

# Vinyl XIV to XVII

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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. Page 1 through 14 are New Category XIV; pages 15 through 262 are Old Category xiv; 263 through 272 are New Category XV; 273 through 389 are Old Category xv; 390 through 402 are New Category XVI – and then things get messy.*

*Old Category xvi is interspersed with little clumps of paras from Old Categories xiv, xviii, xxii, xxvi, xxviii, an essay on Spinoza, a page titled PB Excerpts 1956-57, and "Paras on Chinese Philosophy" – see below for more about this section. The careful reader will see from our footnotes that many of these pages were originally classed together as subsets of Old Category viii, or were typed as a sequence of different Categories on a single page. Our policy is that when PB recategorized a para, that change is noted in a footnote (since he never actually moved the para); on the other hand, when he started out having assigned a particular category to a para and it got misfiled or otherwise melded with a different Category, those we call out with their own headers, as was done here.*

*Old Category xv has a bunch of subsections; these reflect PB's consideration of the famous Mandukya Upanishad which tersely defines four states of consciousness, and the commentary by Gaudapada which expands on the Upanisad and includes material on causality.*

*The first subsection of Old Category xvi, titled "Paras on Chinese Philosophy" requires a bit more explanation. First, pages 403 – 422, which comprises all but one page of this section, were originally marked XXIII at the bottom, referring to the "Orient and Occident" category. It is clear that PB himself moved them to this discussion of the Alone, because we can see that he made the reclassification himself. PB moved these pages because he opted to emphasize the subject-matter of the paras rather than their authors. Had he wanted to discuss the individuals quoted or referred to here, the paras would have remained in Old Category xxiii. Pages 423 – 424 appear to have been added from another source or are original to this file. These pages reflect PB's lifelong in-depth study of this tradition – or rather these traditions. PB firmly rejected Pinyin as the product of a cruel and unspiritual regime, and stuck with Wade-Giles' transliteration pattern. While some might reasonably object that this latter is also the product of an exploitative empire, PB's reason for choosing it was that in his day it was the preferred transliteration used by dissidents, though he said that if these protesters came up with their own system, he'd use that.*

*The final Category reverts to the pattern of a few pages (539-548) of the New Category XVII with the remainder of the document being Old Category xvii. Of the two subsections of this final Category the section titled "Tyrolean Talks" is at once accurate and misleading. We know from PB's correspondence that this talk was given in the Tyrol region of Austria – but it was arranged for by PB's Czech students who were the predominant attendants so far as we can determine. There are photos of PB and his visitors in Tyrol in the Visual Media series of the archive.*

*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 XIV: The Arts in Culture ... Old i: Art and Inspiration**

1<sup>1</sup>  
XIV<sup>2</sup>

(1-1)<sup>3</sup> The composition is technical but the inspiration is mystical.

(1-2) The artist puts his personal mark on the work he produces.

(1-3) If art has only an ornamental value, if it is merely something with which to decorate our clothes and our homes or to titillate our senses of sight and hearing, or if it is an escape in order to forget the burden of our cares, it has justified itself. But it has not found its highest mission and that is when men are so affected by it, by the feeling of refined beauty, which it awakens, that they accept the clue thus offered them and follow it up until it leads them deep within them to their higher Selves.

(1-4) Why has so beautiful a creature as the peacock have so harsh a cry?

(1-5) They are thoughts which give the mind a great spaciousness.

(1-6) Those higher moods flicker across the screen of mind and are gone.

2<sup>4</sup>  
XIV

3<sup>5</sup>  
XIV

(3-1)<sup>6</sup> There is neither a sense of superiority nor a feeling of contempt in this attitude. It is a quiet evaluation of observed facts.

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<sup>1</sup> Pages 1-14 contain paras for NEW Category XIV; they were misfiled with the Old Category XIV paras, which run from page 15 to page 262. – TJS '19

<sup>2</sup> "XIV" was typed at the top of the page.

<sup>3</sup> The paras on this page are unnumbered.

<sup>4</sup> Blank page

<sup>5</sup> "XIV" was typed at the top of the page.

(3-2) I feel that it is a writer's duty to write about the best, the highest, the truest things he knows and then only communicate these thoughts to others. Only when I can see them quite clearly and am convinced of their correctness, ought I to start to turn to others.

(3-3) Sophocles plays, with their doomed characters going helplessly to their dark fates, are not cheerful reading.

(3-4) Their prose communicates nothing worth while to us, their poetry is atrocious and their pictures meaningless. Their readers attract the misfit and the unfit.

(3-5) It is a matter of having good taste and enough sensitivity.

(3-6) Such noble words still cling to memory like the subtle fragrance of incense.

(3-7) Truth is a secret to the unripened mind.

4<sup>7</sup>  
XIV

5<sup>8</sup>  
XIV

(5-1)<sup>9</sup> Poet, painter, musician, sculptor, or whatever he be, if he stops with his artistry, if he does not seek the inspiration to support and ennoble it, then he is missing the very best which it can give him and through him his audience.

(5-2) For an aesthetic work to be born, it should first turn the mind inward, get it quiet, and then let the mind go back and let the senses reveal what they can of full and real beauty.

(5-3) When Greek freedom was lost 338 B.C. Isocrates, the best teacher of oratory in his day, voluntarily starved himself to death aged 98.

(5-4) A vivid piece of writing recounting some thorough research work with high spiritual meaning is worth reading.

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

<sup>7</sup> Blank page

<sup>8</sup> "XIV" was typed at the top of the page.

<sup>9</sup> The paras on this page are unnumbered.

(5-5) Some come among us commissioned with a sacred message.

(5-6) To say that mystical experience has no validity because it is subjective, is to say little.

6<sup>10</sup>  
XIV

7<sup>11</sup>  
XIV

(7-1)<sup>12</sup> The first fruit of philosophy is to bring the calm repose of the soul into the activity of the body.

(7-2) Of the five most famous Russian writers of the 19th century Tolstoy<sup>13</sup> was the most powerful writer of them all. He was too most spiritual and most influential. But in himself he was an ill-balanced man. Dostoevsky,<sup>14</sup> who is usually praised as being the most spiritual, was the most religious, but an emotional psychopath in love with the idea of suffering. He needed straightening out. Turgenev<sup>15</sup> was competent and talented but quite {worldly.}<sup>16</sup> Maxim Gorky,<sup>17</sup> although but a materialist, was fairly sensible and an excellent writer. It would not be fair to compare Chekov<sup>18</sup> with the others, because, although his work was always good, he wrote plays which the others did not.

(7-3) The pleasant chime of bronze church bells makes music in the air.

(7-4) Greece - where Homer sang high epics, Praxiteles worked beauty into stone

8<sup>19</sup>  
XIV

9<sup>20</sup>

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<sup>10</sup> Blank page

<sup>11</sup> "XIV" was typed at the top of the page.

<sup>12</sup> The paras on this page are unnumbered.

<sup>13</sup> Leo Tolstoy ("Tolstoi" in the original)

<sup>14</sup> Fyodor Mikhailovich Dostoevsky ("Dostoievski" in the original)

<sup>15</sup> Ivan Turgenev ("Turgenjev" in the original)

<sup>16</sup> We have changed "wordly" to "worldly", presuming that the original was a typo.

<sup>17</sup> Properly Alexei Maximovich Peshkov ("Gorki" in the original)

<sup>18</sup> Anton Chekhov ("Checkov" in the original)

<sup>19</sup> Blank page

(9-1)<sup>21</sup> Two hundred years ago life was dressed in colours and a walk through the town's streets was like walking through a fancy dress parade.

(9-2) If experience is to be deciphered correctly, some impersonality is called for.

(9-3) Modern Art flamed across the homes of the world with a conflagration of colour.

(9-4) Gifted men were inspired to produce architectural gems and artistic masterpieces.

(9-5) A statement which should make the heart pulse a little more quickly.

(9-6) Monsignor Torian, of Verona, once showed me some of his city's hidden treasures - among them a 5th-century original copy of a manuscript in St. Augustine's own handwriting

10<sup>22</sup>

XIV

11<sup>23</sup>

XIV

(11-1)<sup>24</sup> Poetry without rhythm, music without melody, prose without meaning, non-representational pictures without form and everything without beauty grace or charm never touches the source of inspired art.

(11-2) Long-after the men who created it all beauty dies in the end.

(11-3) He [should know]<sup>25</sup> that no man's work is so good that it could not be [better. Save]<sup>26</sup> for the plea of lack of time a writer [is prudent]<sup>27</sup> to revise sentences and [even]<sup>28</sup> polish [phrases. As]<sup>29</sup> soon as he assumes the mantle of [vanity his works suffers.]<sup>30</sup>

<sup>20</sup> "XIV" was typed at the top of the page.

<sup>21</sup> The paras on this page are unnumbered.

<sup>22</sup> Blank page

<sup>23</sup> "XIV" was typed at the top of the page.

<sup>24</sup> The paras on this page are unnumbered.

<sup>25</sup> PB himself changed "knows" to "should know" by hand.

<sup>26</sup> PB himself changed "better \_\_\_\_\_ save" to "better. Save" by hand.

<sup>27</sup> PB himself changed "may need" to "is prudent" by hand.

<sup>28</sup> PB himself inserted "even" by hand.

<sup>29</sup> PB himself changed "phrases as" to "phrases. As" by hand.

12<sup>31</sup>  
XIV

13<sup>32</sup>  
XIV

(13-1)<sup>33</sup> Greece's contribution of harmony and proportion has served the world of art and architecture.

(13-2) How pleasant it would be if, in some former and distant existence, one were caught up in the life of a leisured Chinese scholar.

(13-3) It is risky to try to modernise Shakespeare's<sup>34</sup> story and language unless great restraint is used.

(13-4) Sirius is the sky's brightest star.

(13-5) Shankara of Kanchipuram:<sup>35</sup> "The Hindu artist dedicates his work to God. By such dedication purity of mind arises."

14<sup>36</sup>  
XIV

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

15<sup>37</sup>  
XIV

(15-1)<sup>38</sup> Tomorrow's events are already on their way toward him

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<sup>30</sup> PB himself changed "vanity." to "vanity his works suffers." by hand.

<sup>31</sup> Blank page

<sup>32</sup> "XIV" was typed at the top of the page.

<sup>33</sup> The paras on this page are unnumbered.

<sup>34</sup> William Shakespeare

<sup>35</sup> "Sanskara of Kanci" in the original. Referring to Jagadguru Sri Chandrasekara Saraswati Swamigal, 68th Shankara of Kanchi Kamakoti Peetam.

<sup>36</sup> Blank page

<sup>37</sup> PB himself changed "XVII" to "XIV" at the top of the page by hand.

(15-2) Reincarnation. We tell our children strange tales that bring a yearning wonder into their eyes, for out of the far past their simple and unstained souls remember lands peopled with fairies and gods.

(15-3) Those whom life has wounded may turn to spiritual teachings for comfort, but too often this is only a passing reaction to sufferings. It has its temporary value and place, but it is not the same as consciously and clearly engaging in the Quest because the thirst for truth is predominant.

(15-4) It is not what the world calls success that philosophy endorses. A man may suffer the ignominy of defeat and failure and yet fulfil the highest function, the true purpose of his life. It is an ignorant and mean definition of success which ties it to social recognition and worldly prosperity.

(15-5) What a higher power has decreed must come to pass. But what a man has made for himself he can modify or unmake. The first is fate, the second destiny. The one comes from outside his personal ego, the other from his own faults. The evolutionary will of his soul is part of the nature of things but the consequences of his own actions remain, however slightly, within his own control.

(15-6) Only when he sees that he himself is the prime cause of his own troubles, and that other people have been not more than the secondary cause, does he see aright.

(15-7) We are not so free in our choices, with reference to decisions and actions, as many think they are. The free will they exercise is largely an illusion.

(15-8) This blaming of others for one's misfortunes or even for one's misdeeds is, for the quester {a}<sup>39</sup> device whereby the ego directs attention away from its own guilt, and thus maintains its hold upon the heart and the mind. For the ordinary man it is merely the emotional expression of spiritual ignorance.

(15-9) Somewhere on the road of life, the now hidden and invisible hand of destiny is waiting, and will reach forth and touch his shoulder.

(15-10) There are vicissitudes which cannot be evaded.

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<sup>38</sup> The paras on this page are numbered 16 through 23; they are not consecutive with the previous page - but they follow the paras on page 25. Additionally, there is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

<sup>39</sup> We inserted missing word "a" which was obscured by a hole punch.



(17-1)<sup>42</sup> What a pity that so many go to death with little felt of life's higher value, and nothing at all about its meaning

(17-2) In life we do not find man is entirely free to work his own way and will, nor do we find him entirely blown about by exterior forces and circumstances; both are present side by side though not necessarily equal in extent. Human existence is the resultant from their combination

(17-3) Those whose thoughts are limited to earthly things, do not change with the change called death. They stay earth-bound, pathetically ineffectual and bored, unless they are able to possess or obsess someone still living in this [world.<sup>43</sup>]

(17-4) "The fact that A should, at a certain moment in their unconnected lives, happen to be in the same place and no other one at the same moment, invites speculation." – Isabel Quigly

(17-5) Does man's life have to take the [route]<sup>44</sup> which it follows, does he have to suffer inexorably the troubles which plague him or the illnesses which beset him?

(17-6) Clifford Bax: "In my experience astrology has proved to be a sound indicator of temperament and ability, but except for hinting at the manner of death, of little or no value as a means of foretelling the future. This suggested that Free Will has rather the better of it in the tug-of-war with Destiny... As the 1914 war dragged onwards we examined the horoscopes of those among our friends who had been killed, and we were surprised to find no indication of sudden or violent death. It seemed as though National Destiny may overwhelm what would have been a man's life-story"

(17-7) A man is usually bound by his own past so that he cannot act other than he does. But circumstance is not the whole of his story. For this inevitability rises just as much out of what he is.

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<sup>40</sup> Blank page

<sup>41</sup> "XIV" was typed at the top of the page.

<sup>42</sup> The paras on this page are unnumbered.

<sup>43</sup> PB himself deleted "They" from after "world." by hand.

<sup>44</sup> The original typist changed "course" to route" by typing over the original word.

(19-1)<sup>47</sup> A man's ignorance and helplessness is in proportion to what he feels about the Universal Mind. If he denies its very existence, if he is an utter materialist, then he has set himself at cross-purposes to Nature and will one day discover that his power and knowledge are as nothing. If he believes in the existence of a Universal Mind, but regards it as something utterly apart and separate from himself, then his position is much safer. If he recognises that he is rooted in the Universal Mind, and seeks to develop his awareness of it, then he will become strong and wise in proportion to this development. In the first case, the man's attitude will constitute a permanent danger to him; in the third case it will constitute a deliverance for him.

(19-2) Psychoanalysis and psychiatry have to deepen themselves if they are to fulfil their own best possibilities. The emotional vacillations and mental perturbations of the lower self must be studied and understood, but this will never be adequately achieved if the existence of the higher Self is denied or ignored.

(19-3) In the strictest meaning of the term, no man can give up himself, for no man can give up his innermost being. But what is really meant by the term and what every man could give up is the false sense of self which makes him think that he is only the ego or only the body.

(19-4) The ego is after all only an idea. It derives its seeming actuality from a higher source. If we make the inner effort to search for its origin we shall eventually find the Mind in which this idea originated. That mind is the Overself. This search is the Quest. The self-separation of the idea from the mind which makes its existence possible, is egoism.

(19-5) He will then see that the ego is not his true self, that the evil and error which it spawns are the avoidable causes of avoidable distresses.

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<sup>45</sup> Blank page

<sup>46</sup> "XIV" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>47</sup> The paras on this page are numbered 30 through 36. They are not consecutive with the previous page. The para numbered 32 has been cut from the original page.

(19-6) So long as he is unconscious of his true self and lives only in his false self, the ego, so long has a man failed to fulfil his higher purpose on earth.<sup>48</sup>

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21<sup>50</sup>

XIV

(21-1)<sup>51</sup> Karma, being made by human will, is subject to human modification. Fate, being decreed by the higher power, is not. The general fact of death is an example of fate and, in this sense the poet James Shirley's line: "There is no armour against Fate," is true. But the particular fact of death, its time and manner, may be alterable

(21-2) The end of life, as of journeys, is contained in its beginning.

(21-3) Astrology is not and cannot become an exact science in the same way that physics is an exact science, so long as its data remains so fragmentary.

(21-4) In our studies, the term the "unconscious" is not used in the narrow meaning of certain arbitrarily selected innate trends given it by the psycho-analysts, but in a broadly scientific sense, as containing in potential latency all the possibilities gained in the conscious life and all the deposits of former earth lives, and not only the personal possibilities, but also the super personal or cosmic ones.

(21-5) To see what education can do in a short time to change a nation's outlook look how the Russian, German and Italian children have been indoctrinated with Communist, Nazi and Fascist views respectively. If these millions can be trained to view their neighbours with hatred, why cannot we train our millions to view their neighbours with goodwill?

Hitler more than anyone else, has demonstrated the tremendous power which lies in education to mould the mind and outlook of the generation growing up, albeit he moulded it for evil purposes.

(21-6) The primary and justifiable use of destructive weapons should be for self defence. When however, through greed or fondness for fighting, they are turned to offensive

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<sup>48</sup> This section is continued in the paras on page 81.

<sup>49</sup> Blank page

<sup>50</sup> PB himself changed "XVII" to "XIV" at the top of the page by hand.

<sup>51</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page. Additionally, there is an unnumbered para at the top of the page which continues at the bottom of the page.

and aggressive uses he who thus violates ethical laws, will, sooner or later, have to pay the karmic penalty. This is equally true of individual gangsters as of imperialistic militarists.

(21-7) Our troubles make us tired of worldly life and thus teach us non-attachment.

(21-8) We worry ourselves through the days of an existence which is itself but a day. A profound sadness falls on the heart when it realises the transient nature of all worldly things and all human being.

(21-9) A man's sins are the outcome of the limitations of his experience, faculties and knowledge.

22<sup>52</sup>

XIV

23<sup>53</sup>

XIV

(23-1)<sup>54</sup> There are those, it seems, who can neither absorb nor profit from experience.

(23-2) Only when a man can judge his own fortunes with impersonality and without complaint, can he develop the capacity to understand the mystery of his destiny and why it has taken one particular course rather than another.

(23-3) If we accept the fact that man is as predestined to suffer as to enjoy life, that both experiences have been allotted to him, sometimes in juxtaposition, but more often in rhythm, we can better prepare ourselves for life. If we refuse to accept it we may have to pay the price which Oscar Wilde had to pay. The same Wilde, who until he was forty years old, said that he did not know what it felt like to be unhappy, who repeatedly said, "We should seek the joys of life and leave the sores alone" lived to utter this confession and commentary upon his earlier attitude, "I seem dead to all emotions except those of anguish and despair."

(23-4) Three ways of looking at the world, out of many: - (1) young optimism, such as that of Christian Science, New Thought, etc., which solves problems by ignoring them

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<sup>52</sup> Blank page

<sup>53</sup> "XVII" was typed at the top of the page. PB himself inserted "XIV" at the top of the page by hand.

<sup>54</sup> The paras on this page are numbered 24 through 30a; they are not consecutive with the previous page - but they follow the paras on page 15. Additionally, there is one unnumbered para at the top of the page. This page is followed by page 35 below.

or by dismissing them as imaginary; (2) individual optimism which believes that man can conquer all difficulties by supreme self exertion of will; (3) the fatalistic acceptance of all difficulties as unavoidable and unmodifiable.

(23-5) Each is reluctant to admit that he is the author of so many of his own troubles, each refuses to draw a straight line from his mistakes to his misfortunes.

(23-6) How can a man hold at one and the same time a belief in the existence of destiny and a sense of personal responsibility? Philosophy reconciles the two, solves the dilemma and makes this position quite reasonable.

(23-7) When he sees how different are so many of the actual from the intended results, he begins to realise that another factor besides his own will is at play in the game of life.

(23-8) How fleeting are the situations and events of life's film, how tenuous our experience of them! For the past has now vanished like a dream.

(23-9)<sup>55</sup> Insensibly [yet inevitably,]<sup>56</sup> step by step<sup>57</sup> yet each leading naturally from the one before, [he]<sup>58</sup> finds himself led from event to event until the final climax is reached

24<sup>59</sup>

XIV

25<sup>60</sup>

XIV

(25-1)<sup>61</sup> This inability to remember past births is both protective and defensive, quite essential to render life tolerable.

(25-2) When we uphold the existence of freewill, we uphold implicitly the existence of fate. For enquiry into the way the thought of freedom arises in the mind reveals that it

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<sup>55</sup> This page is a duplicate of page 357 in Carbons 31, except for this para which was added after the carbon copy was made.

<sup>56</sup> PB himself moved "yet inevitably," from after "himself" by hand.

<sup>57</sup> PB himself deleted a comma from after "step" by hand.

<sup>58</sup> PB himself deleted "once" from before "he" by hand.

<sup>59</sup> Blank page

<sup>60</sup> PB himself changed "XVII" to "XIV" at the top of the page by hand.

<sup>61</sup> The paras on this page are numbered 9 through 15; they are not consecutive with the previous page. - but they follow the paras on page 21. Additionally, there is an unnumbered para at the top of the page, and an unnumbered para at the bottom of the page.

always comes coupled with the thought of fate. If one is denied, then the other is thereby denied also.

(25-3) The ability to hold on during a single dark period, when the frustrations and humiliations of poverty seem unbearable, may turn the fortunes of one's entire life for the better.

(25-4) Either experience or reflection will yield knowledge of the proper way to handle circumstances, but knowledge gained by a combination of both is always superior.

(25-5) Errors of the past should be studied and analysed with a view to prevention of their recurrence, not with a view to making oneself miserable.

(25-6) Retribution must one day overtake the wrong doer. His sins and mistakes will pile up until one day the karmic hour strikes and they come down on him with a crash. All failure to wake up to responsibilities constitutes an ethical error for which a man must bear the consequences eventually. Thus the failure to do a right deed in a certain situation may be a karmic sin, although very much less so than doing a wrong deed.

(25-7) That the retribution of guilt is as much a haphazard thing as the reward of goodness – this is a logical conclusion from the doctrine of materialism, as dangerous to the individual who believes it as to the society in which he lives.

(25-8) Everyone has to feel and think and act and speak. But everyone does not perceive the consequences, near or remote, swift or slow, of these different operations.

Whoever chooses a wrong aim or an unworthy desire must endure the consequences of his choice. In every evil act, its painful recoil lies hidden.

The process is a cumulative one.

Each act begets a further one in the same downward direction. Each departure from righteousness makes return more difficult.

(25-9) Inability to remember the wrongs and guilts of past births is a blessing, not a deficiency

26<sup>62</sup>

XIV

27<sup>63</sup>

XIV

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<sup>62</sup> Blank page

<sup>63</sup> PB himself changed "XVII" to "XIV" at the top of the page by hand.

(27-1)<sup>64</sup> The reality of a man's freedom is to be measured by his acceptance of responsibility.

(27-2) No human existence is without its troubles at some period or without its frictions at another. The first arises out of the element of destiny which surrounds human freedom, the second out of the element of egoism which surrounds human relations.

(27-3) If the physical memories of earlier lives are lost, the mental capacities and emotional trends persist.

(27-4) That at times it is possible to foretell the future, to know beforehand what is going to happen, is a matter of personal experience with the sensitive man.

(27-5) We are seldom fair to fate. When events do not happen in the way we would like them to we refuse to accept the idea that it is our own fault so we blame our harsh fate. But when they do happen favourably, we personally take the credit for bringing them about!

(27-6) So much of what we shall later experience is already written down in the book of destiny. We shall live them out like enchanted beings placed under a spell.

(27-7) The passage from anguish of life to anger at life is often a short one.

(27-8) How priceless would be the knowledge of the outcome of our actions at the time we did them! How invaluable the capacity to foretell beforehand the consequences of our deeds! We would then certainly avoid the tragedy of error and the misery of failure. – So runs our thinking. But life is wiser and lets us profit by the commission of error and the experience of failure to find out what needs correction or cultivation in our own personalities.

(27-9) Have astrologers ever answered the criticism of St. Augustine, that twins born under identical aspects do not have identical fortunes in life?

(27-10) The 'lucky gem' which can thwart the power of karma and bring a man to the high position which he does not deserve has not been found, the 'unlucky stone' which can deprive a man of the fruits of his endeavour has not been formed.

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<sup>64</sup> The paras on this page are numbered 40 through 51; they are not consecutive with the previous page – but they follow the paras on page 35. Additionally, there is an unnumbered para at the top of the page. The para numbered 45 has been cut from the page.

(27-11) Must we believe that man acts under the compulsion of factors outside himself, which destroy his freedom of will and determine the fortunes of his life?

(27-12) If a sharp intellect shuts the door on all authorities except one, it has only its own foolishness to thank when it shuts truth out with its action. So keen witty and logical a mind as St. Augustine's brusquely rejected the doctrine of the [human entity's]<sup>65</sup> successive reincarnations on earth. Yet

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(continued from the previous page) in the same book, "The City of God," where he does this he unhesitatingly accepts the computation that the age of the human race is less than six thousand years. He bases his reckoning on nothing more than the petty tribal histories contained in the Old Testament. He rejects too the grand conception of the pagan thinkers who preceded him, that the world has passed through countless cycles and consists of an infinite number of worlds.

(29-1)<sup>68</sup> When the belief in destiny is allowed to paralyse all energy and overwhelm all courage, it should be re-examined. When the belief in free-will is allowed to lead men into egoistic arrogance and materialistic ignorance, it also should be re-examined.

(29-2) The position from which any situation or any object is regarded gives it meaning or else makes it meaningless. The law of relativity rules everything.

(29-3) If disillusionment is the prologue and substance of our lives, the cheering message of a mysterious Hope shall be its epilogue.

(29-4) The method of disposing of personal difficulties by trial and error is risky and faulty, whereas the method of disposing of them by calm, impersonal, dispassionate reflection is safer and surer.

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<sup>65</sup> "human entity's" was typed below the line and inserted with an arrow.

<sup>66</sup> Blank page

<sup>67</sup> PB himself changed "XVII" to "XIV" at the top of the page by hand.

<sup>68</sup> The paras on this page are numbered 51a through 51j, making them consecutive with the previous page. Additionally, there is an unnumbered para typed upside down at the bottom of the page. The first two paras on the page were originally numbered 52 and 53.



(29-5) Sorrow, loss and pain may be unwelcome as evils but they are at the same time opportunities to practise the philosophic attitude and to train the will.

(29-6) Our lives are like a jig-saw puzzle, we collect our little queerly-shaped pieces and then one day the pattern is seen.

(29-7) Because the Mind at the back of the Universes' life is infinitely wise, there is always a reason for what happens to us. It is better therefore not to rail at adverse Events but to try to find out why they are there. It may be consoling to blame others for them but it will not be helpful. If we look within ourselves for the causes, we take the first step toward bringing adversity to an end; if we look outside, we may unnecessarily prolong it.

(29-8) Mere<sup>69</sup> Angelique Arnauld<sup>70</sup> [Abbess]<sup>71</sup> de Port Royal: "It was necessary that God should humble us. Affliction, grief and troubles are more necessary for us than bread."

(29-9) So many seemingly unrelated occurrences and inconsequential events shape into a pattern when looked at later when they have long fallen into the past.

(29-10) Can we wonder that some men have rebelled against the passive suffering which a misguided religious instruction bids them endure? Why they become impatient with their guides and begin to look elsewhere for teaching?

(29-11) Most of us have to pass through the usual human cycle of joys and sorrows, passions and problems, loves and hates

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(31-1)<sup>74</sup> What spiritualism is mostly trafficking with, where it is not sub-conscious dramatisation of the mind's own content, is less often spirits of dead men as spirits of half-animal half-human beings, who pretend to be what they are not, and mislead

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<sup>69</sup> "Mère" in the original, though properly "Mère."

<sup>70</sup> Jacqueline-Marie-Angélique Arnauld

<sup>71</sup> "Abbess" was typed below the line and inserted with an arrow.

<sup>72</sup> Blank page

<sup>73</sup> "(XIV)" was typed at the top of the page.

<sup>74</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page.

sitters, and who are antagonistic to the human kingdom because the latter has all too frequently dealt antagonistically with the animal kingdom.

(31-2) Whole scenes out of the years from childhood to the present unwind themselves during the post-death experience before the spirit's mental gaze.

(31-3) Speculations on former births can develop into hallucinations. It is wise to keep off these useless imaginations and attend to the here and now.

(31-4) We must bear with resignation and acceptance the coming of this inevitable visitor, Death, to those we love. It is useless to rebel or complain against a law of life which has been such since time began.

(31-5) The messages are certainly not produced by the conscious mind but they may still be produced by the subconscious mind. To call in, for the purpose of explanation, some outside and unearthly force, some unseen spirit, can only be justified after the subconscious' power and operation have been first called in and adequately heard.

(31-6) The same situation cannot recur.

(31-7) Sometimes a fatality cannot be escaped.

(31-8) A mind loaded with all sorts of misery-bringing memories would not be worth having.

(31-9) An event which may be to his material advantage but will not be to his spiritual good.

(31-10) How many a death, how many a life it took to bring him to this point on the evolutionary mountain!

(31-11) The mistake of the Oriental fatalist (and Greek tragedian) is to regard the probable as the inevitable.

(31-12) Our actions and our thoughts return on us as our karma.

(31-13) He cannot escape possessing the temperament inherited from former births nor avoid showing the tendencies generated in them.

(31-14) Every unfulfilled desire acts as an attractive force to draw us back to earth again after every death.

(31-15) Life comes from a source beyond man's knowledge and outside his control. Only the expression is within it.

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(33-1)<sup>77</sup> Is it impossible to dictate his own destiny? Is there nothing he can do to change his life's pattern?

(33-2) Many men unwittingly break the higher laws of life. Others, either knowing of them or believing in them, fail to understand them well enough to apply them personally.

(33-3) Everyone has his burden of bad karma. What kind and how heavy it is are important, but more important is how the man carries it.

(33-4) If it is to happen at all it will happen at the opportune moment – not a day too soon, not too late.

(33-5) Learn to accept what must be.

(33-6) Buddha taught us to watch what we think, say and do for that is the source of karma. Each moment we make the pattern for the next one.

(33-7) Introduce new factors at the proper time and you may influence the flow of events. The course destined for {them}<sup>78</sup> is not rigidly destined.

(33-8) If circumstances cannot be changed, they may be modified. If they cannot be modified, they may be viewed with a changed attitude of mind.

(33-9) Is each man's course in life laid out for him in advance? And if so, ought he to submit quietly to what he cannot change?

(33-10) The harm he does to others he does also to himself.

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<sup>75</sup> Blank page

<sup>76</sup> "XIV" was typed at the top of the page.

<sup>77</sup> The paras on this page are numbered 36a through 49; they are not consecutive with the previous page.

<sup>78</sup> We have changed "then" to "them" for clarity.

(33-11) In their search for satisfactions outside of, and apart from the Overself men and women are really fugitives from it.

(33-12) No force can be destroyed; it can only be rechannelled. Life is a force; death is its rechanneling.

(33-13) Professor Don Mackenzie Brown,<sup>79</sup> of the University of California at Santa Barbara, told me the story of a professional Hindu seer who visited that city. Under the strictest scientific test conditions, the man correctly predicted a number of headlines which would appear in the local newspaper within the next week. Did this mean that the events to which they referred were already present? If so, did that lead to the corollary that they were fully pre-ordained and ruled by Fate? Or was there some entirely different explanation?

(33-14) Many events in a person's or a nation's life are foreseeable, but only if existing trends of thought and existing course of action, are continued.

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(35-1)<sup>82</sup> We ought not to ask men to express qualities of character and mind which neither experience nor birth enable them to express.

(35-2) If he has the sagacity to take in the sad lesson of these experiences and the practicality to turn it to moral profit, he is a true student of philosophy.

(35-3) It is no help to the student, and may only continue his present troubles, to let him ignore his true situation {and}<sup>83</sup> overlook the contribution to \_\_\_\_\_<sup>84</sup> made by his personal weaknesses.

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<sup>79</sup> Donald Mackenzie Brown

<sup>80</sup> Blank page

<sup>81</sup> PB himself changed "XVII" to "XIV" at the top of the page by hand.

<sup>82</sup> The paras on this page are numbered 31 through 39 and 39a through 39g; they are not consecutive with the previous page - but they follow the paras on page 23. In Carbons 31 these two pages are consecutive (357 and 359, respectively).

<sup>83</sup> We inserted missing word "and" (which was obscured by a hole punch) to match duplicate para 359-3 in Carbons 31.

(35-4) The infinite wisdom of the World-Mind is behind the world and rules its course, which is not left to the accidents of chance.

(35-5) The ring of circumstances sometimes holds us too tightly to be slipped off the finger of existence by a determined will.

(35-6) Thought and experience will bring him to a high degree, if he uses the first and reads the second aright.

(35-7) The mind must be disciplined to endure fate, to bear criticism, to breast misfortunes and to overcome suffering.

(35-8) The right timing of our actions is not less important than the right thinking which should precede them.

(35-9) It is man himself and none other, who will his destiny.

(35-10) The evil doer may delude himself because of early successes. But it is no use. He may cheat the law of the land, but he cannot cheat Karma. It will "get" him in the end. He may postpone the consequences of his misdeeds for a time, but he cannot prevent them in the end.

(35-11) The past puts itself into every thought, every act, every perception even.

(35-12) The Buddha held that it is sometimes possible to get round the effects of evil Karma by sheer cunning alone. —Ceylon Daily News

(35-13) Karma compels us so long as we do not anticipate the direction of its course by intelligence, nor endeavour to divert its flow by self-determination.

(35-14) Karma requites us justly for our deeds. It is better therefore to bear our punishment with resigned understanding than with blind resentment.

(35-15) If this is the way his life has to be, if this is how the cards of his destiny have fallen, and if the inner voice bids him accept it after the outer voice has led him into unavailing attempts to alter it, then there must be some definite reason for the situation. Let him search for this reason.

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<sup>84</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(35-16) To bemoan and bewail one's lot helplessly on the plea of inexorable fate is to pronounce oneself a slave. Whence [came]<sup>85</sup> this fate? It was not arbitrarily forced on one. The very person who complains was its maker. He therefore can become its un-maker!

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(37-1)<sup>88</sup> The Ancient Maya Ruins of Chichen-Itza, Yucatan, Mexico, bear a crude masonic emblem - the square and the compass - among the many other inscriptions carved over the elaborate entrance to the High Priest's Temple. In another temple there are statues of Atlas holding up the world. Since these buildings date back to the third century B.C. how did emblem and statue - both European - come to appear there? Ancient Egypt's idea of the examination and judgment of the dead is duplicated there too by a judge inspecting the soul of the dead man.

(37-2) The same Death brings the bad man whatever mental and emotional suffering he deserved but failed to get during his lifetime, brings the good and earnest man whatever spiritual and personal happiness he aspired to but could not achieve in this world of imperfections. It was the belief in this that, among other reasons, and under certain circumstances, prompted some of the Greek and Roman Stoics to take by their own hand the life which Nature would take later from them anyway.

(37-3) Any medium who lets himself be possessed at times by lying and malignant spirits in his seances would be fortunate to escape with his sanity and peace of mind. He should first learn how to protect himself before he opens himself up to outside and unseen powers. But such protection can be gained only by developing his own strength, character, knowledge and aspiration. Indeed his personal spiritual growth calls for this passage to a higher stage. But this can be reached only by abandoning mediumship at least for a time. At some future date, he might be able to resume it but it would then be so vastly superior and so fully within his control, that it would really be mysticism. For the controlling entity would be either his own higher self or a genuine living master.

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<sup>85</sup> "came" was typed below the line and inserted with an arrow.

<sup>86</sup> Blank page

<sup>87</sup> "(XIV)" was typed at the top of the page.

<sup>88</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(37-4) He will be content to leave [the mutations of]<sup>89</sup> his future in the disposal of the higher power. He knows that it is rendered secure by his obedience to,<sup>90</sup> and conformity with,<sup>91</sup> the higher laws.

(37-5) Philosophy does not reject the belief in the power of environments over man. They are important. But, it adds,<sup>92</sup> even more important is the power of man himself.

(37-6) The face brain and form of the body will partly be moulded by his destiny, partly by his character-tendencies and mental qualities.

(37-7) If men behave like wild beasts of prey, violent and greedy; if they show an utter lack of conscience, we may write them down as doomed to suffer themselves one day the painful consequences of their misdeeds.

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(39-1)<sup>95</sup> Not Descartes'<sup>96</sup> formula 'I think, therefore I am' but the mystic's 'The Soul is within me, therefore I am.' For Descartes' "I" is relative and changeful, whereas the mystic's is absolute and permanent.

(39-2) The shadow being which emerges from the body at death, which resembles the body and lives for a while an independent existence in the world of spirits, is doomed to decay and die in its own turn.

(39-3) The after-death condition of certain rare men like Jesus, Buddha and Krishna is necessarily a rare one. They continue the beneficent work of urging and helping men to rise above their lower natures which was inaugurated when manifest in the flesh whilst on earth, albeit it must be understood that it will necessarily fail to achieve the same

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<sup>89</sup> PB himself inserted "the mutations of" by hand.

<sup>90</sup> PB himself inserted a comma by hand.

<sup>91</sup> PB himself inserted a comma by hand.

<sup>92</sup> We inserted a comma for clarity.

<sup>93</sup> Blank page

<sup>94</sup> "(XIV)" was typed at the top of the page. The original editor deleted "(XI)" at the top of the page by typing over it with x's.

<sup>95</sup> The paras on this page are numbered 1 through 5, and 5a; they are not consecutive with the previous page.

<sup>96</sup> René Descartes

degree of sharp effectiveness which the use of a physical body would have given it. Nevertheless, what it loses in depth it gains in width, for although personal attainment is swift among their disciples during their lifetime, popular influence among the masses is able to spread like ripples only after their death. Only a materialistic outlook of the universe will fail to understand that such a man does not ever die and that his true existence continues, even when he is not in incarnation, and that his saving power is still made available for others even then. So long as men call earnestly upon their name or cherish their memory with reverence, so long will they continue their spirit-existence. They do not die, do not really disappear.

(39-4) When describing the vision of the past of a dying man, insert at the appropriate place, "For a brief while the ego becomes its own spectator. For a brief time it sees itself unblinded by desire and ungoverned by vanity. Then only does it see and expect the justice behind its sorrows."

(39-5) The innermost being of man, his mysterious Overself, links him with God. It does not change with time nor die with the years. It is eternal.

(39-6) His actions lead to certain effects.

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(41-1)<sup>99</sup> The seventh chapter of "The Wisdom of the Overself" contains some material which generally answers the questions of life after death. It is quite true that spiritualism has served the useful purpose of proving the existence of an after life. Nevertheless it is a dangerous matter to experiment with practically. It is far safer to limit investigation to a study of its literature. More specifically (1) the quest of psychic experiences is definitely a stumbling block on the true path during the earlier stages. They are almost sure to {lead}<sup>100</sup> the novice astray, may cause him to waste valuable years and sometimes harm him in various ways. All attempts to establish contact with astral world in most cases will either end in failure and deception or psychic injury. (b)

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<sup>97</sup> Blank page

<sup>98</sup> "(XIV)" was typed at the top of the page.

<sup>99</sup> The paras on this page are numbered 6 through 9 and 9a, making them consecutive with the previous page.

This page is a duplicate of page 359 in Carbons 18 (7th Series).

<sup>100</sup> We have changed "leave" to "lead". (This should also be corrected in the duplicate on page 359 of Carbons 18.) – TJS '20



Astral projection is neither wrong nor right but it should not be sought for its own sake. It develops naturally of itself to one who is highly advanced on the truly spiritual quest. But if sought prematurely by novices they are likely to harm themselves. In the end it will be found that spiritualism is only a stepping-stone to the higher mystical philosophy. It is of use as a half-way house for many Westerners but one should not tarry there too long. The higher and lower teachings are like oil and water. They cannot be mixed together and one day you will have to make your choice between them if you wish to progress and not to remain stagnating.

(41-2) There is no need for anyone to seek to know what his previous incarnations were. If the memories should come, they represent something abnormal. Nature does not desire that we should be hampered in the present by the memory of the past, when the past itself stretches away for such a long time. You need not trouble yourself therefore about previous incarnations, but concentrate fully on your present one so as to make it as worthy as you can.

(41-3) In the case of violent or accidental death, there will be a period of unconscious, deep sleep for an ordinarily good person, but of being consciously earthbound for an evil one.

(41-4) I myself find it is hard to believe {that}<sup>101</sup> disembodied human entities are permitted by Nature, after so long a period has elapsed, to take an interest in the affairs of our world, much less interfere with them or inspire embodied individuals. Even reincarnation would be more logical than that.

(41-5) Since the Overself is outside time it is also outside events. Nothing happens in it or to it.

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(43-1)<sup>104</sup> It is not at all necessary to learn how we lived in past lives in order to know how best to live in this one. Such knowledge might be useful but it also might be quite dangerous. It could lead to attempts to evade what is coming to us as a consequence of

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<sup>101</sup> We have deleted an extraneous "a" from after "that". – TJS '20

<sup>102</sup> Blank page

<sup>103</sup> "(XIV)" was typed at the top of the page.

<sup>104</sup> The paras on this page are numbered 10 through 15 and 15a, making them consecutive with the previous page.

what we have done before. Such evasion could rob us of a chance to learn the lessons of that experience, while the attempts to gain this knowledge could itself lead to Psychism. A sufficient practical guide can be found in Philosophy's moral wisdom, together with one's own {conscience.}<sup>105</sup>

(43-2) Because man surrenders his own will to God's will, this does not mean he should sit back and do nothing.

(43-3) The sense of time between incarnations varies. Five minutes to one is a hundred years to another.

(43-4) John Masefield:<sup>106</sup> A Creed<sup>107</sup>

I hold that when a person dies  
His soul returns again to earth;  
Arrayed in some new flesh-disguise  
Another mother gives him birth.

Such {is}<sup>108</sup> my own belief and trust;  
This hand, this hand that holds the pen,  
Has {many}<sup>109</sup> a hundred times been dust  
And turned, as dust, to dust again.

(43-5) We think that birth is the beginning and death the end of all for us. Theologians and metaphysicians have argued and disputed over this as far back as the memory of man can go, so who are we to say "yea" or "nay" to them? But when the noise and din of their jarring voices fade into the distance, when the quieter hours of evening wrap us around, fold upon fold. Then it is that a strange and sublime sense steals upon us, if we will but permit its coming, and says: "My child, what they think and what they say does not really matter. I am by your side and I shall never fail you. Smile at Death if you wish, or fear it – but I am with you always."

(43-6) Life ever continues in new bodies and the minds that now express themselves therein are immensely older in time than they seem to be.

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<sup>105</sup> We have changed "conscious" to "conscience", presuming that the original is a typo.  
– TJS '20

<sup>106</sup> John Edward Masefield

<sup>107</sup> "A Creed" was first published in 1912 in Masefield's book "The Story of a Round House and Other Poems." This excerpt consists of the first four lines (of six) of the first two stanzas.

<sup>108</sup> We changed "was" to "is" per the original source.

<sup>109</sup> We changed "may" to "many" per the original source.

(43-7) Within and without the universe there is only a single absolute power a single uncreated essence, a single primary reality.

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(45-1)<sup>112</sup> Freud's<sup>113</sup> postulate of the Unconscious mind as a structure of forgotten unrecoverable memories is a precursor of the rebirth theory. It prepares the way for scientific acceptance of the latter and should inevitably lead to it. In turn, it throws light on the doctrine of karma. For the ego which revives out of apparent nothingness is the conscious mind which reappears out of the unconscious. When the productions of these idea-energies (i.e., tendencies, samskaras) is brought to rest then they can never again objectify into a physical environment, a fresh rebirth, and thus man becomes karma free and enters Nirvana. As long as he believes that he is the body he must reincarnate in the body.

(45-2) A man may sit alone in his solitary room and stir but little from it, yet the wisdom of strange lands and stranger ages will float into his mind. Such an one has received a high inheritance down through the turnings of Time, a goodly power that is the testament to his strenuous efforts in search of knowledge in former lives. Some men are such natural mystics that they are born, as it were, with the thaumaturge's wand in their hands.

(45-3) It is common enough to hear of people who want a place in the reincarnatory sun, compensating for their present obscurity by the discovery that they were formerly Cleopatra or Julius Caesar or the like in their previous incarnation. We laugh at such weakness and vanity but we might ask such persons why should the presence of remembrance stop with the last birth. What about the birth before that? What about the dozens of births before that ultimate one? What about the births during the prehistoric period? Why pick on only the first and not on the hundredth birth from the present one?

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<sup>110</sup> Blank page

<sup>111</sup> "(XIV)" was typed at the top of the page.

<sup>112</sup> The paras on this page are numbered 16 through 19 and 19a, making them consecutive with the previous page.

<sup>113</sup> Sigmund Freud

(45-4) Neither the reference to ancestry nor the reference to environment will explain the characters and the careers of many gifted men. They are what they are. But why are they what they are? Only the teaching of reincarnation can account for them.

(45-5) Any hypnotist may invent a seeming world for you but it will be gone in a few minutes or hours. Only the World-Mind can invent one that will last and outlast the whole human race.

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(47-1)<sup>116</sup> Ultimately all beings must realise the higher self – there is no question of that. It is the goal, but as this cannot be done in a single life, a series of rebirths is absolutely necessary.

(47-2) Wisdom happens. It may be found among the rich or respectable, or it may take a playful turn and dismay knobs by being born among the poor or pariahs. Only fools try to tie class, race or nationalist labels onto the soul.

(47-3) The seemingly deplorable tragedy of life is that by the time we really begin to understand what it is all about, materially as well as spiritually, it is time to make our exit.

(47-4) The lotus-flower of the soul unfolds, but slowly through many births, yet it is certain and sure. This is indeed better than the mere stuffing of the brain with learned lumber that has to be abandoned with each death.

(47-5) The soul passes through recurring periods of life and death, they tell us.

(47-6) Life is a great schoolroom and Death is simply the next class, with a Veil hung between the two.

(47-7) The doctrine of successive embodiments alone offers a satisfying explanation why one man is born a Beethoven<sup>117</sup> and another a brute.

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<sup>114</sup> Blank page

<sup>115</sup> "(XIV)" was typed at the top of the page.

<sup>116</sup> The paras on this page are numbered 20 through 30 and 30a through 30b, making them consecutive with the previous page.

<sup>117</sup> Ludwig van Beethoven

(47-8) Re-incarnation accounts for the predisposing factors, the specific urges, the particular additions and the natural qualities of each ego.

(47-9) There are wide differences between the intellectual moral and psychical characteristics of individual human beings. These differences are more explicable by the law of re-embodiment than by the theories of hereditary and environmental influence.

(47-10) The seeker after mystical truth will have to pass through many tests on his journey. From some he may emerge victorious but under others he may fail lamentably.

(47-11) The souls of the "dead" still live, whether behind the veil or in newer bodies!

(47-12) The effect of the law of recompense is unchangeable only so far as no adequate counter-effects are brought into being.

(47-13) Socrates: "Uncouth, uncivilised, unkind - destiny decreed all those things for me, but I, through perseverance, managed to change a little."

