⁴²⁶ The paras on this page are numbered 215, and 217 through 220; they are not consecutive with the previous page. In addition, there is an unnumbered para in the middle of the page.

not made by true sages a bar to bestowing help. They assist the undeveloped from where they now stand. And such is the wisdom of these sages that they know just how much to give and in what form it can best be assimilated, even as they know when it is better to convey material assistance only and when ethical, religious, mystical, or philosophical instruction should be

(243-2) The first occasion when this happens brings a thrill of wonder. This is of course due in part to the tremendous nature of the Overself's discovery but it is also due to its novelty, to the fact that it was never previously experienced. Hence the thrill cannot come again, cannot be repeated even though the experience itself may be repeated several times, but the wonder will always remain.

(243-3) As a wave sinks back into the sea, so the consciousness which passes out of the personal self sinks back into its higher individuality.

(243-4) Paradoxically, it is in the trance-like state of self-absorption that the degree of passing away from the personal self is completely achieved. But when nature re-asserts herself and brings the mystic back to his normal condition she brings him back to the personality too. For without some kind of self-identification with his body, his thoughts, and his feelings, he could not attend to personal duties and necessities at all.

(243-5) Whereas every human personality is different in its characteristics from every other one, no human Overself is different in its characteristics from any other one. The seekers of all times and all places have always found one and the same divine being when they found [the]⁴²⁷ Overself.

(243-6) When the Overself takes full possession of him, it will change his personality and outlook completely.

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(245-1)⁴²⁹ The experience will flood his whole day with sun

⁴²⁷ PB himself changed "their" to "the" by hand.

⁴²⁸ Void page

⁴²⁹ The paras on this page are numbered 416 through 430; they are not consecutive with the previous page. In addition there is a unnumbered para at the top and an unnumbered para at the bottom of the page.

(245-2) We do not subscribe to the belief that the divine soul has somehow gone astray and got enslaved by the animal body.

(245-3) We do not live self-sufficient and self-sustained lives but depend wholly on the Overself in every way and at every moment.

(245-4) The man that is made in the image of God is not physical man or desire-filled man or thought-breeding man but he who dwells behind all these – silent, serene, and unnoticed.

(245-5) In this hour of supreme comprehension, in this transition to a new, higher life he finds his supreme liberation.

(245-6) The belief that the adept can explain everything, is a false one.

(245-7) He lives in the sunny light of his own inspired thoughts.

(245-8) He lives in the gratifying consciousness that he is supported by the divine will, the divine power.

(245-9) In this way, he learns to live from moment to moment, closely, with the Overself.

(245-10) The World-Mind reproduces something of itself in each individual entity we call the Soul, or Overself.

(245-11) Others will come to seek counsel from him or to gain inspiration.

(245-12) His first reliance will be on the soul. His last reliance will be on the soul.

(245-13) He may illuminate his own path.

(245-14) Swami Narayananda: "God is the Subject of all subjects. In one sense He can never be known. It being the very subject of all subjects how can we know it? To know means to objectify a thing, and the [Supreme]⁴³⁰ Subject can never become an object. In another sense God is more than known to us. For It is our very Self. What proof do we want for our very existence?"

(245-15) The glimpse is too delicate and too elusive to be held by force.

⁴³⁰ "Supreme" was typed below the line and inserted with a caret.

(245-16) The being which he finds at the end of this [inner]⁴³¹ search is an anonymous one. He may ask for a name but he will not get one. He must be satisfied with the obscure response: "I Am That I Am!"

(245-17) There are wonderful moments when the 'I' is quite submerged and its Source alone is known.

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(247-1)⁴³⁴ It is not the studied poise of good breeding but a natural poise upwelling from within.

(247-2) The adept is built too high for ordinary men to appreciate him and too remote for them to understand him. It is inevitable that he should dwell isolated and aloof from all except those whose great aims justify the contact.

(247-3) One feels that such an adept is in mind the oldest man one knows and yet in heart the youngest.

(247-4) One enters his presence with humility - for here is a man immeasurably greater than oneself - and with relief, for it soothes and calms as nothing else does or can.

(247-5) All human beings on this planet are imperfect. Perfection is not fully attainable here. But when a man has striven for it and advanced near to it, he will attain it automatically as soon as he is freed from the body.

(247-6) There is no reason why he should not preserve his individuality even if he should surrender it to God.

(247-7) He who passes through these deeper phases of the Void can never again call anything or anyone his own. He becomes secretly and spiritually deprived of all personal possessions. This is because he has thoroughly realised the complete immateriality, spacelessness, timelessness and formlessness of the Real, a realisation

⁴³¹ "inner" was typed above the line and inserted with a caret.

⁴³² Blank page

⁴³³ The original editor inserted and then deleted "RB (10)" at the top of the page by hand.

⁴³⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

which consequently leaves him nothing to take hold of, either within the world or within his personality. Not only does the possessive sense fall away from his attitude towards physical things but also towards intellectual ones.

(247-8) The sage is not less practical for all his transcendental consciousness and mystical experience. He understands as well as any cynic the low depths on which so many human relations function. He sees quite clearly the greeds, the pettinesses and the rancours that fill the air of human society. But he also sees beyond and above them.

(247-9) It is not easy to penetrate to the real character and true motives of such a man.

(247-10) The contradictory attitudes involved in satisfying physical need and submitting to spiritual detachment, are united and resolved by the sage [into a single harmonious insight.]⁴³⁵

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(249-1)⁴³⁷ He knows and tolerates the weaknesses of humanity, and the vacillations of his disciples, without condoning them.

(249-2) Those who are deceived too quickly by appearances to take the trouble to try and penetrate them may find him a cold man. But the truth is that he has feeling, not passion. There is dynamic power within him but it is always impersonal and always calm. It is never used to gratify personal vanity or egoistic aggression.

(249-3) It is an absolute experience. It is the unity of a man with himself.

(249-4) Let us not wrongly believe that such a man is content to live in cold and proud spiritual aloofness, without charitable thought for his erring fellows and without compassionate feeling for his groping ones.

(249-5) His wonderful calmness does not make him utterly impervious to all the happenings of his era, nor callous to all the turns of national fortune or disaster.

⁴³⁵ "into a single harmonious insight." was typed in the left margin and inserted with a caret.

⁴³⁶ Blank page

⁴³⁷ The paras on this page are numbered 65 through 82; they are not consecutive with the previous page.

(249-6) That certitude which comes to him is not merely the kind which opposes the meaning of hesitance, but also the kind which is the opposite of mere belief, which is born of complete understanding, perfect knowledge and direct experience.

(249-7) Some obtain glimpses but lack the capacity to keep them.

(249-8) Through good and bad fortune alike he will carry this peace with him.

(249-9) The bliss of the glimpse must pass - and often quickly: its confirmation of unworldly values must diminish.

(249-10) This is the most mysterious moment of his existence.

(249-11) A beautiful world is revealed to him in these glimpses.

(249-12) If enlightenment comes only in broken and discontinuous glimpses, it is not, and cannot be, final.

(249-13) He neither approves nor disapproves of anyone.

(249-14) It is almost entirely an intense and internal experience.

(249-15) Alas! the glimpse is soon lost.

(249-16) Its beauty swiftly withdraws, its inspiration soon fades. But its memory remains.

(249-17) He gains a serenity which few have but many envy.

(249-18) He makes no exhibition of his goodness.

(249-19) Print every detail of the Glimpse on your mind.

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(251-1)⁴³⁹ He finds himself far from all things existing in space, and from all events in time

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(251-2) What does Gautama's⁴⁴⁰ quiet smile mean? It means that here is a man who has found a benign relation with all other men and an assured one with himself.

(251-3) He will be conscious that inwardly he has been born utterly and unmistakably anew, that not only has the old self passed away but also that the belief in the existence and reality of self has passed with it.

(251-4) The liberated person is liberated from all intellectual dogmas perplexities questionings, whether they concern the present past or future, whether they relate to himself personally or to the universe abstractly. For all these can interest only a limited egoistic consciousness.

(251-5) Yes, the kingdom of heaven is certainly to be brought down and established on earth. But the meaning of Jesus was not social; it was individual. Each man is to establish it within his own sphere, within his own feelings thoughts and acts.

(251-6) Every man who passes through this experience and holds its memory, verifies for himself that there is an Infinite Life-Power pervading the entire universe; also that it is ever-present, perfectly wise and all-knowing. Its point of contact with them is his Overself.

(251-7) Jesus' use of the metaphor, the Son and the Father, was intended to point out that man, in his inner self, was born of, and still in relation to, the Higher power, God.

(251-8) Whether he is alone in the privacy of his room or in public being watched by others, whether performing routine actions or entirely new ones, he will attain unified conduct because he has attained conscious unity of being.

(251-9) Not only will he find his own truest welfare but he will become the kindly agent of a beneficent power.

(251-10) With this grand consciousness, man reaches the APHELION ARC of his orbit. He can go no higher and remain man.

(251-11) In his mind he lives in the sublimely free Overself. In his body he lives in the world of sense-enslaved men.

⁴³⁹ The paras on this page are numbered 437 through 446; they are not consecutive with the previous page - but they follow the paras on page 241. In addition, there is an unnumbered para at the top of the page.

⁴⁴⁰ "Gotama's" in the original.

(253-1)⁴⁴² Not always on the mount may we
 Rapt in the heavenly vision be:
 The shores of thought and feeling know
 The Spirit's tidal ebb and flow.

"Lord, it is good abiding here,"
 We cry, the heavenly presence near:
 The vision vanishes, our eyes
 Are lifted into vacant skies.

Yet hath one such exalted hour
 Upon the soul redeeming power,
 And in its strength, through after days,
 We travel our appointed ways.

Till all the lowly vale grows bright
 Transfigured in remembered light,
 And in untiring souls we bear
 The freshness of the upper air.

The mount for vision: but below
 The paths of daily duty go,
 And nobler life therein shall own
 The pattern on the mountain shown.

F.L. Hosmer. 1885.

(253-2)⁴⁴³ Ecstasy is not [a]⁴⁴⁴ permanent mark of the mystical experience, but only a temporary mark which accompanies its first discovery. It is the beginners who are so excited by mystical ecstasies, not the proficient. The process of readjusting the personality to a future filled with wonderful promise and stamped with tremendous importance, naturally moves the emotional nature towards an extreme of delight.

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⁴⁴² The paras on this page are unnumbered.

⁴⁴³ This para was cut from another page and pasted here.

⁴⁴⁴ PB himself changed "the" to "a" by hand.

Nevertheless, it would be a mistake to regard the mystic's ecstasy as something that was merely emotional only. Behind it there is the all-important contribution of the [Overself's]⁴⁴⁵ grace love and peace. When the emotional excitement of the discovery eventually subsides these will then show themselves more plainly as [being]⁴⁴⁶ its really significant elements.

(253-3)⁴⁴⁷ One of the first steps is to watch out for those infrequent moments when deeply intuitive guidance, thoughts or reflections make their unexpected appearance. As soon as they are detected, all other mental activities should be thrown aside, all physical ones should be temporarily stilled, and he should sink himself in them with the utmost concentration. Even if he falls into a kind of daze as a result, it will be a [happy and fortunate event – possibly a glimpse.]⁴⁴⁸

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“THE GLIMPSE”

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(255-1)⁴⁵⁰ “A Writing Mystic in Uniform” by Monique Benoit (Cutting with a photo of Walter H. Cronk): “We met in the elevator of the Chronicle building one day. As I was talking with someone the man behind me asked where I was from in France.

“Paris.”

“Do you remember what you were doing on August 24, 1944?”

“Certainly. I was greeting and kissing soldiers from the French Second Armoured Division who had entered Paris.”

“Did you kiss American soldiers, too?”

“Quite a few, on that day,” I smiled.

“Then we may have kissed. I was with Patton’s Third Army and entered Paris with the Leclerc soldiers.”

One thing led to another – all very respectable – and Lieutenant Colonel Walter Cronk, a reserve officer in the Air Force, invited me to lunch at a later date, when he would be at Travis Air Force Base for two weeks. Walter, who is advertising sales manager for Pacific Telephone in Los Angeles, left with me his book, “Golden Light,”

⁴⁴⁵ PB himself changed “Overself of” to “Overself’s” by hand.

⁴⁴⁶ PB himself inserted “being” by hand.

⁴⁴⁷ This para was cut from another page and pasted here.

⁴⁴⁸ PB himself changed “happy event and fortunate” to “happy and fortunate event – possibly a glimpse.” by hand.

⁴⁴⁹ Blank page

⁴⁵⁰ The paras on this page are unnumbered.

which was published recently. I read it and was puzzled. The rugged-looking man didn't appear to be a mystic, yet this was a spiritual book. It described how on Easter, 1953, he was struck by the "Golden Light," which paralysed him for a few minutes while a thunderous voice asked: "Is This What You Want?" Some time later, in Rome, he had another ecstatic experience, beholding the Star of the East.

"Why did you write that book? I don't mean to sound cynical, but even if you experienced those spiritual revelations, why write about them? Isn't spirituality, like love, a very private thing?"

"Since I was 8, I have had a strong spiritual awareness. Later, I met a man who was my teacher for many years. He said that when he would leave his physical body, he would be 'as close to me as the paper on the wall.' Since then, a little voice has been with me constantly to guide and project me. One night I had a call from a mystic. He didn't know me but had been told to call me to say that a sick person would come to see me. Through my prayers I would heal this person, whose name would be Evans. The caller didn't know whether it would be a man or a woman. This would be a sign that I should write a religious

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⁴⁵¹ This page has a newspaper clipping of "A Writing Mystic in Uniform" pasted onto it, and is the original source of the text in 255-1 on the previous page. PB himself wrote "Autographed by writer" across the top of the page, and what appears to be Walter H Cronk's signature at the bottom. Presumably this refers to the book Cronk wrote, which is referenced in 257-1.



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(continued from the previous page) book. It all happened as predicted, and I felt compelled to write the book. Its purpose is to show people how the "Golden Light" is there for everyone to see."

"But don't you think that when people don't get struck by that light and don't hear the thunderous voice they feel cheated?"

"But it can happen to them, too. I explained how through meditation we can all experience spiritual ecstasy. This book is meant for people who cannot be reached by the chaplains, ministers, rabbis, or priests. They need to be shown there is something besides materialism, and that when our spirit leaves our body it is not the end. We are here to realise Oneness with God and will come back until we achieve this."

"Don't you think 'humanism' is a more positive answer, one that pleases God just as well as all that spirituality? Many people aren't spiritual, yet are good and compassionate."

Walter reluctantly agreed it might be true. In "Golden Light" the author describes how he was also compelled to give up meat when waves of golden lines appeared before his eyes as he read a passage of the Dead Sea Scrolls. "My 'Little Voice' bugs me at times. It has made me give up cigars and Scotch. I wonder about what it might ask next. If it's wine and sex I think I'll rebel," said Walter, laughing.

Ah ha – not altogether spiritual, after all.

(257-1)⁴⁵² Walter Cronk: “The Golden Light”

(1) My legs and arms became rigid in cross-form. I was astonished to see a brilliant golden light, starting at my solar plexus, a foot in diameter. It moved upward and outward until it became tubular. An odour of raw ozone permeated {the}⁴⁵³ room. The light shimmered at the outer edges as if it were vibrating. It cast no shadow. I was unable to call out and unable to move. I prayed that I now believed in the force of Spirit, and would never doubt again. I visited Hollywood Vedanta Swami and told him my experience. He replied: “Life is a journey. This will remind you of God’s beauty. As you continue your journey you can’t keep asking to see the

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(continued from the previous page) Grand Canyon again if you are travelling from L.A. to New York. God has many faces.”

(2) Emerson, Whitman, Voltaire, Ford, Emmet Fox and Franklin expect a series of rebirths on our path toward perfection.

(3) The life of Teresa Neumann, Bavarian Catholic mystic, says she saw this heavenly light, and that she lived 30 years without eating, died 1962. At 18 she became ill, saw a light brighter than the sun, recovered and developed stigmata.

(4) The Maharaja of Burdwan⁴⁵⁵ invited a woman mystic, Giri Bala, of Bengal, to stay in his palace to test her claim that she had not eaten for many years. She remained in a room there for 2 months without food, in 1936 emerged with no loss of weight. She is a saint and once prayed to be relieved of hunger.

(5) Teresa Neumann had seen the Light many times. I went to visit her in 1958, but in the village suddenly knew that whether she or I had seen the golden Light was not the key at all. I had really come to find out only one thing: “What should a man do to live a perfect life in God’s eyes?”

(6) I did not speak to Teresa. I knew now that this question and its answer were what I had come here for. I had nothing to say.

(7) Teresa had effected healing for many persons.

⁴⁵² The paras on this page are unnumbered; they are consecutive with the previous page.

⁴⁵³ We have inserted “the” for clarity.

⁴⁵⁴ Blank page

⁴⁵⁵ “Burawan” in the original.

(8) 1 John 1: 5 "God is Light."

[(8-A)]⁴⁵⁶ Dr Professor Edmond Szekely, an authority on the Essenes; is qualified in Aramaic and Greek: his writing is based on ancient scripts in the Vatican and other Libraries. In his translation "Essene Gospel of John" I found phrases which were not in Apocrypha nor in the Bible: One para vibrated waves of golden light from the pages to me. In it Jesus forbade slaughter of animals for food. I forthwith stopped eating flesh. Even the desire was taken away at that moment. I asked Professor Szekely to explain the experience. He theorised that perhaps I put myself in the same [thought]⁴⁵⁷ vibrations he who wrote the words.

(9) Dr Lewis, of San Diego, died 1960, recommended that I face east when sitting to meditate, because cosmic rays emanate from east to west and this polarises me. "Simply reaffirm the oneness of your soul," he said "with the Infinite Soul. Meditation

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(continued from the previous page) means to know that you are one with God." I did this, a blue light, ringed with gold, appeared several successive times. Dr Lewis told me he had been waiting for me to describe it, and now to meditate longer, and not once a day: early morning and late evening.

(10) I attended a Mass. As it progressed the golden light and the heavenly blue light appeared, bathing the spirit in Infinite Love. A beautiful white star appeared in the blue light another time during my meditation.

(11) Practical exercise in meditation is simply to recognise oneness with God, omnipresence of God, and activity of God within one here and now.

(12) Here Churches become country clubs.

(13) If few Mount Athos monks attain the light, it could be that they are too proud of the experiences which they've had already, i.e. they may lack humility.

(14) How close is Christ when we call on him!

(15) If only Churches would encourage worshippers to look within as the only place to find God!

(16) Light is only the opening of the door, the beginning. The final state is oneness with infinite intelligence.

⁴⁵⁶ PB himself inserted "(8-A)" by hand.

⁴⁵⁷ PB himself inserted "thought" by hand.

⁴⁵⁸ Blank page

(17) In everything we do we ought to think of God, and thus reduce ego to nothingness.

(18) That which is behind our eyes, never dies.

(261-1)⁴⁵⁹ More than [a]⁴⁶⁰ hundred years ago, Konko Daijin founded a new religion in Japan. Called Konkokyo, 'the religion of golden light' it enjoined its followers to live in dependence on "the God of heavens' brightness."

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(263-1)⁴⁶² This Light is the penultimate experience, the last but one on the mystic's way. He finds himself totally lost indeed but lost in the most dazzling Light. The ego seems to have vanished: infinity and universality of being have replaced it. Ecstatic rapture fills him. Is it any wonder that the Greek Orthodox Church mystics of the first few centuries believed this was the ultimate experience of pure Spirit, the final union with God? Yet it may not last, cannot last, must come to an end. It may have held him for one or two minutes only or it may have done so for a longer period. It may never recur again in his whole lifetime, this is so in most cases, or it may come several times more. But it stands as a landmark until the end of his years.

(263-2) If he has become enlightened, a discerning eye may note the fact by his body and his actions, by his silences and his utterances. But an ignorant eye may note nothing at all.

(263-3) If he learns to cultivate these brief intuitive moments aright, there [can]⁴⁶³ develop out of them in time mystical moods of much longer duration and much deeper intensity. Still later, there will [could]⁴⁶⁴ come to maturity the ripe fruit of all these moods - an ecstatic experience wherein grace descends with life-changing results.

⁴⁵⁹ The para on this page is unnumbered; they are consecutive with the previous page.

⁴⁶⁰ "a" was typed above the line and inserted with a caret.

⁴⁶¹ Blank page

⁴⁶² The paras on this page are unnumbered. Most were cut from separate pages and pasted here.

⁴⁶³ PB himself changed "will" to "can" by hand.

⁴⁶⁴ PB himself inserted "could" by hand.

(263-4) [Later]⁴⁶⁵ I intellectually pulled my own [inner]⁴⁶⁶ experiences [to]⁴⁶⁷ pieces to show them to others in the hope that it would help them either obtain or understand such experiences for themselves. [And]⁴⁶⁸ to do this in a scientific way, [cultivating]⁴⁶⁹ a habit of precise observation which rigorously sought to exclude personal prepossession and imaginative [intrusion].⁴⁷⁰

(263-5) He who attains this beautiful serenity is absolved from the misery of frustrated desires, is healed of the wounds of bitter memories, is liberated from the burden of earthly struggles. He has created a secret, invulnerable centre within himself, a garden of the spirit which neither the world's hurts nor the world's joys can touch. He has found a transcendental singleness of mind.

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(265-1)⁴⁷² experience⁴⁷³ of light three times. Each time it happened at night when he actually saw sunshine. Usually he couldn't sleep after going to bed and again after the light appeared he could not sleep. However he felt such peace coming from the light that it was some kind of a compensation for the lack of sleep.

After an interval of several months devoid of incident the experience reappeared. At night he saw the Light shining powerfully but briefly. He deliberately shut his eyes to test if it were only physical, but still it persisted. And another phenomenon began for in his official life he had to meet very important personages, and at such times he found his thoughts wandering away into a sensation of great uplift and great peace. He had to stop the experience by sheer will so as to attend properly to the conversation. When he did so the feeling of great power came too so that there was a transformation rather than a loss. During the following months all light phenomena vanished, and so did the spiritual exhilarations. But at the end of this period, he felt ready to take up regular

⁴⁶⁵ PB himself inserted "Later" by hand.

⁴⁶⁶ PB himself changed "mystical" to "inner" by hand.

⁴⁶⁷ PB himself changed "into" to "to" by hand.

⁴⁶⁸ PB himself deleted "I tried" from after "And" by hand.

⁴⁶⁹ PB himself changed "cultivation" to "cultivating" by hand.

⁴⁷⁰ PB himself changed "intrusions" to "intrusion" by hand.

⁴⁷¹ Blank page

⁴⁷² The paras on this page are labelled "Mr T cont" and unnumbered; they are not consecutive with the previous page - but they follow the paras on page 17.

⁴⁷³ This para is a continuation of para 17-1.

practice of meditation, and did so. The results were favourable, if undramatic, bringing an immensely relaxed feeling, a tremendous peace, a stillness of thought, and first-hand knowledge of spiritual reality.

(265-2) Where the Greek Orthodox Church regards the Light experience as the highest point reachable by man, the [Indian]⁴⁷⁴ Philosophic Teaching regards it as the last stage before the highest. For anything which is 'seen' implies the existence of a 'seer' as separate from it. This is not less so even in the case of the Holy Light. Not seeing but be-ing is the final experience according to this Teaching. "You have to go beyond seeing and find out who is the 'I' who experiences this light," said {Ramana Maharshi}⁴⁷⁵ to a disciple.

(265-3)⁴⁷⁶ Meister Eckhart: "If God is to be seen then it must happen in a Light, as God himself is Light."

(265-5) The glimpse often comes unexpectedly and suddenly. If it comes while he is outdoors and walking a city street, he will automatically and unconsciously slow his pace and sometimes even come to a complete standstill.

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Light

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Light

(267-1)⁴⁷⁸ Oxford dictionary of Christian Church History.

Hesychasm ("Quiet") 14th-century Mount Athos mystical system. Its chief tenet was that by perfect quiet of body and mind man is able to arrive at vision of the "Uncreated Light of the Godhead." The result of these practices was ineffable joy and seeing the Light, which surrounded Our Lord on Mount Tabor. It was held that this Light was not God's essence, which is unapproachable, but his Energy which can be perceived by the senses, and that it was this Light, and not, as Western theologians hold, God's Essence, which is the object of the Beatific Vision.