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(49-1)<sup>120</sup> When he looks back upon the long series of earth lives which belongs to his past, he is struck afresh by the supreme wisdom of Nature and by the supreme necessity of this principle of recurring embodiment. If there had been only one single continuous earth life, his progress would have been brought to an end, he would have been cluttered up by his own past and he could not have advanced in new directions. This past would have surrounded him like a circular wall. How unerring the wisdom and how infinite the mercy which, by breaking this circle of necessity, gives him the chance of a fresh start again and again, sets him free to make new beginnings! Without these breaks in his life-sequences, without the advantages of fresh surroundings,

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<sup>118</sup> Blank page

<sup>119</sup> "(XIV)" was typed at the top of the page.

<sup>120</sup> The paras on this page are numbered 31 through 33 and 23 through 28. The first section is consecutive with the previous page. The second section was pasted onto the page from a different source.

different circumstances, and new contacts, he could not have lifted himself to ever higher levels, but would only have stagnated or fallen to lower ones.

(49-2) We are given one life, one day, one present time, one conscious space-time level to concentrate on so that Nature's business in us shall not be interfered with. Yet other lives, other days, other times, other levels of consciousness already exist just as much at this very moment, even though we do not apprehend them, and await our meeting and experience by a fated necessity.

(49-3) Relationship is a matter of soul, not a measure of blood.

(49-4) When he knows that no good phase can last, that fortune will never let him rest durably in its undisturbed sunshine, he is ready for the next step. And that is, to seek for inner peace.

(49-5) The great plague and greater fire which devastated seventeenth-century London were not without their lesson. For out of them a new city emerged, which meant a sanitary, more beautiful and better built city.

(49-6) Duty and destiny must be reckoned together in one's life account. It is often a matter of not only what one should do but also of what circumstances allow one to do.

(49-7) Such experiences point painfully to the fact that there is no abiding home for man on this earth.

(49-8) Life owes you only what you have given it.

(49-9) Karma brings good or ill fortune in the wake of men's deeds with strict distributive [justice.]<sup>121</sup>

50<sup>122</sup>

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51<sup>123</sup>

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(51-1)<sup>124</sup> Where it is possible to undo the past, he will try to do so, but where it is not he will remember the lessons but forget the episodes.

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<sup>121</sup> PB himself inserted "justice." by hand, as it was cut off by the bottom of the page.

<sup>122</sup> Blank page

<sup>123</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

(51-2) Although philosophy considers all attitudes to be relative, it makes use of particular attitudes as and when necessary. Because it recognised the factor of destiny and tries to detect the trend of events, and to adjust itself to that trend, at certain periods it is optimistic, at other periods pessimistic. It knows there are times when the greatest efforts will still go badly. This is why the philosopher disciplines himself to endure with equanimity misfortunes which are such that none can avoid them but on the other hand he seeks to overcome with resolution those which need to be fought against.

(51-3) If men knew that the law of compensation was no less operative than the law of their country, they would unquestionably become more careful.

(51-4) Every infraction of the great law of compensation on its moral side is cumulative, piles one upon another into a heap, which is one reason why we often hear complaint that afflictions are not in just ratio with sins.

(51-5) One important use of an astrological horoscope is principally to detect the presence of new opportunity, and to warn against the presence of dangerous tests, snares and pitfalls. It is often hard to make a decision, when an important cross-road presents itself, if one of the roads leads to disaster and the other to good fortune. At such a time a correct horoscope will be helpful in arriving at a right decision.

(51-6) People should be warned that cause and effect rule in the moral realm no less than in the scientific realm. They should be trained from childhood to take this principle into their calculation. They should be made to feel responsible for setting causes into action that invite suffering or attract trouble or lead to frustration.

(51-7) It is ridiculous for any sceptic to assert that it is impossible to foretell the future when science itself is doing it successfully every day of every year. Astronomical science foretells the time of eclipses of the sun and moon long in advance to the very minute of their happening. Chemical science foretells what will happen to litmus paper when it is applied to alkaline or to acid.

(51-8) How few seek to understand the real purpose of all this coming to birth and growing up and getting married and following a profession and getting old and dying.

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<sup>124</sup> The paras on this page are numbered 1 through 7 and 7a; they are not consecutive with the previous page.

<sup>125</sup> Blank page

(53-1)<sup>127</sup> When he lives with such a conscious purpose the changing experiences which come with every year's wheel-like movement, are turned into lasting benefit.

(53-2) If the cause of his troubles is left unremoved, it will in time lead to new effects and simply add more misery to his existing burden. All his so-called escapes from them will be illusory, so long as this cause is still operative.

(53-3) But if man is to achieve this full welfare he cannot live solely on a negative wisdom, cannot be guided merely by the lessons gained from his mistakes. He also needs a positive truth to complement them.

(53-4) No man can help being the kind of person that he is, nor act as he does. His past has made his present. But this does not exempt him from the responsibility of modifying his present where advisable and so create a better future.

(53-5) When men come to understand that the law of compensation is not less real than the law of gravitation, they will profit immensely.

(53-6) The law of compensation does not measure its rewards and penalties according to the little scale of little human minds.

(53-7) We must learn to bear with fortitude what we cannot avoid with wisdom.

(53-8) The senseless repetition of habitual mistakes makes a foolish history. It goes on until he begins to enquire into the causes of his consequent sufferings, discovers most of them within himself, and sets out on their mastery.

(53-9) Too many people are praying to be delivered from the consequences of their errors or weaknesses, too few are trying to set themselves free from the faults themselves. If the prayers of the larger group are answered, the weaknesses still remain

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<sup>126</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

<sup>127</sup> The paras on this page are numbered 8 through 18, making them consecutive with the previous page. Page 243 below was originally the next page.



and the same consequences are bound to recur again. If the efforts of the smaller group are successful, they will be delivered for ever.<sup>128</sup>

(53-10) It is not only a misfortune for which he is to be pitied, when a man endures trouble of his own making, but also a fault for which he is to be blamed.

(53-11) The events of our future remain in a fluid state until a certain time. We have the free-will to modify them during that period, although it is never an absolute freedom.<sup>129</sup>

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55<sup>131</sup>

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(55-1)<sup>132</sup> They do not know that they inflict needless pain on themselves and suffer needless sorrow.

(55-2) It is the business of intelligence to study the follies of misspent years, to reflect upon the mistakes of a wasted past, and to extract both warning and knowledge from such experience. If it does this, if it firmly resolves no longer to repeat endlessly those courses which bring loss and pain it will lead the man to victory over failure. He may have made every blunder and committed every sin, but he can yet emerge triumphantly into peace.

(55-3) As life's course makes its way through gain and loss, health and sickness, reunions and partings, the accumulated experiences become converted into educative values.

(55-4) Everything, every experience, good or bad, pleasant or unpleasant, may be turned into a pointer towards our true nature, a reminder of the high quest which all human beings are here on earth to follow whether consciously or not.

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<sup>128</sup> In British English, "for ever" means for eternity (or a very long time), as in "I have been waiting for you for ever." Whereas "forever" means continually, always, as in "They are forever arguing." – TJS '20

<sup>129</sup> The paras on this page are continued in the paras on page 243.

<sup>130</sup> Blank page

<sup>131</sup> "(XIV)" was typed at the top of the page. The original typist deleted "(XVII)" by typing over it with x's.

<sup>132</sup> The paras on this page are numbered 19 through 30; but they are not consecutive with the previous page (the para number spacing in the original is different). This page is a duplicate of page 275 in Carbons 09 (Green Folder).

(55-5) There is no room for the vehement propaganda of philosophy because there is no basis for it, and no justification of it. Those who are ripened by experience and thought can alone take it up. All others, being unready, cannot do so.

(55-6) Too many people complain that they have been unfairly singled out by fate from others for unwarranted troubles, that they have had more misfortunes than they can bear and that the good life they have led has availed nothing against such cosmic ill-will. The fact is, not that they have been specially harassed but that they have convinced themselves they have been harassed!

(55-7) This is the therapy which magnifies hopeful truths and minifies dismal troubles.

(55-8) While these events are so near to us, we do not see them in their proper perspective.

(55-9) Life at times is both ironical and cruel toward us.

(55-10) So long as a man makes a wrong decision, follows a wrong course or marries the wrong woman, so long must he expect to suffer.

(55-11) Without the capacity to use free will for moral purposes, man would be a mere machine.

(55-12) Where a man will not put himself under his own discipline, life eventually compels him to accept its sterner one. Where he will not look his defects in the face, sufferings that result from them will eventually remind him of their existence.

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57<sup>134</sup>

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(57-1)<sup>135</sup> The medium can do nothing beyond receiving weakly what is implanted in him, for he is no longer in a positive purposeful state of activity. He has lost his own individual selfhood, and especially his power of logical rational thinking. Thus he lies

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<sup>133</sup> Blank page

<sup>134</sup> "(XIV)" was typed at the top of the page.

<sup>135</sup> The paras on this page are numbered 31 through 39, making them consecutive with the previous page.

at the mercy of whatever entity or whatever subconscious image overshadows him. The danger is that malevolent forces may take hold of him and make him their captive.

(57-2) The distance between those who seek spiritual truth and those who shut their eyes to it, is correctly measurable by the number of reincarnations which lie between the two attitudes. It is a long distance to travel.

(57-3) The personal development and mental discoveries which have been made in past incarnations do not have to be repeated afresh in the same way with each new one. What happens however is a swift recapitulation or distillation of [the]<sup>136</sup> whole historic previous experience during the first half of the new incarnation.

(57-4) We have only to look back and sum up the events of a whole lifetime to read in them the one sure meaning of it all. The future is pre-existent in us from the very beginning. Although it is not so hard-set that a change in ourselves will not modify it by reflected reaction.

(57-5) It would be an error to confuse this serene peacefulness, this calm acceptance of life with mere stagnation or unfeeling sluggishness. The latter makes no effort to improve circumstances or to progress personally whereas the former is ready to do so at any time. The latter is stupefied by its situation whereas the former patiently endures the necessities of its situation, only so far and so long as it is unable to change them.

(57-6) How far are all events predetermined and unalterable? IS the history of our times already written in unseen characters?

(57-7) When good luck follows on good judgment, the result is sure.

(57-8) It is not enough to have ability. It must meet with opportunity too or it will waste itself in a vacuum. Nor is this couple enough. There must be judgment to recognise the opportunity as such.

(57-9) It is one thing to learn from experience, another to remember and not forget these lessons.

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59<sup>138</sup>

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<sup>136</sup> PB himself inserted "the" by hand.

<sup>137</sup> Blank page

<sup>138</sup> "(XIV)" was typed at the top of the page.

(59-1)<sup>139</sup> It is one thing to learn from experience, another to remember and not forget these lessons.

(59-2) A man need not sit all night under a Peepul Tree to get the revelation of this truth about the law of Recompense. He can get it sitting in a professional office or walking in the market place, if he will watch what happens with his eyes and put two and two together with his brain.

(59-3) We need more lifetimes<sup>140</sup> and plenty of them – even half a hundred would not be enough – to do the work upon self which has been assigned us as our highest duty. This is why reincarnation is a fact, and not a fable.

(59-4) Memory is a Spiritual faculty inasmuch as it gives us the chance and means to extract teaching wisdom and guidance from the past. It enables us to visualise past experience and make it either a guide or a warning in dealing with present problems.

(59-5) Every experience teaches its lessons for those who have clear eyes to see them.

(59-6) When a spiritual meaning is seen in human birth, alongside of its physical meaning, we begin to see aright.

(59-7) These past experiences should give him the data for guidance in negotiating present ones, should show where his faults are and how they should be attacked; should help him to foresee and eliminate troubles.

(59-8) Opportunity must be seized at the very moment it presents itself – or it will be gone. According to the Indian wisdom the same day, and therefore the same chances which accompany it, can occur only once. They must be taken at the time they present themselves or they are lost.

(59-9) Right timing and fit circumstance are necessary to right action, otherwise the latter may be premature and may even lead to failure instead of success.

(59-10) The belief in reincarnation is not so foolish as it seems to some people: there is a reasonable foundation for it.

(59-11) We do wrong in blaming a man for being what he is.

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<sup>139</sup> The paras on this page are numbered 40 through 51, making them consecutive with the previous page. Two paras are numbered 49.

<sup>140</sup> PB himself deleted a dash from after “lifetimes” by hand.

(59-12) To rebel against what is necessary and to complain against what is inevitable, is to waste time and weaken thought. It is better to try to understand why they are as they are.

(59-13) It is impossible to change oneself enough in a single lifetime, as we can never learn enough in the same span. Rebirth is a necessity.

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61<sup>142</sup>  
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(61-1)<sup>143</sup> Since the gift of creativity belongs to all of us and is usable in all spheres of a man's life, he can do much to mould that life if he exerts strength and holds to determination

(61-2) After all allowance is made for what the human being has inherited biologically and what he has acquired socially, there is still a residue of natural traits which is accountable by neither. Those who can apply reason properly and justly to the evidence offered by human memory, character and capacity, will find that this residue is derived from former existences on this earth.

(61-3) If there is any loss of consciousness during the change called death, it is only a brief one, as brief or briefer than a night's sleep. Many of the departed do not even know at the time what has really happened to them and still believe themselves to be physically alive. For they find themselves apparently able to see others and hear voices and touch things just as before. Yet all these experiences are entirely immaterial, and take place within a conscious mind that has no fleshly brain.

(61-4) It was my friend, Sir Manilal Nanavati who told me in Bombay what his American economics professor had answered when he lamented the helplessness of his people in the face of famines. "So long as men think like you in India, so long will they have to face recurring famines. There is no evil to which God has not given a remedy. Instead of throwing up your hands fatalistically, seek the remedy."

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<sup>141</sup> Blank page

<sup>142</sup> "(XIV)" was typed at the top of the page.

<sup>143</sup> The paras on this page are numbered 52 through 61, making them consecutive with the previous page.

(61-5) There is no capacity of mind which will always and easily give the foresight of consequences, but there is a capacity which will give an insight into truths which, when applied to practical affairs, guarantee the best possible consequences.

(61-6) It is an inevitable happening, a pre-ordained situation.

(61-7) Each individual recapitulates the physical and mental history of his previous reincarnations.

(61-8) A real freewill would not be the merely random upsurges of an irresponsible irrational being. It must be developed out of self-mastery.

(61-9) Why not pre-ordain events by using a hard will?

(61-10) The presumption that we are all born spiritually equal is utterly untenable in the light of rebirth.

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63<sup>145</sup>

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(63-1)<sup>146</sup> The possession and power of will are only assumptions, yet they are not altogether false assumptions: He who holds the reins still has a limited power of free choice left after the immense impulsions of temperament and environment, of character and society,<sup>147</sup> of mental capacity and hereditary race have done with him.

(63-2) The laws of being, physical or spiritual, cannot be circumvented in the end, must be learned and obeyed.

(63-3) The wheel of life does not stop for long, – soon it will turn again and pass from the point of death to the point of life.

(63-4) Does he really choose to do these acts or are they already preordained by fate? Is his activity genuinely free and what he wanted to do or is his liberty a mere illusion and his desire mere reflection?

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<sup>144</sup> Blank page

<sup>145</sup> “(XIV)” was typed at the top of the page.

<sup>146</sup> The paras on this page are numbered 62 through 73, making them consecutive with the previous page.

<sup>147</sup> We inserted a comma for clarity.

(63-5) The peasant who plants corn does so only because he expects to profit by his work in the form of a harvest. He relies on Nature's law. He knows it is implacable, that if he will not sow, he will not be able to reap.

(63-6) Why should we pay in this birth for sins committed in an earlier one? Of what profit to anyone, of what justice to ourselves, when there is no visible line of connection between the two?

(63-7) Wild animals are merciless but human animals are a mixed lot. Some are kindly, others cruel. The difference between the wild and human varieties is simply a difference in evolution. The distance between them is filled with births, experience, the resultant lessons absorbed leading to traits developed.

(63-8) There is a slow cumulative effect of experience on the character, ability and ultimately, consciousness.

(63-9) He will gain much by analysing the purposes and results of his actions, for the lessons he can glean from them will increase wisdom and fortify character.

(63-10) If the inevitable is happening everywhere, it is still true that man's partially free will has contributed to make it so.

(63-11) He makes many wrong decisions in the course of a lifetime, suffers their consequences, and learns the lessons of these results. If he is willing to learn them, they will be more quickly, fully and consciously learnt; if not, they will be only partially, slowly and subconsciously.

(63-12) He is wise who sifts screens and absorbs the bygone years, taking only their lessons, counsels, warnings and encouragements. In this way he frees himself from much of it.

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<sup>148</sup> Blank page

<sup>149</sup> "(XIV)" was typed at the top of the page.

(65-1)<sup>150</sup> Destiny may bring them together for the purpose of {the}<sup>151</sup> spiritual birth of the younger one of them, may confront them so that the elder may pass his living vision and enlarged understanding to the other.

(65-2) The saying that “Experience is the best teacher” is one I often thought should be altered to “Experience is most often the only teacher.” It is surely dangerous to be taught by what is so beset with perils, surely better to be taught by reflection and intuition.

(65-3) Experience must bring some influence to bear upon a man’s character or outlook. But since it usually varies all the way from utter bliss to extreme pain, these influences are confusing and even contradictory.

(65-4) The<sup>152</sup> grouping of circumstances can never again within the same lifetime repeat itself. [Firstly because] the man himself [will] necessarily be different. [Secondly, because his environment will likewise be different.]

(65-5) Life usually brings most people an alternation of happiness and misery.

(65-6) Electrical fields have been detected by the use of newly developed micro-voltmeters around all living things but there was no field around a dead man. Many years ago in “The Quest of the Overself” the existence of an electromagnetic connection between the photograph of a man and the man himself was revealed, and its disappearance on his death was also recorded. Thus science begins to offer a basis for a part of our original statement.

(65-7) If it were true that a bad man must always remain bad, where would the hope be for mankind? But in the perfect wisdom of the Infinite Mind, human lives are so arranged that the bad man will go on garnering the untoward results of his deeds until his mind, first subconsciously but later consciously perceives the logical and causal connection between his act and his suffering, and begins the attempt to control his evil tendencies. Both this education and this effort will continue through many births for a single one would be too short in time, too poor in opportunity, for such a total reformation to be achieved.

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<sup>150</sup> The paras on this page are numbered 74 through 82 and 82a, making them consecutive with the previous page. This page is a duplicate of page 285 in Carbons 09 (Green Folder).

<sup>151</sup> We have changed “their” to “the”, presuming that the original is a typo. —TJS ‘20

<sup>152</sup> PB himself heavily edited this para by hand. It originally read: “The grouping of circumstances can never again within the same lifetime repeat itself and the man himself must necessarily be different.”



(65-8) We return to birth so long as the ego is still our master and we tenant,<sup>153</sup> a form that is good or bad, whole or maimed, healthy or sick, in conformity with our just deserts under the law of Recompense.

(65-9) It is only if experience is correctly interpreted that it brings discretion, and only if thought is correctly reasoned that it brings discernment.

(65-10) They provide a striking case of failure to comprehend the truth of the laws of recompense and consequently to evaluate self-earned suffering rightly.

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67<sup>155</sup>  
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(67-1)<sup>156</sup> When the belief in fatalism is pushed to the Oriental extreme, the believer assumes no more responsibility for his life, his misdeeds,<sup>157</sup> his health, his errors and his fortunes. All these have been decided long beforehand by a power completely outside his control, it is not for him to question the decisions or complain against the actions of his power.

(67-2) Some consider death a welcome oblivion to the burdens of life, the strains of thought and the pressures of affairs, but most consider it something that they do not want and would push far away could they do so.

(67-3) Those who say they deem it unjust to be forced to accept the painful consequences of deeds somebody else has done, who consider the lack of remembrance between the two earthly incarnations sufficient excuse for their lack of belief in the doctrine of re-embodiment, [utter reasonable objections.]<sup>158</sup>

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<sup>153</sup> We inserted a comma for clarity.

<sup>154</sup> Blank page

<sup>155</sup> "(XIV)" was typed at the top of the page.

<sup>156</sup> The paras on this page are numbered 83 through 93, making them consecutive with the previous page.

<sup>157</sup> We have inserted a comma for grammar's sake. — TJS '20

<sup>158</sup> PB himself inserted "utter reasonable objections" in the blank space that was left in the original (because the original typist couldn't read his handwriting, or because PB himself left a blank in the para).

(67-4) Before a man can submit to his destiny he needs to know what it is. Because something has happened to him in the past and is again happening in the present, must it necessarily happen in the future?

(67-5) If it cannot save us from dying, at least it can help us to die gracefully.

(67-6) By being given another body to re-inhabit, we are given another chance to learn.

(67-7) It is open to him to see each situation in two alternative and opposing ways, to take what is known in metaphysics as the immediate or the ultimate view. He can see it on the one hand physically and materially or on the other mentally and spiritually.

(67-8) History shows that there are implacable forces around man which can elevate him in a day or cast him down in a night.

(67-9) If you want to know where you will go after you are dead, I shall tell you for I have been there. You go nowhere, no place. As awareness of this earth and the earthly body fade away, soon after dying, you will simply enter the condition of awareness to which your character entitles you.

(67-10) We are incarnated to be educated. Experience provides the lessons, and necessity gives the disciplines.

(67-11) It is this unconsciousness of his spiritual selfhood which is his worst calamity.

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69<sup>160</sup>

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(69-1)<sup>161</sup> There is no other judge of your deeds than the law of recompense, whose agent is your own Overself.

(69-2) He may do all he can to circumvent his destiny but although he can succeed in some particulars he cannot in others. For instance, the negro cannot change the colour of his skin. But the kind of experiences which fall to his lot in consequence of that

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<sup>159</sup> Blank page

<sup>160</sup> "(XIV)" was typed at the top of the page.

<sup>161</sup> The paras on this page are numbered 94 through 105, making them consecutive with the previous page.

colour are to some extent subject to his influence and character, while his own emotional reaction to them is to the fullest extent certainly subject to them.

(69-3) There is a sagacity which comes from ripened experience and another which comes from deepened experience.

(69-4) It is more important to face the future equipped with right principles and strong character than with predictions concerning its details. If we establish good attitudes toward it, we cannot get bad results.

(69-5) The loved one is not dead in the sense of annihilation. He has passed on his way.

(69-6) The differences between men in character, intelligence and ability exist mainly from birth.

(69-7) He misses the road-signs of life, the events which could tell him where he is going, the episodes which indicate success or disaster as a destination,<sup>162</sup> if he does not heed their meaning.

(69-8) What is happening to his characteristics, what he is learning from experience lies in more or less degree below the threshold of consciousness. Only time, with its repetitions and thought, with its conclusions, will shift the lesson or ability into visible manifestation above the threshold.

(69-9) There is no substitute for personal experience, no more effectual way to learn the lessons of human existence than to see with one's own eyes and feel with one's own body. This said, philosophy neither justifies nor approves this way, but only explains why it is the commonest one.

(69-10) Where is the man who is free to do as he pleases? Such a one does not exist.

(69-11) Should we let matters alone to happen by themselves or should we energetically try to shape them by our will?

(69-12) The [weaknesses]<sup>163</sup> in ourselves are projected outside us into situations where we are either forced to do something about them or suffer the consequences of them. If we master ourselves the situations will be satisfactorily adjusted; if not they will either continue to plague us or disappear only to reappear at a future date.

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<sup>162</sup> We inserted commas after "going" and "destination" for clarity.

<sup>163</sup> PB himself changed "weakness" to "weaknesses" by typing "es" above the line and inserting it with a caret.

(71-1)<sup>166</sup> Take away the thoughts and feelings, including the body-thought and the specific<sup>167</sup> I-feeling, and you take away the whole basis of [man's]<sup>168</sup> personal existence. It is indeed the only mode of his life that he can conceive. After all, the personality is only a series of continuous thoughts, strongly held and centred around a particular body. He who can win the power to free himself from all thoughts, wins the power to free himself from the personal "I"-thoughts. Only such a man has really obeyed Jesus' injunction to lose his life. For what other life has man ordinarily than the personal one? But Jesus also promised a certain reward for successful obedience. He said that such a person would 'save'<sup>169</sup> his life. What does this mean? When the thoughts lapse and the finited personality goes, will the man be bereft of all consciousness? No<sup>170</sup> – he will still possess pure consciousness, the deeper life that supports the finited self and sustains its very thoughts.

(71-2) We ascribe permanence and bestow reality on the ego, a mistake which leads to all the mistaken thoughts, attitudes course and acts that follow as its effects. But the fact is that no ego can be preserved in perpetuity and that all egos are made up of ephemerally joined-together activities. One of the first consequences flowing from this fact is that any happiness which depends on the ego's keeping its united state, must break down with its further changes or disunion. Moreover, since the cosmic law dooms all egos to eventual merger in their higher source, a merger which must be preceded by their dissolution if it is to take place at all, their egoistic happiness is likewise doomed.

(71-3) It would be utterly ridiculous not to grant some kind of existence to the ego within this world of appearances. This, our own eyes, our own sensations, tell us to be the case. But it is equally ridiculous for the ego to arrogate to itself a higher and more

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<sup>164</sup> Blank page

<sup>165</sup> "(1)" and "(XIV)" were typed at the top of the page. PB himself deleted "(XI.)" at the top of the page by hand.

<sup>166</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

<sup>167</sup> PB himself deleted the hyphen between "specific" and "I" by hand.

<sup>168</sup> PB himself inserted "man's" by typing it below the line and inserting it with an arrow.

<sup>169</sup> PB himself moved quotation marks from around "his" to around "save" by hand.

<sup>170</sup> PB himself changed "no" to "No" by hand.

durable kind of existence than it actually possesses or a self-sufficiency that belongs only to its infinite source. None of the elements which form it is a permanent nucleus and none by itself is entitled to its name. Dissolve these elements and the ego likewise dissolves, thus revealing its temporary character. Still all thoughts, give the quietus to all passions, calm all emotions, and individual characteristic of an ego [vanish.]<sup>171</sup>

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73<sup>173</sup>  
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(73-1)<sup>174</sup> Despite all its parade of learning and experiments, what science really knows about the real origin, the essential nature and inmost working of the human mind, is [still]<sup>175</sup> amazingly little.

(73-2) The work of different psycho-analysts has enabled them to penetrate different areas of the subconscious mind. The mistake of some psycho-analysts, notably Freud, has been to regard their limited area for the whole mind. Yes, Dr. Freud, sex is certainly there, but it is not the only thing there.

(73-3) The ego reincarnates under the compulsions of its own karma.

(73-4) Just as each man has a separate identity, so all men have distinctive traits and marks, forms and appearances. Nature does not indulge in the monotony of uniformity.

(73-5) We must indeed make a distinction between the conscious self which is so tied to the body and the superconscious self which is not got at or grasped by the bodily senses.

(73-6) What we commonly think of as constituting the "I" is an idea which changes from year to year. This is the personal 'I.' But what we feel most intimately as being always present in all these different ideas of the 'I,' that is the sense of being, of existence, never changes at all. It is this which is our true enduring 'I.'

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<sup>171</sup> PB himself inserted "vanish." by hand.

<sup>172</sup> Blank page

<sup>173</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI.)" at the top of the page by hand.

<sup>174</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>175</sup> PB himself inserted "still" by hand.

(75-1)<sup>178</sup> To bring re-birth to an end has two esoteric meanings. (a) Arhat is free from the ignorance. (b) Even though he is reborn physically in order to help others, still, as he enjoys the awareness of Atman, which he knows to be deathless and unborn, he does not look at himself as being reborn.

(75-2) Death is either unconscious stupor, blank sleep, partially conscious dream sleep or fully conscious awareness.

(75-3) To the thoughtful, the promise of unending personal consciousness is not a welcome boon but a gloomy threat.

(75-4) Every human institution, every human value, gets worn threadbare by use and has to make way for a [new]<sup>179</sup> one. Even the most sacred and religious authorities lose their sway with the flow of time. When the whole universe around us is so uncertain and unsettled we need not be surprised to discover that the very I of man is transient too. Our centre of gravity is a shifting one.

(75-5) If he wins this impersonality at all, he will do so painfully and slowly. It is rarely that the struggle takes an easier and quicker course.

(75-6) What he takes to be his true identity is only a dream that separates him from it. He has become a curious creature which eagerly accepts the confining darkness of the ego's life and turns its back on the blazing light of the soul's life.

(75-7) Each ego has its own personal version of truth, which coincides with other egos' versions only so far as they reflect its prejudices and desires, fears and favouritisms, and especially its limitations. Hence it is sure to disagree with many.

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<sup>176</sup> Blank page

<sup>177</sup> "(XIV)" was typed at the top of the page. PB himself inserted then deleted "(XI)" at the bottom of the page by hand.

<sup>178</sup> The paras on this page are numbered 7 through 13, making them consecutive with the previous page. Two paras are numbered 13.

<sup>179</sup> PB himself changed "different" to "new" by hand.

(75-8) The ego looks in every direction for support so that inevitably it contradicts itself from time to time.

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77<sup>181</sup>

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(77-1)<sup>182</sup> What is this thing which is consciousness in a human being? If we could find the answer to this simple question, we would at the same time find the answers to an entire series of complex grave and important questions.

(77-2) Consciousness runs deeper than its contents, subtler than its thinking activities and serener than its surface-agitations.

(77-3) A man commits suicide because of one of a variety of causes: he may become completely panic-stricken; he may become utterly hopeless; he may let go of all sense of proportion; or, if to any degree mediumistic, he may be influenced suggestively by an evil spirit.

(77-4) As egos they are certainly individual lives and beings. Their separateness is unquestionable. But as manifestations of the One Infinite Life - Power, their separateness from It is a great illusion.

(77-5) "Give up thyself" is the constant injunction of all the great prophets. Before we can understand why this was their refrain, we must first understand the nature of the self about which they were talking. There is in every man a false self - the ego - and a true one - the Overself.

(77-6) There is no enduring ego

(77-7) Only by constantly analysing and finally perceiving the illusory character of the ego, \_\_\_\_\_<sup>183</sup>

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<sup>180</sup> Blank page

<sup>181</sup> "(XIV)" was typed at the top of the page. PB himself deleted "XI." at the top of the page by hand.

<sup>182</sup> The paras on this page are numbered 9 through 17 and 17a; they are not consecutive with the previous page.

<sup>183</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(77-8) The very nature of reincarnation prevents anyone from completely proving it. But there is no other theory that is so reasonable to help us understand our evolution, history, capacity, genius, character and inequality; no other so useful to help us solve the great problem of why we are here on earth at all. This doctrine, that the ego repeatedly visits our plane in fresh physical forms, is demanded by reason, supplied by intuition and verified by revelation.

(77-9) The world-thought is an object to the ego-mind, which is the subject to it. But the ego-mind is itself an object: the awareness of it is simply the awareness of the ego-thought.<sup>184</sup>

(77-10) The ego will present him with various neat excuses to explain away his failures in conduct, or else offer ingenious compromises to perpetuate them.

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79<sup>186</sup>  
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(79-1)<sup>187</sup> That we know this awareness exists means only that we have an idea of awareness. We do not see that awareness as itself an object, nor can we ever do so. If we are to know the awareness by itself, first we would have to drop knowing its objects, its reflections in thought, including the ego-thought, and then be it, not see it.

(79-2) There is only a single light of consciousness in the mind's camera. Without it the world could not be photographed upon the film of our ego-mind. Without it, the ego-mind itself would be just as blank. That light is the Overself.

(79-3) It would be wrong to believe that there are two separate minds, two independent consciousnesses within us, one the lower ego-mind, and the other, the higher Overself-mind; with one, itself unwatched, watching the other. There is but one independent illuminating mind and everything else in only a limited and reflected image within it. The ego is a thought-series dependent on it.

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<sup>184</sup> This para is continued in para 79-1.

<sup>185</sup> Blank page. PB himself inserted "N6" at the bottom of the page by hand.

<sup>186</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>187</sup> The paras on this page are numbered 18 through 24, making them consecutive with the previous page. The first para is unnumbered and is a continuation of para 77-9.



(79-4) Each consciousness of the personal self not only includes thoughts, but also feelings and volitions.

(79-5) The doctrine of transmigration of souls into animal forms was given out for, and led to the same effects as, the doctrine of after-death punishment in hell. Timaeus Locrus,<sup>188</sup> the teacher of Plato, said as much and observed that “if the mind will not be led by true reasoning, we restrain it by false.” The Buddhist and Christian picture of the souls of murderers being burnt in the fires of the underworld serves the same warning and disciplinary purpose as the Hindu picture of those souls incarnating into the bodies of wild beasts. Transmigration of this kind is not to be taken literally. Brahmin priests who teach it publicly do not, if they are also initiates in philosophy, believe it privately. It is the exception, not the rule, and opposed to the evolutionary course of Nature.

(79-6) It is this personal ego which tricks us into believing that it is ourself, our true self, ever grasping and ever desiring, ever creating fresh illusions and false beliefs; it is this ego, with its wily ways, which keeps us from the discovery of reality.

(79-7) If there is not to be an endless series of observers, which would be unthinkable, there must be an ultimate one, itself unobserved and self-illuminated.

(79-8) What really happened to Descartes when he lost himself in deep meditation whilst walking the quays of Amsterdam and had to be led home to his lodging? He forgot his personal identity.

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(81-1)<sup>191</sup> Men are not separated from each other by the yards between their bodies alone, but even more by the inequality of their characters and the discord between their attitudes. Men do not become neighbours merely because their bodies live near to each other, but because there is affinity between their characters and harmony between their attitudes. Two loving friends are near each other even though their bodies are in

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<sup>188</sup> Referring to Timaeus of Locri (“Locrius” in the original).

<sup>189</sup> Blank page

<sup>190</sup> “(XIV)” was typed at the top of the page. PB himself deleted “(XI)” at the top of the page by hand.

<sup>191</sup> The paras on this page are numbered 37 through 42; they are not consecutive with the previous page, but they follow the paras on page 19.

separate continents; two hating enemies are far from each other even though their bodies are in the same room.

(81-2) The mystery of personality can be solved if we will first grant that there can be but one real self. Once this is granted, it will be seen that anything else claiming to be the personality can only be a false self.

(81-3) You raise one of the points on which I happen to disagree with your respected master and that is his experiment in the direction of attaining physical immortality. From a scientific standpoint I would not dare to say that anything is impossible or to set any limits to human achievement but from a philosophic standpoint I am a follower of the Buddha whose words on this point are as follows: 1. "That which, whether conscious or unconscious, is not subject to decay and death, that you will not find." 2. "No Samana, Brahman nor Mara, nor any being in the Universe can bring about the following five things, namely, 'That which is subject to old age, should not grow old; that which is subject to sickness should not be sick; that which is subject to death, should not die; that which is subject to decay should not decay; that which is liable to pass away should not pass away.'"

(81-4) Even the shell-shocked soldier who suffers from an almost total amnesia, forgetting his personal identity and personal history, does not suffer from any loss of the consciousness that he exists. Its old ideas and images may have temporarily or even permanently vanished, but the mind itself carries on.

(81-5) The disincarnate entity finds itself after death in a mental world of its unconscious creation.

(81-6) If there were not something within a man higher than his little ego, he would never be brought to abnegate it as, on occasions, he does abnegate it.

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(83-1)<sup>194</sup> The materialist tells us that the sciences of biology and anthropology prove man to be a thinking animal and nothing more. But we have already demolished the

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<sup>192</sup> Blank page

<sup>193</sup> "(XIV)" and "(XI)" were typed at the top of the page.

<sup>194</sup> The paras on this page are numbered 47 through 50; they are not consecutive with the previous page.

materialistic theory of the world. Therefore we cannot bow in complacency before such a solution of the enigma of human existence. How then shall we regard the materialistic view? Armed with philosophic preparation, we must now look within ourselves for answer and subject the self to a strict analysis. We must bring it up out of the darkness and look it full in the face. This alone when sufficiently prolonged and perfected can cause its meaning to appear.

(83-2) "What am I, the thing that can say I?" asked Carlyle.<sup>195</sup> The creature which has become capable of appreciating the full significance of 'I' has become fully conscious of its own personal existence. This happens to every normal human being at an early age. Only, as the poet Tennyson<sup>196</sup> wrote,

"The baby new to earth and sky,  
What time his tender palm is prest  
Against the circle of the breast,  
Has never thought that 'this is I.'"

(83-3) "But for a man to know himself well," said Socrates, "it is not enough that he knows his own name."

(83-4) A dreaming body which believes itself to be running away from a tiger is really lying flat and motionless in bed. Behind the dream figure of a tortured man projected by the dream mind stands the dreamer himself. He is actually undergoing no torture at all. Similarly, if a waking world, tortured man could penetrate deeply enough into his own mental being he would find the deeper portion of his mind which has projected his own waking self and which is likewise undergoing no torture at all. To achieve this however, he would have to be as able to stand aside from the waking standpoint as he already is able, after awaking, to stand aside from the dream standpoint. But it must never be forgotten that the waking, dream, and deeper selves are three standpoints of one and the same mind, are all parts of the complex character of ourself. The mind wears three faces, as it were, two of which are visible and the other invisible.

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85<sup>198</sup>  
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<sup>195</sup> Thomas Carlyle

<sup>196</sup> Alfred, Lord Tennyson

<sup>197</sup> Blank page. PB himself inserted "N6" at the bottom of the page by hand.

<sup>198</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

(85-1)<sup>199</sup> A metaphysical tenet which has previously been studied is that the stored-up karmic impressions of world-experience live powerfully and continuously within the personal consciousness as thought-forms of those external things and beings which form the basis of its own separateness. Indeed, without his knowing it they compel the individual to think this world into his personal experience. Therefore man cannot have the body-thought without having the world-thought at the same time. The reverse is equally true. His consciousness of the physical ego is inter-locked with his consciousness of the physical world. This is why he loses the conjoint consciousness of both during sleep when the 'I'-thought lets go of the body-thought and is itself withdrawn into the mind. If now we consider meditation again, we find that when attention becomes so concentrated on its object that it actually identifies itself with it, then the consciousness of the latter as a separate existence stops altogether. The process which begins with simple concentration gradually flows until it consummates itself in deep reverie. Mentally there is then only a single thought and physically a state of intense self-absorption is induced. The latter will indeed seem to an outside observer to be what he is likely to call a 'trance' and it is generally so called by writers on the subject of yoga. Hence when an ordinary yogi is able to bring his thinking operations to a dead-stop as the climax of his practices, all these karmic impressions are annulled. The five senses then cease operating because the mind's attention is absent from their organs, with the consequence that the entire external world disappears from his field of consciousness and he passes into a trance. Nature however, reasserts herself and revives the impressions, with the consequence that he passes out of his trance and back into world awareness again. If now he ruminates over what has happened to him he feels, then, that the world is only a thought.

(85-2) Thus in his onward march the aspirant has to overcome his sensations and emotions, his thoughts and reasonings, all indeed that he has hitherto known as himself, before he can wake up to the existence of the hidden observer.

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(87-1)<sup>202</sup> What is its consciousness like? If we use our ordinary faculties only, we may ponder this problem for a lifetime without discerning its solution for it is evident that

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<sup>199</sup> The paras on this page are numbered 54 through 55; they are not consecutive with the previous page.

<sup>200</sup> Blank page

<sup>201</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

we enter a realm where the very questioner himself must disappear as soon as he crosses the frontier. The personal 'I' must be like a mere wave in such an ocean, a finite centre in incomprehensible infinitude. It would be impossible to realise what mind-in-itself is so long as we narrow down the focus of attention to the personal 'I'-thought. For it would be like a wave vainly trying to collect and cram the whole ocean within itself, whilst refusing to expand its attention beyond its own finite form.

(87-2) Because this emanated consciousness of the Overself ties itself so completely and so continuously to the thought-series, which after all are its own creations, it identifies itself with the illusory ego produced by their activity and forgets its own larger, less limited origin.

(87-3) If we examine the human entity we find that it has a twofold nature. On the conscious side, there is a composite of animal and man, whilst on the unconscious side there is the divine soul.

(87-4) The same destiny which brought us to birth will bring us to death. And just as a drama of different phases of consciousness unfolded itself after birth, so a drama of changes in consciousness will unfold itself after death. It is not annihilation that we ought to fear, for that will not happen. It is rather the evil in our own self, and the pain that follows in the train of that evil as a shadow follows a man in the sunlight.

(87-5) We are tenants in this rented house of the body. We have no certainty of possession. There is no lease on parchment paper with government stamp to guarantee even a single year's holding.

(87-6) The fact that we know our bodies is a guarantee that we can know our souls. For the knowing principle in us is derived from the soul itself. We have only to search our own minds deeply enough and ardently enough to discover it.

(87-7) The person is like an oyster shell, a mere house built around and existing for the living inhabitant within, yet a house that has somehow grown out of it and become inseparably a part of it.

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<sup>202</sup> The paras on this page are numbered 56 through 62, making them consecutive with the previous page.

<sup>203</sup> Blank page

(89-1)<sup>205</sup> If it could be both that which is observed and the observer itself for a single second then surely the two mental conditions would instantly annihilate each other. The task is as hard and as foredoomed to failure as trying to look directly at one's own face. Thus the inherent impossibility of such a situation stands revealed. There is only one last hope for success in such a quest and that is to abandon all attempts to know it by the ordinary methods of knowledge. What would such an approach necessarily involve? It would involve two factors: first, a union of the personal 'I' into the hidden observer, of which it is an expression, although the merger must not be so absolute as to obliterate the ego altogether; second, an abandonment of the intellectual method which breaks up consciousness into separate thoughts.

(89-2) When, and thus also, because of distracted attention, we are wholly absorbed in watching a cinema picture to the extent that we forget ourself and our personal affairs, the ego temporarily disappears and ceases to exist for us. This too means, if it means anything at all, that the ego exists only by virtue of its existence in our consciousness. If we exercise ourself in withdrawing attention from the ego, not to bestow it upon a cinema picture but to bestow it upon our own inner being, we may succeed in getting behind the ego and discovering the Witness-self.

(89-3) Another result of a full comprehension of mentalism is that it makes possible a change of attitude towards the doctrine of reincarnation. Those who reject this doctrine because they are not interested in any past or future person who is not completely identical with their present person, do not perceive that this lack of interest arises out of their total self-identification with the physical body. They regard it to be the real 'I.' But this is utter materialism. For they do not see that the mental 'I' is more really their self than the fleshly one. Mentalism can help greatly to rectify their error.

(89-4) He who has taken many births has a great wealth of total experience behind him. This manifests itself naturally in wiser decisions and better self-control.

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<sup>204</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>205</sup> The paras on this page are numbered 63 through 66, making them consecutive with the previous page.

<sup>206</sup> Blank page

(91-1)<sup>208</sup> His reappearance on earth would be justified by two results alone, that it gives a man a chance to start life anew and to mend character.

(91-2) The tendencies brought over from earlier births determine his character and conduct but the impact of his present surroundings upon his personality, the influence of his latest race, religion, education, and class upon his psyche, the suggestions absorbed from this historical period, newspaper reading, and artistic culture modify or colour both.

(91-3) They believe that matter has formed by itself its highest product – Man – who in turn has put forth his own highest product in Thought. The next step from this is to proclaim that man's happiness wholly depends upon his environment and not at all upon his inner life.

(91-4) Whatever becomes an object to consciousness cannot be the conscious self which notes it as an object. Every thought, therefore, even the thought of the person, is such an object. The real self must consequently inhere in a consciousness which transcends the person and which can be nothing other than pure consciousness itself. The keen insight of the Chinese sages perceived this and hence they used the term Ko, which means 'to be aware' as representing the transcendental knowledge of real being, and the same term, which also means 'he who is aware,' as representing a man like the Buddha who is possessed of such knowledge.

(91-5) The experiences of life will in the end overcome these inner resistances. The silent instruction multiplied during the re-embodiments will defeat the psychological defence mechanisms set up against unpalatable truths or new ideas. It is the repetition and deepening of all these lessons through the accumulating rebirths that enables wisdom to penetrate consciousness completely and effectively.

(91-6) You will lose nothing but your littleness. You will not disintegrate into utter unconsciousness.

(91-7) How paradoxical: – that the fourth state should be the First Principle of Being!

(91-8) How far is the mind an unexplorable land?

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<sup>207</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>208</sup> The paras on this page are numbered 67 through 73 and 73a, making them consecutive with the previous page.

(93-1)<sup>211</sup> So long as there is something, whether it be a physical object or a mental idea, which forms an object of our thinking and is, therefore, still not the power that thinks, so long do we prevent ourself from knowing mind as it is in its own naked purity.

(93-2) The final 'I' is not the 'I' of the senses nor of the desires but a deeper entity, free and unattached, serene and self-sufficient.

(93-3) When the ego discovers that it is a part of the whole, it will naturally cease to live only for its own good and begin to live for the general good also.

(93-4) We understand correctly our relation to external possessions like chairs and carpets, but not to possessions like hands and thoughts. Here our understanding becomes confused. Our habitual speech betrays this. We say, "I am hurt" when it is really the body that is hurt, or "I am pleased" when a thought of pleasure arises within us. In the first case the body still remains an object of our experience, despite its closeness. In the second case, thinking is a function performed by us. Both are to be distinguished from our being, however interwoven with our activity.

(93-5) The honour that is shown to a corpse by attempting to prolong its form is misplaced. It is a glaring contradiction to accept the credo of survival and then give to dead flesh what should be given to living soul. A rational funeral would be a completely private one. A rational funeral service would be one held to memorialise the memory of the deceased, and held not in the presence but in the absence of the corpse. A rational disposal would be cremation, not burial. The psychic and spiritual health of a community demands the abolition of graveyards.

(93-6) There is ultimately but a single source of all power - the cosmic source - and of all intelligence - the cosmic mind. But the ego greatly attenuates and narrows down both the power and the intelligence by obstinately clinging to its own petty individuality alone. If, through the practice of philosophical mysticism, it enlarges its

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<sup>209</sup> Blank page. PB himself inserted "N6" at the bottom of the page by hand.

<sup>210</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>211</sup> The paras on this page are numbered 74 through 79, making them consecutive with the previous page.



outlook and attunes its mentality to the cosmic mind in which it is itself rooted, then the resultant inspiration will blossom forth in a tremendous transformation of its whole life.

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(95-1)<sup>214</sup> So hard are the lessons which earth-life forces us to learn, so hard its sufferings, that it is only fair to say that the bliss to which we shall emerge after leaving it, or even now in mystic states, is not less in any way

(95-2) What a man brings over from former births are the fixed ideas in his consciousness, the habitual direction of his feelings and the innate impulses of his will.

(95-3) Mind as we humans now know it is but the frothy tossing wave on the surface of a mile-deep ocean.

(95-4) There is a part of man which lives in the shade and a part which lives in the sunshine.

(95-5) Spiritism can never replace Religion, although it may illustrate the religious tenet of survival. He who has once felt and worshipped the divine glory of the Infinite Spirit can never be satisfied to {feel}<sup>215</sup> a haunting earth-bound spirit.

(95-6) The habits of thought, feeling and conduct which settle upon a man really constitute the man. For it is those which are brought over from the experiences of earlier births which sprout up in his youth and ripen in his maturity and thus express themselves through his particular personality.

(95-7) The moment we become convinced that the universal life has a higher purpose than the mere reproduction of the species, that moment our own individual life takes on a higher meaning, a glorious significance.

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<sup>212</sup> Blank page

<sup>213</sup> "(XIV)" was typed at the top of the page.