⁴⁷⁴ PB himself changed "Far Eastern" to "Indian" by hand.

⁴⁷⁵ "Maharishiee" in the original. We have replaced the informal "the" with "Ramana" for clarity. – TJS '20

⁴⁷⁶ The original editor moved this para from before "interval of several months" by hand.

⁴⁷⁷ Blank page

⁴⁷⁸ The para on this page is numbered 1; it is not consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page.

Philotheos Kokkinos⁴⁷⁹ in his contribution to the anthology called "Hagiorite⁴⁸⁰ Tome," written at Mount Athos about 1339, states that the Mount Athos doctrine of Divine Light was revealed experientially to the contemplatives who lived there.

Easier methods, therefore more mechanical, to procure this vision of Divine Light, included (a) breathing exercises (b) pressing chin against the chest, (c) indefinite repetition of the ejaculation "Lord Jesus Christ have mercy on me."

Hesychast theology conceives of God as a compound of essence and activity, whereas Western theology denies the possibility of an uncreated light that was not God's essence, on the grant that any distinction would destroy His unity and simplicity.

(267-2) He knows from this experience that he is incipient with a love that the world does not ordinarily know, with a goodness that it seldom sees in action and with an understanding that lights up dark places in the course of life.

(267-3) The Light dazzled a man on the Damascus road: it changed his mind from anti-to pro-Christian, his name from Saul to Paul. The radiance of the same Light, long before, appeared in a bush to Moses, and brought him the uttered message of Jehovah.

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(269-1)⁴⁸² There are certain signs whereby the nature of insight characterises itself in its possessor's relations with his fellows. Foremost among these are understanding and [sympathy, a]⁴⁸³ reverent regard for the sanctity and needs of another's personal life. A man of insight will never utter recriminatory words, he will be slow in judgment [and]⁴⁸⁴ swift to bless.

(269-2) His first need is to immerse himself in the feeling, to preserve as much as he can of the glimpse

(269-3) He sees the universe as he might see a great mosaic picture opening before him.

⁴⁷⁹ "Philotheus Kokkinus" in the original.

⁴⁸⁰ "Hagioritic" in the original.

⁴⁸¹ Blank page

⁴⁸² The paras on this page are unnumbered. They were all cut from other pages and pasted here.

⁴⁸³ PB himself changed "sympathy and a" to "sympathy, a" by hand.

⁴⁸⁴ PB himself inserted "and" by hand.

(269-4) There is a part of his being which is not inside the power of time, not imprisoned in the ego's finitude, not affected by the outrages of destiny

(269-5) If most men fail to recognise the Overself, if they deny its presence in Nature or in themselves, can they be blamed? What else is so elusive?

(269-6) The error is to believe that he has now been put in possession of all truth, or the highest truth, for all time. But it is only a transient glimpse!

(269-7) A wiser attitude understands that there is no need to grieve because the flash has gone, the ecstasy faded, the light shut out again. It knows that the Overself is still with him, even though these emotional or egoistic reactions try to trick him into believing otherwise.

(269-8) In the effacement of his own egoism, brought about by a double discipline – first the constant shaping of [character]⁴⁸⁵ and second, learning to live in the deepest silence of meditation, he will allow the Overself to act within and through him.

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XII

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XII

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

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(273-1)⁴⁹⁰ Philosophy does not reject human experiences, but it does not yield recklessly to them either.

⁴⁸⁵ PB himself changed "of the character" to "character" and move it from after "first" by hand.

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⁴⁸⁷ Blank page. This page is a tabbed divider labelled "12".

⁴⁸⁸ Blank page

⁴⁸⁹ Pages 273-284 contain paras for NEW Category XIII; they were misfiled with the Old Category XIII paras which run from page 285 to the end (page 356). – TJS '20

⁴⁹⁰ The paras on this page are unnumbered.

(273-2) He will remain indifferent whether he be calumniated or revered, sneered at or glorified.

(273-3) Dreary streets and squalid backyards greet the railway traveller's gaze as he enters certain [towns.]⁴⁹¹

(273-4) He would be a foolish man who ignored this valuable advice.

(273-5) The limitations and finitude of human capacity sadden him, the brevity and transiency of human satisfactions sober him.

(273-6) If a man will not take the trouble to discipline himself then life, soon or late, will do it for him.

(273-7) Life is not all unrelieved suffering.

(273-8) Life, with its shifts and changes, teaches that we must learn to adapt ourselves and our ways.

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(275-1)⁴⁹³ Three more letters will turn man into maniac.

(275-2) It rests neither upon our own intention nor others' intervention.

(275-3) We cavil at what we do not understand and carp at what we misunderstand.

(275-4) Overanxious solicitude for family relatives may not always be helpful to them.

(275-5) Wisdom takes advantage of opportunity, spiritual not less than material, but foolishness neglects it.

(275-6) How often has a man been fooled by his feelings!

⁴⁹¹ TJS 1980 deleted the para after this para by hand. It originally read:
“(XIV) Somewhere between his mind and pen, his thoughts get fuddled.”

⁴⁹² Blank page

⁴⁹³ The paras on this page are unnumbered.

(275-7) He is in a hard state who is unable to make compromises and untempted to make concessions.

(275-8) Every man carries his motto, sometimes in his face, sometimes out of sight in his heart. Choose your motto well.

(275-9) The same material which yields comedy to one observer yields tragedy to another.

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(277-1)⁴⁹⁵ In time he may outlive these early, juvenile phases, when the immature mind is filled with phantasies and mirages and exaggerated expectations.

(277-2) No longer is he willing to accede to the world's demand for his loyalty, for his conformity, for his surrender. He is recovering his own individual identity and is determined to keep it.

(277-3) Some of them have not been wasted for they have gone to the service of the world's writings.

(277-4) They know what it is to be young: they do not know what it is to grow old.

(277-5) With the young, theories necessarily take the place of experience; with the old it is the reverse: with both there may be a foolish unbalance.

(277-6) Tests can appear in very ordinary, quite prosaic, situations.

(277-7) Evil men have corrupted this truth and foolish men have perverted it.

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⁴⁹⁵ The paras on this page are unnumbered.

⁴⁹⁶ Blank page

(279-1)⁴⁹⁷ A person may impose his desires on another; the sensitive recipient may allow these alien desires to mingle with his own until they seem to be his own. He must decide if it is better for his welfare to end this relationship.

(279-2) As soon as the light is put out and you prepare to sleep, give a command to the deeper mind to work on the problem you present it with. You may state the problem aloud. Then, when you wake up in the morning look for the solution before doing anything else.

(279-3) Lao-Tzu⁴⁹⁸ lamented the fall from simple living into extravagance and luxury during the period from primitive Chinese history until highly civilised Chinese contemporary of his own days. Juvenal criticised the same deterioration among his fellow Romans. Does this not illustrate two things: first, the inventiveness of human mind, and second, the desires of human nature? These are innate, and will last as long as history [itself].⁴⁹⁹

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(281-1)⁵⁰¹ Hemingway was wary of the telephone, and approached it reluctantly.

(281-2) The reality of things, persons or situations is often far less charming than the appearance.

(281-3) The transformations which have been happening during the lifetimes of elderly men in this century seem nearly fantastic both in their nature and speed.

(281-4) A public figure cannot afford to behave speak or write (for publication) what would denigrate him, where a private person need be less cautious. Any public admission is dangerous from which he may later need to retreat.

⁴⁹⁷ The paras on this page are unnumbered.

⁴⁹⁸ "Lao-tse" in the original.

⁴⁹⁹ The original typist deleted the para after this para by typing over the original words with ='s. It originally read:

"() Hindu Scriptures enjoin worship before"

⁵⁰⁰ Blank page

⁵⁰¹ The paras on this page are unnumbered.

(281-5) It is another manifestation of the impatient desire for quick results, results at little cost, results here meaning getting experiences which has become such an infatuation today.

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(283-1)⁵⁰³ Hindu Scriptures enjoin worship before taking any important step in life.

(283-2) Buddha found what most Indian thinkers or devotees found, that in Swift's words, "Beauty scarce endures a day, and Youth so swiftly glides away;"

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Old xiii: The World-Mind ... NEW XXVII: The World-Mind

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(285-1)⁵⁰⁶ Who knows how many eons of time have gathered up behind us to make us just what we are? If we have not too much reason to be proud of ourselves, then how many more eons of time will be [needed]⁵⁰⁷ in the school of earthly experience to make us passable?

(285-2) Life has no real purpose for its own essential self; it has just gone on and on: Man lives and lives, but the iron law of Compensation guards it, producing effects from Cause, good or bad, and adjusting the good or bad acts of man to the consequences.

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⁵⁰³ The paras on this page are unnumbered.

⁵⁰⁴ Blank page

⁵⁰⁵ This is the original first page of Old Category XIII paras; the earlier pages (273-284) are from NEW Category XIII. The erroneous filing happened post mortem, and does not indicate PB's own intent. — TJS '20

⁵⁰⁶ The paras on this page are numbered 87 through 92, 84, and 85; they are not consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page.

⁵⁰⁷ The original editor deleted "to" from after "needed" by hand.

(285-3) Who can calculate the number of years which shaped the primal atom into its latest form – the modern man?

(285-4) The elementary religionist protests that he cannot form a conception of an impersonal God and that It could not exist. The philosophic religionist answers that he cannot form a conception of a personal God and that no other than an impersonal one could exist.

(285-5) [We may try]⁵⁰⁸ to take, not a bird's eye view of the world but a God's eye view of [it.]⁵⁰⁹

(285-6) Only God and the theologians know the answer to this question; I do not.

(285-7) If the few planets alone can support visible life whereas the innumerable flaming fixed stars cannot, then quite clearly man is not quantitatively so much an intent of nature as he may be qualitatively.

(285-8) When the whole cosmos shows its double-face of Yin and Yang, shadow and light, we must expect the individual creature to show the same. Hence man is half animal and half god [with reason as their link;]⁵¹⁰ he fulfils himself only when he establishes an equilibrium between them.

(285-9) Environments [which]⁵¹¹ present no problems, relationships which bring no anxieties; – these are pleasant circumstances and help foster pleasant qualities in us. But other qualities also need [drawing out and]⁵¹² developing and can be fostered only by tougher, even opposing circumstances

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(287-1)⁵¹⁴ Laurence J. Bedit: "We started our pilgrimage blind, unconscious, without selfhood; the return brings with it the essence of identity."

⁵⁰⁸ "We may try" was typed in the right margin and inserted with a caret.

⁵⁰⁹ The original editor deleted the para after this para by hand. It originally read: "(92) The Infinite Mind cannot be reduced to a mortal's consciousness."

⁵¹⁰ "with reason as the link" was typed below the line and inserted with a caret. PB himself changed "the" to "their" by hand.

⁵¹¹ PB himself deleted "between them" from after "which" by hand.

⁵¹² "drawing out and" was typed below the line and inserted with a caret.

⁵¹³ Blank page

(287-2) The unit of mind is differentiated out and undergoes its long evolution through numerous changes of state, not to merge so utterly in its source again as to be virtually annihilated, but to be consciously harmonised with that source whilst yet retaining its individuality.

(287-3) If the claim of complete merger is valid, if the individual self really disappears in the attainment of Divine Consciousness, [of whom]⁵¹⁵ then was this same self aware [in]⁵¹⁶ the experience of attainment? No – it [is]⁵¹⁷ only the lower personal self that is transcended; the higher spiritual individuality is not.

(287-4) The essence of all these finite forms is an infinite one.

(287-5) Both mathematics and metaphysics deal with abstract concepts. Neither a point nor line is more than an idea; the points and lines we see are different from the mathematical definitions of them. Pythagoras gave a prominent place to mathematics in his philosophy and claimed that the universe was built on Number.

(287-6) Those who are seeking material fulfilment are at cross purposes with those who are not; the one group is obeying the law of its being just as much as the other, yet they are moving in opposite directions.

(287-7) There are no [exact]⁵¹⁸ duplicates in the cosmos. Each item is unique, [distinctive.]⁵¹⁹ All items are countless

(287-8) Where so many creatures are at early stages of descent into ego-experience and ego-development, it is foolish to expect them to respond to teachings suitable for advanced stages alone, where the need is for [growing]⁵²⁰ release from the ego. The first group naturally and inevitably has different, even opposing, outlooks, trends, ideas, beliefs, inclinations and desires from those of the second one. It wants to fatten the ego, whereas the other wants to thin it down. To condemn it as wrongly directed is ignorant, impractical and mistaken. If the history of mankind has teemed with war and bloodshed in the past, part of the cause can be found here. But that same history moves also in cycles. We stand today between two cycles, two eras, two cultures. The next one will not only be new; it will also be brighter and better in every way

⁵¹⁴ The paras on this page are numbered 15 through 21; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

⁵¹⁵ PB himself changed "bwo" to "of whom"

⁵¹⁶ PB himself changed "of" to "in" by hand.

⁵¹⁷ PB himself inserted "is" by hand.

⁵¹⁸ "exact" was typed above the line and inserted with a caret.

⁵¹⁹ "distinctive" was typed below the line and inserted with a caret.

⁵²⁰ "growing" was typed below the line and inserted with a caret.

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(289-1)⁵²³ WARNING re Class XIII

The word "circuit" must be dropped. It now means direct (electrically) and no longer circular path. Replace by the word "spiral"

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(291-1)⁵²⁵ If you desire the one, then you must expect the other also - they go together

(291-2) Only when all of the mind, unconsciously evolved through the mineral plant animal and lower human kingdoms, enters on the quest, does it consciously enter upon the development of its own consciousness.

(291-3) Men who cannot absorb the subtle concept of the Spirit, who cannot grasp the idea of infinite and eternal being, may yet absorb, and therefore be helped by, the concept of its human Channel, may yet visualise and be inspired by its human SYMBOL.

(291-4) Life is governed by its own mysterious laws, driven in certain directions by its own mysterious momentum, conformed to a hidden scheme by its own mysterious quality. Nature is significant. The human entity is not just drifting. It will certainly arrive somewhere.

(291-5) On a long-range view, humanity is sure to improve its morals and evolve its spirituality because the divine soul is a part of the nature of man.

⁵²¹ Void page

⁵²² Pages 289-290 are a New York City Library request form in PB's handwriting.

⁵²³ The para on this page is unnumbered and entirely handwritten by PB himself.

⁵²⁴ Void page

⁵²⁵ The paras on this page are numbered 1 through 4, 4a, 6 through 9, and 9a; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page and an unnumbered para in the middle of the page.

(291-6) The utter incomprehensibility of the ultimate Source makes it impossible for any religion to offer more than its own symbols to the human mind. From them man creates his own mental pictures. But he does not and cannot touch the Untouchable.

(291-7) Why is there such hideous cruelty in Nature? Why do so many creatures have to live by devouring others?

(291-8) If human life has any higher purpose, it is that the human ego should find its way back to that harmony with the Overself which has become disturbed but never disrupted.

(291-9) But because causation is shown to be illusory, and the cosmos uncreated and unending, this does not mean that our cosmology denies the truth of evolution. It denies only the conventional attitude towards evolution. For it takes all change and hence all progress out of the realm of ultimate reality and relegates them to where they belong, to the realm of immediate appearance.

(291-10) Consciousness untouched by any thought, picture or name - this has yet to be studied by our Western psychologists.

(291-11) The Overself is the representative of God in Man.

(291-12) In those divinely-captured moments when ego is loosened and Overself present in awareness the amazing pattern of World-Idea shines clear

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(293-1)⁵²⁸ Robert Kanters thinks the universe is a gigantic coded telegram which describes his nature and destiny to man, but which needs to be deciphered before he can understand it

(293-2) If we all lived in a chaos and not in a cosmos, then it could be said that man's will was completely free. But in that case the sun's will, the star's and moon's will, would also have to be completely free. All things and all lives would then be subject to caprice, chance and disorder.

⁵²⁶ Blank page

⁵²⁷ The original editor changed "XIV" to "XIII" by hand.

⁵²⁸ The paras on this page are unnumbered.

(293-3) Phoebe D. Bendit: There is a guiding principle that all movement in the universe, whether of material things or of consciousness, is automatically balanced by a reciprocal movement in the opposite direction

(293-4) Those sceptics who assert that the universe is meaningless are themselves making a meaningful statement about it. That is, they are unconsciously setting themselves up as [being]⁵²⁹ knowledgeable [about]⁵³⁰ whatever intelligence lies behind the designs and patterns we see everywhere in nature.

(293-5) It is easy to denounce the cruelty and savagery of nature

(293-6) It requires deep thought to discover that the improvements in Nature's laws which can so easily be suggested would, in the long term, probably lead to worse results than those now existent.

(293-7) Whether within himself or within society, the forces of opposition come into being at some point and must be met, understood, dealt with or overcome.

(293-8) The combination of particular characteristics which make up one person is always different from those of every other person.

(293-9) Those who, in their personal misery, complain to the universe about its deficiencies,

(293-10) [The two-way evolutionary universal movement may be illustrated, to some extent by a reciprocating piston-rod pushing forward and then drawing back: the thrust and retraction make no difference, the wheel continues]⁵³¹ to revolve whatever direction the rod takes. It may also be symbolised by placing one circle inside another, each revolving in opposite directions.

(293-11) There is an invisible mechanism within the universe and an intelligent mind directing this mechanism.

(293-12) Why should we individually undergo every possible experience? Can we not, by creative imagination, intuitive feeling and correct thinking save ourselves the need

⁵²⁹ PB himself deleted "more" from after "being" by hand.

⁵³⁰ PB himself changed "than" to "about" by hand.

⁵³¹ The section from "The two-way" to "continues" was heavily edited. It originally read: "The evolutionary two-way movement may be illustrated, to some extent by a reciprocating piston-rod pushing forward and then drawing back: the continues"

of passing through some experiences? This is so, but it is so only for those who have developed such faculties to a sufficient degree.

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(295-1)⁵³³ What is the use, ask many questioners, of first,⁵³⁴ an evolution of the human soul which merely brings it back to the same point where it started; and second, of developing a selfhood through the long [cycles]⁵³⁵ of evolution only to have it merged or dissolved in the end into the unselfed Absolute? Is not the whole scheme absurdly useless?⁵³⁶ The answer is that if this were really the case, the criticism passed would be quite a fair one. But it is not the case. The unit of life emanated from the Overself begins with the merest glimmer of consciousness, appearing on our plane as a protozoic cell. It evolves eventually into the fullest human consciousness, including the intellectual and spiritual. It does not finish as it began but, on the contrary, there is a grand purpose behind all its travail. There is thus a wide gulf between its original state and its final one. The second point is more difficult to clear up but it may be plainly affirmed [that man's]⁵³⁷ individuality survives even in the divinest state accessible to him. There, it becomes the same in quality but not identical in essence. The most intimate mental and physical experiences of human love cast a little light for our comprehension of this mystery. The misunderstanding which leads to these questions arises chiefly because of the error which believes that it is the divine soul which goes through all this pilgrimage by reincarnating in a series of earthly forms. The true teaching about reincarnation is not that the divine soul enters into the captivity and ignorance of the flesh again and again but that something emanated from the soul, that is, a unit of life that eventually develops into the personal ego,⁵³⁸ does so. The Overself contains this reincarnating ego within itself but does not itself reincarnate. It is the parent; the ego is only its offspring. The long and tremendous evolution which the unit of life passes from its primitive cellular existence to its matured human one, is a genuine evolution of its consciousness. Whoever believes that the process first plunges a soul down from the heights into a body or forces Spirit to lose itself in Matter, and then leaves them no alternative but to climb all the way back to the lost summit again, believes wrongly. The Overself never descends or climbs, never loses its own sublime

⁵³² Blank page

⁵³³ The para on this page is numbered 12; it is not consecutive with the previous page.

⁵³⁴ PB himself inserted a comma by hand.

⁵³⁵ PB himself changed "cycle" to "cycles" by hand.

⁵³⁶ PB himself inserted a question mark by hand.

⁵³⁷ PB himself changed "that, Man's" to "that man's" by hand.

⁵³⁸ PB himself inserted a comma by hand.

consciousness. What really does this is something that emanates from it and that consequently holds its capacity and power in latency, something which is

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(continued from the previous page) finited out of the Overself's infinitude and becomes first, the simple unit of life and later, the complex human ego. It is not the Overself that suffers and struggles during this long unfoldment but its child, the ego. It is not the Overself that slowly expands its intelligence and consciousness,⁵⁴⁰ but the ego. It is not the Overself that gets deluded by ignorance and passion, by selfishness and extroversion, but the ego.

The belief in the merger of the ego held by some Hindu Sects or in its annihilation held by some Buddhist ones, is unphilosophical. The 'I' differentiated itself out of the infinite ocean of Mind into a distinct individuality [after]⁵⁴¹ a long development⁵⁴² through the diverse kingdoms of Nature. Having thus arrived at consciousness of what it is, having travelled the spiral of growth from germ to man, all this effort is [certainly]⁵⁴³ not gained only to be thrown away.

Were this to happen then the entire history of the human race would be a meaningless one, its entire travail a [resultless]⁵⁴⁴ one, its entire aspiration a valueless one. If evolution were merely the complementary return journey of an involutory process, if the evolving entity arrived only at [its]⁵⁴⁵ starting point for all its pains, then the [whole]⁵⁴⁶ plan would be a senseless one. If the journey of man consisted of nothing more than treading a circle from the time of his emergence from the Divine Essence to the time of his mergence back into it, it would be a vain and useless activity. It would be a stupendous adventure but also a stupid one. [There]⁵⁴⁷ is something more than that in his movement. Except in the speculations of certain theorists, it [simply]⁵⁴⁸ does not happen.

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⁵⁴⁰ PB himself inserted a comma by hand.

⁵⁴¹ PB himself changed "through" to "after" by hand.

⁵⁴² PB himself deleted a comma from after "development" by hand.

⁵⁴³ "certainly" was typed below the line and inserted with an arrow.

⁵⁴⁴ PB himself changed "restless" to "resultless" by hand.

⁵⁴⁵ PB himself changed "this" to "its" by hand.

⁵⁴⁶ PB himself changed "entire" to "whole" by hand.

⁵⁴⁷ PB himself deleted "But" from before "There" by hand.

⁵⁴⁸ PB himself inserted "simply" by hand.

The self-consciousness thus developed will not be dissolved extinguished or re-absorbed into the [Whole]⁵⁴⁹ again, leaving not a trace behind. Rather will it begin a new spiral of evolution towards higher altitudes of consciousness and diviner levels of being, in which it will co-operate as harmoniously with the universal existence as formerly it collided against it. It will not separate its own good from the general good. [Here]⁵⁵⁰ is part of the answer to this question: What are the ultimate reasons for human wanderings through the world-process?⁵⁵¹ That life matters, that the universe possesses meaning and that the evolutionary agonies are leading to something worthwhile – these are beliefs we

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(continued from the previous page) are entitled to hold. If the cosmos is a wheel which turns and turns endlessly, it does not turn aimlessly. Evolution does not return us to the starting point as we were. The ascent is not a circle but a spiral.

Evolution presupposes that its own possibility has always been latent within the evolving entities. Hence the highest form is hidden away in the lowest one. There is development from the blindly instinctive life of animals to the consciously thinking life of man. The blind instinctive struggles of the plant to sustain itself are displaced in the evolutionary process by the intelligent self-conscious efforts of the man. Nor does [this ascent]⁵⁵³ end, in the Vedantic merger or the Buddhistic annihilation. It [could not, for it is a]⁵⁵⁴ development of the individuality. Everywhere we find [that]⁵⁵⁵ evolution produces variety. There are myriads of individual entities but each possesses some quality of uniqueness which distinguishes it from all others. Life may be one but its multitudinous expressions do differ, as though difference were inherent in such expression.⁵⁵⁶

Evolution as mentalistically defined by philosophy, is not quite the same as evolution as materialistically defined by Darwin. With us it is simply the mode of striving, through rhythmic rise and fall, for an ever fuller expansion of the individual unit's consciousness. However, the ego already possesses all such possibilities latently.

⁵⁴⁹ PB himself capitalized "Whole" by hand.

⁵⁵⁰ PB himself changed "There" to "Here" by hand.