<sup>214</sup> The paras on this page are numbered 26 through 36, 36a, and 36b; they are not consecutive with the previous page. Additionally, there is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

<sup>215</sup> We have deleted "and" from after "feel" for clarity.

(95-8) There is the brute and the angel in almost every man. But how much there is of the one and how little of the other, differs with every man.

(95-9) The soul is the unknown "X" in human nature, the incalculable quantity in human reckoning.

(95-10) Philosophy does not limit mind to mean the outer behaviour or inner consciousness, although it must necessarily include them. No mind is that primal element which manifests to us through behaviour-patterns and conscious states.

(95-11) This smattering upon the surface which is all we really know about the human mind, is not a science but only the beginnings of a science.

(95-12) If we search into the innermost part of our self, we come in the end to an utter void where nothing from the outside world can reflect itself, to a divine stillness where no image and no form can be active. This is the essence of our being. This is the true Spirit.

(95-13) We take part of the human being for the whole being, and then wonder why human happiness is so elusive and human wisdom so rare.

(95-14) All those thoughts and memories which now compose the pattern of his life have to be put aside if he is to deny himself.

(95-15) Where nothing is certain, nothing is really predictable

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97<sup>217</sup>  
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(97-1)<sup>218</sup> When we think of all the possible permutations and combinations of destiny, and compare them with what actually happens, and note its relation to our inner being, condition, fault, virtue, or need, a line that is more than merely coincidental can be traced

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<sup>216</sup> Blank page. Lorraine Stevens inserted "Five V" which PB himself changed to "N4" at the bottom of the page by hand.

<sup>217</sup> "(XIV)" was typed at the top of the page.

<sup>218</sup> The paras on this page are numbered 27 through 32, 32a, and 32b; they are not consecutive with the previous page. Additionally, there is an unnumbered para at the top of the page.

(97-2) The power of the higher Self is such that he who becomes its channel can affect others – if Grace be granted them by their own higher Self – by the mere thought alone. He will need neither to be near, to touch or to speak to them.

(97-3) A man may attain this union with the Overself and yet produce no great work of art, no inspired piece of literature as a result. This is because the union does not bestow technical gifts. It bestows inspiration but not the aesthetic talent which produces a painting nor the intellectual talent which produces a book.

(97-4) John Burroughs: “With Emerson<sup>219</sup> dead, it seems folly to be alive. No man of just his type and quality has ever before appeared upon the earth. He looked like a god. That wise, serene, pure, inscrutable look was without parallel in any human face I ever saw. Such an unimpeachable look! The subtle, half-defined smile of his soul. It was not a propitiatory smile, or a smirk of acquiescence, but the reassuring smile of the doctor when he takes out his lance; it was the sheath of that trenchant blade of his. Behind it lurked some test question, or pregnant saying. It was the foil of his frank, unwounding wit, like Carlyle’s laugh. It was an arch, winning, half-playful look, the expression of a soul that did not want to wound you, and yet that must speak the truth. And Emerson’s frank speech never did wound. It was so evident that it was not meant to wound, and that it was so true to himself, that you treasured it as rare wisdom.”

(97-5) He will be so quiet in his daily bearing, so calm in his dealings with others, that they will begin to sense despite his unfailing modesty that here, in his presence, there is a living echo from a higher world of being.

(97-6) He is the silent background counsellor for a few men who have the opportunity and capacity to serve mankind.

(97-7) If he talks out of his personal experience of the Spirit, it will not be an arrogant boast but a quiet statement of simple fact.

(97-8) These finer qualities will no longer appear only in momentary impulses. They will possess his whole character.

(97-9) To comprehend the mysterious side of an adept’s personality correctly, we must comprehend its twofold nature.

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<sup>219</sup> Ralph Waldo Emerson

<sup>220</sup> Blank page. PB himself inserted “N4” at the bottom of the page by hand.

(99-1)<sup>222</sup> The conventional idea of the 'I' suffices for the practical purposes of working, eating, and talking but if we look further than these mundane activities we shall find that this idea is not enough. There is something more to man than bodily functions. There are higher non-physical ones.

(99-2) The true picture of a man is to be seen in his mind and heart, not in his body. Yet the world generally believes in, and acts on, the very contrary of this truth.

(99-3) They bear the human form externally but are largely predatory animal internally. Mind, that is character and consciousness, is the real essence of a man.

(99-4) When we ask what is the purpose of the individual's existence, we shall find that the physical world can give us neither a complete nor a satisfying answer.

(99-5) Our habitual trend of thinking on earth will necessarily be the habitual trend of thinking with which we shall start spirit-life although we shall not end that life with it.

(99-6) Philosophy does not ask us to attempt the impossible task of casting the body-thought entirely out of our consciousness at all times and in all places - which doctrines like Advaita<sup>223</sup> Vedanta and Christian Science ask us to do - but to cease confining the I-thought<sup>224</sup> to the body alone - which is quite a different matter.

(99-7) If a man persists in acknowledging his bodily self alone and in denying his spiritual self, he is not to be blamed for that. His experience of life has brought him to this point of utter materialism while his power of metaphysical reflection has not developed enough to carry him beyond it. He is to be pitied therefore, rather than blamed.

(99-8) What is the use of asking for an impossible durability?

(99-9) Those who affirm materialism and deny the soul are to be tolerantly understood but pitied. For they have not fully sounded their own heart's depths.

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<sup>221</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>222</sup> The paras on this page are numbered 80 through 89; they are not consecutive with the previous page.

<sup>223</sup> "Advaita" in the original

<sup>224</sup> PB himself deleted single quotation marks from around "I" by hand.

(99-10) The personality is rooted in the Overself. Hence its own power and movement do reflect, albeit minutely, slightly, and distortedly, some of the Overself's own attributes.

100<sup>225</sup>  
XIV

101<sup>226</sup>  
XIV

(101-1)<sup>227</sup> The discarnate man naturally turns towards his memories of earth-life, dreams of those he does not want to let go, and thus unconsciously recreates his former conditions and environments. He lives in his private thought-world and among his personal thought-forms. Is it surprising then that spiritist communications are so discrepant, so conflicting, in their accounts of the other world?

(101-2) The unawakened ego submits passively to the lower influences which come to it out of the shadows of its own long past and to the sense-stirring suggestions which come to it out of the surroundings in which it moves. But when it has found and surrendered to the Overself in the heart, this blind, mechanical responsiveness comes to an end and an aroused, enlightened, fully-aware, inner rulership replaces it.

(101-3) The advanced mystic reaches a point in his life where he finds it necessary to overcome the pull of those past periods, when he was able to live in a more congenial atmosphere than present-day civilisation provides. Because of the world crisis which dominates every aspect of life, he knows it is necessary to look forward and not backward. And he knows too that this is why he feels immensely attracted to a particular place - Egypt and India are common examples.

(101-4) There is always some part of a man's person or fortune which remains wholly beyond his control. Do what he will he cannot alter it. It is then more prudent to acknowledge the inevitability of this condition than to waste strength in useless struggle. Sometimes he may then even turn it to his advantage. But how is he to know

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<sup>225</sup> Blank page

<sup>226</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>227</sup> The paras on this page are numbered 90 through 91, making them consecutive with the previous page. Additionally, there are two paras labeled "XIV" at the bottom of the page that were pasted onto the page from different sources.

that this inevitability, this decree of fate, exists? By the fact that no matter how much he exerts himself to alter it, he [fails.]<sup>228</sup>

102<sup>229</sup>  
XIV

103<sup>230</sup>  
XIV

(103-1)<sup>231</sup> From this standpoint the expression of a face is as important as its features.

(103-2) When the lower ego consents to resign its own life into that of the higher ego, the great evolutionary turn of our times will have fully manifested itself.

(103-3) Our knowledge of the meaning of life ascends progressively with our knowledge of the nature of our own minds.

(103-4) Such is the triple nature of man – a lower self of animal instincts, a middle self of human thoughts, a higher self of divine nature.

(103-5) That which man calls ‘I’ is only a part – and a very limited part – of his total being.

(103-6) The ego has no totally separate existence because its thoughts and flesh come to it as much from outside as from inside itself.

(103-7) Mind as man is largely self-ignorant, but Mind as Mind is wholly self-illuminated. For man is shut up by the body, imprisoned by the very senses to which he is so grateful for sight, hearing, and feeling. But when he comes into self-awareness he is liberated.

(103-8) The psychology which believes its study of man [to be]<sup>232</sup> complete with its study of his reflexes, complexes, emotions, and [behaviour]<sup>233</sup> is superficial. It has still to get at and explain his consciousness<sup>234</sup> of those things.

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<sup>228</sup> PB himself inserted “fails.” by hand.

<sup>229</sup> Blank page

<sup>230</sup> “(XIV)” was typed at the top of the page. PB himself deleted “(XI)” at the top of the page by hand.

<sup>231</sup> The paras on this page are numbered 97 through 110; they are not consecutive with the previous page.

<sup>232</sup> PB himself inserted “to be” by hand.

(103-9) The human entity is not only the thoughts and images found in his consciousness; he is also and much more that consciousness itself.

(103-10) There are no doctrines so reasonable as these doctrines of reincarnation and the law of recompense to help explain human experiences which are otherwise inexplicable.

(103-11) For more than a century we have been listening to what men think about the universe. It might be more illuminating, now, to learn what the universe thinks about man.

(103-12) In a man's belief about himself and certainly in his knowledge of himself, are rooted those characteristics of his behaviour which are either good or evil.

(103-13) In the complicated structure of the human personality, we find different levels of being with different forces operating at each level.

(103-14) But this is an over-simplified explanation. For other factors are also at work.

104<sup>235</sup>

XIV

105<sup>236</sup>

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(105-1)<sup>237</sup> We have begun on flat solid ground from the common attitude that man is only a material body dwelling in a material world, even though we have ended in a material world, even though we have ended in a loftier altitude. But we ought to show a more instructed outlook. We have touched man's transient bodily life with our words but we have not touched his thinking mind, his personal feeling with them.

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<sup>233</sup> PB himself inserted "behaviour" in the blank space that was left in the original (because the original typist couldn't read his handwriting, or because PB himself left a blank in the para).

<sup>234</sup> PB himself underlined "consciousness" by hand.

<sup>235</sup> Blank page

<sup>236</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>237</sup> The paras on this page are numbered 111 through 116, making them consecutive with the previous page.

(105-2) We have the feeling of complete self-identification with the body. The five senses, the four limbs, the two eyes, and the entire torso report as part of ourself. Yet mentalism shows that this feeling arises because they are really manifestations of our own consciousness, thoughts in our mind.

(105-3) The question then arises and is indeed often asked: Does consciousness still exist in this higher impersonal individuality after a man's death or does it merge in the total ocean of cosmic consciousness?

(105-4) The human mind is compelled by its own particular characteristics to create a picture of the outside world in a certain way and in no other way. The kind of world it experiences follows naturally from the kind of perceptions it exercises. Many different planes of existence would therefore be open to it were these characteristics to be altered abruptly in many different ways. We may be – indeed we are – living alongside of millions of other human minds of whom we are totally unaware merely because they do not come within the present restricted range of our perceptions. Life after death in another world is not merely a theological possibility but a scientific probability and a philosophic actuality.

(105-5) Our attachment to the ego is natural. It arises because we are unconsciously attached to that which is behind it, to the Overself. Only, we are misled by ignorance wholly to concentrate on the apparent 'I' and wholly to ignore the unseen, enduring self of which it is but a transient shadow. The 'I' which trembles or enjoys in the time-series is not the real 'I.'

(105-6) "The dying man sees himself in his true character" – Muhammad<sup>238</sup> Missree<sup>239</sup>  
(19th-century Turkish Sufi)

106<sup>240</sup>  
XIV

107<sup>241</sup>  
XIV

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<sup>238</sup> "Mohammad" in the original.

<sup>239</sup> This appears to be a quote from "On the Spiritual Life of the Soffees {sic}" by J.P. Brown, published in Journal of the American Oriental Society with an editor's note explaining that Brown insisted on his own transliterations, which were outdated even by the standards of the day. Possibly referring to Niyazi Misri, but he is from the 17th century.

<sup>240</sup> Blank page

<sup>241</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.



(107-1)<sup>242</sup> I am sorry to say that the theosophy of latter days has over-emphasised the value of individuality in contrast to the theosophy of Blavatsky,<sup>243</sup> who knew the truth. Let me tell you that the so-called astral plane is equivalent to the dream-world and nothing more. Hence the after-death state is just like a very vivid dream, after all. Therefore in the true esoteric school we do not pay much attention to such matters but concern ourselves with life here and now, on this earth, with which we have to deal whether we like it or not.

(107-2) The student has to stand aside from the thought-forms which means that he must stand aside from the person and look at it as something external to himself. If and when he succeeds in getting behind it, he automatically adopts the standpoint of the Overself. He must make the person an object and the Overself its observer. Now this element of pure awareness is something constant and unbroken; hence it is not ordinary consciousness, which is a discontinuous thing made of totalised thoughts, but transcendental consciousness.

(107-3) It is not through any intellectual process of reasoning from premise to conclusion that we come to know we exist but through an immediate and spontaneous intuition.

(107-4) To every materialist who is neither ignorant nor thoughtless I would say: Tell me how you arrive at the belief that matter is the only reality of which you are aware?

(107-5) Thus the wandering of the mind upon this problem we arrive back at our own hearths. Man himself is the Ultimate.

(107-6) We see these millions of human insects crawling hither and thither and over the crust of this planet.

(107-7) Individuated life is forever doomed to die whereas the ALL which receives the dying can itself never die.

(107-8) The temptation to antedate the journey out of the flesh is sometimes irresistible.

(107-9) The chains of earthly desire will be worn down to paper thinness.

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<sup>242</sup> The paras on this page are numbered 117 through 125, making them consecutive with the previous page.

<sup>243</sup> Helena Petrovna Blavatsky

<sup>244</sup> Blank page

(109-1)<sup>246</sup> There, in this necessity of developing, balancing, and co-ordinating all the parts of one's being, is a further argument for the necessity of reincarnation. A single lifetime is too short a period in which to fulfil such a task.

(109-2) The ego issues forth from the Overself.

(109-3) If there were no such thing as consciousness in the body, we would be perfectly entitled to call it nothing more than a machine, albeit made of flesh and bone instead of steel and wood.

(109-4) Our thoughts follow each other so swiftly that they keep up in us the feeling of a particular personality which the body gives us.

(109-5) We, the universe, everything, are pure Mind. This is unchangeable, hence unevolvable, or it could not be the Real. Once you awaken to IT you know it always was what it is, it can never evolve. All the rest was a kind of self-hypnotisation, hence unreal. In that sense the Garden of Eden story is correct. We were then immortal, immaterial, innocent. We lost this by losing our awareness and accepting a limited idea of ourselves. We have been driven out of the Garden because we wanted knowledge. Knowledge presupposes 'a second thing' – something to be known. Thus we lost unity, sought a world of objects, and got into oblivion of self. The happy Edenic state can be restored by right thinking and de-hypnotisation of ourselves.

(109-6) At about the [time]<sup>247</sup> when the Buddha was telling Indians that every single entity formed out of a number of elements was subject to decay and death, Plato was telling Greeks that every entity which could be divided into a number of elements would decay and disappear. The Overself, as an ultimate and indivisible entity, is beyond the ravages of decay and death.

(109-7) Cremation is a definite and emphatic challenge. If one really believes that the soul of man is his real self, or even if one believes that the thinking power of man is his

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<sup>245</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>246</sup> The paras on this page are numbered 126 through 133, making them consecutive with the previous page.

<sup>247</sup> "(CHECK PB)" was typed after "time," presumably as a reminder for PB to confirm the timeline referenced in this para.

real self, then there can be no objection to it, but, on the contrary, complete approval of it. The method of burying dead bodies is fit only for one who believes that this thinking power is a product of the body's brain, that is, for a materialist.

(109-8) Our lives keep turning round and round on the little ego.

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111<sup>249</sup>

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(111-1)<sup>250</sup> You know the old Greek fable, don't you, about the lion cub brought up among sheep who did not know that he was the king of beasts, but thought he was only a sheep? Yet one day, out in the jungle, the cub, now fully grown, heard another lion roar out on a neighbouring hill. In that instant the cub roared back and so came into his lionhood. We are like that, too. We are lions in reality, but we persist in believing that we are nothing more than sheep. We are divine but we think we are only animated lumps of matter."

(111-2) We have to distinguish constantly between the universal integrity of undivided being and the finite, individual ego with which that being is associated and for which it is consequently mistaken.

(111-3) Insufficient insight is the cause of the power which ego-illusion retains over us. When we perceive that reality is beyond speculation, our intellectual searchings lose their utility and value and die down; the mind becomes undisturbed and calm. Insufficient insight is the cause of the power which ego-illusions retain over us.

(111-4) Whoever enters into the philosophic experience for the first time and thus penetrates into the real nature of the ego, discovers to his surprise that instead of being a centre of life as it pretends to be it is really a centre of death for it immensely minimises, obstructs, and shuts out the undisclosed life-current in man.

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<sup>248</sup> Blank page

<sup>249</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>250</sup> The paras on this page are numbered 134 through 142, making them consecutive with the previous page. PB himself deleted the first para on this page by hand but we included it here.

(111-5) From the moment that the lower ego manifested itself, it embarked on a career of ever-expanding separateness from the other egos and ever-increasing externalisation from its sacred source.

(111-6) What a bitter irony it is that the soul, which is so near, in our very hearts in fact, is yet felt by so few!

(111-7) The essence of his human personality is a divine individuality.

(111-8) An immortality which does not purify, exalt, and transform his life, which does not give him the new, spiritual birth, will prove as unsatisfactory to the disembodied man in the end as it is already to the embodied thinker.

(111-9) Even in his ultimate phase of development, man keeps his higher individuality and higher consciousness. There is no merger.

112<sup>251</sup>

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113<sup>252</sup>

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(113-1)<sup>253</sup> The materialists stretch the tenet of heredity to an irrational degree. No man merely reproduces the characteristics of his parents or of his distant forefathers. The differences exist and are plain in most cases. On the contrary, there is always some variation which separates him from his ancestry, always something original to himself. And this is explicable only on a basis of reincarnation.

(113-2) The powers of the mind increase with age in some men (as with Winston Churchill)<sup>254</sup> even when the powers of the body decay. If thought were the product of flesh, it would always become enfeebled along with it. But this is not the case. Therefore the materialistic argument fails here.

(113-3) In reactions and desires, in needs and mental patterns, in tastes and interests we may search the planet's millions but find no two individuals absolutely alike. Difference and variety are imprinted upon the human race.

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<sup>251</sup> Blank page

<sup>252</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>253</sup> The paras on this page are numbered 143 through 151, making them consecutive with the previous page.

<sup>254</sup> Sir Winston Leonard Spencer Churchill

(113-4) Canting moralists busy themselves with drawing up the catalogue of virtues. They could better employ their time by first coming to an understanding of the one who is to possess these admirable virtues, the Self. For then they would find, if they find the Self, the very fountainhead of all virtues.

(113-5) The body observes the world outside it and the ego-mind observes the body. That which stands apart from both as the third observer, is the Overself.

(113-6) Spirit is not entrapped in matter, the soul is not immured in the bodily person, divinity is not asleep in the flesh. It is the ego, the I-thought, we who are entrapped, asleep, immured.

(113-7) Speaking metaphorically we may say that the Overself is that fragment of God which dwells in man, a fragment which has all the quality and grandeur of God without all its amplitude and power.

(113-8) The logical thing for a materialist to do is to put a pistol to his head, take his life, and be done with it. Why face a problematical future, certain to be sorrow-lined, and ending only in the grave?

(113-9) There can be no thought without a thinker, and when we begin to search for that which thinks, we begin to follow a trail which leads to the Soul.

114<sup>255</sup>  
XIV

115<sup>256</sup>  
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(115-1)<sup>257</sup> We must find heaven this side of the grave; we must understand that heaven and hell are deep inside the heart and not places to which we go; and we must know that the true heart of man is deathless.

(115-2) The use of animistic phraseology by religionists, has led to the misinterpretation of this philosophy and the tainting of its texts with its importation of terms like "eternal souls" and the "supreme Creator."

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<sup>255</sup> Blank page

<sup>256</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>257</sup> The paras on this page are numbered 152 through 161, making them consecutive with the previous page.

(115-3) This divided state of personality must be led to a holy integration, this civil war within himself must be brought to an end in a righteous peace. How much mental exhaustion, discordant nervousness, and emotional upset may be attributed to it!

(115-4) The ultimate goal is to regard oneself as primarily a mental being and not a physical one, to cease this idolatrous identification of self with flesh, blood, and bone.

(115-5) He can have no higher aim than to be possessed by the divine Overself. This is the only kind of mediumship which can safely be practised and the only kind which ought to be practised.

(115-6) Knowledge creates the antithesis of the subject-object relation; for to know implies something to be known. A state wherein this relation disappeared would be a state that transcended conscious knowledge as ordinarily understood. Such [is]<sup>258</sup>

(115-7) The psychological theory of the Unconscious must indeed be carefully distinguished from the psycho-analytical theory of the Unconscious.

(115-8) The person is simply the totalised collection of all the thought-forms of experience throughout the day. That element in all these ever-altering thought-forms which does not alter but remains fixed throughout is the pure awareness of them.

(115-9) That mental images and mental facts, emotional trends and intellectual tendencies still exist in a deeper level of mind when they are absent from our consciousness, that the very ego itself still exists therein even when our conscious existence has become utterly blank in deep sleep; these facts indicate how wonderful a thing the mind is.

(115-10) That man can hold the secret of this stupendous universe in his little head, is something to be marvelled at.

116<sup>259</sup>  
XIV

117<sup>260</sup>  
XIV

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<sup>258</sup> PB himself deleted "Absolute..." from after "is" by hand.

<sup>259</sup> Blank page

<sup>260</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

(117-1)<sup>261</sup> The impersonal and eternal part of us is the god in us, symbolised by the upper half of the Sphinx's head, as the lower half symbolised the human part, and as the body itself symbolised the animal part.

(117-2) The form of consciousness may change, the fact of consciousness may be temporarily obscured, but the reality behind consciousness can never be annihilated.

(117-3) Death brings the good man, peace, the bad man, punishment. It liberates both from the disguises of the flesh and the deceptions of appearance.

(117-4) This explanation of the nature of the self abolishes at a stroke all the traditional illusions of psychology which have deceived those who...

(117-5) How many riddles shall we solve, how many secrets unlock when we solve the riddle of our own mind!

(117-6) So may we assuredly hope that when Time, that dread figure with the scythe of death, comes sweeping his strokes can not touch these ancient truths.

(117-7) If we believe that our personal life has no more significance than a ripple on the surface of the ocean, it is either because we are blinded by materialism or because we are blind to the ultimate secrets of human personality.

(117-8) The transmigration of souls from human to animal bodies is a fiction. The individual consciousness which has one or more specifically human attributes, cannot be brought naturally into the brain and nervous system of any creature which has only animal attributes. That millions of people still believe in its possibility merely shows how widespread is superstition.

(117-9) When it is said that we lose our individuality on entering Nirvana, words are being used loosely and faultily. So long as a man, whether he be Buddha or Hitler, has to walk, eat, and work, he must use his individuality. What is lost by the sage is his attachment to individuality, with its desire, hates, angers, and passions.

(117-10) Every life in the fleshly body represents an opportunity to obtain spiritual realisation because man can only discover his divinity to the fullest whilst in the waking state.

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<sup>261</sup> The paras on this page are numbered 162 through 171, making them consecutive with the previous page.

<sup>262</sup> Blank page

(119-1)<sup>264</sup> The consciousness which inheres in the personal self is the palest possible reflection of the intensely real consciousness which inheres in the Overself.

(119-2) The anonymous young airman who wrote to his mother just before he was killed in battle: "I have no fear of death; only a queer elation," possessed something more than mere courage. For the time at least he had passed over from self-identification with the body to self-identification with the mind.

(119-3) "O Nachiketas, only by the Divine lovingly possessing thee can this transcendental knowledge be got," is an ancient Upanishadic statement of this same truth.

(119-4) All thoughts can be traced back to a single thought which rests at the very base of their operations. Can you not see now that the thought of personality, the sense of "I," is such a basic thought?

(119-5) His character has emerged out of a long succession of earth-lives. His mental and emotional tendencies have been shaped by an incalculable past.

(119-6) The personal consciousness has no more reality than that of a reflection in a glass mirror, for it is Mind which illuminates it. The personal life may be as transient as foam.

(119-7) Consciousness, in its unbroken, unmoving state, is like your shadow. If you try to catch it, it eludes you.

(119-8) As we learn to bring this true concept of Self into our thinking -

(119-9) The whole of human duty is contained in this precept: "Know Thyself."

(119-10) It is as difficult to trace the spiritual source of a man's life as it is to trace the mathematical source of 'pi,' of 3.1416.

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<sup>263</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>264</sup> The paras on this page are numbered 172 through 184, making them consecutive with the previous page.



(119-11) The personal man will survive death but he will not be immortal. The 'I' which outlives the fleshly body will itself one day be outlived by the deeper 'I' which man has yet to find.

(119-12) Thought acquires a right knowledge of itself when it turns back all its attention from the thought-series and seeks its own being.

(119-13) The more deeply we understand the nature of man, the more reliably shall we understand the duty of man.

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121<sup>266</sup>  
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(121-1)<sup>267</sup> Because the philosophic experience is the supreme human experience, it explains and makes understandable all the others.

(121-2) The Overself abides in the void within the heart. From it springs the ego's sense of 'I.' Only, the ego misconceives its own nature and misplaces the 'I' as the body.

(121-3) We may well wonder how animal lust, human cunning, and angelic nobility can come to be mingled in a single entity. That indeed is the mystery of man.

(121-4) The person is ordinarily in a state of unconsciousness: about its own innermost nature and reality.

(121-5) It is this that gives our poor personal lives their meaning and rescues them from their foam-like [character.]<sup>268</sup>

(121-6) When [such a man hears]<sup>269</sup> from time to time of the far-reaching results of [his work, he feels]<sup>270</sup> afresh the need of a great humility. For if it has achieved anything at

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<sup>265</sup> Blank page

<sup>266</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XI)" at the top of the page by hand.

<sup>267</sup> The paras on this page are numbered 185 through 194, making them consecutive with the previous page.

<sup>268</sup> PB himself deleted "(Marked XII)" from the end of this para by hand.

<sup>269</sup> PB himself changed "I hear" to "such a man hears" by hand.

<sup>270</sup> PB himself changed "this work I feel" to "his work, he feels" by hand.

all it has not been achieved by any other power than that of Grace, which moves so mysteriously and so silently and so [effectively.]<sup>271</sup>

(121-7) [If]<sup>272</sup> death is the price of dwelling in this space-time world then a spaceless and timeless world where there is no 'here' and no 'there,' no 'then' and no 'now,' no change from one stage to another, would also be an immortal one; and [if]<sup>273</sup> death is the price of being associated with a separate individuality, then an existence which mysteriously embraces the whole world-system in unity, must be [imperishable.]<sup>274</sup>

(121-8) The same forces which bring us into the experience of a new reincarnation also deprive us of the memory of previous incarnations.

(121-9) When a man is bereaved of the one who is the dearest of all to him, words intended to offer comfort may nevertheless seem an utter mockery in his plight.

(121-10) Even those who are well-intentioned and spiritually minded make many mistakes in life simply because they cannot see the unfortunate results to which their wrong decisions and actions must necessarily lead. Only experience can lead to their correction and only reincarnation can give enough experience.

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123<sup>276</sup>

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(123-1)<sup>277</sup> In other words what is destined to happen, paradoxically comes to pass through the exercise of our free will.

(123-2) The unexpected events which happen to us apparently without cause or connection in our conduct constitute fate. The tendencies by whose influences and the circumstances by whose compulsion we act the way we do, constitute necessity. The results of those actions constitute Karma (recompense).

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<sup>271</sup> PB himself deleted "(Marked XXI)" from the end of this para by hand.

<sup>272</sup> PB himself changed "That if" to "If" by hand.

<sup>273</sup> PB himself deleted "that" from before "if" by hand.

<sup>274</sup> "(Use this with XXI, 22 - which revise)" was typed at the end of this sentence.

<sup>275</sup> Blank page

<sup>276</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(b)" at the top of the page by hand.

<sup>277</sup> The paras on this page are numbered 1 through 19; they are not consecutive with the previous page.

(123-3) Sins of omission are just as important karmically as sins of commission. What we ought to have done but did not do counts also as a karma-maker.

(123-4) Human will may plan its utmost for security, but human destiny will have something to say about the matter. There is no individual life that is so secure as to be without risk.

(123-5) It is an unfailing law that good deeds bring recompense, evil ones retribution.

(123-6) We meet our destined experiences, for we have been given sealed orders at the beginning of our incarnation.

(123-7) Envy not those with good fortune. The gods have allotted them a portion of good karma, but when this is exhausted they will be stripped of many things, except those inner spiritual possessions.

(123-8) So are we blown about to different corners of the world by the strong wind of destiny.

(123-9) The same man who is responsible for our mistakes is likewise responsible for our misfortunes.

(123-10) For the lucky few, life is pleasure spotted by suffering. For the unlucky many, it is suffering relieved by pleasure. For the rare sage, it is ever-flowing serenity.

(123-11) The fatalistic attitude must be offset by planning for the future.

(123-12) The more I reflect about my global travels observations and studies, the more I hold firmly to this truth: "Character is fate."

(123-13) We are as much the victims of our own tendencies as of our environment. They shape happenings, deeds, reactions, decisions, aspirations and grovellings.

(123-14) It is primarily a law of consequences, not a system of rewards and punishments.

(123-15) Good actions will receive their recompense, evil ones their retribution.

(123-16) There is a definite relation between a man's character capacity and talent in combination and his fortunes, opportunities and frustrations.

(123-17) Man rules this planet but the gods rule man. Take them into account in your mortal reckonings.

(123-18) The secret eyes of the laws of recompense and retribution cannot be successfully evaded.

(123-19) Man proposes, yes, but destiny disposes!

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(125-1)<sup>280</sup> Life for some is a slide to Hell, for others a bridge to heaven.

(125-2) Man's body and mind inherits its past, and the body can move freely only within the limits imposed by this past Karma, just as a goldfish can move freely only within the limits of its globe of water.

(125-3) The imperfections in our character measure accordingly the unpleasantnesses in our experience.

(125-4) It is not pleasant to gaze at his troubles from the point of view that many of them are the inevitable outcome of his own weaknesses mistakes or ignorance.

(125-5) It is sheer nonsense habitually to interpret (karma) recompense as something which is operative only in remote reincarnations. Actually it is mostly operative within the same lifetime of a man or a nation.

(125-6) No<sup>281</sup> situation in which we find ourself will ever repeat itself in precisely the same way. As a consequence of the changes brought about by time, the likelihood of the factors concerned re-appearing in an identical combination, is practically nil.

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<sup>278</sup> Blank page

<sup>279</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(b)" at the top of the page by hand.

<sup>280</sup> The paras on this page are numbered 20 through 31, making them consecutive with the previous page.

<sup>281</sup> PB himself wrote "see 49 X" in the left margin of this para by hand. It appears to refer to para 129-7, which was originally numbered 49.

(125-7) The study of recompense (karma) reveals that mankind have to pay not only for what they have wrongly done but also for what they have failed to do. Such neglect is largely due to this, that man's intensely personal outlook makes him estimate the character of events primarily by the way in which they affect his own existence and only secondarily by the way in which they affect the larger human family to which he belongs. We are all workers in a common task. This is the inevitable conclusion which shares itself as soon as the truth of humanity as an organic unity is understood.

(125-8) The recompense (karma) of our actions determines certain events which happen to us and the karma of our thoughts determines certain actions themselves.

(125-9) The working of recompense (a piece of karma) also affects those who are closely associated with the person whose own acts or thoughts originated it.

(125-10) The misery which they brought to their victims has been reflected back to them in their turn.

(125-11) A callous egotism is a bad-paying investment. For it means that in time of need, there will be none to help; in the hour of distress, none to console. What we give out we get back.

(125-12) The course of karma (recompense) is not rigidly predetermined. It may have alternative patterns. If an evil deed does not find retribution in some other way, then it will always find retribution in the form of disease. This must not be foolishly misinterpreted to mean

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(continued from the previous page) that all disease is the result of evil karma. If we live in an unhealthy manner, the disease which is thereby generated is the karma of our present ignorance or bodily imprudence, not necessarily the expiation of moral faults committed in other lives.

(127-1)<sup>284</sup> Today you are on the crest of fortune's wave. Tomorrow you may be in its trough.

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<sup>282</sup> Blank page

<sup>283</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(b)" at the top of the page by hand.

(127-2) You cannot defraud self-made Destiny. It enters unannounced upon your best-laid plans.

(127-3) Karma (the law of Recompense) may use different ways to achieve its ends. It is not restricted to any single one.

(127-4) The fortunes of man follow an inevitable pattern because there is a sequence of cause and effect in their movement.

(127-5) The essence of countless experiences and states through which he has passed, is here and now with him as the degree of character, intelligence and power which he possesses.

(127-6) The edict which allots our external destiny does not proceed from any other source than from the depth of our own nature.

(127-7) Events and environments are attracted to man partly according to what he is and does (individual karma),<sup>285</sup> partly according to what he needs and seeks (evolution), and partly according to what the society, race or nation of which he is a member is, does, needs and seeks (collective karma).

(127-8) We come back to this earth of ours and not to some other earth because it is here that we sow the seeds of thought, of feeling, and of action and therefore it is here that we must reap their harvest. Nature is orderly and just, consistent and continuous.

(127-9) The iron of man's character turns to tempered steel in the white-hot furnace of trouble.

(127-10) We dash in vain against the rock of destiny.

(127-11) The selfishness and injustice of man to man does not escape its eyes, and every now and then there is a reckoning [up.]<sup>286</sup> The gilded ruffian who tramples on others is therefore preparing an unpleasant future for himself, whether in this birth or in a later.

(127-12) MANU, the law-giver says: "Think not on destiny, but act thyself."

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<sup>284</sup> The paras on this page are numbered 32 through 42, 42a, and 42b, making them consecutive with the previous page.

<sup>285</sup> We moved comma from after "does" for clarity.

<sup>286</sup> PB himself deleted "The man who blindly imagines that he can spread suffering upon others while attempting to work his own selfish will, and get away with it, is a fool." from after "up." by hand.

(127-13) Fortune is unstable.

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(129-1)<sup>289</sup> The man who wins is the man whose dice are loaded with invincible optimism, with unfailing effort, and with creative thought.

(129-2) The war showed in the plainest possible way that the cost of wrong-doing is painful retribution. For we lived to see Hitler destroyed by his own hand, his Nazi hierarchy with its loathsome devilry destroyed by all humanity's hands and his deluded followers eating the sour fruits of their own planting.

(129-3) Every man contributes his own quota towards his fate.

(129-4) Fate, in its last reckoning, is nothing but the man himself.

(129-5) He knows that fate moves in rhythms of gain and loss, in cycles of accumulation and deprivation. The force which brings us loving friends and hating enemies is one and the same.

(129-6) The fact that an event has happened or that an experience has arrived must have some significance in a man's life. It could not be there unless he had earned it or unless he needed it. If he is not willing to meet it from this approach and deal with its effects impersonally, he will miss most of its lesson.

(129-7)<sup>290</sup> No situation will repeat itself in any man's life in identically the same way.

(129-8) There is a spiritual penalty to pay for every intellectual misbehaviour and every moral misconduct, whether there be a worldly penalty or not. For the one, there is the failure to know truth; for the other, there is the failure to find happiness.

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<sup>287</sup> Blank page

<sup>288</sup> "(XIV)" was typed at the top of the page. The original editor deleted "(XVII)-(b)" at the top of the page by typing over it with x's.

<sup>289</sup> The paras on this page are numbered 43 through 55, making them consecutive with the previous page.

<sup>290</sup> PB himself marked an x in the left margin of this para by hand. It appears to refer to para 125-6.

(129-8) The karma (law of recompense) of a thought-habit or a deed becomes effective only when it reaches maturity. The time this takes is a variable one.

(129-9) Why do we not find ourselves being miserably ground under oppression instead of living undisturbed in the comparative freedom of a democratic one?

(129-10) That an irresistible power dictates the major events of our lives, who can doubt that has lifted a little of the veil?

(129-11) Man's destiny always exists potentially and only waits the propitious moment when it may rightly reveal itself.

(129-12) Karma (the law of recompense) expresses itself through events which may seem to be accidents. But they are so only on the surface.

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(131-1)<sup>293</sup> The working of karma (the law of recompense) from former lives is mostly in evidence at birth and during infancy, childhood and adolescence. The working of karma (the law of recompense) made in the present life is mostly in evidence after the maturity of manhood has been reached.

(131-2) When at length he will be called to account by karma he will be judged not by the certificates of character which others bestow upon him, whether good or bad, but by the motives felt in his heart, the attitudes held in his mind and the deeds done by his hands.

(131-3) Bulwer-Lytton:<sup>294</sup> "Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, ever to fairer scenes and loftier heights. Age after age the spirit may shift its tent, fated not to rest in the dull

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<sup>291</sup> Blank page

<sup>292</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(b)" at the top of the page by hand.

<sup>293</sup> The paras on this page are numbered 56 through 61, making them consecutive with the previous page.

<sup>294</sup> Edward Bulwer-Lytton. "Bulwer Lytton:" was typed at the end of the para and inserted with an arrow.



Elysian of the heathen, but carrying with it evermore its two elements, activity and desire.”

(131-4) “Tripura”<sup>295</sup> (Sanskrit) (Text) There are three kinds of karma - mature, immature, and growing. Of these the first series alone remains for the Jnani and the other two are burnt away. Karma matures by the agency of time. Such is the divine law. When mature it is bound to yield its fruits. Karma already mature and now yielding results is called Prarabdha. It is like an arrow shot from the bow which must run its course until the momentum is lost. The environments are only a matter of this Prarabdha. But the Jnanis react differently according to their own states of realisation. Pleasure and pain are obvious to the least among sages but they do not leave any mark on them as on the ignorant. Pleasure and pain operate on the middle grade of sages, only indistinctly, as a man in sleep does to the gentle breeze or to an insect crawling on him. The highest grade look on them as unreal, although they are obvious to them.

(131-5) Providence has made great men of unattractive or undersized physical appearance, or as cripples, hunchbacks, lame-foots and so on, apparently in order to give the mob a striking lesson that men are not to be judged by outer appearance alone but much more by inner worth.

(131-6) It is because of this pressure of their limitations, that men are driven sooner or later to seek the inner life.

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(133-1)<sup>298</sup> I am well aware that there are ‘occultists’ aplenty who can furnish full and detailed descriptions of the operations of Karma; who know its Alpha and Omega; who can trace its activity among men as easily as a heraldist will trace your pedigree. They have led many into their camps with their glib ‘knowledge,’<sup>299</sup> and they shall lead many more. But they are only tendering the counterfeit coin of mere Opinion for the rare currency of factual knowledge.

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<sup>295</sup> Referring to the Tripura Rahasya.

<sup>296</sup> Blank page. Lorraine Stevens inserted “Two II” at the bottom of the page by hand.

<sup>297</sup> “(XIV)” was typed at the top of the page. PB himself deleted “(XVII)-(b)” at the top of the page by hand.

<sup>298</sup> The paras on this page are numbered 61 through 67, making them consecutive with the previous page.

<sup>299</sup> We changed open parenthesis to single quotation mark for clarity.

(133-2) The unpaid mistakes and debts from former lives are now here to haunt us. If we want release from them, we must either get release from our egos or else set up counteracting thoughts and deeds of an opposite character and in overwhelming amount.

(133-3) Those who have vaunted man over fate should remember his powerlessness over recent world events. Only with his attainment of life in the Overself will the solution be reversed, only with his achievement of power over himself will his history become more amenable to his will.

(133-4) We reject the fatalism which would pre-ordain every happening in such a total way that there is nothing left to personal initiative, nothing more that the individual man can do about it. We accept the existence of a line of connection between actions and their ultimate effects in one's life, even if those effects are deferred to later reincarnations.

(133-5) The hordes of fortune-tellers in every modern capital, all claiming the gift of seeing the future, tells mutely of mankind's yearning to dispel anxiety and uncertainty. But if the seer really glimpses events before they happen would she have the courage to tell her client of grave troubles ahead? And wouldn't the client be afraid to know about them?

(133-6) On such decisions a large part of a man's life may depend, and what happens in consequence of them will happen with more or less inevitability.

(133-7) The planet's future is written in the divine World-Idea and this necessarily includes the future of all dwellers upon it. But within this general pre-ordained pattern there is some latitude for human dwellers.

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(135-1)<sup>302</sup> Our troubles are but transitory; whereas our spiritual hopes survive the incarnations and bridge the gaps between births.

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<sup>300</sup> Blank page. Lorraine Stevens inserted "Two II" at the bottom of the page by hand.

<sup>301</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(c)" at the top of the page by hand.

(135-2) As a man flings his cigarette suddenly upon the floor and stamps his heel savagely upon it until the red spark is extinguished, so too life flings some of us to the ground and stamps upon our ardours and passions until they are dead.

(135-3) Life whirls us around as the clay is whirled upon the potter's wheel.

(135-4) Such is the chronic stubbornness of human nature that every time we look for it to move quickly upward, we are disappointed. Even after it confesses its faults, it fails to do any better.

(135-5) Experience may be deceptive. It may not be what it seems to be. So the wrong lessons may be drawn from it even though the reasoning faculties may be excellent.

(135-6) Experience not only teaches needed lessons; it also awakens needed faculties.

(135-7) Man learns from, and develops through, experience. This is the primary way, not the only way. For he does so also through intuition from within and revelation from without.

(135-8) Because men have been given some freedom to choose between alternatives, they have been given the chance to evolve capacity and develop character through trial and error, thought and action.

(135-9) The same illness whose enforced inactivity brings boredom or despair to one man, may bring literary discoveries or spiritual awakenings to another man. It may quickly dull the first one's mind but directly stimulate the second one's to reflect about life, suffering, and death.

(135-10) He should regularly engage in the exercise of tracing the relationship between his troubles and his character. Intellectually, it will help to enlighten and emotionally to purify him.

(135-11) All relative truths are fluctuating truths. They may become only partially true or even wholly falsified from a higher standpoint. The case of Evil is a noteworthy instance of this change. A karma (recompense) which is outwardly evil may be inwardly spiritually beneficial.

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<sup>302</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(135-12) The same situation which leads to one man's development leads to another man's degradation. This is so because their capacities to draw right lessons from experience are unequal.

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(137-1)<sup>305</sup> It was not the madness of Hitler and the vanity of Mussolini which brought such tragic consequences to the peoples who followed them; it was the acquiescence in their evil madness and in their murderous vanity.

(137-2) All that happens to us, whether sent by the general Cosmic Plan or started by our personal karmic activity, is for our inner growth.

(137-3) When he is presented by Circumstances with two alternatives, the choice he makes will usually be the outcome of the collective tendencies of his nature. From the eventual results of that choice, whether pleasurable or painful, he will have the opportunity to learn how right or how wrong those tendencies may be.

(137-4) Everyone has periods of pleasurable delusion when he affixes a rosy label on life but the awakening to what lies on its other side must follow sooner or later. Only after both experiences is he able to form a fair judgment upon it. The philosopher however does not want to wait for this tutoring by experience alone. By a deliberate detachment from every feeling likely to falsify the picture of life, he puts himself in a position to see it as it truly is.

(137-5) All this long and varied course of rebirths would be utterly meaningless if it did not in the end turn a savage into a sage.

(137-6) Time can turn the smile into a scowl, and put a bridle upon hot tongues.

(137-7) There is no event which cannot be used as a chance to develop nobler qualities or higher capacities or philosophic attitudes.

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<sup>303</sup> Blank page

<sup>304</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(c)" at the top of the page by hand.

<sup>305</sup> The paras on this page are numbered 13 through 25, making them consecutive with the previous page.

(137-8) Fate gives them unbounded faith in their own future; it forms their character and shapes their capacity to enable them to carry out an historic task in human evolution.

(137-9) While fulfilling its own purpose, karma cannot help fulfilling another and higher one; it brings us what is essential to our development.

(137-10) The voyage of a man's life always ends in the port of death. Let him not forget this when tempted by fortune into undue elation or tossed by misfortune into undue misery.

(137-11) It would be absurd to regard every fresh rebirth as a fresh advance in wisdom and virtue. The human entity is not a mechanical entity. There are lapses, regressions, failures and stagnations in its long journey.

(137-12) Experiences may repeat themselves several times yet a man may not learn easily from them.

(137-13) In some cases it is wiser to let people learn their own lessons through the ordinary experience of external

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(continued from the previous page) life which will certainly develop and re-adjust matters eventually. But until that time it may be far wiser not to precipitate unnecessary trouble.

(139-1)<sup>308</sup> The wheel of life keeps turning and turning through diverse kinds of experiences and we are haplessly bound to it. But when at last we gain comprehension of what is happening and power over it, we are set free.

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<sup>306</sup> Blank page

<sup>307</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(c)" at the top of the page by hand.

<sup>308</sup> The paras on this page are numbered 26 through 35, making them consecutive with the previous page.

(139-2) Life will bring him, if he is teachable, through the tutelage of bitter griefs and ardent raptures to learn the value of serenity. But if he is not, then the great oscillations of experience will tantalise him until the end.

(139-3) He has to look inside events for their cause and inside himself for his relation to that cause. He has to recognise the general law of correspondence between human destiny and particular thoughts or emotions of human character.

(139-4) Every new experience or new set of circumstances becomes his teacher. Every personal reaction to it becomes an indication of his spiritual status.

(139-5) The innate tendencies of his mental life give rise to the natural compulsions of his active life. He cannot behave differently from the way he does – that is, if he is not on the quest and therefore not struggling to rise beyond himself. His own past – and it stretches back farther than he knows – created the thoughts, the acts and conditions of the present.

(139-6) Karma is as active in the destiny of great powerful nations as in the destiny of poor insignificant men.

(139-7) The broken fragments of destiny's mosaic are put into their correct places by his growing insight and thus an intelligible pattern eventually appears.

(139-8) The wheel of life is a fixed one. Its turning spokes bring now elation, then depression, now prosperity, then adversity. There are periods of years when good health and good fortune crowd together, but then there are succedent (succeeding) (subsequent) periods when death and disasters try to break one's heart.

(139-9) History vividly shows us that at certain psychological periods unusual men arise to inspire or to instruct the age. They are men of destiny.

(139-10) If the end of a man's suffering means also the end of any likelihood of a change for the better in his conduct, from a long-range point of view the benefit he receives from such relief is only illusory and temporary. His sins will continue to recur and their penalty of suffering will likewise continue to recur.

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(141-1)<sup>311</sup> Regarded in this way, every experience becomes an instruction, all life a spiritual adventure.

(141-2) The very struggles and sufferings which bring both practical and metaphysical wisdom to the mature and reflective person, may bring evil emotions to the undeveloped and unthinking<sup>312</sup> person. It is possible to read wholly opposing lessons from one and the same experience. Thus when afflicted [by a common distress]<sup>313</sup> men rise to higher virtue or fall into deeper wrong-doing.

(141-3) The ripe wisdom of a sage could not possibly be the fruit of a single lifetime, but only of many lifetimes.

(141-4) There is a shorter and better way to practical wisdom. What the ordinary man arrives at only after the several events of long years, the wiser one will arrive at earlier by intuition and reflection.

(141-5) Life is not trying to make people either happy or unhappy. It is trying to make them understand. Their happiness or unhappiness come as by-products of their success or failure in understanding.

(141-6) We may take refuge in escapism from a situation that is a sharp test of character. The ego may even lead us into failure to recognise it properly or to overcome it rightly. But if we are on the Quest we may be sure that one day it will return and trouble us later, even if in another form.

(141-7) Unhappy indeed is that reflection which lingers on the list of past opportunities missed and gone forever. Yet out of its vain regrets, wisdom may grow and bloom.

(141-8) Even if this philosophic attitude towards adversity and calamity did nothing more to change matters than to change his attitude towards them, it would have done enough. Even if it could not save him from the suffering they cause but enabled him to suffer with understanding, it would have done enough. Even if it guided him to study his suffering and to listen to the message that it had to deliver to him, it would have done enough.

<sup>310</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(c)" at the top of the page by hand.

<sup>311</sup> The paras on this page are numbered 36 through 45, making them consecutive with the previous page.

<sup>312</sup> "unthing" in the original.

<sup>313</sup> PB himself moved "by a common distress" from after "wrong-doing" by hand.

(141-9) The philosophic man has to make up his mind that his attitude towards every experience counts more than the experience itself, that the way he thinks of it will either help or hurt his spiritual evolution. If his reaction to an event weakens his character and dulls his intuition, then it is really an evil one for him;<sup>314</sup> if, however, his reaction is to utilise it for his spiritual growth, then it will in the end be a fortunate event.

(141-10) If we bring a correct attitude to our life-experiences they help us to gain greater inner balance and truer moral understanding. But if we bring the wrong attitude then these same experiences plunge us into emotional unbalance and mental distortion.

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(143-1)<sup>317</sup> The spiritual inertia which keeps most men uninterested in the quest is something which they will not seek to overcome by their own initiative. Life therefore must do this for them. Its chief method is to afflict them with pain, loss, disappointment sickness and death. But such afflictions are under karma and not arbitrary, are intermittent and not continuous, are inlaid with joys and not overwhelming. Therefore their result is slow to appear.

(143-2) The tragedy of life lies in its transitory nature. Ambitions rise only to fall. Even loves come only to depart eventually.

(143-3) These doctrines assert that those unlucky wretches are merely paying for their misdeeds in former bodies. Why, if that is correct, should they suffer for errors which they cannot possibly remember and which might have been committed by others, for all they know? I can understand and appreciate the philosophical arguments for the doctrine of rebirth, but I cannot understand the justice of punishing men for misdeeds of which they are completely unaware. Such is a reasonable criticism.

(143-4) The law of recompense is not only one to compel man to right thought feeling and conduct. On a higher plane, there is the Overself. Were there no rewards for

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<sup>314</sup> We have changed a colon to a semicolon for grammar's sake. – TJS '20

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<sup>316</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(c)" at the top of the page by hand.

<sup>317</sup> The paras on this page are numbered 46 through 51, making them consecutive with the previous page.



goodness and no punishment for wickedness, either here on earth or somewhere in a death-world, it would still be a part of man's highest happiness to express the compassion that is, through the Overself, his purest attribute.

(143-5) Man is notorious for his faculty of making the same mistake, not only twice, but thrice and more. If there is anything which should come to his mind on finishing this stage, it is the necessity of being unlike the Bourbons, who learned nothing and profited nothing by the lessons of the past, of determining that he should understand his mistakes and not commit endlessly the same egregious errors and sins which have tarnished his history.

(143-6) We do not easily grow from the worse to the better or from the better to the best. We struggle out of our imperfections at the price of toil sacrifice and trouble. The evil of these things is not only apparent \_\_\_\_\_<sup>318</sup> are, in essence, in any ultimate conflict with divine love. Whatever helps us in the end towards the realisation of our diviner nature, even if it be painful, is good and whatever hinders, even if it be pleasant, is bad. If a personal sorrow tends towards this result it is really good and if a personal happiness retards it, then it is really bad. It is because we do not believe this that we complain at the presence of suffering and sorrow in the divine plan and at the absence of mercy in the divine will. We do not know where our true good lies and, blindly

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(continued from the previous page) following ego, desire, emotion or passion, displace it by a fancied delusive good. Consequently, we lose faith in God's wisdom at the very time when it is being manifested and we become most bitter about God's indifference just when God's consideration is being most shown to us. Until we summon enough courage to desert our habitual egoistic and unreflective attitude, with the wrong ideas of good and evil, happiness and misery which flow out of it, we shall continue to prolong and multiply our troubles unnecessarily.

(145-1)<sup>321</sup> Atlantis shaped itself out of the condensing fire mists. Land hardened. Animals appeared. Men and women appeared. Civilisations appeared. The continent

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<sup>318</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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<sup>320</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(c)" at the top of the page by hand.

was developed. Then the wheel turned. The continent sank and all went with it. In 1919 Germany lay at the feet of her victors. She was disarmed and dismembered. She was weak, depressed and fearful. Nobody was afraid of her. The wheel turned. Germany armed to the teeth. Her frontiers grew. She was strong, optimistic and aggressive. Everybody was afraid of her. Today she is again disarmed, weak and fearful. Arabia was unknown, insignificant, unimportant, obscure, her people barbarous, semi-savage. The wheel turned. A prophet arose, instructed and inspired his people. They spread out and took an empire that spread from the Atlantic to China. The wheel turned. The Arab power dwindled again. Arabia itself became a mere province, or colony of the Turks. Empires are formed but to dissolve again; continents rise but to sink. Peoples collect but to be redistributed once more. Cycles operate, the wheel turns, evolution becomes involution. Only the intellectually blind, the spiritually paralysed can fail to perceive this. And the seeker of truth needs to be brave to be a hero, if he would tear down the veil and behold the Goddess Isis as she really is. Our own decade has witnessed strange things but things which prove this truth up to the hilt.

(145-2) We may lay a little spiritual wisdom out of much experience.

(145-3) When his life does not develop along the line he has planned, his mind will become confused and self-doubt will creep in. It is then that the ambitious man is taken in hand by his higher self, to learn through frustration and disappointment released by the new cycle of bad karma those lessons he could not receive through success and triumph.

(145-4) What a man is, needs or has done puts him just where he is.

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147<sup>323</sup>  
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(147-1)<sup>324</sup> The horoscope indicates the future only for ordinary people and can never become a fixed certainty for the spiritually awakened. For wherever an individual has

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<sup>321</sup> The paras on this page are numbered 52 through 55, making them consecutive with the previous page.

<sup>322</sup> Blank page. Lorraine Stevens inserted "Two II" at the bottom of the page by hand.

<sup>323</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(d)" at the top of the page by hand.

come under Divine Grace he directly or indirectly through a teacher can be rendered independent of his past Karma at any moment that the Divine wills it to be so. The will is free because Man is Divine and the Divine Self is free.

(147-2) The elastic predictions of these soothsayers will hit many assorted events.

(147-3) Those who cannot succeed in any other profession or who are unfit for honourable work, take to fortune-telling and quickly learn the art of deceiving those who consult them. Sometimes their predictions happen to come true but in 90% of cases they do not.

(147-4) Charlatanry has drawn high profits from these ancient beliefs.

(147-5) Does anyone really possess the power of predicting events weeks or even months before they happen? Accuracy about the past or present could alone give one some confidence in predictions about the future.

(147-6) We need not dally idly in the stream of happenings because we believe in destiny. The Overself is deeper than destiny. The Overself is omnipotent; the related links of the chain of Fate fall to the ground at its bidding; it is worse to disbelieve in the Overself and its supremacy than to believe in destiny and its power – not that the Overself can outwit destiny, it merely dissolves it.

(147-7) Destiny follows tendency. What we are, makes us go in a certain direction. Philosophy sees the end from the beginning.

(147-8) We may freely leave the future to our stars, if we know that we can be true to ourselves.

(147-9) Given a certain set of characteristics in a man, it is often possible for the psychologist to foretell in advance how he is likely to act in a given situation.

(147-10) Whoever will take the trouble to investigate the subject can discover that the events of life concur with the changes indicated in the skies.

(147-11) Is it possible to predict the future? Is time merely an indicator of what is already foreordained? Are forces coming down from the stars to affect human life adversely or beneficently?

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<sup>324</sup> The paras on this page are numbered 1 through 13; they are not consecutive with the previous page. Pages 147 through 185 are duplicates of pages 637 through 675 in Carbons 05 (Literary Notebook Carbons).

(147-12) In its newly-discovered presence, we are relieved of cares, immune to anxieties about the future and liberated from regrets about the past.

(147-13) All we may rightly say is that there is a fated element in every human life. But how large that element is in each particular life is generally unknown; what shape it will take is often unpredictable. We certainly

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(continued from the previous page) ought not to say that such<sup>327</sup> an element is the sole one. Therefore the wise man will take no horoscope, however expertly cast, as absolutely inevitable and no clairvoyant, however reputed, as absolutely infallible.

(149-1)<sup>328</sup> The planets do not control your individual destiny but their movements determine the times when the latent karma which you have earned, shall become active and operative. Hence the sky is like a gigantic clock whose hands point to the fateful hours of human life but it is not a storehouse of forces influencing or dominating that life.

(149-2) Do the sparkling planets which circle around our sun put the thoughts in our heads, the tendencies in our hearts, the words in our mouths and the events in our lives? Do they throw roses in one man's path and rocks in another man's?

(149-3) The warning prophecies of these clairvoyants are useful in that they are to some degree what the oracle of Delphi was to Socrates. Those old Greeks had a wisdom all their own. They were not far wrong when they say in unusual good fortune the forewarning of dread calamity; to them the gods did not desire mortals to remain happy too long.

(149-4) Philosophy teaches us a wiser course than mere fatalism, a truer one than mere faith in freewill. It teaches us that even when the stars in the firmament appear to work

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<sup>325</sup> Blank page

<sup>326</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(d)" at the top of the page by hand.

<sup>327</sup> We have changed "sun" to "such", presuming that the original is a typo.

<sup>328</sup> The paras on this page are numbered 14 through 20 and 20a, making them consecutive with the previous page. The paras numbered 20 and 20a look like they were typed at a later point.

against us, the stars of worthy ideals will always work for us. It liberates us from anxieties about our horoscope because it gives us certitudes that the right causes we set going must have right effects. It gives our life's ship sails and rudder, port and map; we need not drift.

(149-5) Although the ancients were much addicted to divination, Socrates counselled the use of one's own reason and judgment in solving problems, and only when these failed should he resort to divination.

(149-6) There are no lucky house-numbers and no unlucky ones. If a man has had a series of misfortunes in a certain house, it is not the fault of its number but the fault of his karma. His evil karma fell due during that period and would have ripened into sorrowful experiences even if he had occupied a totally different house with a totally different number. Now karma arises ultimately out of character for the better and thus ultimately changes his karma to some extent. Then<sup>329</sup> let him move back into the same house which once brought him sorrow. He will find that this time it will not do so. Its so-called 'unlucky' number will no longer harm him.

(149-7) Philosophy teaches the truth of destiny but not the half-error of fatalism.

(149-8) He is caught by karma in a trap of his own making.

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151<sup>331</sup>  
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(151-1)<sup>332</sup> "Seek not, Leuconoe, vainly to descry -  
What term the goods to fleeting life have given;  
No impious spells, Chaldean magic try;  
But wait the unalterable doom of heaven.

Whate'er betide, let patience arm thy mind;  
Whether great Jove have countless years in store,

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<sup>329</sup> This was erroneously changed to "They" in Carbons 05. – TJS '20

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<sup>331</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(d)" at the top of the page by hand.

<sup>332</sup> The paras on this page are numbered 20 through 24; they are consecutive with the previous page (which had a couple of paras added at the bottom after the original numbering was done. TJS 20

Or this the last, whose bleak tempestuous wind  
Breaks its wild waves against the Tuscan shore.  
Even whilst we speak, the winged moment flies  
Snatch present bliss, and leave the rest to fate."

– Horace: "The Eleventh Ode."

(151-2) K.S. Guthrie:<sup>333</sup> "Plotinus' Philosophy."

"Plotinus cannot see his way to accepting a crude astrology which supposes that the daily position of the stars influences our daily life in a supernatural way. If the star-souls are gods they are good; why then should their different positions alter their influence? The influence of the stars can be little more than that of their natural influence, as of the moon on the tides, the sun on the life and moods of men. The deeds of men which as responsible creatures they commit are just as important, if not more so."

(151-3) If, for instance, he is not destined to enjoy marital happiness, it would be futile for him to go on seeking it. If he does, he will one day get tired of beating the wings of desire against the bars of fate. But it is not always possible to know through past experience or present reasoning what his destined lot really is. For the past may be quite misrepresentative of the future and thought can only throw light on some of its mysteries, not on all. Consequently he is forced to seek aid from revelation. This may come to him unreliably through the channel of one of the predictive arts or, most reliably, through a deeply-felt intuition granted by his own higher self.

(151-4) An Indian Astrologer: "The planets do not compel anyone to be a villain and proclaim from the house tops - 'Evil be thou my Good.' Unique in the history of (the) world's astrological adventure, the Indian systems have carefully explained that the planets just indicate a rough outline of future events. Individuals and nations must realise not merely their potentialities for good and evil, but their limitations as well, as indicated by planetary configurational patterns, if life is to be lived in peace and harmony."

(151-5) Critics insist that character-readers and fortune tellers appeal only to the grossest superstitions. One can understand the attitude of those who are so antagonised by exaggerated claims as to dismiss the whole subject of destiny and its foretelling with irritated impatience. The old Brahmin astrologers of India rigidly refrained

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<sup>333</sup> Kenneth Sylvan Launfal Guthrie

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(continued from the previous page) from allowing their astrological knowledge to percolate down to the masses, for fear that it would be misunderstood or misused. This is precisely what has happened today. The popularisation of knowledge in these democratic days is not altogether a good thing.

(153-1)<sup>336</sup> There are some enthusiastic exponents who, not content with claiming that every event in a man's life can be pre-determined with the utmost precision, even turn these arts into a creed. I am a believer in the stellar science, with certain reserves – for I perceive its incomplete and fragmentary nature – but I have never found that astrology could provide the spiritual solace for which one looks in religion or philosophy.

(153-2) Astrology was given by the primeval sages as a revelation to early mankind. No human being on earth could have created out of his own head this mysterious science of astrology. It was given to help human beings who still were far from spiritual attainment, as a concession to their human nature. But when man has come by spiritual advancement, under the grace of God, directly, or through a teacher, it is not possible to construct a horoscope that will perfectly fit him because his testimony will always be liable to modification and alteration.

(153-3) I am not sure but that our modern reformers have swept away some sound doctrines in their efforts to purge astrology of its 'superstitions.' They lose sight of the fact that astrology could never have been formulated by the thinking brain of man but was essentially a revelation. This wonderful knowledge could only have been discovered by great seers, whose lucid clairvoyance compelled the star-gemmed skies to deliver up their secrets. It is a great pity that the Oriental system is so little known in the West, for without its aid we shall never come nearer to an impeccable science.

(153-4) As I emerge from a trance of self realisation, the white sun sets in golden bars across the Thames. My body is seated in the half-Buddha posture on a grassy bank of the river. I find the solution of the problem which has weighed on my mind all day. I, hapless victim of a hard fate, I have communicated with myself! But now, I am conscious of the truth, for I have been lifted like a babe out of all anxiety for the future, all regret for the past. In the spiritual self, I feel a timeless life: I breathe the calm air of the Eternal. I feel safe and I could not worry even if I wanted to. To live in the true Self

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<sup>335</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(d)" at the top of the page by hand.

<sup>336</sup> The paras on this page are numbered 25 through 28, making them consecutive with the previous page.

is to be released from all cares concerning what the morrow may bring. This is real freedom. Even if fate is all-powerful, even if an unpleasant fate be in store for me, yet, if I cannot change it, I can change myself. I can enter into my inner self and therein take refuge from my fate.

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(155-1)<sup>339</sup> It was a common act for the instructed persons among the earlier races of man, whether Egyptian or Greek, Roman or Indian, Chinese or Sumerian, to undertake no important enterprise and no long voyage without first consulting the will of the gods. And this they learnt within the sacred walls of the temple, or from the lips of some revered holy man, or by studying the omens given by certain objects or circumstances. Men as gifted and as astute as Macedonian Alexander<sup>340</sup> did not disdain to make the unpleasant journey to a corner of the Egyptian desert solely to consult the oracle at the temple of Ammon. It was here that Alexander, after dismounting from his horse at the door of this mystic shrine, was told that victory would follow his flag and that the world would be put into the hollow of his hand. Let us not think so slightly of the people who lived before us, but remember that they too had culture, civilisation and religion.

(155-2) The situation in the world with its anxiety, stress, and strain has produced a remarkable phenomena of recrudescence of the fortune-telling and notably of astrology. The whole army has encamped in the midst of the metropolis which professes to provide its patrons with glimpses of the events of their future life. I do not regard astrology as nonsense. I believe there is some basis for the doctrines, but I regard the whole trade of fortune telling as having been riddled through and through with quackery. Those who place their faith in the predictions of these gentry will, in the vast majority of cases, be sadly disillusioned. These fortune tellers are usually careful never to predict more pleasant things in store for their clients than unpleasant ones. But the prosperity, fortunate marriage, and the fame which forms so common a feature, and their venial prophesies prove to be hollow pebbles that are pricked by the spears of time. The mentality which accepts every prediction as authentic is as primitive and as

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<sup>337</sup> Blank page

<sup>338</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(d)" at the top of the page by hand.

<sup>339</sup> The paras on this page are numbered 29 through 33, making them consecutive with the previous page.

<sup>340</sup> Alexander the Great



moronic as the mentality which utters it, as in the days of the decline of ancient Rome. Superstition battens on unsettled minds and fearful hearts, on all those who feel the need of some assertions about their personal future during the disturbed epoch. The wise man will refuse to follow the mass of slander, but will derive his assertions from the study of philosophy and practice of meditation.

(155-3) I am a believer in portents. This is about the one weak little superstition I allow myself, that the beginning of an event carries quite an auspicious significance for me.

(155-4) Shall we delay our journeys in deference to the planets?

(155-5) However much we pry into the future we do not come a bit nearer real peace, whereas faithfully seeking and abiding in Overself, gradually brings undying light and life.

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(157-1)<sup>343</sup> The accurate prediction of future events is not something that can be kept as rigidly scientific as mathematics, for instance. There are incalculable and elusive factors always at work. Nevertheless, the broad trend and general ways of events can be forecast with some soundness.

(157-2) It is sometimes asked, why should the Overself, through its grace, interfere with the workings of its own law of consequences? Why should it be able to set the Karma of a man at naught? If the recurrence of Karma is an eternal law, how can any power ever break it or interfere with its working? The answer is that the Overself does not violate the law of consequences at any time. If, through a man's own efforts he modifies its effects upon him in a particular instance, or if the same is brought about by the manifestation of Grace, everything is still done within that law - for it must not be forgotten that the allotment selected for a particular incarnation does not exhaust the whole store of Karma existing in a man's record. There is always very much more than a single earth-life's allotment. What happens is that a piece of good Karma is brought into manifestation alongside of the bad Karma, and of such a nature and at such a time

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<sup>341</sup> Blank page

<sup>342</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(d)" at the top of the page by hand.

<sup>343</sup> The paras on this page are numbered 34 through 40, making them consecutive with the previous page.

as completely to neutralise it, if its eradication is to be the result or partially to neutralise it, if its modification is to be the ended result. Thus the same law still continues to operate, but there is a change in the result of its operations.

(157-3) The prophets and teachers may attract a man's interest in the path but only misfortune and suffering will compel him to follow it.

(157-4) Every individual is accountable to the law of recompense for what he does with himself or to others.

(157-5) Some possess an instinctive belief in astrology. They look constantly to the planets for advice about the right timing of their moves.

(157-6) Suppose you had to carry the hunchback's cross? Would you not be bitter? Would you consider God's dealing with you a just one?

(157-7) Even if his intuitive feeling warns him of an impending event in such a manner that he knows it to be unalterably pre-ordained and inevitable his inability to prevent it happening need not prevent him making all possible preparations to protect himself and thus suffer less from it than he might otherwise have done. Such a warning can only be useful and saves a man from falling into the panic in which fear of the unexpected may throw others.

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(159-1)<sup>346</sup> Man may attempt to defy his destiny, but unless he has emancipated his spirit, it will get him.

(159-2) To perceive that a certain course of events is inevitable and to give up the battle against it, is sometimes as wise as to perceive that another course of events may still be modified and to continue the battle.

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<sup>344</sup> Blank page. Lorraine Stevens inserted "Two II" at the bottom of the page by hand.

<sup>345</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(e)" at the top of the page by hand.

<sup>346</sup> The paras on this page are numbered 1 through 17; they are not consecutive with the previous page.

(159-3) Trying in the wrong way hinders us and trying in the right way helps us. Rebellion against fate does not help; acceptance and correction of fate does.

(159-4) "We trail our destiny with us wherever we go. Even the gods cannot alter the past," says a Greek aphorism.

(159-5) He will naturally try to smooth his destiny but he will not do so at the expense of his character. If there be no other way to keep his ideals, then he will be prepared to endure and suffer.

(159-6) Man is responsible for his own acts. The belief that any Saviour can suffer for his sins or any priest remit them, is incorrect.

(159-7) He can see it happening a long time before it actually does, yet there is nothing he can do about it.

(159-8) There will be times when he should courageously defy fate but there will also be other times when he should discreetly propitiate it.

(159-9) To submit to the inevitable and to yield to the inexorable – this is all he can do at times.

(159-10) When a favourable cycle of destiny is operative, a little right action produces a lot of fortunate results. But when an unfavourable cycle is dominant, a lot of right action produces little result. The man and his capacities have not changed but his destiny has. At such a time the new sequence of events in his life is dictated, not by his individual will but by a higher will.

(159-11) It is not easy to know when to follow destiny's lead or when to fight it.

(159-12) A mistake comprehended as such may be the beginning of new wisdom.

(159-13) At a time when his destiny balances itself upon his decision, wisdom may be sorely absent if he has never sought it.

(159-14) We are in bondage to our own Past. Who can deliver us, save ourselves?

(159-15) This utter dependence on destiny, this refusal to lift arm or limb to change one's circumstances, this complete acquiescence in every miserable event that time and others may bring us – this is not fatalism, but foolishness.

(159-16) If, after exhausting all our efforts, nothing comes of them, then we shall have to accept that as Destiny.

(159-17) We must use his combined reason and intuition, that is intelligence, to discern the handiwork of karma in the pattern of some of the external events of his own life.

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(161-1)<sup>349</sup> We must resignedly accept misfortunes that cannot be remedied. When fate works against us, it is better to recognise the fact than to fight on blindly and uselessly.

(161-2) We invite the future through our aspirations. We get the consequences of our thinking, feeling and doing. Nature has no favouritism but gives us our deserts.

(161-3) You can win if at the beginning of any enterprise you determine to do so, unless the fates are equally determined that you shall not. This is the "x" factor, the unknown hand which can gather up all your winnings in one grasp and toss them all aside. You may call it Luck if you wish. The wise man will in all reckonings allow for this mysterious factor and accept its existence as a fact.

(161-4) The use of the karma doctrine to stop all attempts to improve conditions or challenge wrong-doing, is a misuse of it.

(161-5) The recognition that fate's pressure in a given situation is unalterable, the admission that nothing can be done about it is, at certain times not less an act of wisdom than the opposite is at other times.

(161-6) In a rough kind of way, and after sufficient periods of time have matured, a man's outward conditions will keep in some sort of step with his inward development.

(161-7) It is because this tenet has been so often ill-understood that it has taken extravagant or erroneous forms and consequently ridicule has been cast upon it.

(161-8) It is true that our free will works partly within the bounds of a larger circle of destiny, but that destiny itself partly is self-wrought.

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<sup>347</sup> Blank page

<sup>348</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(e)" at the top of the page by hand.

<sup>349</sup> The paras on this page are numbered 18 through 33, making them consecutive with the previous page.

(161-9) Destiny's accountant always comes in the end to cast up a balance, and make a reckoning.

(161-10) If men complain that life brings them its worst, they ought to pause and consider whether they have prepared themselves inwardly to receive anything better than the worst.

(161-11) It will prevent some misfortunes by preventing their causes arising within himself. It will not remove other misfortunes but it will make them easier to bear.

(161-12) To state the doctrine is one thing; to apply it to practical problems is another.

(161-13) If destiny fixes an adverse event for us, can the will free us from it?

(161-14) Repentance for wrong-doing may not commute its karma but will at least provide the indispensable preliminary condition for such a commuting.

(161-15) When we find inward peace, we cease to struggle with the fates.

(161-16) This deadly doctrine of karma seems to leave us no loophole. It catches us like animals in the iron trap of fate.

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(163-1)<sup>352</sup> This<sup>353</sup> deadly doctrine of karma seems to leave us no loophole. It catches (recompense) us like animals in the iron trap of fate.

(163-2) We are all biased and blinded by the past. We need to force ourselves to face the present by the light of the future, as a man forces himself to bear the burden of prolonged hard work wherefrom he hopes to reap his high reward.

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<sup>350</sup> Blank page

<sup>351</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(e)" at the top of the page by hand.

<sup>352</sup> The paras on this page are numbered 34 through 44, making them consecutive with the previous page.

<sup>353</sup> This para is a duplicate of para 161-16, but with slightly different edits.

(163-3) "Why should we strive when all things are decreed?

As well may planets tug against the sun,  
Or rivers, by resolving cease to run  
As we by striving rule our word or deed;  
... Thus Reason speaks, and having talked her fill  
Something within us says: "I WILL!"

(163-4) When a man finds that a condition is beyond his power to change, he may better endure it by holding the faith that all things and all conditions are ultimately ordered by the Universal Mind, and that they will work out for the best in the end.

(163-5) The law of consequences is immutable and not whimsical but its effects may at times be modified or even neutralised by introducing new causes in the form of opposing thoughts and deeds. This of course involves in turn a sharp change in the direction of life-course. Such a change we call repentance.

(163-6) The measure of this counter-influence will be the measure of the sincerity of his repentance, of the refusal to take any alibis from himself, of the effort to change his mode of thought, and of the practical steps he voluntarily takes to undo the past wrongs done to others.

(163-7) There are circumstances where nothing else can be done except to resign oneself to the decree of fate, to accept what cannot be altered.

(163-8) To say that environment, being the expression of thought, can be changed only by changing thoughts is correct only as the ultimate truth of the situation. And then to say that one feels too weak to change one's thoughts, sets up a vicious circle from which there seems no escape. The immediate truth must be brought in as a counter-balance. And that is, that an outer change will make easier the inner one.

(163-9) Are we to regard our life as completely prearranged and wholly unalterable?

(163-10) The fatalist who believes his future is irrevocably fixed, loses ambition, initiative and other valuable spurs to human effort.

(163-11) Men will moan about their unhappy past, and ache because they cannot undo it; but they forget to undo the unhappy future which they are now busy making.

(165-1)<sup>356</sup> The really determined spiritual man has more powers of free will than others – powers to mould his life and to offset his karma and to create good karma to wipe out threatening or existing bad karma.

(165-2) If a man's lot cannot be wholly changed, it can often be somewhat ameliorated. And even where that is quite impossible he can always make a bad lot better by bettering himself.

(165-3) Jesus had a passion to urge every man to live up to his higher possibilities. The man who is living a lower level than his best is not performing his proper function in life. This attitude of Jesus was in direct contrast to the widespread fatalism of the Orientals.

(165-4) The malignant spirit of fatalism cannot be exorcised by a word or by a sentence, but when religion consistently entreats men to come up higher, to live out the fullness of their being, it is certain to have a wholesome influence upon those who hear.

(165-5) To strive hard for a worthwhile aim but to resign oneself to its abandonment if destiny is adverse to its realisation, is not the same as to do nothing for it all but to leave that aim entirely to fate. To eliminate within oneself the avoidable causes of misfortune and trouble but to endure understandingly those which are the unavoidable lot of man is not the same as to let those causes remain untouched whilst blindly accepting their effects as [fate.]<sup>357</sup>

(165-6) Those ignorant of the dark power of Destiny struggle with their lot and try to alter Fate's decrees. As well might they try to stop the roar and rush of a Niagara, alone and unaided. Even the mighty Napoleon,<sup>358</sup> who nearly conquered all Europe, could not conquer Fate. He had to bow before its terrible sentence, as his own pathetic words at St Helena testified later. It is better to bow to the inevitable, and endure bravely what we cannot alter, than to cast our strength away in vain struggles.

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<sup>355</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(e)" at the top of the page by hand.

<sup>356</sup> The paras on this page are numbered 45 through 52, making them consecutive with the previous page.

<sup>357</sup> The para following this one was deleted by hand –however a duplicate of the para appears in para 175-3. This para has an "(F)" in the left margin, and page 175 was also originally marked as "F", so it seems likely that PB was not deleting this para so much as moving it to a better location.

<sup>358</sup> Napoléon Bonaparte

(165-7) P.G. BOWEN:<sup>359</sup> “The Natal Horoscope becomes null and void in the case of a Learner who passes on into accepted Discipleship... “The common idea that man is ruled by the stars is wrong and obstructive of genuine occult progress. Man rules himself and makes his own destiny. He is not of necessity bound by any of his conditions.”

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(167-1)<sup>362</sup> Karma does not wholly cancel freedom but limits it. If the present results of old causes set walls around him, through a better character and an improved intelligence new causes may be initiated and other results be attained.

(167-2) Even if human karma were rigidly implacable and against it human will is sadly impotent, divine Grace is still available and divine Mercy is yet accessible.

(167-3) Every prophet knew and taught that virtue rewards itself as sin punishes itself.

(167-4) The activities of the present life necessarily make their contribution towards the results now being experienced as destiny from previous lives. They may even go farther than this and may influence, modify or altogether offset a destined experience which is reserved for the future and has still to materialise. Thus, there is no room for a hopeless fatalism in this teaching. Destiny is alterable. It is made more pleasurable by our good deeds, more bearable by our wise decisions, more painful by our bad deeds and more unbearable by our foolish decisions.

(167-5) If philosophy accepted the doctrine of complete fatalism, it could hold out no hope to mankind. If it said that every event in the history of the world was predestined from the very beginning, that each event in a man’s life was pre-ordained from before his birth, that no thought, no word and no deed could have been avoided, then its mystical teaching would have been unnecessary, its metaphysical teaching would have been falsified and its moral teaching would have been in vain. But philosophy has

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<sup>359</sup> Patrick Gillman Bowen

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<sup>361</sup> “(XIV)” was typed at the top of the page. PB himself deleted “(XVII)-(e)” at the top of the page by hand.

<sup>362</sup> The paras on this page are numbered 53 through 59, making them consecutive with the previous page.



never been shipwrecked upon the rocks; [of such foolish fatalism]<sup>363</sup> it says that what happens inside you is intimately connected with what happens outside you, that thought, feeling, will, intuition or character makes its secret contributions towards the events of your life and that to the extent to which you begin to control yourself, you will begin to control your personal welfare.

(167-6) Internally and externally we find through experience that a certain arc of fate has been drawn for us and must consummate itself. Futile is the endeavour to try to cross that arc; wise is the submissiveness that stays within its limits. We must leave to it the major direction which our mental and physical life must take. The thoughts that shall most move us and the events that shall chiefly happen to us are already marked on the lines of the arc. There is nothing arbitrary, however, about this, for the thoughts and the events are related and both together are still further related to an anterior birth in the long series that makes up human life on this planet.

(167-7) There are tides of fortune and circumstances whose ebb and flow wash the lives of men. There are cycles of changes which must be headed and with which our plans and activities harmonised, if we are to live frictionless and to avoid wasting strength in futile struggles. We must learn when to move forward and thus rise to the crest of the

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(continued from the previous page) tide, and when to retreat and retire.

(169-1)<sup>366</sup> Inevitably and ultimately, will must prove stronger than fate because it is our own past will which created our present fate.

(169-2) Is it possible to blend Oriental fatalism with our Occidental self-exertion?

(169-3) The connection between self and circumstance can easily be traced if both are analysed by an entirely impartial mind.

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<sup>363</sup> "of such foolish fatalism" was typed below the line and inserted with an arrow.

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<sup>365</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(e)" at the top of the page by hand.

<sup>366</sup> The paras on this page are numbered 60 through 66, making them consecutive with the previous page.

(169-4) Such an enlightened and qualified fatalism need not lead to a paralysis of the will and passivity of the brain. It emphatically does not lament that man can do nothing to change his lot for the better nor, worse, leave him without even the desire to change it. No - the submission to fate which a doctrine teaches is not less enlightened and qualified than itself. Its effect upon those who not only believe in it but also understand it, is towards the striking of a balance between humble resignation and determined resistance, towards the correct appraisal of all situations so that the truly inevitable and the personally alterable are seen for what they are. It yields to God's will but does not therefore deny the existence of man's.

(169-5) Do your best to mend matters, the best you can, then leave the results to destiny and the Overself. You can't do more anyway. You can modify your destiny, but certain events are unchangeable because the world is not yours but God's. You may not know at first what events these are, therefore you must act intelligently and intuitively: later you can find out and accept. Whatever happens, the Overself is still there and will bring you through and out of your troubles. Whatever happens to your material affairs happens to your body, not the real YOU. The hardest part is when you have others dependent on you. Even then you must learn how to commend them to the kindly care of the Overself, and not try to carry all the burden on your own shoulders. If it can take care of you, it can take care of them, too.

(169-6) What we have yet to learn is that destiny, makes its chesslike moves according to our thinking and doing. Whoever will offer himself unto the Overself, and will be blessed by its benediction so that he becomes as one inspired, may then perceive this strange figure at his side working for the good of man.

(169-7) In<sup>367</sup> the final chapter of "A Search in Secret India," I provided some hints of the cyclic nature of life, writing, "Every life has its aphelion and perihelion."<sup>368</sup> Now the time has come to particularise this statement and cast some light on the great mystery of fate and fortune. The knowledge of this truth renders a man better able to

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<sup>367</sup> This para is a duplicate of para 323-1 in Carbons 27 and para 659-7 in Carbons 05 (Literary Notebook Carbons).

<sup>368</sup> The typist typed "(check)" after "perihelion" suggesting PB wanted to check the quote from "A Search for Secret India".

<sup>369</sup> Blank page

<sup>370</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(e)" at the top of the page by hand.

(continued from the previous page) meet all situations in life, both pleasant and unpleasant, in the right way. "With an understanding of the auspicious and inauspicious issues of events, the accomplishment of great Life-tasks becomes possible," taught a Chinese Sage. According to the Chinese wisdom, Tao, in its secondary meaning, is the divinely-fixed<sup>371</sup> order of things, under this there are four cycles of history. The first two are 'yang' and the last two are 'yin.' This law of periodicity refers to individual lives no less than to cosmic existence. Every human life is therefore subject to periodical changes of destiny whose inner significance needs to be comprehended before one can rightly act. Hence the method of grappling with destiny must necessarily vary in accord with the particular rhythm which has come into the calendar of one's life. Every situation in human existence must find its appropriate treatment, and the right treatment can only be consciously adopted by the sage who has established inner harmony with the law of periodicity.

The sage seeks to do the right thing at the right moment, for automatic adjustment to these varying fortunes. This is called, in the Chinese Mystery-School teaching, 'mounting the dragon at the proper time and driving through the sky.' Hence I have written in The Quest of the Overself that the wise man knows when to resist fate and when to yield to it. Knowing the truth above of the ebb and flow of destiny he acts always in conformity with this inner understanding. Sometimes he will be fiercely active, other times completely quiescent, sometimes fighting tragedy to the utmost, but at other times resigned and surrendered. Everything has its special time and he does not follow any course of action at the wrong time. He is a free agent, yes, but he must express that freedom rightly, because he must work, as all must work, within the framework of cosmic law. To initiate the correct change in his activities at the incorrect time and amid wrong environing circumstances would be rash and lead to failure, to start a new and necessary enterprise at the wrong moment and amid the wrong situation of life, would also lead to failure. The same changes, however, if begun at another time and amid other conditions will lead to success. The sage consults his innermost prompting which, being in harmony with truth, guides him to correct action in particular situations accordingly. We can neither dictate to him as to what he should do, nor prescribe principles for his guidance, nor even predict how he is going to respond to any set of circumstances.

The proper course of action which anyone should adopt depends ultimately upon his time and place both materially and spiritually. In short, human wisdom must always be

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<sup>371</sup> We have changed "divinely-fi\_ed" to "divinely-fixed" for clarity. The original editor inserted "fixed? fined?" in the left margin by hand.

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(continued from the previous page) related to the cosmic currents of destiny and the divine goal. Man must be adaptable to circumstances, flexible to destiny, if his life is to be both wise and content. Unfortunately, the ordinary man does not perceive this, and creates much of his own unhappiness, works much of his own ruin. It is only the sage who having surrendered the personal Ego, can create his own harmony with Nature and fate and thus remain spiritually undisturbed and at peace. As Kung-Fu-Tze,<sup>374</sup> (Confucius, in Western parlance) pithily says: "The superior man can find himself in no situation in which he is not himself." The wise man defers action and waits if necessary for the opportune and auspicious moment; he will not indulge in senseless struggles or untimely efforts. He knows how and when to wait and by his waiting render success certain. No matter how talented he be if his circumstances are unfavourable and the time inopportune to express them, he will resign himself for the while and devote his time to self-preparation and self-cultivation and thus be ready for the opportunity which he knows the turn of time's wheel must bring him. He puts himself into alignment with the hidden principle which runs through man and matter, striking effectively when the iron is hot, refraining cautiously when it is cold. He knows the proper limits of his activity even in success and does not go beyond them. He knows when to advance and when to retreat, when to be incessantly active and when to lie as still as a sleeping mouse. Thus he escapes from committing serious errors.

(173-1)<sup>375</sup> The future is necessarily determined by the present but it is not necessarily determined by the present alone. There are other contributory factors.

(173-2) We have come to earth to gain experience and through this in turn to gain a consciousness of our true being.

(173-3) If he examines the outer events of life for their inner values, he will find positive lessons in unpleasant situations.

(173-4) The distance between individual mentalities varies so widely because the number of their reincarnations varies so widely.

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<sup>373</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(e)" at the top of the page by hand.

<sup>374</sup> Kǒng Fūzǐ in Pinyin. – TJS '20

<sup>375</sup> The paras on this page are numbered 67 and 67a through 67g, making them consecutive with the previous page.

(173-5) Destiny usually fits its man. What he is tends to shape what he experiences.

(173-6) Why do people go to these astrologers and hand-readers if it is not in the hope that they will be given hope?

(173-7) The causes he now sets going will make their effects felt in his coming experience.

(173-8) In philosophical tradition the sword has been the symbol of God's Law of Recompense and Justice.

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(175-1)<sup>378</sup> Some events are brought about by man's choice and others by seeming chance.

(175-2) The notion that we are all pawns on the great chessboard of life is a grim one. Yet it must either be a tremendous truth or a gross superstition.

(175-3)<sup>379</sup> That character is shaped by circumstance and environment only spiritual dreamers may deny, but that it is wholly shaped by them only materialist dreamers may affirm. A keen, subtle and sensitive intelligence can trace by logic, imagination or intuition, the fact of its own previous existence and hence accept the necessity of its development through reincarnation.

(175-4) We imagine we are the masters of destiny, when the truth is that we are as the barges that float down the Thames with each tide. I am never tired of telling myself when things appear to go wrong, that the Gods rule this universe, and not man, that the last word lies with them, and if they see fit to dash all our plans to the dust, perhaps it is as well.

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<sup>376</sup> Blank page

<sup>377</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand.

<sup>378</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page. Two paras are numbered 7.

<sup>379</sup> This para is a duplicate of deleted para 165-6.

(175-5) Only so far as personal planning obtains destiny's sanction, will it be able to achieve its goals.

(175-6) Philosophy accepts destiny as a fact in life but its conception of destiny rises above mere fatalism.

(175-7) The claims of physicists, like Jeans,<sup>380</sup> that the new physics with its theory of indeterminism endorses the doctrine of free-will, is not valid. For the idea of free-will is a psychological or theological one and cannot be brought into a realm like physics with which it has nothing to do at all.

(175-8) More events in man's life have been willed by fate, rather than by himself, than he realises.

(175-9) No life is a completely self-directed one. All lives are governed ultimately by God.

(175-10) It is only a wrong sense of values which could glorify such mechanical sense-reactions as expressive of a free will.

(175-11) No man can rightly call himself free who is tyrannised by passion and handcuffed to his ego.

(175-12) How much is left to the free choice of his own will?

(175-13) A freedom which permits everything to man is quite deceptive. A fatalism which denies everything to him, is quite depressive.

(175-14) To expect the universe to alter itself to suit some individual's convenience, is too much.

(175-15) The bad environment does not create the bad character. It brings it out and encourages its development. The weaknesses were already there latently.

(175-16) Our future is partly conditioned by our present, which in its turn, is partly conditioned by our past. But this is not wholly unalterable. How large, therefore, is the element of predestination in our lives!

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<sup>380</sup> Sir James Hopwood Jeans

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(177-1)<sup>383</sup> The divine will prevails over man's private will.

(177-2) How far has a man free choice in his life?

(177-3) The delusion of deliberate choice is easy to fall into, hard to escape from.

(177-4)<sup>384</sup> The Overself's foreknowing of the ego's line of action is not the same as the forcing of it. The limited element of human freedom remains intact, the divine element of grace still remains possible.

(177-5) The kind of environment in which he lives may hinder or hasten a man's mystical development but every kind of environment can contribute towards his understanding of life and therefore towards his general spiritual development.

(177-6) The human situation is the final resultant of various forces whose play and counter-play make it up. It is packed with complexities. The doctrinaire who oversimplifies it does so at the price of imperilling truth. Let us note two out of the several factors which control it. If every event were to be completely pre-determined by karma, there would be nothing for us to do. But if every event were to happen exactly as we willed it, the universe would become a chaos.

(177-7) The quantity of free-will which man possesses is much less than he usually thinks it to be. For often when he seems to act voluntarily he really acts upon the impulsion of internal forces and the influence of external ones.

(177-8) There is no complete freedom but on the other hand, there is no complete necessity. There is a confined free will, a freedom within bounds. Philosophy makes, as the basis of this freedom in man, both the intelligence it finds in him and the Divine Spirit from which that intelligence is derived.

(177-9) If by determinism it is meant that something out of oneself is the cause that determines one's actions, this can be only partly true. For the thought and energy behind them must come out of oneself.

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<sup>382</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand.

<sup>383</sup> The paras on this page are numbered 16 through 27, making them consecutive with the previous page.

<sup>384</sup> PB himself inserted "E" in the left margin beside this para by hand.

(177-10) One school argues that everything happens according to the will of God and that therefore nothing can happen according to the will of man.

(177-11) Within that large compulsion which makes the world what it is – a cosmos instead of a chaos – there is room for the little and limited freedom of man.

(177-12) Those who object to the doctrine of self-determined fate, who put forward an absolute freedom of will, have to show how free will can change the results of a murder. Can it restore life to the corpse or save the criminal from death? Can it remove the unhappiness of the murdered man's wife? Can it even eliminate the sense of guilt from the conscience of his murderer? No – these results inevitably flow from the act.

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(179-1)<sup>387</sup> The average man is not so heroic or so angelic as all that and soon finds that his soul cannot rise above his circumstances and that his nerves are unquestioningly affected by his environment.

(179-2) No man has free-will if he is enslaved by things or affected by events outside of himself. He has it only when he is inwardly detached from them.

(179-3) We are at one and the same time both the consequence of our environment and the creator of it. The philosophic mentality sees no contradictions here, knows that there is a reciprocal action between the two.

(179-4) The fool thinks he is free to defy destiny.

(179-5) Every man's personal freedom stretches to a certain distance and then finds itself ringed around by fate. Outside this limit he is as helpless as a babe, he can do nothing there.

(179-6) Nobody is quite free to will whatever he pleases.

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<sup>385</sup> Blank page

<sup>386</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand.

<sup>387</sup> The paras on this page are numbered 28 through 38, making them consecutive with the previous page.



(179-7) When we discover how small is the measure of freedom we possess, the first reaction is one of stunned hopelessness, the second which may come months later, is of weary surrender to it all.

(179-8) A higher power than human will rules human lives. Yet it does not rule them arbitrarily. Even though man does not control its decisions, he does contribute toward them.

(179-9) That the human will is but a thin straw floating on an irresistible tide, is a hard conclusion for the human mind to accept. Yet it is not less reasonable than it is distasteful.

(179-10) He becomes penetrated with the thought of his personal helplessness as against this inexorable and impersonal power controlling his life. He feels that there is nothing he can do when confronted by the unfavourable situations it creates for him, no way in which he can help himself. He sees himself in a little boat tossed by the waves of this immense power, a boat whose drift toward catastrophe he may observe but not prevent.

(179-11) It is quite untrue to say that we are created by our environment. It is true to say that we are conditioned, assisted or retarded by our environment, but it is only a half-truth. We bear within ourselves a consciousness which at several points and in different attributes, is independent of and sometimes quite opposed to all environmental suggestions. For, from the first day on earth, we possess in latency certain distinctive qualities and inherent characteristics, certain likes and dislikes, aptitudes along one line of thought and action rather than along others, whose sum, as they disclose themselves and then develop themselves, constitutes our personality. Of course, such a process necessarily takes time. Biological heredity contributes something quite definite toward this result but former incarnations contribute much more.

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(181-1)<sup>390</sup> If we wholly destroy man's personal responsibility for his actions, if we assert that it is visible environment or invisible God that makes him do them, we weaken him.

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<sup>389</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand.

(181-2) Men who are enslaved by desires and tyrannised by passions have the audacity to believe, and the shamelessness to say that their will is free!

(181-3) But, after all, to admit that the human will may work freely within these limits, is not to admit much.

(181-4) To regard man as the product of his thinking only, to ignore the existence and influence of his surroundings, would be to place him in an utter vacuum.

(181-5) He may be predestined to live in certain surroundings but the way in which he allows them to affect him is not predestined.

(181-6) Had his choice between roads been made differently, his life would certainly have been very different, too. But was his power of choice really as free as it seemed to be?

(181-7) That which compels us to act in a certain way is in part the pressure of environment and in part the suggestion of our own past. Sometimes one is stronger, sometimes the other is stronger. But the root of the whole problem lies in our mind. Its proper cultivation frees us largely from both compulsions.

(181-8) The choice between right and wrong can only exist where there is freedom of will to make it. Man is neither responsible nor free, declares materialistic determinism. If he is or becomes a criminal, environment is to blame, heredity is to blame, society is to blame – but not he. Spiritual determinism, karma, (recompense) does not give him so wide a license to commit crime. It asserts that he was and is in part the author of his own character, consequently of his own destiny.

(181-9) Although it is quite true that much of the vaunted free-will of man is quite illusory, it is equally true that most of the events in his life which consequently seem so predetermined, grow inescapably out of the kind of moral character and mental capacity which he possesses. They are neither merely accidental nor wholly arbitrary. Choice and reaction, attitude and decision depend ultimately on his psychological make-up and influence the course of events in a certain way. "Character is fate" this is the simplest statement of the greatest truth. Where is freedom for man when heredity, the history and state of his family and race pre-arrange so many physical factors for him?