⁵⁵¹ PB himself changed a period to a question mark by hand.

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⁵⁵³ PB himself changed "it" to "this ascent" by hand.

⁵⁵⁴ PB himself changed "is" to "could not, for it is a" by hand.

⁵⁵⁵ PB himself deleted "the" from after "that" by hand.

⁵⁵⁶ PB himself inserted a paragraph break after "expression" by hand.

Consequently the whole process, although apparently an ascending one, is really an unfolding one.

(299-1)⁵⁵⁷ In every grade of life's manifestation, from every quality of human character, the divine is [always present and]⁵⁵⁸ never absent.

(299-2) Countless world-patterns may unfold themselves in the course of time from the World-Mind.

(299-3) God must be found as He is in reality, not as He has been in human imagination.

(299-4) Life is continuous, although its forms change.

(299-5) The cosmos is infinitely vaster than the little star system in which our sun shines as emperor.

(299-6) It is not arrogantly to over-rate the function of man in the universe to say that he has a cooperative and creative role to play in it. Those who point to his insignificance and helplessness do well, but they do not do enough.

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(301-1)⁵⁶⁰ The structure and working of the universe may not be stamped with "goodness" as we understand it, nor with "perfection" as we envisage it. Consider them from all aspects, however, in a philosophical manner and you will find them essentially "right."

(301-2) Because evolution is not merely a physical matter of size and shape, because it is primarily a mental matter of intelligence and consciousness philosophy finds the ant nearer to man than is the panther.

⁵⁵⁷ The paras on this page are numbered 16 through 21; they are not consecutive with the previous page.

⁵⁵⁸ PB himself inserted "always present and" by hand.

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⁵⁶⁰ The paras on this page are numbered 79 through 86; they are not consecutive with the previous page.

(301-3) It is a study which imparts gratifying significance to the universe and consoling harmony to its phenomena. It is a study which restores religious faith because it demonstrates that the forces behind our human existence are not blind and unconscious but intelligent and benign.

(301-4) The brain is in most cases the accompaniment and in some cases the condition of mental working but it is never the origin of such working.

(301-5) Two points should be clearly understood. First the world of external Nature, being eternal is not brought into existence by an act of sudden creation out of nothing. Second, this world is rooted in the divine substance and is consequently not an empty illusion but an indirect manifestation of divine reality.

(301-6) Those who point to the marvellous pattern of the universe as a proof of the existence of Deity, do well, but when they begin to render account of the reasons which induced Deity to turn Himself into a myriad souls and to blind their divine sight by involving them into this material universe, it is time to put on our shoes and walk away. For no philosopher and no theologian, no occultist and no mystic has yet solved this supreme riddle in a truly satisfying manner.

(301-7) We could not appreciate Good if we had not experienced Evil. We could not appreciate Reality if we had not become lost in Appearance. It may be that for us humans, the ultimate meaning of the cosmos lies implicit in this truth.

(301-8) The mind untrained in metaphysics usually needs a concrete image with which to think of God.

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(303-1)⁵⁶² No engineer can form an engine merely by throwing together all the necessary pieces of metal, not even by throwing together all the finished parts. His mind and will must be brought to bear upon [them. It]⁵⁶³ is exactly the same with the universe itself. A universal intelligence, a World-Mind and its willed activity must be active behind it, too

⁵⁶¹ Blank page

⁵⁶² The paras on this page are numbered 15 through 21, 21a, and 21b; they are not consecutive with the previous page – but they follow the paras on page 345.

⁵⁶³ PB himself changed “them also it” to “them. It” by hand.

(303-2) No living creature in the kingdom of animals knows more than its immediate surroundings or cares for more than the sustenance of its immediate existence. It lives [in]⁵⁶⁴ an immense and varied universe but that fact is lost to its mentality and outside its interest. Only when the evolving entity attains the stage of developed human beings does this unconsciousness disappear. Then life takes on a larger meaning and the life force becomes aware of itself, individualised, self-conscious. Only then does a higher purpose become possible and apparent.

(303-3) This development is not a continuous one. Here a zigzag appears and there a break show up in it.

(303-4) The human being slowly unfolds its possibilities through the workings of manifold experiences. In this there are to be seen conscience, guiding it along ever-higher moral paths; capacity, expressing its active power and creative talent; intelligence, teaching it to discriminate between foolishness and wisdom [or]⁵⁶⁵ to penetrate through appearance to reality.

(303-5) When history has given our own times their proper perspective, the re-entry of philosophy into its rightful place in human thinking, and especially of its picture of the evolutionary World-Idea, will take its place along with such far-reaching innovations as jet-propulsion.

(303-6) All things and all beings, all events and all phenomena are inter-related in an endless chain. In this way evolution circles the universe again and again, spiral-like.

(303-7) As one reflects upon the majestic grandeur of this teaching, its amplitude and height, one feels like a traveller who stands for the first time at a vantage-point of the Himalayas, where loftier and ever-loftier snowy summits fill the whole horizon to his left and right, as far as his eyes can see.

(303-8) The human need to attach personality to the Infinite Power is an understandable one.

(303-9) In the alphabets of all languages the first letter "A" stands for the First Cause of the Universe, the Source of life and fountain of all things.

⁵⁶⁴ "in" was typed in the left margin and inserted with a caret.

⁵⁶⁵ PB himself changed "and" to "or" by hand.

⁵⁶⁶ Blank page

(305-1)⁵⁶⁷ The man who knows so little of these higher laws, who is well content with his ignorance and who will not trouble to learn from them, asks for avoidable suffering

(305-2) The achievement of these goals is not left to the effects of chance or the whims of men. It is the half-hidden, half-declared purpose of Nature, and as such quite compulsive.

(305-3) The notion that the universe is laid out on an architectural plan holds some truth but more error. Its truth appears in the geometrical pattern of the World-Idea, its error in the separate building materials theoretically involved. For of Matter there is none.

(305-4) Learning what these cosmic laws are and trying to live in obedience to them is the only way whereby humanity can do what is best for itself. It will have to come to such obedience through the lessons of experience, and cannot escape it.

(305-5) It gives grandeur to our otherwise trivial lives.

(305-6) It is one of philosophy's best services to show its votaries that there is a higher relation between men and the earth and a hidden connection between them and the Infinite Power.

(305-7) No man is so strong or so knowledgeable that he can thwart the working of these higher laws.

(305-8) When the existence of the Power is granted and its reality accepted, it will be easy to grant and accept that causation is everywhere present. Life in the universe then becomes meaningful.

(305-9) This is the balancing vision which sees where all things have their proper place in the World-Idea.

(305-10) If this universe was built, like a house, on a plan, its own life and the life of all things in it would be fated within iron walls. If, on the contrary, its course was an extempore and spontaneous one, with each phase freshly decided by the situation of the moment, it would be too much a matter of chance and fortuitous happenings. That would be as dreadful as the other.

⁵⁶⁷ The paras on this page are numbered 22 through 33, 33a, 33b, and 33b, making them consecutive with the previous page.

(305-11) There are a certain number who are not satisfied to live as animals or as half-animals, who must seek out the meaning of this earthly existence if they are to live at all.

(305-12) It is time to see the universe and God full circle, not in limiting arcs.

(305-13) Universal laws will not suffer defeat.

(305-14) The more he understands life, the more contented he will become.

(305-15) In this view, evolution moves in a cyclic spiral, not in a straight line.⁵⁶⁸

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(307-1)⁵⁷⁰ The World-Idea permeates all existence, patterns all forms and expresses itself in all evolution.

(307-2) Only when man finds out his correct relation – to the universe and to his fellow-creatures, will he find his own well-being.

(307-3) The value of a knowledge of cosmology is that it makes a man feel, intellectually at least, that he is part of something immensely great and immensely significant.⁵⁷¹

(307-4) These doctrines may seem too cryptic, too esoteric for the modern western mind.

(307-5) What is the Holy Trinity? How could it be three Gods? No – It is The Good, the Beautiful and the True – three aspects of the One, only God.

(307-6) Such knowledge will enable him to make the best use of himself and his environment, for its beneficial influence will pervade his general life and work.

⁵⁶⁸ This section is continued in the paras on page 349.

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⁵⁷⁰ The paras on this page are numbered 129 through 140, and 23; they are not consecutive with the previous page.

⁵⁷¹ The original typist inserted a question mark after “great” and inserted “(create?)” at the end of the para.

(307-7) Biology does not know or explain Life-Power only its manifestations.

(307-8) The misdirection of energies, the waste of efforts and the penalty of useless sufferings constitute the sad result of our ignorance concerning life's higher laws.

(307-9) The World-Idea is slowly but rhythmically being unfolded from the Infinite Mind. Yet if we could speak in spatial terms of what transcends space, we could say that the Idea and its process of unfoldment occupy no more than a single point in that vast Mind.

(307-10) The inward-going and outward-turning forces of the cosmos work with perfect reciprocity and carry everything with them by turns. The line they follow is a spiral curve. The neutral points where they meet are points of rest and inactivity. Thus, although they oppose each other, they also balance each other.

(307-11) Thinking cannot come into existence at all unless it recognises the pairs of opposites.

(307-12) All entities run in pairs, all things are divided into opposites, all ideas come into being along with their contrasts.

(307-13)⁵⁷² The sign for infinity is a circle. The sign for unity is a vertical dash. Hence 9, the figure nine combines both and the figure Six also but reversed. Unity is the creative beginning of all things and infinity is that wherein they dissolve.

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(309-1)⁵⁷⁴ Is there no terminus to all this, no final resting place for the wandering entity? Will its quest never come to an end?

(309-2) What man undergoes in his physical life seems so real, so lasting and so intimate yet it is only a brief episode in the immensely larger span of his cosmic cycle.⁵⁷⁵

⁵⁷² This para was cut from another page and pasted here.

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⁵⁷⁴ The paras on this page are numbered 80 through 90 and 68; they are not consecutive with the previous page.

⁵⁷⁵ PB himself inserted a period by hand.

(309-3) It is not only man that is made in the image of God: the whole universe likewise is an image of God too. It is not only by coming to know himself that man discovers the divine life hidden deep in his heart: it is also by listening in the stillness of Nature to what she is forever declaring, that he discovers the presence of an infinite World-Mind.

(309-4) The presence of these laws should not make us picture the universe to ourselves as if it were a kind of manufactory filled with the whirr of wheels turning mechanically and automatically in such a universe – ugly, lifeless and loveless – utterly indifferent toward the hapless individuals who happen to find themselves in it.

(309-5) Everywhere in the universe we find contrasts and oppositions. This indeed is what makes our experience possible.

(309-6) The universe is perfect because God is perfect. But it is for each man to find and see this perfection for himself, otherwise the trouble and tragedy [in life may]⁵⁷⁶ obstruct his vision [and obscure his path.]⁵⁷⁷

(309-7) To enquire into such matters is very far from being a remote and unimportant affair, for on its final results depend the answers to such questions as: “Does this earthly life exhaust all possibilities of human life?” “Is there anything more than death for man to expect as the final experience life offers him.”

(309-8) The foetus of a babe grows through various stages each of which corresponds to a parallel stage of the whole human race’s own previous evolution.

(309-9) The person who cultivates tidy arrangements and orderly habits in the little things of everyday living unconsciously imitates the tidiness and orderliness of the Mind behind the whole universe.

(309-10) Animal life climbs ever higher in the scale of evolution, re-appears in forms of a more developed type. That is one compensation for the manner of its death which is so often to be devoured by other forms.

(309-11) What is the meaning of our presence on this planet?

(309-12)⁵⁷⁸ It is not enough to know what World-Mind has put forth in this universe by its presence. We must also know intellectually at least what it is in itself.⁵⁷⁹

⁵⁷⁶ PB himself changed “in the life” to “in life may” by hand.

⁵⁷⁷ PB himself inserted “and obscure his path” by hand.

⁵⁷⁸ This para was cut from another page and pasted here.

⁵⁷⁹ This section is continued in the paras on page 313.

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(311-1)⁵⁸¹ To say that man is unconsciously seeking God, or rather his Higher Self, is the truth. To say that God is seeking man is an error based upon a truth. This is that in the divine idea of the universe, the evolutionary development of life-cells will bring them slowly up to an awareness of the diviner level, but the Higher Self, having no desire and no emotions cannot be said to be seeking anything. Indeed, the evolutionary pattern being what it is, there is no need for it to seek, as the development of all beings from primitive amoeba to perfect spiritual consciousness, is assured.