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<sup>390</sup> The paras on this page are numbered 39 through 48, making them consecutive with the previous page.

(181-10) What is the use of fooling oneself with stirring phrases about our freedom to mould life or with resounding sentences about our capacity to create fortune? The fact remains that karma (recompense) holds us in its grip, that the past hems us in all around and that the older we grow the smaller becomes the area of what little freedom is left. Let us certainly do all we can to shape the future and amend the past but let us also be resigned to reflective

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(continued from the previous page) endurance of so much that will come to us or remain with us, do what we may.

(183-1)<sup>393</sup> If our independent choice is to play no part on the stage of events then life becomes a mere travesty.

(183-2) Out of his own nature and in conformity with the universal plan, a stream of influences flows over him out of the past and forces his acts and thoughts to take a certain direction. He may believe that he is following this direction quite independently and freely. In this incapacity to see how limited is his present freedom lies his subtlest illusion.

(183-3) The materialist doctrine of 'determinism' is a mixture of truth and falsity. It rightly points to the way our outer lives are determined by our outer circumstances and events. It wrongly deprives us of the freedom to react as we choose to those circumstances and events. It is quite untrue where moral choice is concerned.

(183-4) The universal plan is eternally working itself out under eternal laws which force all entities unconsciously to follow the direction they point out. Man is free to do this consciously but that is the real limit of his freedom.

(183-5) There is a certain amount of destiny in each life as the result of past Karma (recompense), but there is also an amount of free will if it is exercised. Every happening in our lives is not Karmic, for it may be created by our present actions.

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<sup>392</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand.

<sup>393</sup> The paras on this page are numbered 49 through 57, making them consecutive with the previous page.

(183-6) Men fall into a fallacy when they fall into the belief that by personal will alone they can direct the course of their life. The fact is that they act in a certain way quite often at the relentless compulsion of external and internal forces which are not included in their reckoning. Their will is only partially free even when it seems wholly free.

(183-7) If perfect freedom of the will is impossible, at least that man is nearest to it who acts entirely from his innermost being, not from passionate drive, emotional pressure or physical necessity, who is guided by wisdom, not enslaved by the ego's desires or the animal's ignorance.

(183-8) Greek tragic drama shows how event after event may turn against a man at the bidding of a higher power – destiny. It shows how little human will can do to avert catastrophe or avoid disaster when the universal will is set in an opposite direction.

(183-9) Whoever imagines that all his actions are entirely the result of his own personal choice, whoever suffers from the illusion of possessing complete free will, is blinded and infatuated with his ego. He does not see that at certain times it was impossible for him to act in any other way because there was no alternative. And such impossibility arose because there is a law which arranges circumstances or introduces a momentum according to an intelligible pattern. Karma, evolution and the individual's trend of thought are the principal features of this pattern.

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(185-1)<sup>396</sup> Only the foolish doctrinaire, who sticks his head like an ostrich into the sand and refuses to see unpleasant facts, will insist on ascribing everything to fate alone or to self alone.

(185-2) That the course of our actions and decisions has been unalterably fixed for us by an external power, is manifestly an exaggeration. If it were really so, it would be useless for prophets to preach their religion and for philosophers to teach their system.

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<sup>395</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand.

<sup>396</sup> The paras on this page are numbered 58 through 62, making them consecutive with the previous page.

(185-3) K.S. Guthrie: "Plotinus' Philosophy":<sup>397</sup> "His position on free-will is almost exactly that of Kant.<sup>398</sup> Virtue and the motion of the soul in the intelligible realm are free; but the soul's deeds in the world are part of the law of continuity. Plotinus has no taste for the crude predestination of fatalism, and like immoral doctrines... The soul is, in respect to her three lowest faculties, which belong to the World Order, rigidly conditioned: yet in the higher self is as free as self-existence can make it; and the soul will therefore be free exactly according as to whether she identifies herself with her higher or lower faculties. Man is therefore a slave of fortune, when his reason has identified itself with his sense world, but free when his reason has identified itself with his individual Nous, turning all things to intellect."

(185-4) Are we mere figures in a dream and therefore deceiving ourselves, or are we mere puppets on a stage and therefore playing with ourselves? If either of these be true then it would seem that the value of choosing right from wrong seems discredited and the freedom to choose good from evil becomes lost. If so, where is the need to carry out the moral precepts of religion and philosophy? Why submit to the disagreeable conditions which the Quest imposes upon us if the very end of the Quest is worth no more than its beginning? The answer is that these are half-truths, which taken alone, dangerously falsify the whole truth. The human being is not the victim of his own illusory living in a world of utter make-believe, he is ultimately and in his true selfhood a ray of the Divine Mind - it is his thoughts about himself that live in their own illusory world of make-believe, but he himself lives in a world of truth and reality.

(185-5) It is a narrow view which holds that acceptance of the doctrine of grace necessarily leads to rejection of the doctrine of free will. Christians like Luther and Augustine have held it, but not Christ himself. It dooms the sinner to his sin, predestines frail humanity to error and wrong-doing. The belief which wrongly denies human free will because it rightly affirms divine absoluteness, denies human responsibility for wrong-doing and affronts human dignity. Its moral results in feeling and conduct can only be deplorable when anyone feels that he cannot act freely or choose independently, when he

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<sup>397</sup> This passage is paraphrased from the original source.

<sup>398</sup> Immanuel Kant

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<sup>400</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand.

(continued from the previous page) believes that he is a mere puppet led about by forces outside his control, he all-too-easily puts the blame for his own sinfulness where it does not belong or, admitting it, passes it on to God. He thinks he can do whatever he pleases and not be personally responsible for its harmful consequences upon others.

(187-1)<sup>401</sup> A mistake in my published writing, has been the emphasis on man's possession of free-will. I did this deliberately to counteract the common impression that Oriental mystical teaching is associated with a paralysing fatalism and a futile inertia. Unfortunately, I overdid it. Consequently, I gave the impression that the quantity of free-will we possess is about equal to or even more than the quantity of fate allotted to us. But, in their combination, the effects of our past, the pattern of our particular nature and the influence of our environment govern our immediate actions very largely whilst the divine laws govern our ultimate direction within the universe quite fully. In such a situation, personal freedom must actually be less than we usually believe it to be. Again I have taught that no experience could come to us which we had not earned by our karma, which in turn was entirely the product of our free-will. But I have since discovered that some experiences can come to us solely because we need them, not at all because we earn them. This is an important difference. It increases the sphere of personal fate and diminishes the sphere of personal freedom. However, in self-justification I ought to point out three things here about the kind of fatalism now put forward. FIRST, it is not paralysing but, on the contrary, inspiring. For it tells us that there is a divine plan for us all and that true freedom lies in willingly accepting {that}<sup>402</sup> infinitely wise and ultimately benevolent plan. SECONDLY, it emphatically offers no grounds for inertia for it bids us work with the plan - not only to secure our own individual happiness but also to help secure the common welfare of all. THIRDLY, it does not introduce anything arbitrary or despotic into God's will for us but retains the rule of intelligent purpose and restores evolutionary meaning to the general picture of our individual lives. If quite often the free-will we imagine we are exercising does not exist outside such imagination, this need make no difference to our practical attitude towards life. It does not stop us getting the best (in the philosophical sense) out of life. And it only reassures us that in deserting the herd and taking to the spiritual path, we are putting whatever freedom we do possess to the most sensible use. Although I must henceforth correct the balance of my personal work and stress the inevitability of things, I know that in urging aspirants in the past to liberate themselves

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<sup>401</sup> The para on this page is numbered 63, making it consecutive with the previous page. This page is a duplicate of page 679 in Carbons 05 (Literary Notebook Carbons).

<sup>402</sup> We have removed "with" from before "that" as the original typist inserted parentheses around "with" and added a question mark into the right margin by hand.

from the lower nature the consciousness<sup>403</sup> of their higher self and its knowledge, I pointed to the only real freedom worth having and within reach. The

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(continued from the previous page) mass of humanity exists in the deepest slavery, often unconsciously. All talk of exercising free-will whilst chains clank round its thought and feeling and action, is unreal if not self-deceptive.

(189-1)<sup>406</sup> Those who feel pity for a person who kills himself feel rightly. But when this feeling is not balanced by reason, it may degenerate into sentimentality. For the suicide needs, like all other human beings subject to the process of evolution, to develop the quality of strength and to unfold the feeling of hope. His failure to do so leads to this sad consequence. That some suicides occur from other causes does not displace the truth of the general statement that most of them occur from weakness and fear.

(189-2) If he accepts the decree of destiny quietly and obediently, if he is willing to pass, without rebellion and without fighting, out of this world when the ordained hour arrives, he achieves that peace of mind which the prophet Muhammad<sup>407</sup> called "Islam" – a resignation to, and harmony with, God. It is as far as detachment from the ego can go without losing the ego itself.

(189-3) The man who practises mediumship gains nothing spiritually by it, since even his noblest utterances do not become part of him but merely flow as water through a pipe. Even after fifty years of such practice he gains only a means of earning a livelihood.

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<sup>403</sup> PB himself inserted a question mark in the left margin beside "consciousness" by hand.

<sup>404</sup> Blank page

<sup>405</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(f)" at the top of the page by hand. PB himself inserted "(63) cont" at the top of the page by hand.

<sup>406</sup> The paras on this page are numbered 64 through 71, making them consecutive with the previous page.

<sup>407</sup> "Muhammed" in the original.

(189-4) The disintegration and disappearance of things is {an}<sup>408</sup> inescapable part of their history if they are to come into existence at all. Nature could not be formed by God on any other basis than this. But it is followed by their reappearance.

(189-5) Any man who artfully hurts another in the end hurts himself. For he denies the principle of love in his relationships, a principle that is part of the higher laws set for his development, and must pay the penalty of his denial.

(189-6) So far as the law of recompense serves to correct fallible judgments and wrong conduct, it serves useful moral and national purposes. Yet it is not primarily a moral or rational force. It is a neutral mirror which reflects back the image of our own doings, so that by seeing their outward consequences we may come to appraise their inward values.

(189-7) This lesson, that a man is not his body, will be learnt in modern times through this reasoning intelligence as it was learnt in former times through his believing feelings.

(189-8) The law of recompense brings to man's thoughts and deeds an equal and opposite reaction.

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(191-1)<sup>411</sup> The uncounted millions who believe themselves unlucky, have [a]<sup>412</sup> good deal of excuse when we consider the widespread ignorance of rebirth.

(191-2) Here is a doctrine which says that every act returns eventually to its source.

(191-3) The weapons which wound us today were forged by our own selves yesterday.

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<sup>408</sup> We inserted "an" for grammar's sake. — TJS '20

<sup>409</sup> Blank page. PB himself inserted "Two II" at the bottom of the page.

<sup>410</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(g)" at the top of the page by hand.

<sup>411</sup> The paras on this page are numbered 1 through 15; they are not consecutive with the previous page. Pages 191 through 195 are duplicates of pages 681 through 685 in Carbons 05 (Literary Notebook Carbons).

<sup>412</sup> "a" was typed above the line and inserted with a caret.



(191-4) Fate bears our good and ill to us in her arms.

(191-5) The law of consequences is not primarily an ethical law: more properly it may be said to have an ethical side.

(191-6) Belief in the principle of karma helps the understanding of human life and chastens the form of human character.

(191-7) It is really a consequence of our ignorance of this divine law of compensation.

(191-8) Here are facts which are vital to our conduct of life, primal to our search for happiness, yet which we leave ignored or, worse, deliberately sneered at. Karma is one of them.

(191-9) When ethical restraints seem merely theoretic and abstract, they also become unreal. They must possess sanctions. Karma (recompense) gives these.

(191-10) If the teaching of karma (the law of recompense) imbues men with the belief that it is not all the same whether they behave well or ill; if it arouses their sense of moral responsibility; then none can deny its practical value.

(191-11) The moral fallacy which leads a man to think that he can build his own happiness out of the misery of other men, can be shattered only by a knowledge of the truth of karma (recompense).

(191-12) Fate throws many a man a rich prize which seems unearned. But apparent injustice is often mere illusion. Our memory is so short that we no longer remember the earlier lives. The Book of Today can only be properly read by the light of forgotten yesterday.

(191-13) John Masefield:

All<sup>413</sup> that I rightly think or do,  
[Or]<sup>414</sup> make, or spoil, or bless, or blast,  
Is curse or blessing justly due  
For sloth or effort in the past.  
My life's a statement of the sum  
Of vice indulged, or overcome.

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<sup>413</sup> This excerpt is the third stanza and the last two lines of the sixth stanza of Masefield's poem "A Creed."

<sup>414</sup> PB himself changed "or" to "Or" and moved it from the end of the previous line by hand. We lowercased "make" per the original source.

My road shall be the road I made;  
All that I gave shall be repaid.

(191-14) Without the belief that we have had former lives on earth, it is hard to explain what has happened to us in this present life.

(191-15) They assert that we may peer into futurity by the aid of planets and the interpretation of zodiacal signs.

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(193-1)<sup>417</sup> Time and thought have but fixed in my mind the unpleasant but unescapable notion that the major events of a man's life are as pre-ordained for him as is the destination of a million different letters all posted on the same day.

(193-2) The present comes to us out of the past and the future is being made in the present. All three are linked together and a horoscope is simply their map. This is one of the oldest ideas to be found in human culture, this idea that man's life is subject to a higher power, that he is personally responsible to a higher law for his actions and that he cannot escape its retribution for wrong-doing or its reward for righteousness. The Stoics of ancient Rome had this idea and called it Fate. The Platonists of ancient Greece had it and called it Destiny. And the Indians, mostly Buddhists and Hindus, had it and have it and call it Karma.

(193-3) He who discovers these moral truths and reveals them to his benighted fellows, is not only their educator but also their benefactor. For he saves those who heed him from much avoidable suffering.

(193-4) We should leave such terms as 'karma' to the jargon-ridden theosophists and the exotic swami-missionaries of Hinduism. It is a robust independence which finds its own outlet in words for truths which are universal and not geographical.

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<sup>415</sup> Blank page

<sup>416</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(g)" at the top of the page by hand.

<sup>417</sup> The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

(193-5) The modern struggle for existence is nothing new. It is the same sky and the same world of pre-historic times. The scenes have been changed only in details; the actors men and women, remain the same but they are now more experienced. Incessant struggle has ever been the lot of the human race.

(193-6) Millions of people accept and hold certain beliefs because they get comfort from them, not because they have verified them and found them true. They are treating emotional pleasure as a better guide than rational judgment.

(193-7) The more he becomes conscious of that thing in himself which links him with the World-Mind, the more he becomes conscious of a higher power back of the world's life, a supreme intelligence back of the world's destiny. It is consequently back of his personal destiny too and bringing him what he really needs to fulfil the true purpose of his earthly existence. With this realisation he becomes content to surrender it to God's will, to abandon all anxiety for the future, all brooding over the past, all agitation over the present.

(193-8) There is a justice in human affairs which only impersonal eyes can see, only impartial minds can trace.

(193-9) Karma is the king who rules this earth.

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(195-1)<sup>420</sup> If the doctrine did nothing more in its practical effects than inspire its believers with a sense of life's continuity and impress them with a warning of personal responsibility for their fortunes, it would have done enough.

(195-2) The Karma of a man cannot be measured by the world's yardsticks. Wisdom is worth a fortune at any time and goodness is a solid protection. Those who live for the immediate moment, the immediate enjoyment, may not perceive this, but those who wait for the ultimate result, the ultimate event, know its truth. Indeed, how else could it

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<sup>418</sup> Blank page

<sup>419</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)-(g)" at the top of the page by hand.

<sup>420</sup> The paras on this page are numbered 25 through 32, making them consecutive with the previous page.

be otherwise in a Universe where infinite intelligence and infinite benevolence have made the laws which make the destiny of mankind?

(195-3) The Greeks of antiquity believed in three Fates (The Moirai, or spinners): Three old women, sometimes thought of as past, present, and future, or the holder of the distaff, the one who pulls the thread of destiny and the one who cuts it. The early Romans believed in the birth-fairy who writes down the child's destiny when it is born.

(195-4) For long I fought desperately against the notion of fate, since I had written screeds on the freedom of will. But an initiation into the mysteries of casting and reading a horoscope began to batter down my defences, while an initiation into profounder reflection caused me to suffer the final defeat.

(195-5) We may be surprised that so many intelligent people refuse to believe in reincarnation and karma, even though they cannot explain God's justice without them. The truth is that they are defective in intuition and dependent on intellect and emotion. But emotion and intellect alone are too limited as instruments for finding truth.

(195-6) Pythagoras: "Golden Verses":

"Know thou also that the woes of men are the work of their own hands:

Miserable are they, because they see not and hear not the good that is very nigh them; and

The way of escape from evil, few there be that understand it."

(195-7) Most of the great figures of history - be they great in war or thought, art or industry - have felt that some higher power than their own was largely responsible for the upward arc of their career. Napoleon felt it and said: "I feel myself driven toward an end that I do not know. As soon as I shall have reached it, as soon as I shall have become unnecessary, an atom will suffice to shatter me."

(195-8) This tenet is not offered as consolation to the afflicted; indeed it would be a poor panacea for them. It is offered because we see no other that appears to possess its truth, harsh though that be.<sup>421</sup>

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<sup>421</sup> The paras on this page continue on page 201.

<sup>422</sup> Blank page

<sup>423</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

(197-1)<sup>424</sup> He must try to bear up under the trials and sufferings which come to him and apply to them the old philosophic lesson of inner detachment as well as the faith that he can and must rise above them in the end.

(197-2) If there is any radical cure for personal miseries and intellectual confusions, it is philosophy.

(197-3) Let him place his trust in the universal laws and turn his face towards the sun.

(197-4) He may resent and resist the law, but it requires him ultimately to go forward alone.

(197-5) Man is forced [in the end by life itself]<sup>425</sup> to undertake disciplines he resents or resists. The neophyte in philosophy, for the sake of his own personal development, anticipates them, accepts them and cooperates with them.

(197-6) Max Heindel teaches in Cosmo-Conception that not till body is reduced to ashes can reincarnation take place. This confirms my [similar]<sup>426</sup> statement in "Wisdom of the [Overself.]"<sup>427</sup>

(197-7) The doctrine of reincarnation was believed and taught from the early days of Christianity by the Gnostics. They were a Christian sect which was vanquished by the other sects which rose to power.

(197-8) He may be disappointed because he is not more consciously aware of being helped. The forms which spiritual help takes may not always be easily recognisable because they may not conform to his wishes and expectations. Moreover, the kind of help given in this manner may require a period of time to elapse between its entry on the subconscious level to its manifestation on the conscious level. This period varies in actual experience with different individuals from a few days to a number of years. Its exact duration is unpredictable because it is individual in each case. God alone knows what it is, but its final eruption is sure.

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<sup>424</sup> The paras on this page are numbered 33 through 41; they are not consecutive with the previous page (that page continues on 201, where the deleted category – XVII-g – is the same).

<sup>425</sup> PB himself changed "by life, in the end," to "in the end by life itself" by hand.

<sup>426</sup> PB himself inserted "similar" by hand.

<sup>427</sup> PB himself inserted "(PB check this about Heindel)" at the end of this para by hand. (It is correct, Heindel held that the body had to be reduced to ashes (and bone) before rebirth could happen. – TJS '20)

(197-9) Has the celebrated thinker, the Very Rev. Dr. W.R. Inge,<sup>428</sup> become an adherent of the Hindu doctrine of the reincarnation? This is the question asked following his confession in a London newspaper article in March, 1944 that he believes there is an “element of truth” in this theory of personality common to the Indian masses and mystics of all countries.

Declaring that the error of Western civilisation in crisis lies in a wrong idea of the human personality, he says that the truth expressed in the “most famous Indian poem” which says “Never the spirit was born; the spirit shall cease to be never;<sup>429</sup> birthless and changeless and deathless the spirit abideth for ever; death cannot touch it at all, dead<sup>430</sup> though the house of it seems.”<sup>431</sup>

This means, he says, that immortality is not a string with only one end which is difficult to believe. Within

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(continued from the previous page) the time series that which has no end can have had no beginning. “The Indians and Greeks, both convinced of survival and pre-existence, stand or fall together.”

Dr. Inge considers the absence of memory no fatal objection or there may be unconscious memory. “Who taught the chicken to get out of its egg? I cannot tell but there is no mystery about all this.”

Defending himself against the criticism that a dignitary of the Anglican Church has no business to dabble in such “heathen beliefs,” Dr. Inge declares that re-birth is not alien to Christian thought and asserts that it is implied in many texts.”

Coming from one of the intellectual leaders of the English Church and a former Dean of St Paul’s Cathedral, the foregoing admission is of outstanding historical importance. The doctrine must now be considered worth serious discussion by all Western educated persons and no longer left to a few queer dreamers as something bizarre and exotic. Its increasing acceptance will also be a triumph over materialism.

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<sup>428</sup> Dean William Ralph Inge

<sup>429</sup> We inserted semicolon for clarity and per the original source.

<sup>430</sup> We changed “death” to “dead” per the original source.

<sup>431</sup> This is an excerpt from the Mahabharata.

<sup>432</sup> Blank page

<sup>433</sup> “(XIV)” was typed at the top of the page. PB himself deleted “(XVII)” at the top of the page by hand.

Rebirth identifies a man more with his mind than with his body. It thus accords perfectly with mentalism.

(199-1)<sup>434</sup> [When]<sup>435</sup> death is properly understood, and the immateriality of being is deeply felt, there will be no more mournful funerals. If the deceased has had a long and full incarnation, his passing will be accepted philosophically.

The bereaved person faces the problem of adjusting himself to a new cycle of the outer life. During the transitional period he may feel lonely and uncertain of the future. At such a time the inner meaning of both this period and the coming cycle should be sought.

(199-2) Whatever we constantly concentrate on provides one of the factors in reincarnation. If we love a race or an individual strongly enough we shall sooner or later necessarily be drawn into their orbit when reincarnating. It is equally true, however, that if we hate a race or an individual strongly enough we shall have the same experience. Both love and hate are forms of concentrated thought. The nature of concentration, whether it be that of like or dislike, attraction or repulsion, does not alter its strength.

(199-3) It is his own, free and personal choice.

(199-4) The higher end of coming to earth is to develop a higher consciousness.

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(201-1)<sup>438</sup> P.S. Srinavachari: - "Karma is the inexorable law of cause and effect and fulfils itself by expiation. It is rooted in causality and leads to endless Samsara. Its

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<sup>434</sup> The paras on this page are numbered 42 through 46, making them consecutive with the previous page.

<sup>435</sup> PB himself deleted the para before this one by hand. It originally read:  
“(XVIII) There is a certain felicity about knowing that there exist among us, however outwardly inaccessible, men so good, so wise and so strong. In some mysterious way, their presence must surely bless us.”

<sup>436</sup> Blank page. Lorraine Stevens inserted “Eight 8” at the bottom of the page by hand.

<sup>437</sup> “(XIV)” was typed at the top of the page. PB himself deleted “(XVII)-(g)” at the top of the page by hand.

necessity and irresistibility can never be completely overcome by endeavour and experience. The ends of justice require the apportioning of merit according to desert. Since human nature is rooted in culpability and sin, there is absolutely no hope of expiating for the past sins and preventing their recurrence in the future. The ethical ideal carried to its logical conclusion lands us in fatalism and despair. It fails to afford us a sense of security against the evils of endless samsara. It breeds a sense of impotence, unworthiness, and irredeemable sinfulness. But love is more than logic, at least in the divine plan, and God is Redeemer as well as Law-giver."

(201-2) There is a large and decided factor between the original meaning of Karma and that which has come to be assigned to it through the efflux of time. Once I rented a house in India and had to take the then gardener into my employ with it. After a few days he asked my secretary to approach me to give him an increase in wages. As his former pay was by Western standards pitifully small I instantly agreed to grant an increase. But as a student of human nature I took the opportunity to send for him and pretend that it could not be granted. He blandly raised his eyes to the sky and muttered: "It is your Karma to sit comfortably inside the house but mine to toil fatiguingly outside it in the grounds. If the Lord had willed that you should give me an increase in wages you would surely have done so. As it is, my karma is bad and yours is good. There is nothing to be done but to accept it." He went back to his work, scraping the ground with a shaped piece of wood as his ancestors had scraped it two thousand years earlier. I saw that piece of wood as a symbol of the inertia and unprogressiveness which the misunderstanding of karma had stamped upon his character. For whereas karma has come to mean that a man's life is predestined and patterned for him all the way from conception before birth to cremation after death, its original meaning was simply that a man could not escape from the consequences of his habitual thoughts and acts. It meant that success or failure in life lay largely in his own hands, that satisfaction or sorrow followed inevitably upon the heels of virtue or wrong-doing.

(201-3) When a man has established himself in the Universal self, in the awareness of its oneness, the series of earthly reincarnations of his personal self comes to an end. For himself, they would serve no further purpose.

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<sup>438</sup> The paras on this page are numbered 33, 34, and 34a; they are not consecutive with the previous page - but they follow the paras on page 195. This page is a duplicate of page 687 Carbons 05 (Literary Notebook Carbons).

<sup>439</sup> Blank page. Lorraine Stevens inserted "Two" at the bottom of the page by hand.



(203-1)<sup>441</sup> No man may free himself from every form of outward suffering but all men may free themselves from inward suffering.

(203-2) Life is largely what we make it by our way of thinking about it. How important then to remove error from the mind and to put truth in its place! How different would our fortunes be if we recognised this need and always acted upon it!

(203-3) If these experiences penetrate his consciousness deeply enough, he may start looking for knowledge or understanding or views of life which will be more helpful to him and more explanatory of them

(203-4) When he becomes a philosopher, he will become strong enough to bear his fate with submission, if he finds that he cannot or should not modify it. Then neither grief nor distress, neither other people's evil doing nor their evil speaking will force him into emotional self-betrayal of the inner peace which has been won so hardly.

(203-5) Can we exercise any power over the events pre-ordained by destiny?

(203-6) The same situation never recurs and opportunity does not offer itself again in the same way.

(203-7) In the end, most of our misfortunes prove to be our faults.

(203-8) More than a hundred years ago the Swiss Lavater<sup>442</sup> drily observed that Man is free like the bird in a cage, that he can move but only within [certain]<sup>443</sup> restricted limits.

(203-9) Suffering has always been a part of the natural lot of human beings, along with joy. This is because it has a useful purpose to fulfil in human development.

(203-10) It is utterly beyond the power of man to perform an act of completely free will. In all situations he is presented with a limited series of choices and he must accept one of them, reject the others.

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<sup>440</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

<sup>441</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

<sup>442</sup> Johann Kaspar Lavater

<sup>443</sup> "certain" was typed above the line and inserted with a slash.

(203-11) Shakespeare. "There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune. Omitted, all the voyage of their life is bound in shallows and in miseries. We must take the current when it

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(continued from the previous page) serves, Or lose our ventures."

(205-1)<sup>446</sup> What he wills in his highest moments is both a free act and a necessary act. In these moments the conflict vanishes, the paradox appears. In them alone the ego attains its fullest power yet falls also into complete powerlessness.

(205-2) The results of such wrong thinking are plainly visible around us.

(205-3) Although the master may not directly transmit the message or prompt the manifestation he does exercise an influence which indirectly causes this to happen and indicates the direction in which it is to happen.

(205-4) In the hour of opportunity, we act according to the balance struck by our temperament and character, our nature and capacity, our knowledge and desire.

(205-5) I believe in love, not hate, as a motivating force for reform. At the same time, I see karma at work, punishing the selfish and the heartless and I know that it will inexorably do its work whatever anyone says. God never makes a mistake and this universe is run on perfect laws. Unfortunately, suffering is one of its chief instruments of evolution and especially so where people will not learn from intuition, reason and spiritual prophets.

(205-6) For some errors we have to pay with the misfortune of a few years. But for others we have to pay with the misfortune of a lifetime. An injury done to a Sage who incarnates compassion may easily, if not repented and amended, fall into the second class.

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<sup>444</sup> Blank page

<sup>445</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

<sup>446</sup> The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

(205-7) What seems a wholly evil event to one man may seem a mixed good and evil event to another. The first man may see only that it brings affliction and distress. The second may see that it not only does this but also corrects error and checks weakness.

(205-8) Any attempt to develop prosperity unjustly at the cost of others, any attempt by a stronger [man]<sup>447</sup> to oppress a weaker is certain to lead to eventual disaster despite temporary gain.

(205-9) There is peace behind the tumult, goodness behind the evil, happiness behind the agony.

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(207-1)<sup>450</sup> Predictions<sup>451</sup> were not only [unfulfilled]<sup>452</sup> but actually their very reverse happened, this was because they were based on the false theory of materialism on the one hand and the cynical estimate of human nature resulting from it on the other.

(207-2) It is quite possible to trace the world's troubles to any cause - from eating certain food to the presence of a certain people - which human fancy picks upon. For there is nothing which is not in some way and however remotely connected with some other thing. All that is needed is some imaginative faculty and some logical facility.

(207-3) Life is governed by law. Human experience does not merely happen by chance any more than universal movements.

(207-4) While men are not yet ready for the conscious and deliberate development of their spiritual life, they must submit to its unconscious and compulsive development by the forces of Nature.

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<sup>447</sup> "man" was typed above the line and inserted with a slash.

<sup>448</sup> Blank page

<sup>449</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

<sup>450</sup> The paras on this page are numbered 21 through 30 and 30a, making them consecutive with the previous page.

<sup>451</sup> This page is a duplicate of page 391 in Carbons 18, except for the last para on the page, which does not appear in Carbons 18.

<sup>452</sup> "un" was typed above the line and inserted with a slash to change "fulfilled" to "unfulfilled."

(207-5) Nobody has been betrayed, either by God or by life. We have contributed to, and in some measure earned, the tragic happenings of our time.

(207-6) Why is it that a man's own dreams have sometimes made a correct forecast of coming events?

(207-7) A wise author keeps a watch on his pen, to see that it does not stray into the fascinating but futile by-paths of insoluble conundrums.

(207-8) Responsibilities tend to gravitate to the shoulders of those who can bear them best.

(207-9) It will be asked: Why should the innocent suffer because of the activities of wicked men? Their innocence belongs to the present; we do not know of their past evil deeds and misdeeds!

(207-10) The man who is born with a silver spoon may have great talents but never use them. They may die with him, because he never felt the spur of necessity. Insufficient or moderate means may give a man incentive. The worse the poverty the greater the incentive. This sounds a hard gospel but for some men it is a true one.

(207-11) The freedom we seem to have exists largely in name only.

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(209-1)<sup>455</sup> I<sup>456</sup> do not believe in any other fate than that produced by character. Men are where they are because of what they are.

(209-2) The truth does not lie wholly with the Hindus, who liken life to the illusions of dream, nor with the Buddhists, who despise it as a burden and a misery, nor with the

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<sup>453</sup> Blank page

<sup>454</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

<sup>455</sup> The paras on this page are numbered 31 through 40, making them consecutive with the previous page.

<sup>456</sup> This page is a duplicate of page 393 in Carbons 18.

hedonists, who value it only for the pleasures it yields. Surely the truth must contain and reconcile all these points of view?

(209-3) It is a fact in many people's lives that some of the troubles which befall them have no origin in the karma of former lives but belong solely to causes started in the present life.

(209-4) Once a man really takes the law of consequences to heart, he will not willingly or knowingly injure another man. And this is so primarily because he will not want to injure himself.

(209-5) [There is one striking passage wherein Emerson's pen neatly turns out the truth about the problem. I give it in its entirety because it is worth passing down intact.]<sup>457</sup> "I lean always to that ancient superstition (if it is such, though drawn from a wise survey of human affairs) which taught men to beware of unmixed prosperity... Can this hold? Will God make me a brilliant exception to the common order of his dealings, which equalises destinies? There's an apprehension of reverse always arising from success."

(209-6) Destiny gives him hills of difficulty to climb because of its own impersonal balancing activity. But if he is thus able to he demonstrates the superiority of the Man over the inferiority of the Position. Destiny befriends him.

(209-7) The painful elements in your destiny are the measure [of your]<sup>458</sup> own defects. The evils in your conduct and character are mirrored forth by the troubles which happen to you

(209-8) Philosophy refuses to acquiesce in a wrong or foolish deed merely because it has happened. Therefore it cannot acquiesce in it even if and when the happening is asserted to be God's will.

(209-9) Life in the flesh is a gift if we are using it rightly but it becomes a curse if we are not. Every incarnation should be used to help one get somewhat farther in doing this job of achieving an Overself-inspired existence.

(209-10) Schopenhauer<sup>459</sup> is the supreme pessimist. He began to cry as a baby, and the grown man put his complaints into writing until he died!

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<sup>457</sup> PB himself moved "There is one striking passage wherein Emerson's pen neatly turns out the truth about the problem. I give it in its entirety because it is worth passing down intact." from after "from success" by hand.

<sup>458</sup> PB himself inserted "of your" by hand.

<sup>459</sup> Arthur Schopenhauer

(211-1)<sup>462</sup> It was not blind fatalism but clear perception which made Mary, Queen of Scots, say that her end was in her beginning.

(211-2) In karma we find a key to many puzzles of contemporary history. It is a doctrine which warns us that we have prepared the cocoon of our present lot largely by the thoughts and deeds spun out of ourselves, during both bygone earth-lives and the present re-embodiment. Now the doctrine is as applicable to the history of whole peoples as to the history of single individuals. Its corollary is that our characters and minds are in travail through the ages; some are old with the rich experience of a hoary past but most are young, unwise and ungoverned. Its lesson is that the changing tides of public fate and private fortune are not meaningless. On the contrary, they invite our philosophical consideration so that we may understand how neglected duties or positive wrong-doing are the hidden roots of our troubles. Those who understand the principle of karma aright, who do not misunderstand it as being an external independent fate but as a force originally set in motion by our actions, understand also the significant part played by suffering in the lives of men. It is educative rather than retributive. Merited punishment is really a crude form of education. Thoughtful men learn lessons from their sorrows and resolve not to commit the same sin or the same error a second time.

(211-3) Experiences take on their different private meanings in different men's minds. A public calamity may confirm the religious man in his belief that God's hand is behind history. But the same calamity may confirm the atheistic man precisely the opposite in his belief.

(211-4) If men ascribe to the overwhelming nature of fate the miserable weakness of their own inertia, they worsen their bad situation.

(211-5) When he accepts affliction as having some message in it which he must learn, he will be able to bear it with dignity rather than with embitterment.

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<sup>460</sup> Blank page

<sup>461</sup> "(XIV)" was typed at the top of the page. PB himself deleted "(XVII)" at the top of the page by hand.

<sup>462</sup> The paras on this page are numbered 52 through 58; they are not consecutive with the previous page.

(211-6) If one is to remain ever imperturbable in the face of sorrow and suffering, because they are looked upon as spiritual education, it must be an equally good attitude for others as [well]<sup>463</sup> for oneself.

(211-7) Is it man himself or is it some power alien to him that fixes the destinies of his life?

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213<sup>465</sup>  
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(213-1)<sup>466</sup> Ouspensky's<sup>467</sup> theory of eternal recurrence is both true and false. We repeat ourselves and our circumstances but always on a different level. It is a spiral not a circle. An event or a period in life corresponds to a previous one but is not identical with it. The future is analogous with the past but does not duplicate it. The spiral does not bring you back to identically the same self or the same work: it brings you to what corresponds to it on a different level.

(213-2) An experience involving suffering may not bear its lesson on its face – unless it has repeated itself so many times that the lesson is plain and clear. Although having a teachable and receptive mind will elucidate it more quickly, more often it is dark and obscure. There is needed something or someone to draw the line of connection between cause and effect. That something can be only the intuition, but how seldom is that active? That someone must be a teacher or a book.

(213-3) We must learn to let go, to renounce voluntarily that which destiny is determined to take away from us. Such an acceptance is the only way to find peace and the only effective path to lasting happiness. We must cease to regard our individual possessions and relationships as set for all time.

(213-4) When justice is done to a man for the injuries he has done to others, when his wrong actions end in suffering for himself, he may begin to learn this truth – that only the Good is really able to triumph.

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<sup>463</sup> PB himself inserted “well” by hand.

<sup>464</sup> Blank page

<sup>465</sup> “(XIV)” was typed at the top of the page. PB himself deleted “(XVII)” at the top of the page by hand.

<sup>466</sup> The paras on this page are numbered 68 through 75; they are not consecutive with the previous page.

<sup>467</sup> Peter D. Ouspensky

(213-5) Life and grief will teach a man through harsh tragedy what reason and intuition would teach him through tender pleading.

(213-6) Men are not left to depend for guidance only on what they learn by experience. What they believe by faith also guides them.

(213-7) It violates spiritual truth and denies worldly experience to say that a man is free to work evil without higher punishment and do wrong without ultimate retribution.

(213-8) Let us not imagine that we are merely puppets bewitched hither and thither into pleasure and pain by an unseen showman.

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(215-1)<sup>470</sup> The serenity inside a man's mind, the faith inside his heart – these can contribute to his happiness as much as his material surroundings or his way of physical living.

(215-2) The young are too often impulsive, arrogant and rebellious. The middle-aged, tempered by many more experiences and taught by much more reflection, are more patient, humbler and resigned.

(215-3) Only the sage perceives with deadly clarity how like the dust blown hither and thither is the weary labour of their days; how frail are the timbers of the ships which men send out, laden with their self-spun hopes and fears; how dream-like are their entire lives.

(215-4) Some men gain more confidence in themselves with more experience but others lose it.

(215-5) The future of any individual is partly foreseeable to the extent that his character, past history and his capacities give a clue.

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<sup>468</sup> Blank page

<sup>469</sup> PB himself changed "(XVII)" to "XIV" at the top of the page by hand.

<sup>470</sup> The paras on this page are numbered 52 through 63; they are not consecutive with the previous page. They were originally numbered 1 through 12.



(215-6) A complete knowledge of what men are ought to lead to a complete foreknowledge of how they will act. But actually there is always a margin of unpredictability.

(215-7) In every danger and in every trouble, he should turn thought and feeling to the higher self. No man can help him so well.

(215-8) It is a valuable exercise for him to find out just where his own responsibility for his troubles begins, to separate what is really an outward projection of his inward defects from what is being saddled upon him by an untraceable destiny or a formidable environment.

(215-9) Human instruments are used to cause suffering to others and they do cause it out of human viciousness. Both statements are correct. They are complementary, not contradictory as we may think. Destiny naturally looks around for a vicious person when she wants to do harm, or a foolish one who can be led emotionally by the nose for a time, or an impulsive one who may do in a moment what he regrets for years. She will not waste time looking for ultra-wise and ultra-good people when she wants to do harm.

(215-10) The man who can live without troubles has yet to be found but the man who can live without worry about them may be found wherever philosophy is found.

(215-11) The horoscope is a map not only of the present reincarnation, but also of the relation existing between the ego and the soul. It indicates what particular lessons have to be learned.

(215-12) Pre-natal tendencies from former births are the primary controls [of]<sup>471</sup> character; environment is its secondary control.

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(217-1)<sup>474</sup> This is the refuge to which he must turn when troubled, this is the place of divine beatitude. Let him go into the silence; there he will find the strength to conquer.

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<sup>471</sup> PB himself deleted "the" from after "of" by hand.

<sup>472</sup> Blank page

<sup>473</sup> PB himself changed "(XVII)" to "XIV" at the top of the page by hand.

(217-2) If he can attain this inner poise, no event can bring him unhappiness, no person can bring him harm.

(217-3) Human failure is the inevitable accompaniment and the tragic symbol of human weakness.

(217-4) Our freedom to do this or that is always relative and never absolute.

(217-5) Robert Briffault: "Do not allow the foolishness of the world to embitter your heart. Do not attempt to make it wiser."

(217-6) No human life is long enough to develop all the sides of the human psyche to its rich fulfilment. Reincarnation is the answer, and the best answer, to this evolutionary need.

(217-7) The ordination of the universal life includes the ordination of man's life.

(217-8) In every danger and in every trouble he should turn thought and feeling to the higher self. No man can help him so well.

(217-9) There are people whom, at a single glance and in a single second, one feels one has known well before. With them one may drop the conventional preliminaries, the tedious circumlocutory play of more words and further meeting as being unnecessary.

(217-10) What a long series of earthly lives stretches all the way from the savage to the saint!

(217-11) This idea of a destiny attendant on the lives of men, has impressed itself on the strongest and {wisest}<sup>475</sup> minds.

(217-12) To the extent that he admits these events to be largely of his own making, these troubles as his own earning, and refuses to delude himself by blaming them upon other people or by regarding them as imposed arbitrarily by a force outside himself or, to that extent the way is open for their correction.

(217-13) How empty and unprofitable seem those hours given over to musing about the past! Yet the result could be the very contrary if the muser were to approach his mental activity in a philosophic spirit.

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<sup>474</sup> The paras on this page are numbered 64 through 77, 77a, and 78; they are not consecutive with the previous page. They were originally numbered 13 through 28.

<sup>475</sup> We have changed "wise" to "wisest" for grammar's sake. —TJS '20

(217-14) Experience transforms itself subtly and slowly into wisdom and character.

(217-15) There are beneficent consolations and wise resignations in the philosophic life.

(217-16) A member of the former Czech government, now imperilled anew in the Red blight which has fallen on his land, told me about his three and a half years' suffering in the worst Nazi concentration camps. "Now alas I have lost the capacity to weep. My heart is tired; does not feel emotion.

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(continued from the previous page) I have borne all and am above all." Thus he had learnt a forced detachment. Although it cannot be a durable one, some reserve will remain.

(219-1)<sup>478</sup> The life to which we are predestined from birth – which means the major events of the life we actually experience – is like a house. We are free to move about within its walls but not outside them.

(219-2) The experience got from a single lifetime is too short and thus too limited, to produce a fully developed man.

(219-3) It is largely true that no man can help being what he is or acting as he does. But it is not wholly true.

(219-4) The belief that we control our lives, is pleasant and plausible but not quite defensible.

(219-5) The worst misfortune is not to experience it but to misunderstand it, and consequently misinterpret it. When it makes us worse in character than before, less in

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<sup>476</sup> Blank page

<sup>477</sup> PB himself changed "(XVII)" to "XIV" at the top of the page by hand.

<sup>478</sup> The paras on this page are numbered 78a through 78k, making them consecutive with the previous page. They were originally numbered numbered 29 through 39. In addition, there is an unnumbered para at the bottom of the page labeled "XIV" that was pasted onto the page from a different source.

faith than before, when it fills us with resentment bitterness anger or hatred, it is we who are injured and not merely our fortunes.

(219-6) When enough years have passed over the event and it can be looked at in better perspective he may be able to look at it a little less personally and less emotionally. The result will be that he will understand it a little more correctly and, to that extent, profit by its experience.

(219-7) The modification of a man's destiny calls for the modification of his moral character and personality trends as essential pre-requisites.

(219-8) The education of self which is provided by experience is an almost subconscious process.

(219-9) The working of a man's karma would never come to an end if his egoism never came to an end. It would be a vicious circle from which there would be no escape. But when the sense of personal selfhood, which is its cause and core, is abandoned, the unfulfilled karma is abandoned too.

(219-10) Life offers us only a single favourable chance of the same kind. If we throw it away, through bad judgment or blind handling, no one is to blame except ourselves when it never recurs again. The same chance never repeats itself. If it is not used when it comes, it is lost in that form for this lifetime.

(219-11) The event or person, the circumstance or condition which once caused him bitter pain or acute suffering, will become faint and shadowy with the passing of time.

(219-2) It is not the Hindus and Buddhists alone who believe that we live many earthly lives and not just one; quite a few wise Westerners have believed it too in the past, and more than a few in our own times.

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<sup>479</sup> Blank page

<sup>480</sup> PB himself changed "(XVII)" to "XIV" and deleted "The inner life." at the top of the page by hand.

(221-1)<sup>481</sup> You want your exterior life unfoldment to meet your own conceptions. But if you have not found your interior harmony with God, in spite of all your efforts it will never do so.

(221-2) A wiser attitude carries its outward problems into the inward realms of character, to intelligence and capacity and deals with them there.

(221-3) Since it is demonstrably true that it is the degree to which events affect your thoughts or move your feelings that they have power over you, it must also be true that to gain control over thought and feeling is to become pleurably independent of fortune. If you let your life be managed entirely by the hazards and chances of outside happenings instead of by your own intelligence you imperil it.

Our outward miseries are symbols and symptoms of our inner failures. For every self-created trouble, every self-inflicted suffering and every self-accepted evil is an avoidable one. It may not depend entirely upon yourself how far events can hurt you but it does depend largely upon yourself. If you had the strength to crush your egoism by a single blow, and the insight to penetrate the screen of a long series of causes and effects, you would discover that half your external troubles derive from faults and weaknesses of internal character.

Every time you manifest the lower attributes of your internal character you invite their reflection in external events. Your anger, envy and resentment will, if strong enough and sustained enough, be followed eventually by troubles, enmities, frictions losses and disappointments

Yes. If you wish to understand the first secret of fate, you should understand that its decrees are not issued by a power outside you, but by your own deepest self.

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223<sup>483</sup>  
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(223-1)<sup>484</sup> If it be true that the course of life is predetermined, this does not necessarily mean that it is arbitrarily predetermined. No - the good and bad qualities of your character, the development or lack of development of your capacities, and the decisions

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<sup>481</sup> The paras on this page are numbered 79 through 81, making them consecutive with the previous page.

<sup>482</sup> Blank page

<sup>483</sup> PB himself changed "(XVII)" to "XIV" and deleted "The inner life." at the top of the page by hand.

<sup>484</sup> The paras on this page are numbered 82 through 84, making them consecutive with the previous page.

made in passion or by reason are the real determinants of your life. There is an inescapable equation between conduct and consequence, between thought and environment, between character and destiny. And this is karma, the law of creative equivalence.

(223-2) Modern man needs this awakening to the fact that he is responsible for his fate, and not seek to saddle it on a whimsical God or blind chance. And so far as he has brought evil upon himself he should acquiesce in their justice, confess his sins, retract his deeds, and reorientate his conduct.

(223-3) There is an inescapable balance between our principal thoughts and deeds and our principal life experiences. And this balance shows itself where it is least expected – in the moral sphere. Our wrong doing produces sorrows, not only for others but principally for ourselves. Our good action produces a rebound of good fortune. We may escape from many things in life but we cannot escape from the operation of this subtle law of moral responsibility. Causation is the top of a wheel whose bottom is consequence. This is just as true collectively as individually. When, for instance, a nation comes to believe that the conception of right and wrong is a false one, it marks itself down for destruction. We have seen this in our time in the case of the German nation. The moral law is not a figment of man's imagination. It is a divinely established reality.

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(225-1)<sup>487</sup> Who is the truly free man? "He who lives as he wishes to live, who is neither subject to compulsion nor to hindrance, nor to force; whose movements to action are not impeded... and who does not fall into that which he would avoid." –Epictetus.<sup>488</sup>

(225-2) Only when he begins to wonder about the meaning of life does he begin to reflect on the problem of values at all.

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<sup>485</sup> Blank page

<sup>486</sup> PB himself inserted "(OVER)" at the bottom of the page by hand.

<sup>487</sup> The paras on this page are numbered 30 through 32, and 86 through 91; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page that was pasted onto the page from a different source.

<sup>488</sup> "Epictatus" in the original.

(225-3) It would be an error to separate karma from the universal power and to treat it as an independent power. This error accounts for the difficulty in understanding its role in bringing the cosmos into manifestations. Treat karma rather as an aspect of God and as inseparable from God, or as one of the ways in which God's presence manifests itself.

(225-4) If you throw a pebble into the sea, its ripples go on and on, until they are exhausted. In the same way there comes a time when the accumulated effects of doing or thinking lets loose a ripple of karmic come-back.

(225-5) We cannot separate current events from the activities of karma. We cannot understand them unless we understand also the law of compensation which governs them and us.

(225-6) Vain are all forecasts of the future, all prophecies that point to events yet to happen, all readings that pretend to measure the future if we do not accept this truth.

(225-7) All talismanic precautions, gem influences etc., either amplify or modify the other influences (karmic, environmental and personal) which may be at work; they do not stand by themselves. More may be done in this way by changing the kind of prevailing thoughts, and especially by keeping out negative harmful and destructive thoughts, together with prayer for guidance.

(225-8) Despite its insistence that suffering is always close to life, it tries to charge its message with the flavour of hopefulness, and to inspire men to be effortful and daring in their inner lives. When suffering stimulates a man to readjust his life on sounder philosophical lines, it can hardly be called an evil.

(225-9) When a man is stretched on the rack of suffering, he may not be able to see or willing to accept in his anguish its spiritual lesson.

(225-10)<sup>489</sup> The belief is common in Euro-America that we start life as babes with a blank character or with one inherited partially or totally from parents and [ancestors.]<sup>490</sup>

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<sup>489</sup> PB himself deleted the para number "(6)" by hand.

<sup>490</sup> PB himself inserted "(XIV)" at the end of this para by hand.

<sup>491</sup> Void page. This page contains duplicates of the paras on page 277, which PB himself deleted by hand.

(227-1)<sup>493</sup> [It]<sup>494</sup> is better to believe that the evil men do is done back to them at sometime and somewhere than not.

(227-2) Being what he is, with his temperament and experience, he has little or no chance. His road is pre-ordained.

(227-3) The mental world they have built up will prove a tower of babel. They will come close to inner collapse.

(227-4) When we thoroughly imbibe this great truth, when we humbly acknowledge that all human life is under the sway of the law of consequences, we begin to make a necessity of virtue.

(227-5) Is it possible to distinguish between a calamitous destiny which we all-too-obviously fashioned for ourselves and a calamitous fate for which we seem utterly irresponsible?

(227-6) The consequences of several years of wrong-doing and wrong thinking may crowd into a few months.

(227-7) The people one meets, the events one confronts and the places one visits, may be highly important but they are, in the end less important than one's thought about them.

(227-8) Experience of this kind, however painful, has its value, however negative. It shows wrong courses to be avoided and, by the process of elimination, reduces the risk of wrong decisions.

(227-9) So long as he violates these higher laws, so long will life prove to be his harsh enemy.

(227-10) We suffer primarily because we have isolated our conscious being from the universal Being. Only when we renounce this isolation shall we be able to remove our suffering.

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<sup>492</sup> PB himself changed "(XVII)" to "XIV" at the top of the page by hand.

<sup>493</sup> The paras on this page are numbered 92 through 105, making them consecutive with the paras on page 225. In addition, there is an unnumbered para at the bottom of the page.

<sup>494</sup> The original typist deleted "(95) Why is re-incarnation" from before this para by typing over the original words with x's.



(227-11) When troubles descend or desires are frustrated, it is easy to lose faith in the higher power, to doubt its very existence or to question its goodness. This is because we want our own will to be done, even though God's will may be better for us in the end.

(227-12) It is not enough to say that you have suffered. Have you profited from your sufferings? If not, all your weeping was useless.

(227-13) He can accept neither the arrogant Occidental attitude which believes itself to be the master of life nor the hopeless Oriental attitude which believes itself to be the victim of life. The one overvalues man's creativeness, the other undervalues it. The one believes it can banish all human ills, the other regards them as irremediable.

(227-14) Circumstances or other persons may be contributory but cannot be wholly responsible for a man's failures and misfortunes. If he will look within himself he will always find the ultimate causes there.

(227-15)<sup>495</sup> To ascribe the results of man's negligence to the operation of God's will is blasphemy. To blame the consequences of human stupidity, inertia and indiscipline upon divine decrees is nonsense.

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(229-1)<sup>498</sup> By watching our thought life, keeping out negatives and cultivating positive ideas, full of trust in the higher laws, we actually start processes that eventually bring improvement to the outer life.

(229-2) Most of us are laggards on the spiritual journey. The achievement of its purpose seems far beyond our competence. But this teaching of the cycle of rebirths leaves us the hope that in some other life we may yet do what we cannot do in the present one.

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<sup>495</sup> This para is labeled "XIV" and was pasted onto the page from a different source.

<sup>496</sup> Blank page

<sup>497</sup> PB himself changed "(XVII)" to "XIV" at the top of the page by hand.

<sup>498</sup> The paras on this page are numbered 106 through 113, making them consecutive with the previous page.

(229-3) The destiny of man is whatever happens to him, be it self-earned or ordained by a higher power. The fate of a man is the special kind of destiny which is so ordained and hence beyond his control.

(229-4) What occurs in the beginning of a period is often a key to what will occur at the end of it. The belief in such omens prevailed in ancient Rome and still prevails in the Orient.

(229-5) If we could see things as they are in the eternal order and in the universal whole, we would see the imperfect become perfect and the evil become good. Man's sufferings and misfortunes, especially, would take on better meaning and brighter purpose.

(229-6) Until a certain time the course of a man's destiny is within his area of influence, and even of control; but beyond that time it is not.

(229-7) The teaching of reincarnation that every individual enters repeatedly a new life on earth, carries the sister teaching of compensation. The two constitute the most plausible teaching about the suffering of man which he has ever been offered. It sets in place under universal law what otherwise seems mere chance.

(229-8) When astrology uses the stars and planets to explain the events which happen to us as pointers to the good and evil, the wisdom and ignorance within ourselves as the prime causes of these events, it serves a purpose. If, however, it uses them as the real causes, then it renders us a [disservice.]<sup>499</sup>

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(231-1)<sup>502</sup> These truths, being everlasting and world-wide, give us shelter in periods of violent storm provide us with refuge in times of distress and protect us with prudence in years of smiling fortune.

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<sup>499</sup> The text at the bottom of the page was cut out; only para number 114 is visible. PB himself inserted "on Prayer" in the left margin beside the missing section by hand.

<sup>500</sup> Blank page

<sup>501</sup> PB himself changed "(XVII)" to "XIV" at the top of the page by hand.

<sup>502</sup> The paras on this page are numbered 116 through 127, making them consecutive with the previous page. (We assume the missing section at the bottom of the previous page included paras 114 and 115.)

(231-2) The theory of rebirth is in accord with the facts of life as they are everywhere observable.

(231-3) The results of our actions are one day borne back to us as pleasant reward or painful retribution.

(231-4) No human situation doubles itself precisely as it existed before but most human situations have enough similarities between them to offer useful guides to action, valuable lessons for analysis.

(231-5) No one can find a more reasonable explanation for the inequalities in the lot of men and the evil in the action of men.

(231-6) The philosopher knows the higher worth of life and appreciates it. But at the same time he knows the fleeting value of life and deprecates it.

(231-7) The first science ever created by the brain of man was astronomy.

(231-8) Every man has a destiny to undergo: there are no exceptions and no escapes. This is because there is a hidden order of things.

(231-9) What different course our life might have taken if we had not {casually}<sup>503</sup> met a certain person – a meeting which led to momentous consequences – affords material for tantalising speculation. Fate sometimes hangs upon a thread, we are told, but it always hangs upon such a tangled knot of dependent circumstances that the game of speculating how different it would have been had a single one of them been changed, is futile though fascinating.

(231-10) Not withstanding one painful experience after another, they continue to display the same frailty that leads to it. The lesson is not learned, the meaning of what they have passed through is not understood. They are the kind who must have been in Andre Maurois'<sup>504</sup> mind when he wrote: "The only thing experience teaches us is that experience teaches us nothing."

(231-11) We ought not be surprised to learn that human entities have to return to this earth to continue their growth, to make up their deficiencies and to receive their just deserts.

(231-12) The reasons for a man's unhappiness lie within himself as much as without.

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<sup>503</sup> We have changed "causally" to "casually", we presuming that the original is a typo for "casually" rather than "causally". – TJS '20

<sup>504</sup> André Maurois

(233-1)<sup>507</sup> It is neither the spirits of departed relatives nor the souls of departed saints which work these wonders and give these inspirations: it is the one infinite life-power which pervades the whole universe.

(233-2) The law of recompense has no jurisdiction over the eternal and undivided Overself, the real being, only over the body and mind, the transitory ego.

(233-3) Coaxed by pleasure in some incarnations and driven by pain in others, man slowly learns to use his faculties and powers aright.

(233-4) He may intuitively know - not reason out - that certain events will happen even before they do arrive.

(233-5) A man may conquer a continent but himself be conquered by a power before which he is as helpless as a babe - the power of divine retribution. The harvest of his aggressive war will then be gathered in.

(233-6) In the final test, they may show by their own words and actions during the next decade whether they honestly wish to enter the path of reconciliation. Their last yet first hope is to purify themselves by discipline and to make restitution - either physical or verbal - to those they have wronged.

(233-7) A lesson which the multitude has to learn is that acquiescence in brutality and aggressiveness does not pay in the end any more than the perpetration of such crimes themselves. Nevertheless, although a people which acquiesces in the deeds of its rulers has to share the karma of those deeds, it need not necessarily share all the karma.

(233-8) Painful experience may eventually sow the first seeds of a better character. For in so far as the divine laws permit man to eat the sour fruits of his own planting, they educate him.

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<sup>505</sup> Blank page

<sup>506</sup> "(XIV)" was typed at the top of the page. Pages 233-236 are duplicates of pages 377-380 in Carbons 17 (Notebooks).

<sup>507</sup> The paras on this page are numbered 76 through 86; they are not consecutive with the previous page.

(233-9) The principle of indeterminacy which governs the deep centre of each atom in the Universe assures man of freedom of will in his own centre. But just as the atom's behaviour is unpredictable only within certain limits, so man's freedom is operative only within certain limits. In neither the case of the atom nor of man is there absolute freedom.

(233-10) The misdeeds of a previous existence produce the misfortunes of the present one.

(233-11) If the past is out of his hands, the future has fallen into them.

234<sup>508</sup>

XIV

235<sup>509</sup>

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(235-1)<sup>510</sup> There is no direct and incontrovertible proof of reincarnation, but there is logical evidence for it. Why should there be certain abilities almost without previous training? Why should I be possessed at an early age of the mental abilities of a writer, or someone else of a musician? Heredity alone cannot account for it. But it is perfectly accounted for if we consider them to {be}<sup>511</sup> a subconscious memory. I am unwittingly remembering and using again my own capabilities from a former birth. This is possible only because I am mind. Mind alone can continue itself. Capacities in any field cannot appear out of nothing. The individual who shows them forth is repeating them out of his own deeper memory. There is the evidence of Nature. When I wake up in the morning, I pick up all that I had the day before. I remember my own individuality and use the same literary talents as before. Otherwise, I could never write again, or someone else could never sing. The basis of this reminiscence is not a physical occurrence, but a mental one.

(235-2) It is a mistake to regard the karma of a deed as something that appears later in time, or comes back to its doer soon or long afterwards. It is not a sequence to follow after what was done before. On the contrary, the karma is simultaneous with the deed itself.

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<sup>508</sup> Blank page

<sup>509</sup> "(XIV)" was typed at the top of the page.

<sup>510</sup> The paras on this page are numbered 87 through 91, making them consecutive with the previous page.

<sup>511</sup> We inserted missing word "be" to match duplicate para 379-1 in Carbons 17. (The word was obscured by a hole punch.)

(235-3) They are indeed well-born children whose parents teach them while they are young the higher conception of life and train them in this better way of living. Then, by the time they reach adulthood, their habits will be settled to their advantage and not, as so often is the case, to their disadvantage. Then, the content of their minds and the direction of their careers will be markedly superior to the average.

(235-4) This lesson, that a man is not his body, will be learnt in modern times through his reasoning intelligence as it was learnt in former times through his believing feelings.

(235-5) The human will's freedom has its limits. It must in the end conform to the evolutionary purposes of the World-Idea. If, by a certain time, it fails to do so voluntarily, then these purposes invoke the forces of suffering and force the human entity to conform.<sup>512</sup>

236<sup>513</sup>

XIV

237<sup>514</sup>

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(237-1)<sup>515</sup> "Death is before me today  
Like the recovery of a sick man,  
Like going forth into a garden after sickness.

Death is before me today  
Like the odour of myrrh,  
Like sitting under the sail on a windy day.

Death is before me today  
Like the odour of lotus flowers,  
Like sitting on the shore of drunkenness.

Death is before me today  
Like the course of the freset,  
Like the return of a man from the war-galley to his house.

Death is before me today

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<sup>512</sup> The paras on this page continue on page 241.

<sup>513</sup> Blank page

<sup>514</sup> PB himself inserted "XIV" in the left margin by hand.

<sup>515</sup> The para on this page is unnumbered.

Like the clearing of the sky,  
Like a man fowling towards that which he knows not.<sup>516</sup>

Death is before me today  
As a man longs to see his house  
When he has spent many years in captivity.”

“Death a Glad Release”:  
(Translated from the Egyptian of an unknown poet of four thousand years ago  
– by James Henry Breasted.)

238<sup>517</sup>  
XIV

239<sup>518</sup>  
XIV

(239-1)<sup>519</sup> SHUTTLE -

We are a thousand lives in one,  
Intricate weavings for a whole.  
So who can tell, when all is done,  
How many threads have spun a soul?  
(Marguerite Janvrin Adams)

240<sup>520</sup>  
XIV

241<sup>521</sup>  
XIV

(241-1)<sup>522</sup> Generation follows generation. Of what avail all this striving and struggling which always ends in death and dust? It is salutary at times to sink in this mournful thought, provided we do not sink to the point of despair.

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<sup>516</sup> Per the original source, this line should read: “Like a manfowling therein toward that which he knew not.”

<sup>517</sup> Blank page

<sup>518</sup> PB himself changed “XX” to “XIV” in the right margin of the page by hand.

<sup>519</sup> The para on this page is unnumbered.

<sup>520</sup> Blank page. The original editor inserted “For PB” at the top fo the page by hand.

<sup>521</sup> “(XIV)” was typed at the top of the page.

<sup>522</sup> The paras on this page are numbered 92 through 102; they are not consecutive with the previous page – but they follow the paras on page 235.

(241-2) It takes time, and plenty of it, before the new ideas and ideals become established in the mind, the feelings and the actions.

(241-3) We shall live again on earth.

(241-4) Why repeat past errors?

(241-5) There is a danger that negative predictions may also act as suggestions and, by influencing mental or emotional causes, bring about physical effects which fulfil the predictions.

(241-6) To descend into the body, to reincarnate in the flesh is itself a kind of crucifixion. Note that the head and trunk are right-angled by the right and left arms forming a cross. This is symbolic partly of the loss of higher consciousness which this descent entails and partly of the pains and miseries which appear intermittently during embodiment.

(241-7) Is any man given more suffering by destiny than he can endure? Theoretically he is not, but actually we do [see]<sup>523</sup> cases of those who have killed themselves or gone insane from such [a]<sup>524</sup> cause. The manner of his death, then, must be a part of his ill destiny.

(241-8) It is as certain as the coming of dawn that he who mistreats another person will one day be mistreated himself. The law of recompense operates like a boomerang.

(241-9) It would be absurd to declare that every act is the result of free choice. Even a cursory analysis will show that racial and hereditary conditions have contributed toward shaping a certain kind of body, brain and nervous system. These in turn have contributed toward certain tendencies which influence actions without the doer of them even being aware of it.

(241-10) A grievous marriage situation may itself change completely for the better or else a second marriage may prove a happier one, if there is sufficient improvement in thinking to affect the karma involved.

(241-11) Why do some take to the True Doctrine at first glance whereas others – and they are the majority – spurn it? The answer is to be found in the internal age or prenatal experience or reincarnated tendencies.

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<sup>523</sup> PB himself deleted “in the” from after “see” by hand.

<sup>524</sup> PB himself inserted “a” by hand.



(243-1)<sup>527</sup> What will happen to each one of us in the future is not wholly inevitable and fixed, even though it is the logical sequence of our known and unknown past. It is still unset and uncrystallised: therefore changeable to a degree. That degree can be measured partly by the extent to which we change ourselves and partly by the extent of our foreknowledge of what is likely to happen and the steps taken to circumvent it. The ability to evade these events is not a complete one however for it is always subject to being over-ruled by the will of the Overself.

(243-2) In the making of our future, a mixed result comes from the mixed and contradictory character of the thoughts feelings and desires we habitually hold. Therefore our very fears may contribute their quota in bringing about what we do not desire. Here lies one advantage of positive affirmations and clear-cut decisions in our attitude toward the future.

(243-3) Why some are taken away by death at a young age and with a lovely soul is one of those mysteries which we must leave unexplained with the laws of destiny and recompense. Despite the natural feeling of being grievously wounded, the bereaved person should resign himself in trust to the will of God and in faith that the departed will be taken care of wherever he is by the Father of us all.

(243-4) There is a lower form of Spiritism, expressed through cheap pain mediums, as well as a higher form, expressed through non-professional persons who mix the mystical with the mediumistic. The student of philosophy must scrupulously avoid both these forms, must reject their so-called revelations, and faithfully stay on the superior level which he is so fortunate to have attained.

(243-5) It is a Jain belief that bad karma can be cancelled by practising austerity, penance and self-mortification. The harsher the asceticism the quicker will be this process of destroying the results of an evil past. There is a certain logic in this belief for by suffering this self-imposed pain, one is also suffering the bad karma, albeit in a concentrated form, and not evading it.

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<sup>525</sup> Blank page

<sup>526</sup> PB himself changed "(XVII)" to "(XIV)" at the top of the page by hand.

<sup>527</sup> The paras on this page are numbered 19 through 24; they are not consecutive with the previous page – but they follow the paras on page 53.

(243-6) All his experiences during the ages upon ages of his existence as a finite centre of life and consciousness have left their record in the mysterious and measureless seed-atom of his body.

244<sup>528</sup>

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245<sup>529</sup>

XIV

(245-1)<sup>530</sup> Theoretical acceptance of the doctrine of reincarnation leads us to cancel out part of the claim of the materialists that the influence of environment makes the whole of man. For as a spiritual being, the man's essential self is already there even from birth, and is really unfolding himself into a material environment. The latter provides him with conditions which enable him to express himself, or by failing to provide those conditions hinder that expression. But the environment cannot wholly change a man or cannot wholly eliminate his true character. What he really is will sooner or later come out and show itself, with or without the help of environment. It is true, however, that a part of him might be unable to express itself altogether owing to a completely adverse environment or set of conditions. Nevertheless, the unexpressed part would still remain latently existent within his character and even if it never expressed itself at all throughout the whole of his lifetime it would reappear and express itself in a later reincarnation.

(245-2) It is paradoxical that the moment of his death should automatically bring to life again all of a man's past. He has to repeat it all over again, this time from a different point of view, for the selfish, coloured and distorting operation of the ego is absent. Now he sees it from an impersonal and uncoloured point of view. In other words he sees the real facts for what they truly are, which means that he sees himself for what he really is. His<sup>531</sup> brief experience over, he then begins to live like a man in a dream. His own will is not responsible for what happens to him as a dreamer and it is just the same with what happens to him as a spirit. He does not personally and consciously choose, decide and predetermine the course of his spirit life any more than his dream life. It flows on by its own spontaneous accord here as there. This is more vividly brought home to him, if he is an evil man, when the after-death experience turns into a nightmare.

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<sup>528</sup> Blank page

<sup>529</sup> "(XIV)" was typed at the top of the page. PB himself deleted "CHAPTER XI" at the top of the page by hand.

<sup>530</sup> The paras on this page are numbered 1, 2, 2a, and 2b; they are not consecutive with the previous page.

<sup>531</sup> The original typist changed "This" to "His".

(245-3) There comes a time when the unfulfilled possibilities of a man begin to haunt him, when his innermost conscience protests against the wastage of this reincarnation.

(245-4) He may learn this truth by reading someone else's ideas or reflecting on his own, by the arguments of logical thinking or the announcements of intuitive feeling.

246<sup>532</sup>

XIV<sup>533</sup>

247<sup>534</sup>

XIV

(247-1)<sup>535</sup> Is it believable that situations which are themselves the product of man's will and thought, should not be alterable by that same will and thought? No! - let him accept his responsibility at this stage of their history as he admitted it at the beginning stage

(247-2) If<sup>536</sup> it be asked why this purificatory experience after death does not alter the character that re-appears in the next birth, the answer is that it is a half-introverted, dreamy state which only vaguely and superficially touches the consciousness. Only here in the awakened, full-extroverted state of earth-world does experience etch itself in sharp, vivid lines on the ego.

(247-3) So long as these varied thoughts hold together, so long is the sense of a separate personality created in the mind. That this is so is shown by mystical experience, wherein the thoughts disappear and the ego with them, yet the true being behind them continues to live.

(247-4) When he has become ripened by experience and reflection, he will accept this truth with the spontaneity of a biological reaction.

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<sup>532</sup> Blank page

<sup>533</sup> PB himself inserted "(5)" at the bottom of the page by hand.

<sup>534</sup> "(XIV)" was typed at the top of the page.

<sup>535</sup> The paras on this page are numbered 93 through 95 and 29; they are not consecutive with the previous page. Additionally, there is an unnumbered para at the top of the page, and four unnumbered paras between paras 95 and 29. Each of these four sections are on different sheets of paper that have been glued together.

<sup>536</sup> This para is a duplicate of para 321-4 in Carbons 08 (Literary Notebook Carbons). "re-appears" is clearly visible there, though it suffered a hole-punch here.

(247-5) The Chinese 'I Ching' (Book of Changes) is based on the unity of nature, manifesting through the [alternating]<sup>537</sup> pattern of Yin and Yang, the yielding and the firm, the dark and the bright

(247-6) The full text of the decision of the Second Council of Constantinople, AD 553, condemning Origen's teaching rebirth is available in the appendix to a recent book edited by J. Head and S.L. Cranston, entitled "Reincarnation: an East-West Anthology" pub, Julian Press, New York

(247-7) Nothing can so easily give the thoughtful man detachment from things as the news that he has only a very limited time left to live.

(247-8) "Ghosts are like television pictures on a mental screen, not spirits of departed people." –Lethbridge<sup>538</sup>

(247-9) It would be wrong to say that the pictorial review of life experience when dying is merely a mental transference from one's own shoes to those of the persons with whom one has been in contact during the life just passed, as the pictures unveil before him. What really happens is a transference from the false ego to the true Self, from the personal to the impersonal. It is a realisation of the true meaning of each episode of the life from a higher point of view.

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249<sup>540</sup>  
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(249-1)<sup>541</sup> The theosophical mahatmas teach that the human being rounds out its experience by getting born in all the races and sub-races at different times or in turn

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<sup>537</sup> PB himself changed "double" to "alternating" by typing below the line and inserting the new word with a caret.

<sup>538</sup> Thomas Charles Lethbridge

<sup>539</sup> Blank page

<sup>540</sup> "(XIV)" was typed at the top of the page. PB himself deleted "CHAPTER XI" at the top of the page by hand.

<sup>541</sup> The paras on this page are numbered 3 through 8; they are not consecutive with the previous page, but they follow the paras on page 245. Originally the paras were numbered 3 through 6, and then two additional numbered paras were added at the bottom. One has since been deleted. Additionally, there is an unnumbered para at the top of the page.

(249-2) This is the ego that we falsely think of as being our real self. This is the ego to which memory ties us. This is the illusive part of our dual personality; this is the known part of our being, a mere shadow thrown by the unknown part which is infinitely greater. This moves from one earthly body to another, from one dream to another through the phantasmagoria of existence without awakening to reality.

(249-3) Our stay on earth is so short and our list of self-improvements needed so long that in no way, save in the way of repeated embodiment, could we ever achieve them.

(249-4) The popular Hindu theory of the transmigration of souls is not quite the same as the philosophic theory of the evolution of souls. According to the first, a man may once again become an animal or a tree; according to the second, this is not part of the ordinary processes of Nature. Many superstitions, however, hide some truth among their nonsense, and this is one of them. Just as every biologist knows that Nature sometimes produces freaks, and every physician knows that monstrosities are sometimes born into the human race, so there are cases where a deranged mind frantically thirsting for a physical body after the loss of its present one may succeed in driving out the inner being of an animal form and taking possession of it. If this mind is also very evil as well as deranged, it will utilise that form to terrorise a human community. But such happenings are breakaways from the ordinary processes of Nature, and, therefore, uncommon. The penalty for such unnatural transmigration is insanity, which is the price which will have to be paid in the next human birth. The ego will then be tied to a body which it will be unable to use, yet unable to escape from.

(249-5) Descartes, who has been called the father of philosophy in the Occident, began his thinking with the certainty of the personal self. Two thousand years earlier, Buddha ended his own thinking with the certainty of the illusoriness of the personal self!

(249-6) {Every man's}<sup>542</sup> intelligence being what it is is a consequence of the experience and evolution which his former births have afforded him, to ridicule anyone's foolishness is itself a foolish [act].<sup>543</sup>

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<sup>542</sup> We have changed "Everyman's" to "Every man's" for grammar's sake. —TJS '20

<sup>543</sup> PB himself deleted the para after this para by hand, and inserted "out of place oops!" in the bottom margin. The para originally read: "Suppose you had to carry the hunchback's cross? Would you not be bitter? Would you consider God's dealing with you a just one? (XVII)"

<sup>544</sup> Blank page. PB himself inserted "(5" at the bottom of the page by hand.

(251-1)<sup>545</sup> When we say that a situation is caused by circumstances, we mean that it had to happen. That is fate. But does this imply that nobody is responsible for it, no individual is to blame for it if it is tragic or distressing?

(251-2) There are two essential divisions in the psychological constitution of man. The first is the realm of thoughts, the second is that which is aware of the thoughts, the thinker. Modern psychology has been doing nothing more than grope in the first realm; it has been quite unable to find the final verified truth about the second one, about the mind that is behind all thoughts.

(251-3) When man shall discover the hidden power within himself which enables him to be conscious and to think, he will discover the holy spirit, the ray of Infinite Mind lighting his little finite mind.

(251-4) These desk-made figures of man represent only the garments of man. He himself does not appear in these pictures at all.

(251-5) All possessions are left behind when a man makes his exit from this world. Every physical belonging, however prized, and even every human association, however beloved are taken abruptly from him by death. This is the universal and eternal law which was, is and ever shall be. There is no way to cheat or defeat it. Nevertheless there are some persons who, in a single particular only, escape this total severance. Those are the ones who sought and found during their earthly life, the inspiration of a dead master or the association with a living one. His mental picture will vividly arise in their last moments on earth, to guide them safely into the first phase of postmortem existence to explain and reassure them about the unfamiliar new conditions.

(251-6) The tendencies and habits, the physical and mental activities, which we have brought over from our own past, settle down and congeal themselves into what we call our personal self, our individuality, our ego. Yet life will not permit this combination to be more than a temporary one, and we go on changing with time. We identify ourselves with each of these changes, in turn, yet always think that is really ourselves. Only when we still these activities and withdraw from these habits for a brief period in meditation, do we discover for the first time that they do not constitute our real self, after all. Indeed, they are then seen to be our false self, for it is only then that we discover the inner being that is the real self which they hide and cover up. Alas! so

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<sup>545</sup> The paras on this page are numbered 7 through 11; they are consecutive with the previous page, although paras have been added so the numbering does not currently match. Additionally, there is an unnumbered para at the top of the page labeled "XIV" that was pasted onto the page from a different source.

strong is their age-old power that we soon allow them to resume their tyrannous ways over us, and we soon become victims again of the great illusion of the ego.

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253<sup>547</sup>

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(253-1)<sup>548</sup> The thoughts and emotions of the ego, no less than the sense reports of the body, are outside the true self. In meditation he must make himself absent to them and present only to what wells up from within, if he is to become aware of the true self.

(253-2) We have wonderful possibilities but have hardly begun to realise them.

(253-3) ...this question cuts to the heart of the problem.

(253-4) How few have reflected that all this multitude of different thoughts which streams through their consciousness pre-supposed the existence of a single Thought-stuff?

(253-5) The true man is not the body of flesh and bone but the mind functioning within that body.

(253-6) We have the fruit of all past growth in the present. What we once were has made us what we now are. Rebirth is a fact in Nature, not merely a theory in man.

(253-7) Thus the Infinite Mind manifests itself as a finite mind.

(253-8) Mind offers its own certitude. It is completely self-positing.

(253-9) It is the motive power which starts all this mechanism of personality in operation.

(253-10) The lower nature is not the real self of man yet ironically it persists in regarding itself as such.

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<sup>546</sup> Blank page

<sup>547</sup> "(XIV)" was typed at the top of the page. PB himself deleted "CHAPTER XI" at the top of the page by hand.

<sup>548</sup> The paras on this page are numbered 12 through 25, making them consecutive with the previous page.

(253-11) The person naturally and habitually seeks to establish and keep its supremacy over the consciousness. Hence it fosters the illusion of separateness from the life of the All.

(253-12) The ego is inescapable.

(253-13) ...our ego-ridden lives.

(253-14) What we are ordinarily conscious of are the thoughts and feelings of the ego, but there is much more in us than that. There is the true self, of which the ego is only a miserable caricature. If we could penetrate to this, the fundamental element of our selfhood, we would never again be satisfied with a wholly egoistic life – the call of the Quest would come again and again in our ears, and indeed it is through such rare glimpses, such exalted moments, when they become conscious of a presence, higher and more blessed than their ordinary state, that men are drawn to the Quest in the effort to recapture those moments and those moods. The recapturing is done, not by taking possession of something but by allowing oneself to be possessed not by a positive and affirmative movement of the will, but by a yielding to, and acceptance of, the gentlest and most delicate thing in man's psyche – the intuition.

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255<sup>550</sup>

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(255-1)<sup>551</sup> No man need resign himself to utter helplessness in the face of fate. Let him try to change what seems inevitable, and his very trying may be also fated!

(255-2) What he discovers for himself through struggle or suffering, he passes on that others may receive in peace or ease.

(255-3) These are warped minds who, fumbling on the lower levels of human existence, spit venom and spill hatred over the man who declares the existence of higher ones.

(255-4) He who knows and feels the divine power in his inmost being will be set free in the most literal sense of the word from anxieties and cares. He who has not yet arrived

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<sup>549</sup> Blank page

<sup>550</sup> "(XIV)" was typed at the top of the page.

<sup>551</sup> The paras on this page are numbered 20 through 26, 26a, and 26b; they are not consecutive with the previous page. Additionally, there is an unnumbered para at the top of the page labeled "XIV" that was pasted onto the page from a different source.



at this stage but is on the way to it can approach the same desirable result by the intensity of his faith in that being. But such a one must really have the faith and not merely say so. The proof that he possesses it would lie in the measure with which he refuses to accept negative thoughts, fearful thoughts, despondent thoughts. In the measure that he does not fail in his faith and hence in his thinking, in that measure, the higher power will not fail to support him in his hour of need. This is why Jesus told his disciples, "Take no anxious thought for the morrow." In the case of the adept, having given up the ego, there is no one left to take care of him, so the higher Self does so for him. In the case of the believer, although he has not yet given up the ego, nevertheless, he is trying to do so, and his unfaltering trust in the higher Self is rewarded proportionately in the same way. In both cases the biblical phrase, "The Lord will provide" is not merely a pious hope but a practical fact.

(255-5) There is one mark of the true insight whereby we may recognise its authentic character. It is changeless, so that nothing can ever cancel it, whereas the false insight is forever in a state of change and flux.

(255-6) He who arrives at the truth becomes the well-wisher of all, the enemy of none. He is truly a man of goodwill.

(255-7) The sage is far richer with his mental peace than many a well-placed man with his physical money.

(255-8) We are vocally benumbed on entering the presence of embodied spiritual attainment, for the intellect is silent and abashed at feeling so acutely its own inferiority, its own futility. And it is the intellect in which we mostly live, not the intuition.

(255-9) That the mystic experience so overpowers a man as to reduce him to speechlessness is true only of some phases of it.

(255-10) The Christ-self who was in Jesus is in us too.

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(257-1)<sup>553</sup> Should we welcome the consequences of the bad karma we have made, since they are going to teach us needed lessons? Or should we obey normal instinct and resist them?

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<sup>552</sup> Blank page. PB himself inserted "#4" at the bottom of the page by hand.

(257-2) Just as the impetus of one wave causes another to come into being, so the impetus of one human reincarnation causes another to follow it in succession. And just as the second wave may be similar to, but not identical with, the first one, so the later [ego]<sup>554</sup> may be similar to, but is not identical with, the earlier one.

(257-3) Although it is true that the strong or the prudent man rules his stars and conquers his circumstances, it is equally true and often overlooked that the strength or the prudence to do so come from within, are born in the man [much more than acquired by him.]<sup>555</sup>

(257-4) Chinese philosopher {Lie Yukou, in his book}<sup>556</sup> Lie-Tseh [wrote:]<sup>557</sup> “Avoid action, and keep the silence; all the rest is commentary.”<sup>558</sup>

(257-5) Everything comes from TAI-I, meaning “The<sup>559</sup> Great One.”<sup>560</sup>

(257-6) Just as sound goes back into silence but may emerge again at some later time, so this little self goes back into the greater being from which it [too]<sup>561</sup> may emerge again [at another time.]<sup>562</sup>

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XIV

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<sup>553</sup> The paras on this page are unnumbered, though the first three and last one are labeled “XIV.” Each of the paras is pasted onto a page that reads “It will help me if this address is not given to others.” (An address in Switzerland is partially legible beneath the first para.)

<sup>554</sup> PB himself changed “reincarnation” to “ego” by typing over the original word with x’s and typing the new one below the line and inserting it with an arrow.

<sup>555</sup> PB himself changed “and not acquired.” to “much more than acquired by him.” by hand.

<sup>556</sup> We have inserted “Lie Yukou, in his book” for clarity as the following quote appears verbatim in “Treasury of Spiritual Wisdom” by Andy Zubko and nowhere else. Lie-Tsieh (aka Liezi) is a book attributed to the 5th Century Taoist Lie Yukou; our versions of that text do not contain this quote. – TJS ‘20

<sup>557</sup> PB himself corrected the spelling of “Lie-Tseh” and inserted “wrote:” by hand.

<sup>558</sup> PB himself inserted close quotation marks by hand.

<sup>559</sup> PB himself changed “the” to “The” by hand; we inserted open quotation marks for clarity.

<sup>560</sup> PB himself inserted close quotation marks by hand.

<sup>561</sup> “too” was typed above the line and inserted with a slash.

<sup>562</sup> PB himself changed “again.” to “again at another time.” by hand.

<sup>563</sup> Blank page

(259-1)<sup>564</sup> He acts out of his own free choice yet at the same time that very choice was part of the universal pattern, the World-Idea. His personal freedom does not stand alone, isolated, absolute. It is inseparable from a helpless determinism. Such is the paradox of the human situation.

(259-2) No reading of a modern horoscope is [ever]<sup>565</sup> completely correct for no contemporary astrologer has the complete truth about it. It is more likely that accuracy and error will be mixed in most readings.

(259-3) If it be granted that the future is fated, the question will arise whether it can be controlled, and if so to what extent?

(259-4) Can the [oracular writing]<sup>566</sup> of destiny be [deciphered? Can]<sup>567</sup> its [mysterious]<sup>568</sup> pattern be foreseen?

(259-5) That the future already exists in time does not necessarily mean that we must become complete fatalists, that it cannot be changed and that escape from its [confinement]<sup>569</sup> is impossible.

(259-6) There are times when we have to submit to an overriding fate and take an unchosen road

(259-7) The law works well: what you give will come back to you – be it good or evil. The world's teachers and prophets, humanity's saviours and sages have put this truth in different ways

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<sup>564</sup> The paras on this page are unnumbered but are all labeled "XIV" and were pasted onto the page from a different source.

<sup>565</sup> PB himself inserted "ever" by typing it below the line and inserting it with an arrow.

<sup>566</sup> PB himself changed "pattern" to "oracular writing" by typing over the original word with x's and typing the new phrase below the line and inserting it with a caret.

<sup>567</sup> PB himself changed "deciphered, \_\_\_\_\_ can" to "deciphered? Can" by hand.

<sup>568</sup> "mysterious" was typed above the line and inserted with a caret.

<sup>569</sup> The original typist changed "iron decree" to "confinement" by typing over the original word with x's.

<sup>570</sup> Blank page

261<sup>571</sup>  
XIV

262<sup>572</sup>  
XIV

## **NEW XV: The Orient ... Old xxiii: Orient and Occident**

263<sup>573</sup>  
XV

(263-1)<sup>574</sup> Will he have to renounce the comforts and amenities of civilised living?

(263-2) During the inundation of the Nile many peasants dream away their time in shady spots and idly await when the land is again accessible.

(263-3) We hardly care to rummage through the dusty shelves of antiquity but there are still valuables to be found.

(263-4) Pythagoras travelled widely in his quest of wisdom because in his time the journey from one place to another, visiting reputed teachers, was deemed the best way to acquire knowledge.

(263-5) He who knows that he has been ignorant of truth, and still is, has begun to enter the knowledge of truth.

(263-6) In the vivid light of an Indian morning I saw everything most clearly.

(263-7) Vagrant seekers now hitch-hike their way across continents to India.

(263-8) It may be a mistake to attribute extreme holiness to extreme antiquity.

264<sup>575</sup>

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<sup>571</sup> Blank page: divider labeled "14."

<sup>572</sup> Blank page: divider labeled "14."

<sup>573</sup> "XV" was typed at the top of the page. Pages 263-272 contain paras for NEW Category XV; they were misfiled with the Old Category XV paras, which run from page 273 to page 388. — TJS '19

<sup>574</sup> The paras on this page are unnumbered.

(265-1)<sup>577</sup> In Japan Shen-hui rejected the way of watching the mind to concentrate it to enter meditation. He taught that such forms need not be used. To have no thoughts was enough to let the Pure Original Mind appear. The attitude of goodwill, the practice of self-denial is the first rule. Shen-hui further claimed his was the School of Sudden Enlightenment. It is like child-birth, which is like a sudden affair but the child a long process of nurture and education before he attains his full bodily and intellectual growth. He derided all the books in the world and himself wrote none.

(265-2) In Japan the Zen teaching took different forms, some were incredibly Godless but others with Gods: some – among them [ones which]<sup>578</sup> Suzuki<sup>579</sup> considered of high attainment – rejected all forms. Moreover this was regarded as the secret teaching of the Buddha himself!

(265-3) The yogi's staring eyes included me in their gaze, but seemed not to recognise me.

(265-4) Mysticism is as ancient as the Orient itself.

(267-1)<sup>582</sup> The quest is his secret which he can better carry in the depths of his heart.

<sup>575</sup> Blank page

<sup>576</sup> "XV" was typed at the top of the page.

<sup>577</sup> The paras on this page are unnumbered.

<sup>578</sup> Paul Cash inserted "ones which" and a question mark in the left margin by hand. It is very probable that this edit was post-mortem, meaning PB neither requested it nor approved it. – TJS '20

<sup>579</sup> Daisetsu Teitaro Suzuki

<sup>580</sup> Blank page

<sup>581</sup> "XV" was typed at the top of the page.

<sup>582</sup> The paras on this page are unnumbered.

(267-2) More than sixty years' study and experiences tell and teach me that the Western seeker finds in himself what the Oriental also finds,<sup>583</sup> if both search deeply enough.

(267-3) The course of events in recent times, perhaps in most times, keeps us from forgetting the precariousness of human existence.

268<sup>584</sup>

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269<sup>585</sup>

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(269-1)<sup>586</sup> The great Pyramid of Egypt was erected by survivors of Atlantis, as a symbolic building reminding us of the connection between wisdom and earthly world. It was also a Temple of the Mysteries.

(269-2) This disjointed style of writing lessens its continuity and thus limits its readership. It seems regrettable but I have had to accept it.

270<sup>587</sup>

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271<sup>588</sup>

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(271-1)<sup>589</sup> Without understanding its message to man, without reverence for its houses of prayer and meditation, the tourist comes and leaves empty-handed, though his case bulges with souvenirs.

(271-2) In another body, born in another land, life's persistence brings us here again. The old game intermittently recurs, its joys and griefs.

(271-3) If a man frees himself from ego do his eyes show this by an absent-minded appearance in them, as some mystical Oriental researchers say?

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<sup>583</sup> PB himself inserted a comma by hand.

<sup>584</sup> Blank page

<sup>585</sup> "XV" was typed at the top of the page.

<sup>586</sup> The paras on this page are unnumbered.

<sup>587</sup> Blank page

<sup>588</sup> "XV" was typed at the top of the page.

<sup>589</sup> The paras on this page are unnumbered.

(271-4) With such a large share of the world's human beings as one half, a philosophy could not ignore [Asia]<sup>590</sup> in forming a full and balanced scrutiny of them.

272<sup>591</sup>

XV

## Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity

273<sup>592</sup>

XV

(273-1)<sup>593</sup> To say that one event 'causes' another is [really]<sup>594</sup> and only to say that, under certain conditions, the second event always follows the first [one.]<sup>595</sup>

(273-2) Man has no faculty whereby he can perceive the absolute and infinite Power as clearly as he can perceive any material thing.

(273-3) The observer is not himself open to observation.

(273-4) If he could get himself out of his thinking, if he could transcend the merely personal point of view, it would be immeasurably more possible for him to arrive at the truth.

(273-5) We are given forms embodied in space and minds working in time whereby we may come to decipher meanings in life and the world, develop awareness of the [Infinite Being]<sup>596</sup> that is behind both and know our true self.

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<sup>590</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself later inserted "Asia" into the space by hand.

<sup>591</sup> Blank page

<sup>592</sup> "(XV)" was typed at the top of the page. This is the original first page of Old Category XV paras; the earlier pages (263-272) are from NEW Category XV - the erroneous filing happened postmortem and does not indicate PB's own intent. - TJS '19

<sup>593</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

<sup>594</sup> PB himself changed "reality" to "really" by hand.

<sup>595</sup> PB himself deleted "(HUH?)" from after "one." by hand.

<sup>596</sup> PB himself changed "infinite being" to "Infinite Being" by hand.

(273-6) Confronted by the full meaning of mentalism, we are startled into discoveries of the highest importance. The world becomes a deception of the mind, its reality no longer a certainty. But the corollary is that the deception can be stopped, the truth revealed, the authentic reality recovered. This requires the corrective work first, of the Quest and finally of the mentalistic techniques.

(273-7) Philosophy would not be worth while if it did not take the view that for the practical purposes of life, it must turn around and adopt a non-metaphysical approach. Thus a twofold attitude is the only complete, and therefore correct one which it may approve. We have the right and bear the duty to ask ourselves in what way is a teaching related to everyday living; in what way is it connected with the world we know? If both relation and connection are absent, it is fair to say that the teaching is inadequate, and lacks necessary balance of interests.

(273-8) Shakespeare on the wisdom of sleep: "When most I wink, then do mine eyes best see."

(273-9) We take for granted the reality of that time marked for us by the ticking wheels of a watch and the turning pages of a calendar.

(273-10) It is true that the goal is a transcendental one, but it has to be realised through and during our tenancy of the physical body.

(273-11) It is an experience which those who are deceived by time and taken in by space, cannot understand. For in it there is no consciousness of the flight of hours at all.

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275<sup>598</sup>  
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(275-1)<sup>599</sup> The Medieval concept of the universe as a drama being played out according to a plot, a first beginning and a Final end fully revealed to man, is unacceptable. For the universe is beginningless and endless, its ever-changing activity moving too mysteriously for the finite brain of humanity to comprehend much more than just a significant hint.

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<sup>597</sup> Blank page

<sup>598</sup> "(XV)" was typed at the top of the page.

<sup>599</sup> The paras on this page are numbered 12 through 21, making them consecutive with the previous page.



(275-2) Egoism, the limiting of consciousness to individual life as separate from the one infinite life, is the last barrier to the attainment of unity with the infinite life.

(275-3) We think we are experiencing a real world, but that is because we know so little and are deceived so easily. For we know only the appearances of things, see only the illusions of the senses.

(275-4) The status of the world is contradictory. It is a thing because it exists but a nothing because it is only an appearance. It is like the hazy twilight, which is neither day nor night yet in one sense day but in another night. It is like a dream, which is real enough while we are within it but unreal when we are not.

(275-5) Do not confuse infinite time, which is duration, with timelessness, which is eternity. The first is just the lengthening of the ego's past, present and future; the Second is their dissolution in ecstatic smiling ego-free being.

(275-6) He becomes one of the few who can watch themselves go to sleep.

(275-7) It is significant that not only is night the time when human crime and passion are at their maximum but it is also the time when worrying thoughts are at their blackest. The day with its brightness has ever been a symbol of spirituality, the night with its darkness a symbol of materiality. For he who has found his own spirit, finds peace and is freed from fear, and consequently from its child - worry too.

(275-8) While he is under the spell of the World-Mind's magic he sees these pictures and experiences this dream as if they were the last word of reality.

(275-9) The intellectual point of view is necessarily a developing one and its search for truth an unending one. It can never secure or offer any final formulation since reality is beyond the intellect's touch, even if it comes within the intellect's understanding

(275-10) We have to allow for, and intellectually reconcile, the double nature of the world, of man and of his experience.

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<sup>600</sup> Blank page

<sup>601</sup> "(XV)" was typed at the top of the page.

(277-1)<sup>602</sup> The world's reality is only apparent, its eternity is only relative. Its true nature eludes the senses, its timeless essence eludes the mind.

(277-2) In unwittingly setting up waking consciousness as the sole arbiter of all his knowledge, Western man limits that knowledge unnecessarily. And in regarding other forms of consciousness as mere copies or aberrations of waking consciousness, or else denying their existence altogether, he bars himself from the supreme insight and the highest felicity open to him. Unless he brings the dream and the deep sleep states also into his reckoning, he will continue to be deceived by the Unreal and to mistake the shadow for the substance.

(277-3) There are some, however, who do not want to be carried off by illusion, do not want to be held prisoner by something that does not really exist.

(277-4) It is as if God were engaged in a kind of soliloquy,<sup>603</sup> a talking to self and a dreaming in self through a myriad creatures and a myriad worlds.

(277-5) Whether we gain it from the mystic experience or from the deepest reflection, we shall come to see that time is the great deluder of men. The past which has gone, the future which has yet to be and present which is in flux are not what they seem.

(277-6) We may weep over the transience of all things but we still continue to cherish them and to seek them.

(277-7) Our attitude towards time, our sense of its quick or slow short or long passage depends on the feelings with which it is filled.

(277-8) Our thinking process is bound by time and space relations, but there is something in us which is not. Ordinarily, we have no awareness of it, although it never leaves us.