(311-2) A [rare but]⁵⁸² complete illumination must not only pass from the first to the final degree of intensity, but must also contain a picture of the cosmic order. That is to say, it must be a revelation. It must explain the profounder nature of the universe, the inner meaning of individual existence and the hidden relationship between the two.

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(313-1)⁵⁸⁴ It is impossible for a rational mind to believe that the Infinite and Eternal Deity is subject to momentary changes of mind or suffers occasional lapses from continuance of the cosmic laws.

(313-2) This earth, with the varied experiences of good and evil, joy and suffering,⁵⁸⁵ peace and peril which it offers us, is a school of initiation leading primitive animal man into the development of awareness until he reaches the first discovery of his Overself.

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⁵⁸¹ The para on this page is numbered 65; it is not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

⁵⁸² PB himself inserted "rare but" by hand.

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⁵⁸⁴ The paras on this page are numbered 91 through 102, 102a, and 102b; they are not consecutive with the previous page - but follow the paras on page 309.

⁵⁸⁵ PB himself inserted a comma by hand.

(313-3) The mineral, the plant and the animal have the infinite Life-Power within them too, but they do not know that they have it. Man alone can know his own divinity. Indeed he is not truly a man until he has known it.

(313-4) The truth about cosmic laws is sometimes terrifying to our human fears, sometimes repulsive to our human feeling. It may fitly be called ugly at such times. But the infinite power behind those laws is always beautiful.

(313-5) The age of the universe seems almost beyond counting.

(313-6) The World-Idea would be more correctly understood for what it is if regarded as something dynamic and not static. It is a mental wave, forever flowing, rather than a rigid pattern.⁵⁸⁶

(313-7) Stupendous wisdom arranges the pattern of things and [ordains]⁵⁸⁷ the drama of events.

(313-8) It traces out an intelligible order in the whole cosmos.

(313-9) The Infinite Power may be far removed from the human intellect and human feelings, yet it is out of that power that they have flowed forth into manifestation.

(313-10) If it be asked whether there is any purpose in life, the answer must be, Yes! – to perfect ourselves and know ourselves; to find the happiness which comes as a fruit of such fulfilment.

(313-11) There is an orderly structure in the universe and an orderly pattern in the lives of its creatures. If everything else is governed by laws, why not the growth of man's spirituality?

(313-12) The world exists for the training of ever-ascending living things – from their early start as protoplasmic cells to their later development as human beings.

(313-13) The forces which move men and bring about events are not always to be found by rational analysis. There is another factor present which eludes such analysis. It may be called the evolutionary intent of the World-Mind.

(313-14) No man by his own mere thinking can set at naught the cosmic will, the World-Mind's evolutionary intent.

⁵⁸⁶ PB himself inserted period by hand.

⁵⁸⁷ PB himself inserted "ordains" by hand.

(315-1)⁵⁸⁹ Spiritual feelings are good and necessary but they are not enough; they need to be completed and complemented by spiritual knowledge. We have much to gain by learning the laws and knowing the processes which the World Mind has imprinted upon the cosmos. Otherwise we are likely to violate those laws or interfere with those processes through ignorance. The result will then be suffering and unhappiness.⁵⁹⁰

(315-2) In this universal movement which is the outcome of the World-Mind's thinking, everything and every event eternally repeats itself and every event eternally recurs, but everything and every event calls its opposite into existence. Not only is cyclic repetition an essential feature of the cosmic process but cyclic contrast is an essential feature of each repetition.

(315-3) What I learned from the Hindu texts about Brahma breathing out the universe into physical existence and then back into Himself, not only referred symbolically to the periodic reincarnations of the universe but also and actually to its moment-to-moment rhythm of interchange of contrasts, differences and even opposites. It is this interchange which not only makes universal existence possible but which also sustains universal equilibrium. Without it there would be no world for man to behold, no experiences in it for him to develop, no conscious awareness in time and space.

(315-4) The World-Mind is able to think the World-Idea only under the form of opposite conditions existing at the same time. No world could possibly come into existence without these contrasts and differences. Their presence accounts for the existence of the universe, their movement toward equilibrium with one another accounts for its history.

(315-5) What the Godhead is we do not know. The nature and the structure of the Grand Mystery is beyond all human investigation. We cannot describe it correctly nor name it accurately. We can only observe some of its workings and effects in our individual selves and in the universe.

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⁵⁸⁹ The paras on this page are numbered 103 through 110, making them consecutive with the previous page.

⁵⁹⁰ PB himself inserted a period by hand.

(315-6) The movement of every energy and trend takes a curved direction. This is why there is no straight-line, lapse-free evolution in human nature or history. And the curve develops itself with time into a circle and this again with further time into a spiral.

(315-7) This is the world as my experience showed it to be, the world as [it was]⁵⁹¹ revealed to me by the Overself.

(315-8) It puts meaning into the circumstances of our common life.

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(317-1)⁵⁹³ As with a single individual, so with the whole race. Each aspirant may generalise from his own experience and see that there is an evolution from spiritual ignorance to spiritual knowledge, from moral backwardness to moral advancement.

(317-2) What is the truth about these supposedly divine incarnations?

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(319-1)⁵⁹⁵ its⁵⁹⁶ originator left some power behind which was partly responsible for its wide and deep spread. This is the vivifying principle behind the spread of every historic religion, a principle whose results make us exclaim with Origen, "It is a work greater than any work of man." We should regard the great originators, the great religious saviours of the human race like Jesus and Buddha, as divinely-used instruments. The individual centre of power which each left behind on our planet extended for long beyond his bodily death, continued to respond helpfully to those who trusted it, but then gradually waned and will eventually terminate after an historic

⁵⁹¹ "it was" was typed below the line and inserted with a caret.

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⁵⁹³ The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

⁵⁹⁴ Void page

⁵⁹⁵ The para on this page is numbered 5; it is not consecutive with the previous page. In addition, there is an incomplete and unnumbered para at the top of the page.

⁵⁹⁶ Incomplete para - the beginning of this para was not found in this file.

period has ended. No organised religion ever endures in its original form for more than a limited period. All the great religions of the earliest antiquity have perished. Their originators were admittedly not ordinary men. They belonged to higher planes of thought and being. They came from spheres of consciousness superior to that of average humanity. This was highly exceptional, but it does not turn them into gods. Nor does it justify us today in living in the past and leaning on what is vanishing. For despite all lapses and regressions, humanity is now coming of intellectual age. This is one reason why it must now furnish its own teacher, must recognise and appreciate its own wise men. For in the coming age, no further descents of these superior beings like the two just named may be expected. There will be no other Messiahs than those we can evolve from amongst ourselves.

(319-2) No man is to be deified and worshipped as the Godhead incarnate.

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(321-1)⁵⁹⁸ Man's mental apparatus being so limited, the truths he conceives through it must be limited too. He cannot possibly know what God is like but only that God - some sort of higher power - is.

(321-2) If anyone finds anything in this universe about which [to complain,]⁵⁹⁹ if he criticises its defects and deficiencies, its evils and imperfections, let him remember that a universe which is perfect, in the sense that he means, does not and could not exist. Only God is perfect. Anything else, even any universe, being distinct from God, cannot also be perfect. Consequently it will display tendencies and situations open to human criticism. Even though a universe is a manifestation of God it cannot become as perfect as God without becoming God, when it would itself vanish. Nevertheless its divine origin and sustenance are revealed in the fact that all things and all beings in it strive for perfection even if they never attain it. This is what evolution means and this is the secret spring behind it. For in seeking to return to their source, they are compelled to seek its perfection too. That is, they are compelled to evolve from lower to higher states and forms, from evil conditions and characteristics to ideal ones.

(321-3) The World-Mind cannot help proliferating the universes.

⁵⁹⁷ Void page

⁵⁹⁸ The paras on this page are numbered 13a, and 14 through 22; they are not consecutive with the previous page.

⁵⁹⁹ PB himself changed "he complains" to "to complain" by hand.

(321-4) The goal of life is to be consciously united with Life.

(321-5) Is life only an appallingly meaningless journey through time and space?

(321-6) How few penetrate to the real meaning of life! How many are satisfied with the merely physical and obvious surface meaning!

(321-7) George Orwell: "Progress is a swindle. Many of the qualities we admire in a human being can only function in opposition to some kind of disaster, pain or difficulty."

(321-8) [There is a rhythmic in-breathing and out-breathing that is God's relation to the universe. Only when we understand]⁶⁰⁰ the foreverness of this relationship do we understand that there can be no ultimate purpose from God's point of view, only from man's.

(321-9) What is all our knowledge but trivial scratches in the sand?

(321-10) There is much that we must let stand as inexplicable, must accept as a mystery, and thus avoid falling into the trap of smooth intellectual theories. We ought not demand what the human mind, because it is finite, has no right to demand.

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(323-1)⁶⁰² (Matthew 10:29)⁶⁰³ "Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will," puts simply that an infinite intelligence controls this entire universe, and that it is as present in the smallest event as in the greatest.

⁶⁰⁰ PB himself changed "Only when we understand its meaning in the sense of a rhythmic in-breathing and out-breathing that is God's relation to the universe, and" to "There is a rhythmic in-breathing and out-breathing that is God's relation to the universe. Only when we understand" by hand.

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⁶⁰² The paras on this page are numbered 1 through 2; they are not consecutive with the previous page. In addition, there are four unnumbered paras at the bottom of the page.

⁶⁰³ King James Bible: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." – TJS '16

(323-2) The gap between the finite [human]⁶⁰⁴ mind and the infinite World-Mind is absolute. A union between them is not possible unless the first merges and disappears into the second

(323-3) The oppositions in Nature reflect themselves in the pairs of opposites in human existence. The conflict between them shows itself endlessly

(323-4) Every movement in Nature and every development of man brings round its antithesis in time.

(323-5) In some way that the limited mind of man cannot understand by its ordinary processes, the universe exists in the World-Idea out of passing time and in an unbroken Now.

(323-6) Does the cosmos intend us to evolve only to be annihilated in the end, or does it intend us to live and grow [to a higher plane?]⁶⁰⁵

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(325-1)⁶⁰⁸ No one will go wrong who is willing to believe,⁶⁰⁹ with Plutarch,⁶¹⁰ that “the world is ruled by One who is a wise Father to all.”

(325-2) Unless there were the double characteristic in the manifested universe of everything having complementing, balancing or opposing elements, it would have no way of coming into existence at all. The two elements are necessary parts of a completed cosmos.

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⁶⁰⁴ "human" was typed above the line and inserted with a caret.

⁶⁰⁵ PB himself changed “indefinitely.” to “to a higher plane?” by hand.

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⁶⁰⁷ Handwritten note at the top of page reads “1a”.

⁶⁰⁸ The para on this page is numbered 1; it is not consecutive with the previous page. In addition, there is an unnumbered page at the bottom of the page.

⁶⁰⁹ PB himself inserted a comma by hand.

⁶¹⁰ PB himself inserted a comma by hand.

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(327-1)⁶¹² The idea of recurring historic cycles is not alone Buddhist and Asiatic, but also Greek and European (Nietzsche⁶¹³ in modern times and Pythagoras and Zeno in ancient times).

(327-2)⁶¹⁴ Insight reveals to the seer, be he Buddha or Chuang-tzu,⁶¹⁵ Bruno or da Vinci that a world can appear only in double phase existence. There is night [and]⁶¹⁶ there is day, death and birth.

(327-3) Through successive cycles the universe comes and goes, is born and dies, as the World-Mind rethinks the World-Idea or lets it lapse.

(327-4) Every movement in Nature ultimately reverses itself, but the point of reversal is not reached until it has gone to the extreme. With the reversal it begins to develop opposite qualities. This is an old and well-known idea in China, not only among the people but also among the philosophers. Lao-Tzu,⁶¹⁷ for instance, says, "To go farther and farther means to revert again."

(327-5) Where are they going, these two billion men women and children? Is there any meaning to their existence?

(327-6) More and more the World-Idea becomes a background for the ego-idea in habitual thinking Thus he gets more and more out of the attachment to personal 'I.'