(277-9) As taught in THE WISDOM OF THE OVERSELF, use the last few minutes in the twilight state of consciousness before falling asleep at night for constructive self-improvement. The best form this can take during your present phase of development is to relax in bed, empty the mind of the day's cares and make definite concrete suggestions about the good qualities desired and imaginatively to visualise yourself demonstrating these desired qualities. Furthermore, you should go even farther and visualise yourself in possession of the Higher Consciousness, attuned to the Higher Will

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<sup>602</sup> The paras on this page are numbered 22 through 30, making them consecutive with the previous page.

<sup>603</sup> We inserted a comma, which may have been cut off by the right margin, for clarity

and expressing the Higher Poise. All this will be like seeds planted in the inner being and growing during sleep.

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XV

General Nature of Sleep

(279-1)<sup>606</sup> Deep sleep is the suspension of all conscious existence.

(279-2) Sleep is a condition which nature imposes on man. No one, not even the sage, can alter its general course and therefore even the sage has to accept this condition as an inevitable part of his own human lot. But if he is to attain full self-realisation, this must eventually pertain to his sleeping state as much as to his waking state, else it will not be what its name suggests.

(279-3) The necessity of sleep humbled even Alexander the Great, for it reminded him that he was mortal.

(279-4) Here, in this wakeful state, on this physical plane, we may move towards the fulfilment of life's higher purpose. But in everchanging dream or ever-still sleep there is no such opportunity. Hence the new Testament says: "Work whilst it is day, for the night cometh when no man can work." (John 9.4)

(279-5) London Newspaper: "In Cuba, as a young subaltern, Churchill learned the habit of afternoon siesta. Later, as the First Lord of the Admiralty, he found he could add two hours to a long working day by taking an hour's sleep after lunch. His gift for hard work is incredible."

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General Nature of Sleep

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<sup>604</sup> Blank page

<sup>605</sup> "(XV)" and "GENERAL NATURE OF SLEEP" were typed at the top of the page. PB himself deleted "(VIII) (a)" at the top of the page by hand.

<sup>606</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>607</sup> Blank page

(281-1)<sup>609</sup> It is rare that in a dream anyone knows that he is dreaming.

(281-2) Most dreams are too hazy and incoherent to be worth special study, but some dreams are so vivid and so reasonable that they might be taken from waking life.

(281-3) In both dream life and waking life we find many startling similarities. But we also find one important difference. The one is usually hazy and imperfect, the other vivid and coherent.

(281-4) Nothing appears more real at the time than the episodes that happen during a dream. Nothing appears less real after we wake up than the same episodes.

(281-5) The fact that most dreams are merely mechanically formed and do not signify anything important, should warn us not to fall into superstition about them or to be guided unduly by them.

(281-6) The dream-mind is quick to compose dramas or imagine scenes or invent incidents.

(281-7) The same series of thoughts and sensations which may take a whole day for a wakeful man to run through, may take less than an hour for a dreaming man.

(281-8) The same sleeping man plays several roles in a single dream. And he plays them all at once. More, he even creates the varied environments in which these characters perform.

(281-9) Shams<sup>610</sup> of Tabriz, 13th-Century Persian Mystic: "Dreams are but the shadows of our waking thoughts."

(281-10) Our dream-self passes through five-sensed experiences and space-timed events which would entirely justify its assertion that the dream world is a material one. Yet

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<sup>608</sup> "(XV)" and "GENERAL NATURE OF DREAM" were typed at the top of the page. PB himself deleted "(VIII) (b)" at the top of the page by hand.

<sup>609</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

<sup>610</sup> "Shamsu'd Din" in the original. This is from *The Mesnavi and The Acts of the Adepts*, by Jelal-'d-din Rumi and Shemsu-'d-Din Ahmed, tr. by James W. Redhouse, 1881. "Shams al-Din" is an honorific. The quote is attributed to Shams Tabriz. – TJS '20

the enlightenment gained on awaking entirely proves that the dream world is only a mental one.

(281-11) The mind behaves very wildly in dreams, turning us into kings and hunters.

(281-12) All dreams are eventually precipitated into deep sleep.

(281-13) A name heard or a thing seen the previous day may often be made part of a dream the following night. But the name may be curiously altered in the process and the thing associated with a most unexpected environment.

(281-14) Such is the extraordinary working of the dream-mind that a single remembered person idea incident or emotion is quite enough to arouse instantly a whole string of associations, near or remote, rational or fantastic, whose images it forms effortlessly and projects into its own external world.

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General Nature of Dream

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General Nature of Dream

(283-1)<sup>613</sup> A part of what we experience today we may behold in a dream tonight. But it will be associated with strangely different circumstances.

(283-2) You are in the position of a dreamer. A comes along and says "Hello, B, all this that you see around you - the factory, wife, town, etc. -<sup>614</sup> are parts of your dream only. Wake up!" You reply "But they are there. I can touch and hear them. How can I be dreaming?" A replies "Yes, but you can also touch and hear things in night dreams."

(283-3) "Tell me not in mournful numbers, Life is but an empty dream," wrote the poet.

(283-4) The brick houses that we see in dreams are hardly less distinguishable from the brick houses that we see in waking. The first are as vivid as solid and as tangible as the

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<sup>611</sup> Blank page

<sup>612</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (b)" at the top of the page by hand.

<sup>613</sup> The paras on this page are numbered 15 through 21, making them consecutive with the previous page.

<sup>614</sup> We inserted a dash for clarity.

second. The conversation that happens during dream gives us as full a sense of its reality as the conversations that happen during waking hours.

(283-5) Kant has written somewhere that our perception of the world is “of no more objective reality than a dream.”

(283-6) Nobody dare deny that dream ideas act in so powerful a manner upon the dreamer’s mind as to give him the feeling of all that intensity and reality of experience which he possesses during the waking state. People are plainly seen; objects are solidly felt – as much in one case as in the other. The powerful effects of a very vivid dream will sometimes be remembered for days afterwards. And who that has experienced that awful form of dream called the nightmare can find any waking experience which can surpass it in intensity, in immediacy and in actuality? [Yet the same experiences which are accepted as being so real during dream are repudiated as being so unreal after waking!]<sup>615</sup> When we consider that this same paradox holds good of all the millions of dreamers throughout the world, we must indeed admit there is something wholly mysterious and momentous in it.

(283-7) A nightmare is the strongest example of what reality dream life can apparently attain. Suppose for a minute that one’s own body has become the imagined body belonging to one in a vivid dream. During the period of dream men may gash it with knives and stab it with daggers. The skin will be cut, the flesh penetrated, the nerves severed, pain will be felt and blood will pour out of this body. All may happen during such a horrible nightmare precisely as it may happen during the waking state and with the same dramatic vividness. Yet during the whole ghastly experience the skin nerves flesh and blood were merely imagined, were only ideas! The whole apparatus of sense, whether it be eye or ear or skin, and the whole mechanism of nerves, are themselves mental experiences no less than those dream ideas and those dream perceptions which we unhesitatingly accept as such.

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General Nature of Dream

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<sup>615</sup> “Yet the same experiences which are accepted as being so real during dream are repudiated as being so unreal after waking!” was typed on the other side of the page, and inserted with a typed note at the end of the para (“insert here the sentence overleaf”) and an arrow.

<sup>616</sup> “continued from over. Insert in Pra (20)” was typed on this page, along with text that was inserted in para 283-6.

(285-1)<sup>618</sup> From Pascal:<sup>619</sup> “If an artisan were certain that he would dream every night for fully twelve hours that he was a king, I believe that he would be just as happy as a king who dreams every night for twelve hours that he is an artisan.”

(285-2) The state of dream is purely an intermediate one between the seeming life of wakefulness and the seeming death of sleep.

(285-3) Ordinarily dreams lack a constant rational quality. The controlling hand of reason and coherence seems curiously but fitfully absent while materials drawn from waking life seem curiously and irrationally mixed together quite frequently.

(285-4) The bizarre way in which the dream-mind works is the inevitable consequence of the dissociation set up during sleep between the brain-centre and the X. It takes the memories and ideas which are still fresh after the day’s experience and not only brings them through round-about methods into mutual association, but also deflects them into unnatural association, using them as a starting-point for imaginative excursions as uncontrolled as horses without a driver.

(285-5) Every experience possible to the physical body – even that of awakening from a dream! – can find its perfect parallel in every experience possible to the dream body. It is utterly impossible to mark out any difference between the two bodies in this respect.

(285-6) Millions of dreamers enter their private dream-worlds every night. It is then that the image-making power of the mind becomes quite extraordinary. It creates seemingly independent beings and living personalities during its dream state.

(285-7) Do dream acts fulfil waking repressions?

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General Nature of Dream

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<sup>617</sup> “(XV)” was typed at the top of the page. PB himself deleted “(VIII) (b)” at the top of the page by hand.

<sup>618</sup> The paras on this page are numbered 22 through 28, making them consecutive with the previous page.

<sup>619</sup> Blaise Pascal

<sup>620</sup> Blank page. Lorraine Stevens inserted “One (I)” at the bottom of the page by hand.

(287-1)<sup>622</sup> The mysterious significance of sleep has yet to be realised by the Western thinkers as it has been by those of the East. It is an independent and distinctive aspect of life with special characteristics too important to be undervalued and too decisive to be ignored. Our great error has been to neglect its investigation, to relegate it among the curiosities of nature when we should have vigorously pursued its ultimate meaning. The secret of life cannot be got from the study of one side of it only – the waking. Man's research must embrace its obverse side too – the sleeping.

(287-2) The ruling ideas with which he falls asleep will form a connection with the wakeful life and profoundly influence it.

(287-3) It is an ironical fact that even the most ardent subscribers to the doctrine of materialism cannot for long endure material existence but must repeatedly escape from it in sleep or dream. Unfortunately they fail to see the metaphysical significance of this necessity.

(287-4) Patanjali<sup>623</sup> I, 10: "Sleep is the idea based upon the conception of absence."

(287-5) Ernest Wood<sup>624</sup> – Practical Yoga: "In this philosophy sleep is not regarded as a total cessation of the mind's activity. There is still an idea there. The mind dwells upon the idea of the absence of everything; so this idea needs a class to itself. It is not considered to be an unconscious state. That is why, it is argued, when we wake in the morning we may say 'I slept well,' meaning not that we now feel refreshed and we therefrom infer that we slept well, but that we remember that we slept well; that we enjoyed the pleasurable idea of absence of anything. We may note here that the mere suppression of ideas – not the system of control propounded in the aphorisms – would be only the concentration of the mind on absence, which would not lead to yoga."

(287-6) In sleep the non-existence of things is not known to you; therefore sleep is a state of ignorance, not of Jnana, for the Jnani knows everything to be Brahman. The non-duality of sleep is not the non-duality of Jnana. Brahman is not known in deep sleep but is known in Jnana.

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<sup>621</sup> "(XV)" and "METAPHYSICS OF SLEEP" were typed at the top of the page. PB himself deleted "(VIII) (c)" at the top of the page by hand.

<sup>622</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

<sup>623</sup> Patañjali

<sup>624</sup> Ernest Egerton Wood



(287-7) During deep sleep we experience the sublation of the whole pluralistic world. What has become of it then? Has it lost its reality? This we may not say. Has it kept its reality? This too we dare not assert. Thus the nature of the universe is seen to be indeterminate.

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Metaphysics of Sleep

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Metaphysics of Sleep

(289-1)<sup>627</sup> In slumber the activity of consciousness disappears but the possibility of consciousness remains.

(289-2) There is a mystery worth probing in the process of falling asleep and equally in the process of waking from sleep when speech and sense cease to be active.

(289-3) When we step into the deep pool of the sleep state mysterious yet momentous things happen. The worst pains of a disease-tortured body vanish as though they never were, as the worst anxieties of a troubled mind are cast aside completely. We find healing peace and strength. We rotate in a cycle of waking dream and slumber. It is therefore not enough and cannot be enough to examine our waking state alone.

(289-4) Sleep is such a disparate fragment of man's life that the dismissal of its silent offering of fact as unimportant is an act of emotional prejudice and one harmful to intellectual honesty. This partial view of life is not enough. The man who confines his views of existence only within the limits of its waking field is really a narrow specialist whose conclusions cannot be trusted beyond their empirical boundaries. Nay, his conclusions are positively dangerous because within such boundaries they may be indubitably correct. He has separated a fragment of universal existence - most important doubtless, but nevertheless a fragment - yet expects to discover the whole truth of that existence from such incomplete data. He has come to believe that his knowledge of the waking world suffices to cover the other two worlds. The instant this belief arises he falls into the trap of imagining that he understands the others when in fact he does not understand them. This delusion is dangerous also because it prevents

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<sup>625</sup> Blank page

<sup>626</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (c)" at the top of the page by hand.

<sup>627</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

further enquiry, hinders his advancement and ultimately renders his mind incapable of apprehending truth.

(289-5) Unreflective life is often impatient with such enquiries into the relative value of the waking state, for to them its superior reality in contrast with dream is completely beyond all question. They denounce the sleep enquiry as being altogether too flimsy a premise on which to build great conclusions. Yet when we remember that all living creatures from ant to man are plunged into intermittent sleep for substantial portions of their whole lives, how can we hope to grasp the meaning of their existence and the meaning of the universe of which they are parts, without examining the full meaning and proper value of sleep-states. Whatever we learn from a single state alone may always be liable to contradiction by the facts of another state. Therefore unless we

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Metaphysics of Sleep

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(continued from the previous page) co-ordinate and evaluate the truth of the waking state with the truth of the sleep state we cannot hope to arrive at ultimate truth in its fullness. But when we venture to make such a co-ordination we shall discover that in sleep there lies the master-key of life and death!

(291-1)<sup>630</sup> As human life extends as an indivisible whole through all the three states and is never limited to any one of them alone, it is unscientific and unphilosophic arbitrarily to select the waking condition and ignore the facts of the other two. All the data obtainable ought to be secured, and then integrated into a synthetic system by apprehending them simultaneously in their entirety. The synthesis of all life's states can alone produce sufficient data upon which to grasp the true nature of the world. Only a superior mind, free from vulgar prejudice against sleep and dream, will realise the immense importance of such co-ordination.

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<sup>628</sup> Blank page

<sup>629</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (c)" at the top of the page by hand.

<sup>630</sup> The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

(291-2) It must not be thought that either the mind of dream or the unconsciousness of profound sleep are ultimate reality. They are not. They are only illustrations drawn upon to help our limited finite minds to form a truer conception of that reality.

(291-3) When we assert that there is emptiness in deep sleep we overlook the fact that some mind must have been present to note the emptiness and thus enable us to make the assertion afterwards.

(291-4) My friend Amaury de Riencourt in "Roof of the World"<sup>631</sup> writes: "Only the psychic training of the lamas can merge consciousness and unconsciousness and, eventually, do away with sleep altogether."

(291-5) If there are no pains in deep slumber there are no pleasures either. The ego is then not annihilated: but only withdrawn.

(291-6) A comparison of the waking with the dream state yields two striking similarities. Firstly, neither in one state or the other do we make our planetary environment, or the other persons who figure in it or cause all its happenings. We are born into our waking world – it is there ready-made. We find ourselves abruptly in our dream world. The other persons just happen to be in both worlds with us. We do not deliberately prefabricate most of the everyday happenings in the waking world and we do not do this with the dream happenings either. Secondly, in neither world can we predict exactly how we shall behave, react or feel in all their situations... This is all intended

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(continued from the previous page) to say that our waking life is really a kind of sleep, from which we need to wake up, that just as the dreamer only awakens when his fatigue exhausts itself or when someone else arouses him so we too only awaken from life's illusions when we are exhausted with all the many different kinds of experience

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<sup>631</sup> "Roof of the World: Tibet, Key to Asia" was first published in 1950.

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<sup>633</sup> Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>634</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (c)" at the top of the page by hand.

we get from many different incarnations or when a teacher appears to reveal the truth to us. Further, what we have done or desired in former incarnations predetermines a large part of the picture of our present one. Yet, the connection between this cause and his effect is unseen by us until someone else, a master of insight, shows it to us. Until then we are like sleeping dreamers.

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Metaphysics of Dream

(295-1)<sup>637</sup> Whatever the universe be in human experience, it is, in important ways, like a dream. That is, we must grant existence to a dream world as an indubitable fact because it is a perceived and experienced world, but at the same time we must refuse its form ultimate existence, and hence enduring reality, because it is neither perceived nor experienced after we awake from sleep. This twofold character of the dream-world also belongs to the familiar and so-called real universe. It is plain, yet paradoxical at the same time. For this reason ancient Tibetan philosophers declared the world to be both existent and non-existent. To the unenquiring mind it vividly is what it seems to be, but to the awakened insight of the sage its form presents itself like a more-enduring version of the transient form of a dream-world. Both forms are thought-constructions. Both have Mind as their underlying 'substance.' Therefore Mind is their reality. Apart from Mind the world could not even exist just as apart from the dreamer his dream could not exist.

(295-2) Dreams occur for several different reasons. And two parts of one and the same dream occur for two different reasons. It is unscientific to say - as the materialistic medicos, the psycho-analysts and the fortune-tellers stubbornly say - that dreams are determined by a single particular cause. And it is just as unscientific to say that dreams have only one function to perform. Therefore the student must move warily when trying to understand dream processes or to interpret individual dream happenings. It is quite true to assert, for example, that some dreams or some parts of a dream represent unconscious desires or repressed emotions, but it is equally true to assert that most dreams don't represent them at all. It is fallacious to make the dream a metaphor

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<sup>635</sup> Blank page

<sup>636</sup> "(XV)" and "METAPHYSICS OF DREAM" were typed at the top of the page. PB himself deleted "(VIII) (d)" at the top of the page by hand.

<sup>637</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

pointing to future events. More often, it is an Irish stew cooked up out of past ones. For most dreams merely reveal what happens when the image-making faculty breaks loose from the general mental equipment and works out a series of self-deceptive illusions based on real material picked up during the previous day's experiences.

(295-3) The intelligence which sometimes solves our problems for us during dreams is of a higher quality than that which ordinarily solves them during wakeful hours. It is indeed of the same order as that which we call intuition.

(295-4) The space-time sense is so modified in dream that you may be here at one moment and across the world at the next.

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(297-1)<sup>640</sup> We do not suspect the immense significance of dreaming.

(297-2) Both dream and delusion prove the creative power of mind.

(297-3) The contents of dream experience are as external in space as the contents of wakeful experience. But their mutual relations are not governed by the same intrinsic conditions.

(297-4) Just as the spiritual ignorance of man reveals itself during his slumbers by his total lack of knowledge that the dream-experience is only a series of ideas, so the evil character of man reveals itself during his slumbers by the rule it imposes - unrepressed by legal sanctions or social codes - upon his dreams. This is one of the elements of truth in Freud's otherwise grossly materialistic teaching. The dream is partially a self-revelation. Hence it is the teaching of the mystical order of Turkish Sufis that the progress of a disciple is partially to be measured by his teacher by the progressive purification attained in the character of his dream life.

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<sup>638</sup> Blank page

<sup>639</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (d)" at the top of the page by hand.

<sup>640</sup> The paras on this page are numbered 5 through 15, making them consecutive with the previous page.

(297-5) To pass from the world of waking to the world of dreaming.

(297-6) He detaches, albeit without loss, a fragment of himself and gives it a new shape and a new life. Yet all this is an unconscious process.

(297-7) When we realise how the mind weaves a whole host of creatures during sleep out of its own self, we comprehend a little of the meaning of the statement that the entire world is but a mental creation.

(297-8) We know that the dreamer's mind produces a world which not only proceeds wholly from and is substantially dependent upon itself, but is also wholly confined within itself at the time of dreaming. But the world which is experienced during waking is, on the contrary, common to all men. This, it would seem, is an important difference.

(297-9) Edgar Allan Poe has written: "All that we see or seem is but a dream within a dream."

(297-10) Dreams are often mixed because the mind is more negative to other minds and thus a telepathic receptivity is set up which works so loosely, however, that a kaleidoscopic presentation results.

(297-11) In the waking and dream-sleep states what is it which never changes throughout, whose nature is constant and unitary?

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(299-1)<sup>643</sup> It is only after you awake that you consider your dream to be only a spurious imitation of real life and to possess a pseudo-existence. This difference of view as against your view during the actual dream itself, must be carefully borne in mind.

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<sup>641</sup> Blank page

<sup>642</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (d)" at the top of the page by hand.

<sup>643</sup> The paras on this page are numbered 16 through 20, making them consecutive with the previous page.

However trivial you think it now, when you were experiencing the dream it seemed as important as your present waking phase.

(299-2) "Do not tell me that the bomb which destroys my home is only an idea!" To this there is the reply that once again we may call on the help of dreams to illustrate a difficult point: the tiger which mauls you in dream so vividly is admittedly an idea. Both tiger and bomb are vividly present to your mind – but both are mental. How is it that sensations of pain in an amputated foot still occur although the external material foot is no longer there? In both cases we are clearly dealing with workings of the mind. That is undeniable.

(299-3) J.W. Dunne,<sup>644</sup> "The New Immortality" – "You say, according to your own temperament, 'Thank goodness. It was only a dream.' But it is impossible for us to doubt any longer that those two worlds are merely one and the same world viewed from different standpoints."

(299-4) If the entire existence of man is comprised within this threefold state, how is it possible to attain a correct understanding of him by confining ourselves to a thorough examination of one state (the waking) coupled with a merely cursory examination of the second state (dreaming) while leaving the third state unstudied?

(299-5) Dreams give us the forms of reality, but do they give us the content of reality? If we take the general experience of nearly all dreams the answer must be that they do not. If, however, we take the special experience of a few dreams which synchronise perfectly with the wakeful state in their memories, figures or predictions, the answer is that they do.

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Mysticism of Sleep and Dream

(301-1)<sup>647</sup> In dream we find a key to comprehending some occult phenomena that would otherwise be quite incomprehensible. Take, for instance, the appearance of an adept to his disciples hundreds of miles distant from his physical body.

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<sup>644</sup> John William Dunne

<sup>645</sup> Blank page. Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>646</sup> "(XV)" and "MYSTICISM OF SLEEP AND DREAM" were typed at the top of the page. PB himself deleted "(VIII) (e)" at the top of the page by hand.

(301-2) If anyone could fully perceive the astounding implications of the dream and sleep states, he could not become or remain a materialist. For he would perceive that there is something within him which is able to announce a fact of his experience but which is nevertheless outside his conscious experience. That fact is deep sleep; that “something” is the witnessing element, the soul.

(301-3) It is a condition of the wakeful and dream phases of human existence that thoughts should flow through the human consciousness. For they are the active phases of the divine entity wherein it is incessantly creative. Only in the negative phase of deep sleep can thoughts be absent. This is the normal truth. For in a fourth phase, attainable through intense self-absorbed meditation and for a brief interval only, the thought-free state can be induced without any loss of awareness.

(301-4) Quran: “And one of His signs is your sleeping.”

(301-5) In our view, even deep sleep unconsciousness is a form of this “consciousness” which transcends all the states we ordinarily know – waking dream and deep sleep – yet includes them when they merge back into it. Such a “consciousness” is unthinkable, unimaginable, but it is the true objective awareness. It is also the I you are seeking so much. But to reach it, then you have to let go of the I which you know so well.

(301-6) If the sage’s sleep is wholly without those varied mental experiences of persons and places which manifest as dreams, then it will pass so swiftly that an entire night’s sleep will take no longer than a few seconds of wakeful time.

(301-7) It is not like any of the three states because it is their hidden essence.

(301-8) During those serene moments which follow immediately after an awakening from dreamless and undisturbed slumber the erstwhile sleeper feels inexpressibly rested, divinely at ease. Those moments do not and cannot last, however, and with his speedy absorption into the affairs and cares of the new day, the man soon loses their delightful and unusual quality.

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Mysticism of Sleep and Dream

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<sup>647</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

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(303-1)<sup>650</sup> Where the wakeful consciousness is not easily reached owing to its preoccupations, then the dream consciousness will be more receptive to the message.

(303-2) The bedside notebook and pencil will be better used for the intuitions with which we may awake from deep sleep than for the pictures which may survive from dream.

(303-3) ---a higher and holier self.

(303-4) There is an intermediate mental state which lies between the unconsciousness of pure mind and the wakefulness of full consciousness. It corresponds to dream, to reverie and to trance. It is the subconscious.

(303-5) Consider the fact that our individual lives are totally suspended during sleep, that the waves of personal consciousness then merge utterly in the ocean. How clearly this shows the Divine to be also the Infinite and Universal; our lack of true spirituality and our possession at best of its pale reflection! For where else could we go to sleep except in this Infinite and Universal Mind? Yet we know it not! To get rid of such ignorance, to attain transcendental insight into the fourth state of being, is the most wonderful of all the tasks which this philosophy sets before us.

(303-6) The famous "Battle Hymn of the Republic," to which great armies of soldiers marched during the American Civil war, was the fruit of this mysterious sleep composition. Julia Ward Howe had often tried to think out the words for a new marching song but without success. But one morning she awoke in the grey dawn with the verses of the new hymn forming themselves spontaneously in her mind. She rushed to write them down before dressing and before they fled away.

(303-7) Although the sage withdraws with the onset of sleep from wakeful awareness, he does not withdraw from all awareness. A pleasurable and peaceful sense of impersonal being is left over. In this he rests throughout the night.

(303-8) Psalms 4, 4: "Commune with your own heart upon your bed and be still."  
Verse 8, Psalm 4: "I will both lay me down in peace, and sleep."

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<sup>649</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (e)" at the top of the page by hand.

<sup>650</sup> The paras on this page are numbered 9 through 18, making them consecutive with the previous page.

(303-9) Muhammad:<sup>651</sup> "I am not as one of you. Verily, I pass the night with my Lord, and he gives me food and drink."

(303-10) Srimad-Bhagavad-Gita, Chap. II, sloka 69: "That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the Self-seeing Muni."

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Practical Pre-Sleep and Post-Sleep Meditation Exercises

(305-1)<sup>654</sup> The moment he awakens in the morning he should turn his attention for a few minutes to the thought of the Quest. If this is done faithfully every day, it becomes a useful exercise with excellent results in the subsequent hours.

(305-2) On awakening from the night's sleep, take the inspired book, which you are to keep on a bedside table for the purposes of this exercise, and open it at random. The higher self may lead you to open it at a certain page. Read the paragraph or page on which your glance first rests and then put the book aside. Meditate intently on the words, taking them as a special message to you for that particular day. In the course of your activities you may later find this to be so, and the message itself a helpfully connected one.

(305-3) Character can be bettered and weaknesses can be overcome through the regular use of constructive exercises in meditation either at any time during the day, or just before falling asleep. Whatever the fault weakness or vice may be, it should be firmly coupled in meditation with pictures of its dangerous consequences, and then with a mental attitude of its danger and their horror. Such an association of ideas will tend to produce itself automatically whenever the fault manifests itself.

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<sup>651</sup> "Muhammed" in the original

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<sup>653</sup> "(XV)" and "PRACTICAL PRE-SLEEP AND POST-SLEEP MEDITATION EXERCISES" were typed at the top of the page. PB himself deleted "(VIII) (f)" at the top of the page by hand.

<sup>654</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(305-4) Pre-sleep exercise: If he is trying to cure himself of a bad habit, for example, let him think of a situation which gives rise to it and then of the physical and mental miseries which result from it. Then he must picture to himself the development of such a situation and of his reaction to it in a positive reformed way. If this exercise is repeated night after night, he will one day find that when the situation occurs in real life, he will react rightly to it, resolutely turning his back on the bad habit. No special effort of will need be made; the change will be natural easy smooth and without strain. It will be as though some external force had intervened and resisted the bad habit on his behalf, achieving instantaneous triumph.

(305-5) Plato's precepts to Aristotle: "Do not sleep until you have put three questions to yourself:

- (a) Have I committed any sin?
- (b) Have I omitted any duty by accident?
- (c) Have I left anything undone intentionally?"

(305-6) This exercise need not necessarily be practised just before or after sleep. These periods are most effective for novices. But for those who have made progress with meditation, it may be done at any time of the day during a meditation period.

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Practical Pre-Sleep and Post-Sleep Meditation Exercises

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Practical Pre-Sleep and Post-Sleep Meditation Exercises

(307-1)<sup>657</sup> This pre-sleep exercise of recalling the day's events would be worth doing for the sake of its value to anybody in developing memory and fostering observation. But to the disciple it has very much more to give. This will be given however only if his self-examination is rigorously impersonal; if he does not let the personal self or animal nature interfere with it.

(307-2) The point where one can pass from wakefulness to pure consciousness is naturally most difficult to find. Everyone misses it because habit-patterns compel him to do so. Much patience is needed for these exercises. This is indeed a task for one's

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<sup>655</sup> Blank page

<sup>656</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (f)" at the top of the page by hand.

<sup>657</sup> The paras on this page are numbered 7 through 13, making them consecutive with the previous page.

whole lifetime. But there are easier objectives and more accessible goals which are quite excellent for most people of the present day.

(307-3) Pre-sleep 4th state exercise: The secret of a successful passage into the transcendental state consists in insisting on retaining consciousness but not on retaining self-consciousness. For if, at the moment when you are about to slip into the fourth state, you suddenly become aware that you are doing so, then you will at once be hurled back into the ordinary condition. The ego-sense has therefore to subside completely before the pass-over can be effected. So long as the ego knows what is happening to it, so long does the cross-over remain impossible. It must not be allowed to intrude itself at the fateful moment yet neither must consciousness itself be allowed to lapse.

(307-4) If he works energetically at this exercise, sooner or later the result will suddenly appear at the moment of falling asleep. At first this remarkable change may be felt only for a minute or two, but it will slowly stretch itself out into ever-lengthening periods until the night will be given over entirely to a higher consciousness.

(307-5) The fourth condition is attained when the true nature of the other three is fully comprehended, so fully that all the thoughts feelings and acts of the man are henceforth based upon the unshakeable conviction that the three are only appearances within the Real.

(307-6) The transcendental being is not an unconscious one. The absolute consciousness could not be other than self-conscious in its own impersonal way. Hence the fourth state is not the same as deep sleep.

(307-7) A subtle careful analysis of the three states of consciousness will show the logical need of a fourth, which is their hidden basis.

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Practical Pre-Sleep and Post-Sleep Meditation Exercises

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General

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<sup>659</sup> "(XV)" and "GENERAL" were typed at the top of the page. PB himself deleted "(VIII) (g)" at the top of the page by hand.

(309-1)<sup>660</sup> We cannot expect to find the whole truth from a datum of mere items; the totality of the three states must be studied therefore.

(309-2) The first and [root]<sup>661</sup> error which has vitiated the philosophy of the West is its assumption that the world of waking life is the only real world.

(309-3) An all-embracing view alone can yield truth but never a particular one.

(309-4) The transcendental being is not an unconscious one. The absolute consciousness could not be other than self-conscious in its own impersonal way. Hence the fourth state is not the same as deep sleep.

(309-5) The term “waking state” suggests the actual moments of passing from one state to the other, the transition itself, and is therefore inaccurate to describe as a static condition. Hence I use the term “wakefulness” or the “wakeful” state instead.

(309-6) And what is here true of a part is likewise true of the whole, for the principle of unconscious mind gives birth not only to the aggregate of ideas which constitute a human personality but also to the aggregate of ideas which constitute an entire universe. The unconscious is therefore the region of all causes, of all possibilities.

(309-7) The Buddha said, in Angutara Nikaya: “For, my friend, in this very body, six feet in length, with its sense-impressions and its thoughts and ideas, I do declare to you are the world, and the origin of the world, and the ceasing of the world, likewise the way that leadeth to the ceasing thereof.”

(309-8) Now it would be too much to expect that any human being could collect all the facts about human experience. But it is possible to collect the principal facts about the three different categories of human experience – wakefulness dream and deep sleep –<sup>662</sup>and this is precisely what metaphysics does.

(309-9) They do not carry their investigations beyond the limits of their consciousness in the waking hours.<sup>663</sup>

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<sup>660</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>661</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para; “root” was typed into the space at a later point.

<sup>662</sup> We inserted dash for clarity.

<sup>663</sup> The paras on this page continue on page 383.

(311-1)<sup>666</sup> Time is woven inextricably into all our thinking and the only way to escape its domination is to escape the bondage of thought.

(311-2) What every human being may however bring within his own personal experience is the “stuff” out of which both past and future are made, the mind-essence from which their successive thought-structures are born; he may know the One, even if he may not know the many.

(311-3) We must refuse to chain ourselves either to the past or to the future by refusing to chain our thoughts to them. That is to say, we must learn to let them come to rest in the timeless Void.

(311-4) There is really no progress from materiality to spirituality. There can be no shifting of the mind through time in the hope of finding eternity en route. The present moment is also the eternal now and, when properly understood, never changes.

(311-5) An alert comprehension of the true meaning and precise inward significance of the present moment is the same as a comprehension of eternity, for the present slips and merges into eternity as the raindrop slips and merges into the ocean. Thus the transient is not only an inlet to the everlasting, but is in reality. Nothing begins, nothing ends.

(311-6) The kind of eternal life which philosophy seeks, involves a change of quality rather than of dimension. It seeks a better life rather than a longer one. Incidentally, it gets both.

(311-7) The totalisation of past, present and future does not constitute eternity; accumulated experience does not confer eternal consciousness, but merely prepares the requisite condition for its reception.

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<sup>664</sup> Blank page. Lorraine Stevens inserted “One (I)” at the bottom of the page by hand.

<sup>665</sup> “(XV)” was typed at the top of the page. PB himself inserted “SPECIMEN (return later)” and deleted “(VIII) (h)” at the top of the page by hand. By “specimen” PB meant that this page was to be used as a template for his new typist to follow, i.e. “sample.” – TJS ‘20

<sup>666</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page. Paras 2, the first part of 3, and 4 were cut from the page.

(313-1)<sup>669</sup> What is the practical value of the teaching about time? The full answer to this question would embrace many fields but here is one of the most important. Philosophy teaches its students to apply the double point of view to the outward happenings of his life as it does to the inward contents of his sense-experience. From the ordinary point of view, the nature of an event determines whether it is a good or evil one; from the philosophic point of view, the way he thinks about the event will determine whether it is a good or evil for him. He should always put the two points of view together and never separate them, always balance the short-range one by the long-range one. The higher point of view enables him to escape some of the suffering which the lower one would impose upon him. An event which to the worldly man seems staggeringly important and evil from the point of view of the moment, becomes smaller and smaller as the years recede and, consequently, less and less hurtful. Twenty years later it will have lost some of its power to shake him; fifty years later it will have lost still more – indeed, it may have lost so much as to cause him no further pain; one incarnation later it will not trouble him at all.

When<sup>670</sup> the student adopts the long-range point of view he achieves the same result in advance and by anticipation of time. It is said that time heals all sorrows; if we seek the reason why, we shall find it is because it insensibly gives a more philosophic point of view to the sorrowful. The taste of water in a jar will be strongly sweetened by a cupful of sugar; the taste of water in a bucket will be moderately sweetened by it; the taste of water in a bath-tub will be only slightly sweetened by it, and water in a lake will be apparently quite unmodified by it at all. In exactly the same way the stream of happenings which makes up time for human consciousness gradually dilutes the suffering which each individual event may bring us. The student is not content, however, to wait for such a slow process in order to reduce his suffering. By bringing the philosophic attitude to bear upon each event, as and when it occurs, he immediately reduces his suffering and fortifies his peace. Every<sup>671</sup> calamity which is seen from this standpoint becomes a means whereby he may ascend, if he will, to a higher level of

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<sup>668</sup> “(XV)” was typed at the top of the page. PB himself deleted “(VIII) (h)” at the top of the page by hand.

<sup>669</sup> The para on this page is numbered 10, making it consecutive with the previous page.

<sup>670</sup> This paragraph was originally a separate para numbered 11; PB himself deleted the para break by hand.

<sup>671</sup> PB himself delteed a paragraph break from before “Every” by hand.

understanding, a purer form of being. What he thinks about it and what he learns from it will be its real legacy to him.

In<sup>672</sup> his first fresh anguish the unawakened man may deny this; in the mental captivity which gives reality to

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(continued from the previous page) the Present and drops it from the Past, he may see no meaning and no use in the calamity; but either by time or by philosophy he will one day be placed at the point of view where the significance of suffering will be revealed to him and where the necessity of suffering will be understood by him. This, indeed, is one of the great paradoxes of the human development: that suffering leads him step by step from the false self to the acceptance of the true self, and that the true self leads him step by step back to the acceptance of suffering.

If<sup>675</sup> the worldly man agitatedly sees the event against the background of a moment, if the philosophic student calmly sees it against the background of an entire lifetime, the sage, while fully aware of both these points of view, offsets them altogether by adding a third one which does not depend on any dimension of time at all. From this third point of view he sees both the event itself and the ego to whom it happens as illusory. He feels the sense of time and the sense of personality as unreal. Deep within his mind he holds unshakably to the timeless character of true being, to the eternal life of the kingdom of heaven. In this mysterious state time cannot heal, for there are no wounds present whereof to be healed. So soon as we can take the reality out of time, so soon can we take the sting out of suffering. For the false self lives like a slave, bound to every passing sensation, whereas the true self lives in the timeless peace of the kingdom of heaven. As soon as we put ourselves into harmony with the true self, we put ourselves into harmony with the whole universe; we put ourselves beyond the reach of calamity. It may still happen, but it does not happen nor is it felt by our real self. There is a sense of absolute security, a feeling that no harm can come to us. The philosophic student discovers the mission of time; it heals sorrows and, under karma or through

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<sup>672</sup> This paragraph was originally a separate para numbered 12; PB himself deleted the para break by hand.

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<sup>674</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (h)" at the top of the page by hand.

<sup>675</sup> This paragraph was originally a separate para numbered 13; PB himself deleted the para break by hand.



evolution, cures evils. The sage solves the mystery of timelessness, which redeems man.

(315-1)<sup>676</sup> Eternity contains, undivided, the past present and future. How it can do so is a mystery which human perception and human understanding may not ordinarily grasp. The unaided intellect is powerless to solve it. But there is, potentially, a fourth-dimensional intuitive faculty which can succeed where the others fail.<sup>677</sup>

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(317-1)<sup>680</sup> Science has expanded our space and time outlook enormously.

(317-2) We have never experienced a time which is independent of space. The two are interdependent.

(317-3) This would necessarily make space prior in existence to all things, i.e., the world itself. But if space really has such an absolute existence, it would itself need a location wherein it must be put.

(317-4) The world seems hung in space and strung through time. What is the responsible factor in this illusion? It is mind.

(317-5) The mind makes a space relation with its objects and a time relation with its events. These relations may alter to every imaginable extent, hence they are only relative ones.

(317-6) Mind constructs its own concepts and its own space wherein to set them up, and finally views them as different from itself and external to itself. Yet both differences and externality are illusions.

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<sup>676</sup> The para on this page is numbered 11, making it consecutive with the previous page. This para was originally numbered 15, but PB himself changed it by hand. The para before this para, numbered 14, was cut from the page.

<sup>677</sup> The paras on this page are continued in the paras on page 519.

<sup>678</sup> Blank page

<sup>679</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (j)" at the top of the page by hand.

<sup>680</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page. The para numbered 5 was cut from the page.

(317-7) The mind must locate its objects in space and time or it could not have any objects at all.

(317-8) A time or a space which remains the same for all beings, which holds good under all conditions, is, as Einstein<sup>681</sup> has demonstrated, something quite non-existent.

(317-9) The fact that we see events in time and things in space should not delude us into thinking, as it usually does delude us, that time and space are in the world outside. They are in the mind.

(317-10) Why is it that when an object which gives rise to a sensation and which is perceived as being outside the eye or ear which senses it, reflection shows that the process of sensing it could only have occurred within the eye or ear itself? Why is it that what is perceived as being outside the eye cannot possibly be reached by the eye? Mentalism alone can provide the answer.<sup>682</sup>

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(319-1)<sup>685</sup> Such is the mentalness of space-time that a traveller possessed by a sense of tremendous urgency feels a mile to be only a furlong, a few minutes to be a whole hour.

(319-2) When the personal ego is withdrawn from consciousness, its time-and-space perceptions are withdrawn alongside of it.

(319-3) We are geared by nature to a particular set of space-perceptions. We are not free to measure experience just as we please.

(319-4) Ultimately the spatial outlook is a part of the dream just as the time-sense is too. When you awake from the dream even space – the sense of here and there – is divorced from reality. However it is our best symbol of the Mind.

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<sup>681</sup> Albert Einstein

<sup>682</sup> The paras on this page are continued in the paras on page 517.

<sup>683</sup> Blank page

<sup>684</sup> “(XV)” was typed at the top of the page. PB himself deleted “(VIII) (k)” at the top of the page by hand.

<sup>685</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page. The para numbered 6 was cut from the page.

(319-5) We hardly realise the immense emptiness of universal space. The suns and planets and stars are mere tiny points of light and heat and matter surrounded by so many million miles of the great void that, relatively speaking, they are of ludicrous unimportance.

(319-6) We experience the world as outside us not because we choose to do so but because we are obliged to do so.

(319-7) All our experience is ordinarily confined to what the five senses present us – that is, to the sounds touches smells tastes and colours which are their objects. All these may conveniently be called our “sensations.” These are what we really know, they are ours individually, and anything which we believe we know beyond them – such as separate and independently existent material objects – are mere suppositions and inferences. Therefore there must be something in us which projects them so as to appear outside or interprets them as caused by something outside – which amounts to the same thing. Both projection and interpretation are governed by conditions of space and time. The obscurity in which all these operations are carried out does not cancel out the operations themselves. The world does not exist outside of our mind.

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(321-1)<sup>688</sup> We have now to ask “How do we come to look upon the snake as real? What persuades us to take such illusions on their face value?” When we examine the position of perception – upon which they are based and within whose sphere they appear objectively – we find that we always see the world in clothes of four dimensions, three of space and one of time. Kant has laboriously demonstrated how the mind superimposes these two characteristics on its vision of the world; that is to say, they lie within the mind and not outside it. It is therefore perfectly possible for mental constructions to be extended in space and occur in time, thus assuming all the characteristics of conventional reality and still remain nothing more than mental workings after all. Buddha’s ultra-keen insight noted this illusoriness of the spatial relation and so he likened the world to a bubble.

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<sup>686</sup> Blank page. Lorraine Stevens inserted “One (I)” at the bottom of the page by hand.

<sup>687</sup> “(XV)” was typed at the top of the page. PB himself deleted “(VIII) (k)” at the top of the page by hand.

<sup>688</sup> The para on this page is numbered 9, making it consecutive with the previous page.

(323-1)<sup>691</sup> The mathematical frontier of the present moment has only an illusory and not a real existence.

(323-2) Planets may revolve and clocks may tick but in the end our experience of time depends upon our consciousness of it.

(323-3) We shall understand the movements of time better if we understand that it is neither a straight line nor a round circle. It is a beginningless endless spiral.

(323-4) Ljudevit Vulficevic, Yugoslav 19th-Century writer: "We divide time into epochs, centuries, years, and give names to these fanciful divisions, regarding them as something real in themselves and outside our consciousness. Time is nothing in itself. It is not a reality but a thought, an idea in man."

(323-5) Our best time occurs when we forget the passing of time. Here, for those who can appreciate it, is a clue to the nature of real happiness.

(323-6) Time is purely relative to the standpoint, to the position taken up. But this is the superficial view. When we enquire deeper, we find that our notion of time varies also according to the mental (and not merely physical) position which we adopt. Thus a lover will find one hour passing like a few minutes when in the presence of his beloved, whereas his [impatient, waiting]<sup>692</sup> rival will feel that every minute is counting its full weight! This reveals that time is ultimately mental, an idea in the mind. It comes and goes; it is illusory.

(323-7) What really happens when we count the succession of minutes and hours or note the passing of day into night? What really is our experience of time?

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<sup>689</sup> Blank page. Lorraine Stevens inserted "One I" at the bottom of the page by hand.

<sup>690</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (I)" at the top of the page by hand.

<sup>691</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page. The para numbered 4 was cut from the page.

<sup>692</sup> "impatient, waiting" was typed in the left margin and inserted with a caret.

(323-8) The most valuable metaphysical fruit of the quantum theory is its finding that the processes of the universe which occur in space and time, emanate from what is fundamentally not in space and time.

(323-9) The theoretical significance of time is unaltered, although invention has altered its practical significance for human life through the departments of travel and communication.

(323-10) It is only custom and familiarity that makes a particular kind of time seem real to us and all other kinds seem fantastic. But to creatures with different sets of perceptions from ours, our human-experienced time would seem quite fantastic and theirs quite normal.

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(325-1)<sup>695</sup> Science has immeasurably extended the time-scale which governs the human outlook on the life of the race and planet. The few thousand years of the biblical view has grown to millions of years, which science assigns to the past and future ages of man and his home. The sense of urgency will gradually be displaced as the implications of this view penetrate educated thinking.

(325-2) Once we understand the true nature of Mind, and the universal law of Karma under which it operates, we can understand why the cosmos, as a series of dependent evolving mental images, has no end and no beginning and must be as eternal as Mind itself.

(325-3) Materialism is compelled to hold that there is only one uniform time. Mentalism holds that there are different kinds of time, not only for different kinds of beings but even for one and the same being.

(325-4) Through its invented instruments, science has squeezed the measurement of time to millionths of a second, as it has stretched it to millions of years. In precisely the same way it has altered its dealings with space.

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<sup>693</sup> Blank page

<sup>694</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (I)" at the top of the page by hand.

<sup>695</sup> The paras on this page are numbered 12 through 22, making them consecutive with the previous page. The para numbered 17 was cut from the page.

(325-5) The sense of time may expand until a few minutes seem like a few months or it may be compressed until a few months seem like a few minutes.

(325-6) He who has given time and thought to philosophy soon finds that philosophy gives him a higher dimensional view of time and a profoundly illumined view of thought.

(325-7) Just as there is no particular point in a circle which is the true beginning or true end of it, so there is in reality no point in time which is the true past or true future.

(325-8) According to the ultimate standpoint of the relativity doctrine of the hidden teaching, past present and future are simultaneous and not continuous as is popularly believed. Consequently there is no fixed time between two events in a man's life or between epochs in a planet's life.

(325-9) Memories of past events added to anticipations of future ones stretch out our notion of time like a piece of elastic. But that does not give us infinite eternal being; it merely gives added burdens which the mind must carry.

(325-10) The present moment holds all past, all future within itself. The immediate experience contains the ultimate one, too.

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(327-1)<sup>698</sup> The thought of a thing invariably follows attention to a thing but the almost instantaneous rapidity with which it does so, together with the momentary character of both, produces the illusion of a single conscious act and we remain ignorant of the succession.

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<sup>696</sup> Blank page

<sup>697</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (I)" at the top of the page by hand.

<sup>698</sup> The paras on this page are numbered 24 through 28, 28a, and 28b, making them consecutive with the previous page. (The top of the page is cut off, presumably including the para numbered 23).

(327-2) The alternation of day and night, i.e. time, depends on the daily turning of our earth, but to a man standing on another planet and observing ours, the same suggestion of a particular time-order would arise.

(327-3) There is, however, no single frame of time in which thoughts can be moulded. For time, as we have seen, is a variable because it is an idea; it offers an unlimited variety of ways in which events might arrange themselves. There are a number of different frames and one of them is used for waking sensations while another is for dream perceptions. For the experience of a clock hour spent suffering the pangs of acute toothache will be much longer than the hour spent with a sweetheart. Time is ultimately mental.