(329-1)⁶¹⁹ If there were any part of the universe, or any thing in the universe, or any creature in the universe without God in its essence, then the universe could not have been manifested by God. The essential self of man must be divine.

⁶¹² The paras on this page are unnumbered. Most are cut from other pages and pasted here.

⁶¹³ "Nietsche" in the original.

⁶¹⁴ This para is entirely handwritten by PB himself.

⁶¹⁵ "Chuang-Tsu" in the original.

⁶¹⁶ PB himself changed "because" to "and" by hand.

⁶¹⁷ "Lao-Tse" in the original.

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(329-2) The more a man learns what laws move this universe in which he exists, the better will he find the universe to be and the happier will his existence be.

(329-3) There is no power in the material universe itself. All its forces and energies derive from a single source - the World-Mind whose thinking is expressed by that universe.

(329-4) When we have passed through a particular phase of evolution we are ready to move onward and upward to a higher life. This movement from the lower to the higher is the fulfilment of evolutionary purpose.

(329-5) The materialistic belief that man has evolved from the monkey is not accepted by philosophy. The race of apes came from a conjunction of primitive man and female beast. It was a degeneration, not an evolution.

(329-6) Whatever we look at, we see only in a relationship of contrast to something else. It is a mistake to consider this opposition to be antagonistic. On the contrary, each should be considered a part of the other if our perception is to be true and our judgment correct. This teaches us to synthesise, to look at both sides of a thing, to include both points of view in an argument and to add the similarities also instead of noting the differences alone.

(329-7) This rhythm of the World-Mind's alternate manifestation and dissolution of a universe is repeated in the human body by pulsing heartbeats and in-out breathings. It is also repeated in the human mind by the latter's manifestation in waking and withdrawal in sleeping. In all this we see how closely the divine working is present in us "I and my Father are one," can truly be said by everyone even now although it can only be said with full awareness by a Jesus.

(329-8) The Infinite Intelligence knows and controls all things, all situations.

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⁶¹⁹ The paras on this page are numbered 110 through 117; they are not consecutive with the previous page.

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(331-1)⁶²¹ What I termed in the Wisdom of the Overself “an inner necessity” as being responsible for this self-activity of World-Mind in bringing forth the universe needs, I now see, some clarification if it is not to be incorrectly understood. It is the nature of World-Mind to be passive by turns, just as it is the nature of animals and human to be active on waking, at rest when sleeping. In this nature there is imbedded a desire to express something of itself in the cosmos. But this desire is not for its own benefit, for the Perfect has nothing to gain. In all manifested creatures, desire seeks self-benefit, obvious or hidden; not so in the World-Mind. Its activity exists only for the benefit of this multitude of creatures.

(331-2) Why should the waves of life-entities take this spiral-like two-way course? Why do they not go along a direct single one? The answer is that they have to gather experience to grow; that if this experience includes totally opposed conditions all the parts of each entity can grow, all its latent qualities can be stirred into unfoldment. In the oppositions of birth and death, growth and decay, inbreathing and exhaling,⁶²² youth and age, joy and suffering, introversion and extroversion, spirit-form and body-form, it fulfils itself.

(331-3) Everything in Nature is included within this law of contrasting conditions. Nothing is excepted from it. Even the universe of definite,⁶²³ spherical forms exists in its opposite – formless space. We humans may not like the law, we would prefer light without shadow, joy without pain, but such is the World-Idea, God’s thought. It is the product of infinite wisdom and as such we may trust and accept that it could not be otherwise.

(331-4) No condition can be isolated from its opposite for as soon as the forward movement attains it the backward movement begins. Nothing is static in the life of the universe, anymore than it is in the life of man. This law of contrasts is inescapable, for it forces the ever-widening yet ever-repeating experience on life-entities which enables them to evolve and fulfil themselves.

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⁶²¹ The paras on this page are numbered 118 through 121, making them consecutive with the previous page.

⁶²² PB himself inserted a comma by hand.

⁶²³ PB himself inserted a comma by hand.

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(333-1)⁶²⁵ We are here in this world for a higher purpose than the obvious physical one of self-preservation, for even that is contributory to it. We are here to evolve into the consciousness of Overself. Every physical experience is only a means toward such spiritual development.

(333-2) If these alternating sequences through which every entity has to pass were subject to endless repetition, we would be entitled to criticise the absurdity and uselessness of it all. But they are not. If the repetitions do occur, they do so on a higher level each time. The net result is genuine evolution of the entity.

(333-3) Every condition in man, every effect in Nature is forever seeking to attain its own fullness. Yet the moment that is attained and a pause ensues, it reverses its direction and begins to seek union with its opposite. Thus it balances itself in the end.

(333-4) The course taken by each life-entity in its slow development is not straight, not direct but a winding one, going forward and backward upward and downward, curved like a series of interwoven spirals.

(333-5) The materialist who asserts man to be wholly the product of environment is half-right. The immaterialist who asserts the opposite is likewise half right. This is because development moves alternately in two opposed directions. Never stays in a single one.

(333-6) All spiritual study is incomplete if it ignores the facts, truths laws and principles of cosmogony. To attempt to justify this neglect with the accusation that they belong to the world of illusion is silly and useless. For the accuser must still continue to live in an illusory body and use an illusory self governed by those laws after every such attempt and for each violation of those laws – upon which the order and harmony of the universe depends – which his neglect brings about, he must pay the penalty in suffering.

(333-7) These three cosmic forces – attraction, Repulsion and Rest – constitute the triune manifestation of the World-Idea. You will find them in every department of existence.

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⁶²⁵ The paras on this page are numbered 122 through 128, making them consecutive with the previous page.

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(335-1)⁶²⁷ With every finished cycle the evolutionary line moves up higher and thus becomes a spiral.

(335-2) He who begins to sense the World-Idea, as [expressed]⁶²⁸ through him and his environment, has still to put [aside self]⁶²⁹ – with all its short-sighted emotionality and sentimentality – if he is to accept the Idea as perfect.

(335-3) In our bodies, the phagocyte cells follow the very opposite path to all the other cells, scattering and moving restlessly where the others are settling down into groups.

(335-4) The nature and functions of man are reflected [in miniature]⁶³⁰ in the cells which compose his body while he himself reflects those of the Universal Mind in which he is similar to the cell.

(335-5) There is not one cell in the whole organism of man which does not reflect in miniature the pattern, the proportions and the functions of the immense cosmos itself.

(335-6) The consciousness of these primitive forms of life is too dim to offer enough opportunities for development of the kind which advanced forms offer.

(335-7) They are opposites yet parts of the divine plan.

(335-8) Nothing in the universe exists irrelevantly and nothing event in it happens blindly.

(335-9) KABIR: “The jewel is lost in the mud, and all are seeking for it; some look for it in the East.”

(335-10) It is an inner compulsion rather than an inner necessity moves the World-Mind to bring about these repeated reincarnations of the universe.

(335-11) Not to all mystics are the special revelations about the World Mind’s operations and processes made. The recipients are only a fraction in number, but it would be an error to believe that they are more saintly or more ego-free than other mystics. It is simply that having occult tendencies, these have been made use of,⁶³¹

⁶²⁷ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

⁶²⁸ The original typist changed “it expressed itself” to “expressed” by typing over the original words with x’s.

⁶²⁹ “aside” was typed after “self” and inserted with a caret.

⁶³⁰ “in miniature” was typed below the line and inserted with a caret.

⁶³¹ The original editor inserted a comma by hand.

since such revelations are not made on the highest possible level where such tendencies could not find fulfilment. Generally, but not always, the persons who are chosen and are used to communicate the revelations, have still to complete their spiritual development. The exceptions are those who have undergone the philosophic training.

(335-12) Even those men who do not believe in the Overself are unknowingly seeking to find it or waiting for it.

(335-13) What is the primary aim of life?

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(337-1)⁶³³ Growth is the characteristic of the plant kingdom; movement, of the animal; thought of the human.

(337-2) A single Mind sustains and governs the [universe.]⁶³⁴

(337-3) If the Mind behind this universe is perfect, then the pattern of the universe itself must be perfect too. And so it will show itself to be, if we muster up the heroism needed to cast out our feeble, sentimental and emotional way of looking at things, if we put aside for a few minutes our personal and human demands that the universe shall conform to our wishes.

(337-4) Yet this perception of the ultimate goodness behind life, the ultimate triumph of light and love, need not keep us from recognising that there are evil tendencies in many men. We may recognise them as motes in the beam,⁶³⁵ as dust in the sunray for we must not lose our perspective about them, but we may still regard them as temporary phases of human vicissitude that will be over-passed and left behind as the slow course of evolution carries out its work upon the human race.

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⁶³³ The paras on this page are numbered 70 through 80; they are not consecutive with the previous page, but follow the paras on page 341.

⁶³⁴ PB himself deleted the para after this para by hand. It originally read:

“(72) There is this value of these glimpses at least, that forever after the man possesses their standard by which to judge all other experiences in life.”

⁶³⁵ The original editor inserted a comma by hand.

(337-5) Philosophy carries good tidings to the human race, but they will be regarded as 'good' only by those members of the race who are able and willing to take an impersonal and impartial view of things.

(337-6) The World-Idea is forever realising itself in the actual, a process which is ceaseless and infinite, without known beginning or known end.

(337-7) Examine any living organism you choose and you will find that its conception, birth, and growth show an innate evolutionary trend. The process of passing from an embryonic stage to a more evolved one, is quite different physically. It is equally true, although less apparent, mentally.

(337-8) Thought is the product of mind. The unique, perfect and all-harmonious thought evolving the cosmos, is the World-Idea.

(337-9) From the mere statement of these eternal truths we get an assurance which supports us in hours of trouble, steadies us in hours of crisis and guides us in hours of [perplexity:]⁶³⁶

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(339-1)⁶³⁸ What is the universe but a gigantic symbol of God? Its infinite variety hints at the infinite endlessness of the Absolute itself.

(339-2) All those who pretend to give answer as to the purpose of life, and why the universe was created, may be answered with the words of India's oldest known books the Rig-Veda: "Who knows exactly, and who shall in this world declare, whence and why this creation took place? The gods are subsequent to the production of this world; then who can know whence it proceeded? He who in the highest heaven is the ruler of this universe - he knows or does not know!"

⁶³⁶ Lorraine Stevens (the original typist) deleted the para after this para by hand, with the note "Sorry; this is (XVII)". PB himself later crossed it out as well. It originally read:

"(80) The philosophic outlook rises above all sectarian controversy. It finds its own position not only by appreciating and synthesising what is solidly-based in the rival sects but also by capping them all with the keystone Nonduality"

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⁶³⁸ The paras on this page are numbered 7, 8, and 6; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page. Most of the paras on this page were cut from other pages and pasted here.

(339-3) Although it is not possible to offer irrefutable scientific proof of the doctrine of spiritual evolution, it can be shown to be as reasonable a doctrine as any of its rivals. And for those who have had mystical experience of the divine presence behind the mind, of divine wisdom behind the cosmos, it is the only acceptable doctrine.

(339-4) Dawn follows night in the vast cosmos with rhythmical recurrence. Therefore the sages say that there is neither beginning nor end to the universe but the perennial flow of eternity. The Final is likewise the First. We must understand clearly that creation and dissolution, evolution and involution continue to recur perpetually. It is not a question of long periods of time coming to a final close. This rhythm of the universe is incessant. According to the Chinese wisdom when either of the two aspects has developed to its utmost limit, then it begins to transform itself into the polar opposite of its own accord. Our own proverb "The night is darkest just before dawn," is also apt here. In the sky we see the same phenomenon. The moment when the waxing moon has reached its fullest is immediately followed by the moment when the process of waning begins. The highest position of the mounting sun is no sooner attained in the overhead sky at noon, when the great orb begins its downward descent. At new moon the waning process comes to an end and the reverse process occurs. The same turning point is reached at winter and summer solstices. The inter-relation of these phenomena with the larger phenomenon of the universal creation and dissolution may be seen. At the extreme point of either process there is a turning.

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(341-1)⁶⁴⁰ As his inner self is illumined he feels the nearness of God,⁶⁴¹ experiences a loving relationship with God and knows the deathlessness of his own being and accepts the rightness of all that is throughout the universe.

(341-2) The World-Idea contains the twin forces of evolution and involution – the two go together – but although they are simultaneously present in the whole, they act separately and at different times on each individual cell entity, creature, or substance. Their presence and activity can be seen both in Nature and in human life.

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⁶⁴⁰ The paras on this page are numbered 57 through 69; they are not consecutive with the previous page – but follow the paras on page 347.

⁶⁴¹ PB himself inserted comma by hand.

(341-3) We live in an orderly world but not in a humane one.

(341-4) The supernormal breaks no law of nature and hence must not be confused with the supernatural.

(341-5) The micro-organism has within it all the varied possibilities of becoming a human entity.⁶⁴²

(341-6) The masses of men grope their unseeing way towards an Unknown goal.

(341-7) Can it be true that all this vast travail, all this long long ingathering of experience, all this travel to the farthest limit, is only to end in negation, in unlearning all knowledge and returning to where we started? My heart does not believe it, my reason cannot accept it.

(341-8) How can any man go on earnestly studying these laws of the cosmos, these truths of the Overself, without feeling some purification, some elevation as a direct result?

(341-9) But who can count the number of times a living being must incarnate in the plant world before it is ready to enter the animal kingdom? Nearly a half of the average life is spent in recapitulating the previous incarnational development so that the work of a new incarnation does not really begin until then.

(341-10) If Nature keeps her lips inexorably shut to the questions of those who abuse her, she graciously opens them in perfect response to those who ask with a quieted,⁶⁴³ co-operative and harmonious ego.

(341-11) The development of these faculties, the unfoldment of these capacities and the expansion of this consciousness are also [incipiently]⁶⁴⁴ present even in the animal reincarnation of the entity.

(341-12) What the earlier humanity could not achieve with their lesser development, now proves attainable with greater developments.

(341-13) Contrast remains the essence of all human experience

(341-14) The World-Idea is the underlying pattern.⁶⁴⁵

⁶⁴² PB himself inserted a period by hand.

⁶⁴³ PB himself inserted a comma by hand.

⁶⁴⁴ "incipiently" was typed below the line and inserted with a caret.

⁶⁴⁵ This section is continued in the paras on page 337.

(343-1)⁶⁴⁷ If there were really a purpose in the bringing of the cosmos into existence, there would have to be an ultimate end to the cosmos itself when that purpose was realised. But this is irreconcilable with the eternal nature of the universe.

(343-2) We know that the cosmos manifests itself out of the divine Mind, and within it too. But why there should be such a manifestation at all, we do not know. Many students raise this query and are dissatisfied at the failure to obtain a good answer. But the fact is that such questions cannot be adequately answered on the same plane as that on which they arise. If we could shift our consciousness to a higher one, we would find that they simply do not exist there. However although complete adequacy may be unattainable, some sort of working answer can be formulated and used for and by those who are unable to effect such a shift. If the human entity has no other purpose to fulfil on this earth than to return to the sphere of its origin, then it had no business to leave that sphere. There must be something to be gained by its earthly journey, if the universe has any sense in it at all.

(343-3) When Prospero says, in Shakespeare's play, "We are such stuff as dreams are made on," he implies the existence of some [greater]⁶⁴⁸ Mind in which we are the dreams.

(343-4) Man gets no such treatment from Life that he could believe it takes heed of his personal feelings. It treats him quite impersonally, as if it were itself quite impersonal. Thus the test of experience contradicts the belief in a personal governor of the universe.

(343-5) Philosophy falls into step with the evolutionists. It does not sit down with the

(343-6) Philosophers devoid of reason find
 This world a mere idea of the mind;
 'Tis an idea – but they fail to see
 The great Idealist who looms behind.
 –JAMI

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⁶⁴⁷ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

⁶⁴⁸ PB himself changed "great" to "greater" by hand.

(343-7) In the Persian valley of Mourg-Avo there stands an immense pile of ancient ruins in white marble. Among them is a profile, winged angelic figure with the following inscription: "I am God and here is none else. I am God and there is none like me."

(343-8) If there is life in the plant kingdom, there must be consciousness also. What, then, is this consciousness? It is like that of a deep sleep. Nay, we may even go back further and assert of the mineral kingdom that there is life in it, too. For the cells of plants are built up out of the molecules. It is impossible for the human mind to conceive of what the mineral consciousness is like, but

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(continued from the previous page) the closest description would be that of the deepest trance.

(345-1)⁶⁵⁰ The miracles of Christ were an expression of special power manifested by Him in virtue of His special mission to humanity.

(345-2) There is a time to attack ultimate questions, and the time to refrain from doing so.

(345-3) The origin in time and early history of the world, the varied phrases and permutations of its evolution, are concerns only for those who believe in causality as an ultimate truth and fact. There is certainly the appearance of causality in the world but when enquired into it is found illusory. The notion seems impossible but Planck has scientifically shown that strict causal sequence does not operate in the realm of ultimate atomic particles of the physical world.

(345-4) Are inanimate things included in the infinite life must answer itself, if you take one of the meanings of this term as being the Great, the All. As a matter of fact, however, science now knows that there are no inanimate things. Its high power microscopes reveal the presence of minute living cells in materials and substances and liquids which are seemingly dead whilst the sensitive electrical instruments reveal the

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⁶⁵⁰ The paras on this page are numbered 9 through 14, and 14a, making them consecutive with the previous page.

presence of energies in others like steel. In the end we have to come back to the basic idea that the universal existence is like (but not actually) a dream inasmuch as it is all a series of mental experiences projected from his own mind. And because even the inanimate things such as tables and houses which a dreamer sees are really his ideas, that is reflections of his own mind and therefore of his own life-energy, consequently they are not really dead things. So are the mountains and rivers in God's dream. From this standpoint there is no such thing as death, only life. But of course the life of a limited world is poetically like death when compared to the life of the divine world.

(345-5) Metaphysicians vainly continue their attempts to explain the inexplicable and to describe the absolute in finite terms.

(345-6) We must find the faith and some even the certitude that if it had been possible to think a better cosmos into being, the World-Mind's infinite wisdom would have done so. We cannot believe in God without accepting God's universe also.

(345-7) The Infinite Power can never become exhausted. It is self-sustaining.⁶⁵¹

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(347-1)⁶⁵³ The Darwinian idea of evolution as a struggle for existence is blind; the philosophic idea sees it as rhythmic unfoldment, following a spiral pattern and accompanied by involution.

(347-2) Each view of a thing or idea implies the existence of the contrary view.

(347-3) The ultimate movement of the human race does not depend on human caprice.

(347-4) The cycle of existence is never-ending. Whoever understands this truth and his own relationship to it, will become humble.

(347-5) There is no choice in the matter, ultimately, although there is immediately. The entire human race will have to traverse the course chalked out for it, will have to develop the finer feelings, the concrete intellect, the abstract intellect, the balance

⁶⁵¹ This section is continued in the paras on page 303.

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⁶⁵³ The paras on this page are numbered 48 through 56; they are not consecutive with the previous page - but they follow the paras on page 349.

between the different sides. If men do not seek to do so now, it is only a question of time before they will be forced to do so later.

(347-6) The inhabitants of each planet belong to different stages of evolution: some higher and some lower. This applies not only to the human inhabitants but also to the animal and even the plant inhabitants. They pass in great waves from one planet to another at certain stages of this evolution, going where they can find the most appropriate conditions either for expression of their present stage or for the stimulation of their next immediate stage. Consequently the stragglers and laggards who fall behind pass to a planet where the conditions are of a lower nature, for there they are more at home. On the other hand the pioneers who have outstripped the mass and can find no conditions suitable for their further development, pass to a planet in a higher stage.

(347-7) We carry the divine presence with us everywhere we travel. We do not directly profit by it simply because we are not directly conscious of it. The effort to arouse such awareness is a worthwhile one, bringing rich reward in its train.

(347-8) Science frightened man when in the last century, it told him that he was not the constant attention of God, as he believed, but a most insignificant particle in an immense universe.

(347-9) Nature seems cruel and indifferent to us.⁶⁵⁴

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(349-1)⁶⁵⁶ This World-Mind works its ends without any visible or traceable means.

(349-2) The truth is that he is unwittingly engaged on something more than working for a livelihood, or rearing a family, or squeezing the pleasures out of life. Nature's overseeing and directing mind is behind him all the time, with an aim for his efforts, a purpose for the man himself, all her own

⁶⁵⁴ This section is continued in the paras on page 341.

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⁶⁵⁶ The paras on this page are numbered 34 through 47, and 47a; they are not consecutive with the previous page - but they follow the paras on page 305.

(349-3) This far-stretching universe is the expression of a Mind and therefore it is under the rule of law, not chance, for all laws are the consequences of mental activity.

(349-4) Men look at the world from different points of view, depending on the different histories which lie behind them, the different bodies, brains and nervous systems in which they are incarnated and the different environments surrounding them

(349-5) No one knows why the Infinite Power must go on incarnating something of Itself in the universe; everyone can in the end, only accept the fact for the question is answerless.

(349-6) The grand movement of the human race is rhythmic and spiral all along the line.

(349-7) Evolution threads its way spiral-fashion mostly by slow, unhurried inches but at critical periods by mounting leaps. Nor is it seen aright unless its complement and corollary, involution, is seen along with it.

(349-8) This world, so filled in our time with dissensions and noise, with discord and strife, is nevertheless subject to cosmic laws and divine will.

(349-9) Only when they are brought by the discipline of experience to a sense of responsibility, are they likely to seek this knowledge.

(349-10) The whole world carries a message, nay innumerable messages, to the man with ears to hear.

(349-11) It is a biological fact that no one creature is exactly the same as another. Each is unique.

(349-12) What purposes does Nature hide?

(349-13) There is order in all that happens to a man, law in all that transpires to him. The accidental is an illusion.

(349-14) Knowledge is the crying need of the hour, knowledge of the higher laws governing the life and fortune of human beings.

(349-15) The Light of the World-Mind is the Source of the [physical]⁶⁵⁷ universe, the Love of the World-Mind is its structural basis.⁶⁵⁸

⁶⁵⁷ "physical" was typed below the line and inserted with an arrow.

⁶⁵⁸ This section is continued in the paras on page 347.

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

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(351-1)⁶⁶⁰ Swami Omananda Puri tells of the yogi she saw in an Indian bazaar, jumping and barking like a dog as part of his training to overcome pride. (In India, as in most Oriental countries, the dog is held in contempt because it is often a scavenger eating filth and animal droppings.) Such is the crazy atmosphere of tropical spirituality!

(351-2) I count myself an admirer of the best ancient Greeks. Their writings have nourished me, their surroundings have enthralled me. Their values of truth, good-ness and beauty have uplifted me. But it is only fair to say that the best ancient Indians, in accepting the first two and replacing the third by reality, brought in a profundity plumbed by no other people. Yet, if they had kept the third value, and made reality a fourth one, theirs would have been the gain.⁶⁶¹

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

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(353-1)⁶⁶³ Trust yourself to Me when I give the inner urge along a certain course, even though you may not be able to see its next step or final destination. This needs faith, yes, but it is faith with sight, unconscious knowledge. For I shall lead you not only

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⁶⁶⁰ The paras on this page are unnumbered.

Apparently they were misfiled as the subject matter is more suitable for Old Category xxiii than xiii, so we have noted them as such. – TJS '20

⁶⁶¹ Typed note at the bottom of the page reads "(XXIII)".

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⁶⁶³ The paras on this page are numbered 15 and 15a; they are not consecutive with the previous page.

Apparently they were misfiled as the subject matter is more suitable for Old Category xxii than xiii, so we have noted them as such. – TJS '20

[on]⁶⁶⁴ every step of the way but also [to]⁶⁶⁵ circumstances, events and {persons}⁶⁶⁶ for all real needs.

(353-2) Bhagavad Gita: "Having your mind fixed on Me, you transcend through My grace."

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⁶⁶⁴ PB himself inserted "on" by hand.

⁶⁶⁵ PB himself changed "lead" to "to" by hand.

⁶⁶⁶ We have removed "you" from after "persons" for readability.

⁶⁶⁷ Void page

⁶⁶⁸ This page is a tabbed divider labelled "13".

⁶⁶⁹ This page is a tabbed divider labelled "13".