(327-4) Do what we will, we do not seem able to dispute the fact of the irresistible onward movement of time. It is therefore beyond the ordinary capacity of the human mind to accept the concept of a static time, of a dimension of existence wherein there is no passage of hours and years. Such a thing is as inconceivable as it is incomprehensible. Yet such is the surprising elasticity and adaptability of the mind that if only we frequently put the whole problem of time up for consideration and familiarise ourselves with the evidence for this concept, we shall eventually begin to experience strange flashes.

(327-5) The past can be known in the individual finite consciousness only as a present idea but it is otherwise with the infinite mind. Yet when you say that all time is present time, that past present and future are co-existent, you can say this only at the price of eliminating all the sense-experienced content of time. But as soon as you can do this then the whole meaning of temporal existence changes completely and neither past nor future events can come into visibility of any kind. For everything that is individual and finite dies and disappears in the new temporal form.

(327-6) The world is not illusion: it is relative, or an appearance, a changing phase of reality. Nor is it purposeless. It exists to evolve the individual entities to their goals.

(327-7) The infinite has never, can never become the finite.<sup>699</sup>

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<sup>699</sup> The paras on this section are continued in the paras on page 515.

<sup>700</sup> Blank page. Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>701</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (m)" at the top of the page by hand.

(329-1)<sup>702</sup> Psychologically the void trance is deeper than the world-knowing insight, but metaphysically it is not. For in both cases one and the same Reality is seen.

(329-2) You may get rid of every object of thought and, seemingly, of every thought itself until there is only a void. But even then you will still be thinking the void and consequently holding a “thought.” It will not be the true void. The thinking<sup>703</sup> “I” must itself be eliminated. Only when this is done will all activity truly cease and the stillness of the Eternal be truly known. This can be realised by some kind of mystical practice only and not by conceptual effort.

(329-3) By Professor Sen Gupta:<sup>704</sup> On the “Four Buddhist Jnanas” – “It is again stated that the process of contemplation of ‘emptiness’ and of the negation of self-hood leads to a sense of joy. Both of these concepts – ‘Emptiness’ (Sunyata) and the negation of self-hood (nairatmya), however, seem to signify the same type of transformation of consciousness, the growth of a plane of non-relational experience of the nirvikalpa stage. The stage of ‘emptiness’ as defined above is said to develop through the practice of Pratyahara, with withdrawal of the senses from the objects. Man’s mind loses in this way its contact with things outside; desires no longer fixate upon things that fulfil them; mind, so far as its operations can be observed from outside, is asleep. In earlier Buddhism, in which the discipline of the Yoga was generally followed, we find mention of pleasant emotions; ‘When, aloof from sensuous ideas, aloof from evil ideas, he enters into and abides in “First Jnana,” wherein attention is applied and sustained, which is born of solitude and filled with zest and pleasant emotion.’ In the ‘Second Jnana’ again, there is an ‘inward tranquillising of the mind self-contained and uplifted from the working of attention’ and there arises ‘zest and pleasurable emotion.’ In the ‘Third Jnana likewise the individual is said to ‘experience in the body that pleasure of which the Aryans speak.’ It is only in the last stage that man goes beyond joy and sorrow.”

(329-4) He must convert himself mentally into nothingness, merge his being into emptiness, and put aside all other thoughts,

(329-5) Thus the Void must become the subject of actual meditation. It must be dwelt on as unbounded and immaterial, formless and relationless, and the effort used in meditation must combine the imaginative with the rational faculties, the intuitive with the aspirational.

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<sup>702</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>703</sup> PB himself underlined “thinking” by hand.

<sup>704</sup> Possibly referring to Anima Sen Gupta, but the name is too common (as is the phrase) to track down. – TJS ‘20



(331-1)<sup>707</sup> Attention is kept at the highest pitch, yet the whole direction of it is toward nothing – the Void.

(331-2) Meditation, absent-mindedness, abstraction, sunk in thought, trance “where both sensations and ideas have ceased to be” – these are Buddhist stages of progress.

(331-3) We must withdraw every thing and thought from the mind except this single thought of trying to achieve the absence of what is not the Absolute. This is called Jnana Yoga: “Neti, Neti” (It is not this), as Shankara<sup>708</sup> called it. And he must go on with this negative elimination until he reaches the stage where a great Void envelops him. If he can succeed in holding resolutely to this Void in sustained concentration – and he will discover it is one of the hardest things in the world to do so – he will abruptly find that it is not a mere mental abstraction but something real – not a dream but the most concrete thing in his experience. Then and then only can he declare positively “It is This.” For he has found the Overself.

(331-4) When all mental ideation is thus little by little brought to an end; when all mental forms are gradually eradicated by the suppressive power of Yoga, the container of those forms – Space – being itself an idea, is then also suppressed along with the ideas of ego, time and matter. In the apparent emptiness which results, the Real is experienced in all its mysterious fullness. Man comes as close to God as he may. But few mystics have the courage to take this final step. Most falter on its very edge, stricken by fear of the Unknown or by unfamiliarity with this mental territory. They stop and withdraw. The chance to venture beyond is lost and often does not recur for many years.

(331-5) Even in Pali Buddhism there is the Void, called “sunnatta,” meaning emptiness. Nibbana can be realised by the sole path of contemplating all conditioned things as empty, soul-less (anatta), devoid of a permanent and personal entity. Nibbana is the

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<sup>705</sup> Blank page

<sup>706</sup> “(XV)” was typed at the top of the page. PB himself deleted “(VIII) (m)” at the top of the page by hand.

<sup>707</sup> The paras on this page are numbered 6 through 11 and 11a, making them consecutive with the previous page.

<sup>708</sup> Referring to Adi Shankara. “Sankara” in the original.

Unconditioned and hence “It is just because there is no sense experience that in Nibbana there is happiness,” said Buddha.

(331-6) Our thoughts pass out and evaporate into a seeming void. Can it be that this void is really a nothingness, really less existent than the thoughts it receives? No, the void is nothing other, can be nothing other than Mind itself. The thoughts merge inward in their secret essence - Thought.

(331-7) He leaves behind the whole range of [human]<sup>709</sup> illusions to enter a new world of assured reality.<sup>710</sup>

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(333-1)<sup>713</sup> Is it not a strange thing that after a night’s dreaming sleep when we may become some other person, some other character during our dreams, we yet wake up with the old identity that we had before the dream? And is it not equally strange that after a night’s sweet, deep, dreamless slumber when we actually forget utterly that same previous identity, we are able to pick it up once more on awakening? What is the explanation of these strange facts? It is that we have never left our true self-hood, whether in dreams or deep slumber, never been other than we really were in essence, and that the only change that has taken place has been a change of the state of our consciousness, not of the consciousness itself.

(333-2) A dream can condense the events of a whole day into a few minutes. Where has the change taken place? The mind that experiences both wakeful and dream events has changed its condition, and with that its sense of time.

(333-3)<sup>714</sup> The relativity theory brings space and time together as having no existence independent of each other. Mentalism explains why this is so. They are both inherent

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<sup>709</sup> PB himself moved “human” from after “illusions” by hand.

<sup>710</sup> The paras on this page are continued in the paras on page 521.

<sup>711</sup> Blank page

<sup>712</sup> “(XV)” was typed at the top of the page.

<sup>713</sup> This page is two half pages glued together - they may both be from the same original page. The paras on this page are numbered 15 through 16, and 9 through 13; they are not consecutive with the previous page.

<sup>714</sup> PB himself deleted “(VIII)” from before this para by hand.

in one and the same thing – imagination; they are two ways in which the creative aspect of mind functions simultaneously.

(333-4) The sun and the clock make time move for us, but the mind can beat it into utter [stillness.]<sup>715</sup>

(333-5) Time's wheel keeps on turning.

(333-6) He lives in this fixity of consciousness deep within his heart, a fixity which makes the passage of time seem illusory and which makes the happenings of time seem appearances.

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(335-1)<sup>718</sup> The adept not only knows when asleep that his dream-world is only mental, but he also knows when awake that his wakeful-world is also mental.

(335-2) "I would that thou hadst passed right through thyself as one who dreams in sleep yet sleepless." Vol. 2 "Thrice Greatest Hermes Secret Sermon on Mountain."

(335-3) What is this magic that hides in sleep? The founder of Alcoholics Anonymous, an organisation of redeemed inebriates for helping men master the liquor habit, felt he had reached the end of his tether through drink. The habit was beyond his power to overcome, its results proving too dangerous and disgusting even for him to tolerate any more. Suicide seemed the only way out. He uttered a last prayer to God to help him and fell into a long deep sleep. He awoke cured!

(335-4) "The<sup>719</sup> trance experience brought about another change viz. sleep thereafter become a state of half-wakefulness or awareness during which he was filled with pure

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<sup>715</sup> PB himself deleted the para after this para by hand. It originally read:

"(11) ...the quest of the Timeless."

<sup>716</sup> Blank page

<sup>717</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>718</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page. The para numbered 6 was cut from the page and PB himself deleted the para numbered 7 by hand. Additionally, there is an unnumbered para labeled "XV" at the bottom of the page.

ecstasy. Sometimes, at dead of night, a friend would pay him a surprise visit. Although Ramdas was in the trance state, he could know the friend approach even when he was yet a furlong from the cave."<sup>720</sup> – Swami Ramdas.

(335-5) [The student has]<sup>721</sup> moved in thought from the circumference to the centre, from all things in the universe to their source in the self. The universe is something which, spiritually, exists within [himself. He]<sup>722</sup> and the world are verily inseparable. Space is only an idea.

(335-6) [Telepathy]<sup>723</sup> is possible not because thought can travel in space but because space is actually in thought.

(335-7)<sup>724</sup> The region of real power, real knowledge, is not in duality, not in the contrast of good and evil, light and dark, but in THAT which transcends them. Can we gain access to it?<sup>725</sup>

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(337-1)<sup>728</sup> We can experience in a dream all that we can experience in the waking state. We can live and enjoy, suffer and die as much there as we can here.

(337-2) A dangerous situation in which we become involved while dreaming may so frighten us as to cause us to awaken with a start. Now the situation is entirely

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<sup>719</sup> PB himself inserted quotation marks by hand.

<sup>720</sup> PB himself inserted quotation marks by hand.

<sup>721</sup> PB himself changed "Thus we have" to "The student has" by hand.

<sup>722</sup> PB himself changed "ourself. We" to "himself. He" by hand.

<sup>723</sup> PB himself deleted the para before this para by hand. It originally read:  
"(7) To sense the timeless while in the very midst of time,"

<sup>724</sup> This para was pasted onto the page from a different source; PB himself changed the category marker from "XVI" to "XV" by hand.

<sup>725</sup> PB himself changed period to question mark by hand.

<sup>726</sup> Blank page

<sup>727</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>728</sup> The paras on this page are numbered 17 through 19; they are not consecutive with the previous page; they follow the paras on page 333. In addition, there is an unnumbered para at the bottom of the page.

imaginary yet it is enough of itself to shock us out of the whole sequence of imaginary situations which constitute the dream life, into the relative reality of waking life. In the same way, the sufferings of earthly life, although ultimately just as illusory as the rest of that life, awaken us to search for reality that transcends it too.

(337-3) In the state of deep sleep the things of the world are put far from us and we emerge refreshed, calm, and happy. Let dreams, with their confused memories of the world which has been left behind, enter into this sleep and at once it loses some of its peace. Does anyone ever trouble to put the two together in connection, the absence of the worldly life and the presence of a happy mind?

(337-4)<sup>729</sup> The awareness of this higher self need not annul the awareness of the ordinary self,<sup>730</sup> although in the deepest mystical trance<sup>731</sup> it will certainly do so. But man does not live by trance alone.

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Causality<sup>734</sup>

(339-1)<sup>735</sup> All our thinking is shaped into the mould of causality and this not by our own choice but by Nature's.

Nothing can enter experience which is not thrown by the mind into a causal form. The mind being capable only of experiencing in this way is incapable of grasping the essentially real in experience.

All that we know of Nature is our own mental experience of it; and all that we know of causality in Nature is likewise only the way in which that mental experience arranges itself.

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<sup>729</sup> This para was pasted onto the page from a different source. PB himself labeled it "XV" in the right margin by hand.

<sup>730</sup> PB himself inserted a comma by hand.

<sup>731</sup> PB himself deleted a comma from after "trance" by hand.

<sup>732</sup> Blank page

<sup>733</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>734</sup> PB himself changed "Causality" to "Non-Causality" by hand. However, he did not make this change on the rest of the section since he is attacking Causality more than asserting Non-Causality, I have changed this header to "Causality." – TJS '20

<sup>735</sup> The para on this page is unnumbered. Pages 339 through 341 are duplicates of pages 37 through 39 in Paras from Various Eras.

The causal habit, like that of time and space, is one of the cardinal habits of thinking and one of the fixed forms of awareness. It is our lack of comprehension of the way in which the mind works, the relation between consciousness, ego and mind, which makes it inevitable for us to fall victim to these three great illusions of the race.

The bias towards belief in causality is so universally ingrained in mankind that religious teachers had to explain the world in causal terms first. But the Vedantists used such causal explanations as steps to mount up towards non-causality. They taught that the world is a creation and its creator the pure spirit Brahman, and then led the pupil to enquire into the nature of Brahman, gradually showing him that Brahman is one, indivisible and partless. Such a partless being cannot change or produce change, therefore there can be no creation, i.e., the truth of non-causality. In this way the pupil was led from religion to philosophy.

Creation as an act is different from creation as a fact. Advaita challenges the reality of the first but admits the second in the sense that it does not deny the existence of the world. But the question<sup>736</sup>

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Causality

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Causality

(continued from the previous page) "How did God create the world?" does not admit of a simple accurate answer. In the first place it is over-simple and therefore inadequate; secondly it is mis-stated and omits at least two other questions the answers to which are prerequisite to an answer to the question in its present form.

The finite principle of Mind does not will or create the Universe, but within its seeming darkness there arises a point of light which becomes the centre of a potential universe.

A first beginning of the Universe has never happened, because the Universe is a manifestation of Mind, the reality which, existing in timeless duration as it does, has never had a beginning itself.

Causality functions in the ordinary world. To doubt that would be to doubt all human experience. But when we enquire into its ultimate abstraction we find causality contradicts itself, it is relative and an appearance. At the same time we see that the causal thought form must be added to the percepts of space and time to bring

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<sup>736</sup> PB himself inserted "Cont" at the bottom of the page by hand.

<sup>737</sup> Blank page

<sup>738</sup> "(XV)" and "Causality." were typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

experience into ordered relationship during the manifestation of the universe, and lapse when mind sinks again into consciousness.

Even so supreme a teacher as the Buddha had to confess "Unknowable is the beginning of beings."

What it is in Mind that impels it to make these myriad appearances as ideas we do not and cannot know. The question itself is based on belief in causation which is another idea, and is therefore invalid because it is without meaning to Mind.

One<sup>739</sup> valid application of the tenet of non-causality is this - when water is converted into steam we cannot say steam is a new creation, for it is still nothing but water albeit its expression has changed.

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Causality

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Causality

(continued from the previous page)<sup>742</sup>

The world being but an expression of the Overself is not a new creation, for fundamentally no new thing has come into being; the world is but a changed expression of Overself, and as cause implies effect, i.e., duality, and as there is no duality, so there is no causal relation behind the universe. From the empiric standpoint that is disregarding fundamentals and looking at secondary elements only, within the universe causality clearly reigns. To V.S.I.'s<sup>743</sup> application of non-causality the interrelations within the world is illegitimate.

If causality were not a practical working truth we should plant grass seed in the hope of getting grape fruit.

We must get our minds quite clear about this position. It is all a matter of standpoint. From a practical standpoint the world is composed of many entities affecting and interreacting with each other in a causal manner. From the ultimate standpoint the world is Mind-essence, and this being the only existence cannot change its nature and come into a second birth; it cannot fall into the duality of cause and effect. But the Mind's finite productions, ideas, can do so.

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<sup>739</sup> The original editor inserted a question mark in the left margin by hand.

<sup>740</sup> Blank page

<sup>741</sup> "(XV)" and "Causality" were typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>742</sup> The para on this page is unnumbered. This page is a duplicate of page 43 in Paras from Various Eras.

<sup>743</sup> "V.S.L's" in the original. Referring to V.S. Iyer.

Therefore it is admitted that causality fully reigns in the realm of ordinary experience. But when we seek to understand Mind in itself we seek to transcend ordinary experience. Mind in itself is not subject to causality.

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(continued from the previous page)<sup>746</sup>

The question of causality depends, like the question of the universe, on the particular point of view which we take up. It is real when considered as pertaining to two things, just as a dream table and chairs are real when considered by the dreamer himself. It is fictitious when we look, not at the multiplicity of things but at the essence wherefrom they are derived, just as the dream table and chairs are fictitious when looked at from the broader point of view of the man who has awakened with the dawn.

Whereas experience presupposes the relation of causality, reality itself stands out of all relations.

Causality is a condition of knowing and thus confines us to the familiar world.

The category of causality is inapplicable to Brahman.

If there is one rigid law in nature it would seem to be none other than the law of causality, for how can the chain of causation ever be broken.

The reticence of the Buddha in discussing problems concerning the First Cause is made explicable by his knowledge of non-causality.

Sub-atomic science - indeterminacy, Heisenberg's Quantum Theory; Super-atomic science - Einstein's relativity; milliards of galaxies which make the universe.

Sub atomic physics reveals that the ultra-microscopic electrons and protons are disobedient to the law which science took as the best established of all laws - that of cause and effect. This revelation may even bring the theoretical search for reality into a cul-de-sac. What was once a philosophical tenet may become a scientific one too. What was once the consequence of [man's]<sup>747</sup> keenest reflection may become the consequence of his ascertainment of facts.

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<sup>744</sup> Blank page

<sup>745</sup> "(XV)" and "Causality." were typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>746</sup> The para on this page is unnumbered.

<sup>747</sup> PB himself changed "his" to "man's" by hand.



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Causality

(continued from the previous page)<sup>750</sup>

Scholars often use the words cause and effect with less warrant than truth demands. The phrase is profusely sprinkled over lecture and book until we accept their statement as unquestioningly as we accept today's sunrise. But it behoves the few who would root up the reason for all things to look a little closer into this usage. When we do this, those smooth and finished doctrines which have held us captive so long may be compelled to open their doors and set us free. We may discover, as did David Hume, that whether in the behaviour of matter or of mind, much that we accept as causal is nothing of the kind, it is merely consecutive.

Hume said that a thing or self was only a bundle of relations, being nothing in itself.

It is very easy to fall into what may be called the fallacy of the single cause, as when Hitler - conveniently overlooking himself and those like him - asserted that the Jews were the cause of Germany's worst troubles. The truth is that most problems are many sided, and behind the simplest effect there lie usually a combination of causes.

[From]<sup>751</sup> "GREEK DOCTRINE OF NON-CAUSALITY"<sup>752</sup> by MARY M. PATRICK<sup>753</sup> IN "ARYAN PATH": "There was a man in Alexandria named Aenesidemus, in the first century B.C., who formed a bridge between the old and the new Pyrrhonism. He was originally an academic sceptic. But when the Academy renounced its sceptical standpoint he turned to Pyrrhonism, then becoming very strong, especially in Alexandria. He may be called the prophet of later scepticism, and we find the sources of his authority in the teachings of the Academy, in early Pyrrhonism

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<sup>748</sup> Blank page

<sup>749</sup> "(XV)" and "Causality." were typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>750</sup> The para on this page is unnumbered.

<sup>751</sup> PB himself inserted "from" by hand.

<sup>752</sup> PB himself inserted two sets of quotation marks by hand.

<sup>753</sup> Referring to Mary Mills Patrick.

<sup>754</sup> Blank page

(continued from the previous page) and in the Empiric School of Medicine which had its seat in Alexandria. It is to Aenesidemus that we owe much of our knowledge of scepticism for he was a voluminous writer. He formulated the "Ten Tropes of (Epoche)" or suspension of judgement some of which date back to Pyrrho himself. His greatest work however was "The Eight arguments against Causality" which have quite a modern ring. He taught that while there is a logical connection between cause and effect in nature as we know it, the idea of causality is after all only a physical conception, for science reveals no final truth and no cause in itself.

Causality is a misapprehension from the philosophical standpoint, but quite correct from the physical and practical.

In the last reckoning life is really a process whereby the individual becomes conscious of his own true identity. The spiritual nature of man does not exist potentially, but actually. The discovery of his own identity is simply man's destruction of the hypnotic illusions of Ego, Time, Space, Matter and Cause; his moment of release from untruth.

(351-1)<sup>758</sup> The Overself is not subject to causality, but the ideas which appear to arise in it are. This is where students become confused.

We must not ascribe activity to the Overself. This does not mean that it is wrapped in everlasting slumber. The possibility of all activity is derived from it. It is the life behind the Cosmic Mind's own life.

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<sup>755</sup> "(XV)" and "Causality." were typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>756</sup> Blank page

<sup>757</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>758</sup> The para on this page is unnumbered.

(353-1)<sup>761</sup> Here is the essence of both the theory of Relativity and [philosophy's]<sup>762</sup> development of it. Two men standing on two different planets moving at different speeds and at disproportionately different distances from the same object at the same instant of time,<sup>763</sup> will differently perceive this object and differently estimate both its character and the measure of the forces working upon it. [How]<sup>764</sup> can it be said that one of these results is wrong and the other right; both are correct for both must be what they are from their respective standpoints. But the same object and the same forces cannot at one and the same time possess contradictory measurements and properties. Therefore these men are not really dealing with it but with their own<sup>765</sup> observations of it. On the other hand, two entirely different objects may produce two entirely similar sets of sense-impressions as in the case of the meteor called shooting-star and a genuine star. Hence the things and forces in the world are not really the world-in-itself but what we individually see and experience as the world. All that we really know of them in the end is the picture which forms itself out of our sense-impressions and this picture alone has genuine existence. Anything beyond it has only a supposed existence. But these impressions when thoroughly analysed are found to be only forms which the mind has unconsciously made for itself,<sup>766</sup> just as a dreamer unconsciously makes his dream world for himself. The world of man's experiences is always entirely relative to the individual man himself. All that he sees and smells lies wholly within his consciousness and not outside it.

(353-2) World-Mind has truly made an image of itself in man who has his pure Mind state in sleep and his active state in waking. Hence space time relations are introduced only with manifestation and not in Mind. The eternal stillness of Mind is broken by the birth of cosmos but it is broken only from the low standpoint of human ignorance.

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<sup>759</sup> Blank page

<sup>760</sup> "(XV)" was typed at the top of the page. PB himself deleted "VIII" and "(IX)" at the top of the page by hand.

<sup>761</sup> The paras on this page are numbered 4 through 6 and 6a; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page.

<sup>762</sup> PB himself changed "my philosophic" to "philosophy's" by hand.

<sup>763</sup> PB himself inserted a comma by hand.

<sup>764</sup> PB himself changed "Nor" to "How" by hand.

<sup>765</sup> PB himself underlined "their own" by hand.

<sup>766</sup> PB himself inserted a comma by hand.

(353-3) Everything that is manifested must be manifested in some space-time world, that is, it must have a shape and it must be subject to 'Before' and 'After.'

(353-4) How can it take a definite stand when the circumstances are so ambiguous?

(353-5)<sup>767</sup> His is a disciplined freedom, without the hardness of the rigid [moralist]<sup>768</sup> or the license of the flabby hedonist

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(355-1)<sup>771</sup> As we try to think away all the objects which space contains, we must not forget to think away the light with which we unconsciously fill all space. We shall find if we succeed in this admittedly difficult exercise, that space itself will then disappear. Thus the common belief in space as a kind of vast vessel containing everything as depending on and being determined by the distances between two or more objects and the relative positions occupied by these objects is hardly a correct one. Both 'inside' and 'outside' are merely relative terms. All this again is because as mentalism declares, space is really the idea which we subconsciously impose on. Hence, when, for a few brief moments the mind transcends its creations and returns to itself in mystical abstraction, we love the feeling of the 'outsideness' of things and the world fades into being our own unreal dream. This happens because, as mentalism has already taught us, space is needed by the mind to contain its images, to measure its forms, and therefore mind accordingly makes it. Now the same considerations apply to time, for if we think away all the objects which have their life in the past present or future, there will be no time left to flow onwards. There will be no independent thing called time. Nevertheless the mind is not left in a wholly negative state after this is done. Whatever we may possibly experience or know in the external world must necessarily be experienced or known under the forms of space and time, to be all they have to be as they are. But these forms are variable and changeable relative and dependent. Therefore these events or things are not themselves eternal and enduring realities.

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<sup>767</sup> This para was labeled "VX" and was pasted onto the page from a different source.

<sup>768</sup> PB himself deleted "or ascetic" from after "moralist" by hand.

<sup>769</sup> Blank page

<sup>770</sup> "(XV)" was typed at the top of the page. PB himself deleted "VIII" and "(IX)" at the top of the page by hand.

<sup>771</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

Space and time are ways in which we experience existence; they are not things in themselves.

(355-2)<sup>772</sup> Metaphysically everything and every thought contains in itself the form of its opposite. We must try not to be attached to one opposite and not to be repelled by the other in a personal way. This does not mean that we may ignore them, indeed we cannot do so for practical life requires that we attempt at least to negotiate them, but that we deal with them in an equable and impersonal way. Thus we keep free of the bonds of possessiveness. If we try to cling to one of the opposites alone whilst rejecting the other, we are doomed to frustration. To accept what is inherent in the nature of things, is therefore

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(continued from the previous page) a wise act. If, through being personally hurt by it, we are unwilling to do so, if we rebel against it then we shall succeed only in hurting ourselves all the more. To run away from one of the opposites and to run after the other, is an unwise act. We must find a balance between them; we must walk between the two extremes; we must ascend the terrace above the standpoint which affirms and above<sup>775</sup> that which negates: for the entire truth is never caught by either and often missed by both. For, the way in which our consciousness works, shuts up, as it were, in a prison house of relativistic experiences which are the seeming real but never the actually real. To accept both and yet to transcend both, is to become a philosopher. To transcend the opposites we have to cease thinking about what effect they will have upon us personally. We have to drop the endless 'I' reference which blinds us to the truth about them. We must refuse to set up our personal preferences as absolute standards, our relative standpoints as eternal ones. To do this is to cease worrying over events on the one hand, to cease grabbing at things on the other. It is indeed to rise to an impersonal point of view and enter into harmony with what Nature is seeking to do in us and our environment. We have to find a new and higher set of values. For so long as we cling to a personal standpoint we are enslaved by time and emotion,

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<sup>772</sup> This para is a duplicate of para 187-2 in Carbons 30 (4th Series Notebooks).

<sup>773</sup> Blank page

<sup>774</sup> "(XV)" was typed at the top of the page. PB himself deleted "VIII" and "(IX)" at the top of the page by hand.

<sup>775</sup> This word is partially obscured by a hole punch in the original. We have inserted "above" per the duplicate para 187-2 in Carbons 30. – TJS '20

whereas so soon as we drop it for the philosophic one, we are liberated into a serene timeless life.

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(359-1)<sup>778</sup> The space in which the process of thinking takes place, is time. It could not exist without the dimension of time. If thought is ever transcended, time is transcended along with it. Such an achievement throws the mind into the pure present, the eternal now, 'the presence of God,' of all mystics.

(359-2) As he lifts himself out of the dreaming state, the focus of his awareness becomes sharper and the field of his activity becomes a shared one.

(359-3) The mistake in J.W. Dunne's theory of dreams is to believe that what was quite true of his own personal dreams was equally true of all other persons' dreams.

(359-4) If philosophy accepts all viewpoints as being valid, it does not fall into the error of accepting them as being equally valid. It says that they are progressively valid and rest on lower or higher levels.

(359-5) He who directs anyone's wakening spiritual faith is that man's teacher.

(359-6) Sleep, by shutting off conscious thought and conferring oblivion of the ego, relaxes tense nerves and pacifies agitated hearts. During its reign, the mind merges back into its source. With the difference that he seeks full awareness and permanent continuance, the mystic seeks this same result as the sleeper.

(359-7) It is inevitable that we believe the Infinite Power works as we humans work but it is also fallacious.

(359-8)<sup>779</sup> A Russian aeronaut who made the journey into space told a friend: "It was eerie - one felt that it was all a dream but one knew that it was not."

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<sup>777</sup> "(XV)" was typed at the top of the page. PB himself deleted "VIII" at the top of the page by hand.

<sup>778</sup> The paras on this page are numbered 8 through 14; they are not consecutive with the previous page. Additionally, there is an unnumbered para at the bottom of the page.

<sup>779</sup> This para was labeled "XV" and was pasted onto the page from a different source.

(361-1)<sup>782</sup> When we begin to understand the true nature of time we perforce revise our attitude towards it. We learn never to be in a hurry, to work without haste and to build slowly but surely like coral insects.

(361-2) Some drugs, like Mexican Marijuana, change the time-sense temporarily. They slow the mental processes and prolong the sense-impressions. Thus, the experiences of a quarter-minute [may]<sup>783</sup> draw out into a quarter-hour.

(361-3) Changes in the functioning of man's mind could bring about such complete changes in his sense of time that he could veritably find himself imbued with the sense of eternity. This continuous flux of time which to us seems to go on for ever, to them is but an illusion produced by the succession of our thoughts. For them, there is only the Eternal Now, never-ending.

(361-4) Waking imaginations are released in dream and become objectified as dream experiences.

(361-5) Let us reflect upon this mystery of space. It is the one element which has no opposite. Even shape and form of every kind are included within space and do not constitute its antithesis.

(361-6) Chandogya-Upanishad: "Just as people, who do not know where wealth lies buried, walk over the ground without securing the wealth, even so owing to their covering of ignorance people do not attain divinity within their hearts, though they come in contact with It during deep sleep."

... "The true Self lies within the heart. That is why the heart is called (He is within the heart). He who knows that self is within the heart realises divinity during the state of deep sleep."<sup>784</sup>

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<sup>780</sup> Blank page

<sup>781</sup> "(XV)" was typed at the top of the page. PB himself deleted "VIII" at the top of the page by hand.

<sup>782</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>783</sup> PB himself changed "will" to "may" by hand.

<sup>784</sup> PB himself inserted quotation marks by hand.

(361-7) The enquirer into truth will necessarily begin with what may be called “The immediately practical” viewpoint.<sup>785</sup> This is the ordinary everyday outlook which takes the appearances of the world as what they seem to be, but the initiated student will necessarily have to adopt the viewpoint which may be called the “ultimately real.”

(361-8) The fourth dimension is in everything existing in the third dimensional space and at the same time exists in its own dimension. Now in the 4th is the same as here in the third dimensional world.

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(363-1)<sup>788</sup> Yet the world is there, we cannot dismiss it, deny its reality as we may. What then is it? Why do we see it?

(363-2) Method of falling asleep  
by SU TUNG-P’O<sup>789</sup>  
poet and mystic

“I lie perfectly still. I listen to my respiration and make sure it is slow and even. After a short while, I feel relaxed and comfortable. A state of drowsiness sets in and I fall into sound sleep.”

(363-3) The definition from Blavatsky of dreamless sleep is correct so far as no impression upon the physical brain is left. Her statement that the higher self then reverts to the original state is however very loosely expressed. It is the lower ego that thus reverts.

(363-4) The objection that self-consciousness disappears in deep sleep and hence is not real and lasting is incorrect, for we know afterwards that it existed and disappeared. When we awake we Know it and are conscious that we experienced deep sleep

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<sup>785</sup> We have deleted the quotation mark after “viewpoint” instead of the one after “practical” to parallel the next phrase. – TJS ‘20

<sup>786</sup> Blank page

<sup>787</sup> “(XV)” was typed at the top of the page. PB himself deleted “(VIII)” at the top of the page by hand.

<sup>788</sup> The paras on this page are numbered 8a and 9 through 18, making them consecutive with the previous page.

<sup>789</sup> “SU TUNG-PO” in the original.



although we do not know it at the time of the sleep. So it is known after the sleep that consciousness persisted in it.

(363-5) A single idea will henceforth dominate all his dreams - the idea that he is dreaming.

(363-6) The spectacle of this world is subject to change but the spectator himself never changes. These constant transformations are plainly to be seen but he who sees them is deeply concealed.

(363-7) This state of conscious transcendental sleep is symbolised in some mystical figures of antiquity by forming or painting them without eyelids.

(363-8) To take the world as it really is demands a profound insight which arises as all the old dualisms dissolve.

(363-9) Even animals have to pass through the experience of three states.

(363-10) The first aim therefore is to know Truth as it is and not merely as it is to us.

(363-11) This indifference to the events of time will eat away his passion for activity, as the Ganges waters are eating away the walls of the great houses which rise from the riverside at Benares. The author of "Om," that novel of Buddhistic mysticism, Talbot Mundy,<sup>790</sup> perceptively wrote, "The consciousness of Wisdom is quiet, and in no haste."

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(365-1)<sup>793</sup> Descartes: When I considered that the very same thoughts which we experience when awake may also be experienced when we are asleep, while there is at that time not one of them true, I supposed that all the objects that had ever entered into my mind when awake had in them no more truth than the illusions of my dreams.

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<sup>790</sup> "Munday" in the original

<sup>791</sup> Blank page. PB himself inserted "N8" at the bottom of the page by hand.

<sup>792</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>793</sup> The paras on this page are numbered 19 through 20, making them consecutive with the previous page. Additionally, there is one unnumbered para at the bottom of the page.

(365-2) He learns the tremendously hard art of simultaneously living in time, as well as, outside it.

(365-3)<sup>794</sup> If, in the act of falling asleep, he invites the higher self through [aspiration,]<sup>795</sup> he [may]<sup>796</sup> one day find that in the act of waking up an inner voice begins to speak to him of high and holy things. And with the voice comes the inspiration, the strength and the desire to live up to them.

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(367-1)<sup>799</sup> So long as you think there is variety, as in dream you feel the differences are real, you are in the illusory plane. In the un-enquired stage, when you don't enquire into the reality of your experience (as in dream) you hold the illusive view.

(367-2) Earth life is but a dream, lived out in a dream physical body amid dream environment. Dream experiences are only ideas; during sleep dream man sees, hears, touches, tastes and smells exactly as he does during waking-dream. Hence waking is but materialised ideas, but still ideas. God's cosmic dream; all universal activities are but different ideas of God, divine ideation made material and thrown upon the screen of human consciousness. The cosmic illusion is impinged upon man's sense and seen from within by Mind through consciousness, sensation and bodily organ.

(367-3) There are two viewpoints, a qualified truth for the lower stage of aspirants which admits duality; and the complete viewpoint of non-duality for the highest student; thus for practical life when dealing with other people, when engaged in some activity; those in the first stage must accept the notion of the world being real, because of expediency, yet even so, when they are alone or when keeping quiet, inactive, they ought to revert back to regarding the world, which includes one's own body, as a part

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<sup>794</sup> This para was originally numbered 9 and pasted onto the page from a different source. PB inserted "XV" in the left margin beside this para by hand.

<sup>795</sup> PB himself deleted "to touch or take him" from after "aspiration" by hand.

<sup>796</sup> PB himself changed "will" to "may" by hand.

<sup>797</sup> Blank page

<sup>798</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII)" at the top of the page by hand.

<sup>799</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

of it, as idea. Only for the sage is the truth always present, no matter whether he is with others, whether he is working, or whether he is in trance, and this truth is continuous awareness of one Reality alone and one Self alone.

(367-4) The philosophic view does not depose the empiric everyday view of the world. For practical purposes, the rules of the latter will always remain dominant.

(367-5) Life is changing dream-stuff to the thinker but it nevertheless is spun out of immutable reality.

(367-6) When the mind falls into stillness, when time stretches the moment out into a limitless life, man stands on inner edge of his true soul.

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(369-1)<sup>802</sup> The mentalness of time has been taught by Shakespeare in a vivid picture: "Time gallops for the man who is waiting to be hanged and drags for the maiden awaiting her lover."

(369-2) We in the West have brought punctuality to perfection and developed business into a religion. We customarily – and from our standpoint rightly – despise the East for its light-hearted attitude towards these matters. We arrive at our business engagements with clock-like precision and involuntarily carry the same spirit into our social appointments too. We work hard and well, and to relax when the mood prompts us is to yield to one of the seven deadly sins. Perhaps the only shining exceptions are to be found in bohemian and artistic circles, whose attitude was aptly and humorously put by Oscar Wilde into the mouth of one of his characters: "He was always late on principle, his principle being that punctuality is the thief of time." During my wanderings in the East I have not failed to note the difference of outlook, the easy-going attitude towards work and time, and though this at first excited my irritation, it now receives, within due limits, my approbation. For I too have felt the pleasure of taking life easily, the delight of ceasing to be pursued by old Kronos, the comfort of no longer reacting to a clockwork and mechanical discipline. In Egypt I found this spirit at its

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<sup>800</sup> Blank page

<sup>801</sup> "(XV)" was typed at the top of the page. PB himself deleted "VIII" and "(IX)" at the top of the page by hand.

<sup>802</sup> The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

apogee, and now it suits me well. Yet I hope I shall never succumb as far as that rotund Hindu Indian moneylender of Lahore, who boasted to me that when he had an appointment for ten o'clock in the morning he invariably turned up at two in the afternoon. I looked at him, shocked, and then reproached him for such inconsiderate conduct. "Oh, don't worry," he replied, "for even if I did turn up at ten my client would invariably turn up at two!" However I mastered one lesson through my sojourn under the pleasant Egyptian sky, a lesson which has been well put by Rabelais,<sup>803</sup> who said that the hours were made for man, and not man for the hours. It is not that I want to enter into a defence of unpunctuality - far from it - but that I want to enter into a defence of that inner personal freedom which can live in the Eternal Now, which can carry on its work and duties without being enslaved by them.

(369-3) Man himself is an evolving and therefore a changing entity. His perceptions and his understanding are growing in range. How then dare he claim that any of his knowledge is final, any of his truths absolute?

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(371-1)<sup>806</sup> The mystery of the atom has resolved itself into the mystery of light, which is now the greatest mystery of physics. Einstein demonstrated the dependence of time upon the position and speed of motion of an observer. He showed too the amazing consequence of placing the latter in a stream of light wherein if he moved with the same velocity as light, the observer would then possess no sense of the passage of time. If this happened, what sort of a sense would he possess? Einstein could not tell us, but the mystic who has conquered mind can. He will possess the sense of eternity. He will live in the eternal, in the Kingdom of Heaven.

(371-2) The need of an unconscious is demonstrated by the need of deep sleep and represents the need of biological self-preservation. For an excess of memory would paralyse all possibilities of active life. We would be unable to give to the immediate everyday duties that definite attention which they require. The great number of such memories would utterly destroy all possibility of concentrating on the practical needs.

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<sup>803</sup> François Rabelais

<sup>804</sup> Blank page

<sup>805</sup> PB himself inserted "XV" at the top of the page by hand and deleted "(VIII)." and "(246)" at the top of the page by hand.

<sup>806</sup> The paras on this page are numbered 16 through 18; they are not consecutive with the previous page - but they follow the paras on page 373.

And similarly an inability to bring the thought-mechanism to rest regularly would end by overwhelming the individual with a myriad unwanted thoughts and again render the simplest concentration difficult or impossible. The senses do not merely provide the conditions under which we become aware of the external world but also the inhibitory mechanism which prevents us from becoming aware of too much. The range of visual vibrations, for instance, is but a fraction of those which are actually present. Similarly, nature has ordained that the individual mind should shut out of consciousness more than it is able to attend to – should be a representative mechanism which permits us to concentrate on what is relevant in our personal life without distractions that would render life intolerable.

(371-3) Knowledge of the world is only possible because the world is cut up into spaced and timed fragments, which are simultaneously thrown into the relation of cause and effect.

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(373-1)<sup>809</sup> There are three stages on the path of world enquiry. The first yields as its fruit that the world is but an idea, and this stage has been reached from the metaphysical end by thinkers such as Bishop Berkeley,<sup>810</sup> and nearly reached from the scientific end by such a man as Eddington.<sup>811</sup> The second stage involves the study of the three states, waking, dreaming and deep sleep and yields as its fruit the truth that ideas are transitory emanations out of their permanent cause, consciousness. The third stage is the most difficult for it requires analysis of the nature of time, space and causation, plus successful practice of yoga. It yields as its fruit the sense of Reality as something eternally abiding with one.

(373-2) The time-space causal reference is an essential part of human nature, a governing law of human thinking. These three hold good solely within such thinking and can have no possible or proper application outside it. Man does not consciously or arbitrarily impose them upon his thought; it is beyond his individual power to reject them.

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<sup>807</sup> Blank page

<sup>808</sup> PB himself changed “VIII.” to “XV” at the top of the page by hand.

<sup>809</sup> The paras on this page are numbered 11 through 15; they are not consecutive with the previous page – but they follow the paras on page 375.

<sup>810</sup> Bishop George Berkeley (“Berleley” in the original)

<sup>811</sup> Sir Arthur Stanley Eddington

(373-3) We get all our experience in the form of space relations, time relations and cause relations. It has already been shown that all this experience is, however, the fruit of mind's working. The mind makes its own times and its own spaces as the forms furnished to thought.

(373-4) Wherever there is change there must be cause also. When, however, we discover on deeper enquiry that the change is illusory, the cause also becomes illusory. Thus the philosophic work reveals itself as a work of disillusionment.

(373-5) The three thought-forms of space, time and cause necessarily dominate the universal experience of mankind. They are the relations wherein we experience that aggregate of objects which makes the world of Nature. They are not open to choice or rejection by anyone but are forced on all alike and felt by fool and philosopher.

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XV<sup>813</sup>

(375-1)<sup>814</sup> We have examined matter, time, space and cause and found them all to be but mental concepts.

(375-2) The consequence of disbelief in causality [inevitably must be]<sup>815</sup> disbelief in the theological assertion that God is the creator of the [universe.]<sup>816</sup>

(375-3) If we want to think correctly of the form and dimensions of mind, we must try to think of it as unbounded space. Thus it is everywhere.

(375-4) The truth is that the so-called unconscious has an immensely wider and more wonderful range of activity than the conscious mind. It can accomplish much more in less time too.

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<sup>812</sup> Blank page

<sup>813</sup> PB himself changed "VIII." to "XV" at the top of the page by hand.

<sup>814</sup> The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

<sup>815</sup> PB himself moved "must be" from before "inevitably" by hand.

<sup>816</sup> PB himself deleted "as well as denial of Berkeley's claim that God is the cause of our mental constructions." from after "universe" by hand.

(375-5) He who can arrive at the standpoint of realising his own body as a thought structure can work wonders with it. He who can realise that things in space are ideas can annihilate space at will. And he who can regard present time as he regards past time can work marvels now.

(375-6) All talk of things being inside or outside the mind is submission to the spell of a vicious spatial metaphor. All language is applicable to things and thoughts, but not to the august infinity of mind. Here every word can be at best symbolic and at worst irrelevant, whilst remaining always as remote from definable meaning as unseen and unseeable universes are from our own. We have lived in illusions long enough. Let us not yield the last grand hope of man to the deceptive sway of profane words. Here there must and shall be SILENCE – serene, profound mysterious yet satisfying beyond all earthly satisfactions.

(375-7) This mysterious series of events in space-time over which we sinners have pored in vain for uncountable years.

(375-8) There is something eternal behind the cosmos and hence behind man.

(375-9) The philosophical path is concerned with thoughts and things quite different from those which concern the ordinary yoga path.

(375-10) That which is within us as the Overself being godlike, is out of time and eternal.<sup>817</sup>

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377<sup>819</sup>

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(377-1)<sup>820</sup> The deep sleep of night, when nothing is known or remembered, followed by the wakeful activity of day, when the world is perceived and self-identity recollected, must have some principle common to them on which they depend and in which they are linked. Otherwise we could not have understood that we slept or picked up again the continuity of consciousness from the previous day.

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<sup>817</sup> The paras on this page continue on page 373.

<sup>818</sup> Blank page

<sup>819</sup> PB himself changed “(VIII)” to “XV” at the top of the page by hand. “XV” was also typed at the top of the page.

<sup>820</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(377-2) During the waking state, the brain requires five times more blood than any other organ of the body.

(377-3) The concept of evolutionary progress is entirely based on the notion that one thing can produce another, i.e. of cause and effect. Such a concept is essential to practical life and to the practice of science; it must be closely enquired into, however, when we wish to know the final truth of things and not merely their appearance. When such enquiry is made it will be found that the notion of causality is an a priori one, that it inheres in the framework of human thinking and thus prejudices the issue. The study of Kant, Max Planck, etc., will show this idea may be approached from another angle. Evolution as a theory rises and falls with causality; the destruction of the latter destroys the former. Consequently, from the viewpoint of ultimate truth, which is our concern, we may say that evolution is unproved and we must disregard it. The seeker after truth cannot concern himself with theories and fancies. He must deal in proved facts.

(377-4) This very argument which Vedantins use with such eager pride was scorned by a Western author as insanity, which he defined as “the inability to distinguish which is the sleeping and which the waking life.”<sup>821</sup> The man who wrote this was Lewis Carroll, “Alice in Wonderland”'s creator –

(377-5) The Void is the state of Mind in repose, and the appearance-world is its (in)activity. At a certain stage of their studies, the seeker and the student have to discriminate between both in order to progress, but further progress will bring them to understand that there is no essential difference between the two states and that Mind is the same in both.

(377-6) How infinitesimal is the period of a human lifetime against the background of Time itself!

(377-7) Philosophy follows a wiser path. Instead of setting up spirit and matter as eternally-opposed enemies, it sets out to find the real and true relationship between them.

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XV<sup>823</sup>

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<sup>821</sup> The original quote is “May we not then sometimes define insanity as an inability to distinguish which is the waking and which the sleeping life?”

<sup>822</sup> Blank page



(379-1)<sup>824</sup> Admiral Ernest J. King,<sup>825</sup> Commander in Chief of the U.S. Atlantic Fleet during the war, often took a half hour sleep after lunch.

(379-2) Space and time constitute the world-cross on which we are crucified until a Deliverer comes to show us how to rescue ourselves.

(379-3) There are certain drugs which artificially make the sense of time pass more quickly.

(379-4) By suppressing the time-conscious element of his attention, he may unfold the timeless element of it.

(379-5)<sup>826</sup> Animals which hibernate in winter are the bear, whose sleep is light; the bat, whose sleep is heavy; the woodchuck, whose eyes are tightly closed, and the raccoon, which rolls itself into a ball. What is to be noted is that during this period, lasting many weeks or even several months, the rate of breathing is gradually reduced to a mere fraction of what it is during the period of ordinary activity. The Columbian ground-squirrel almost stops its pulse-beat during its half-year-long hibernation.

(379-6)<sup>827</sup> If we are to think correctly, we cannot stop with thinking of the Overself as being only within us. After this idea has become firmly established for its metaphysical and devotional value, we must complete the concept by thinking of the Overself as being also without us. If in the first concept it occupies a point in space, in the second one it is beyond all considerations of place.

(379-7)<sup>828</sup> Usually each dream is not a complete cycle but a jumble of separate dreaming moments. The fact of this discontinuity of the dream state cannot be used as proof of its unreality. There is an evolutionary process in Nature which gives a different quality to the working of consciousness in the waking state from that of the dream state, precisely because of the greater utility of the waking state to the outworking of its purposes.

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<sup>823</sup> "XV" was typed at the top of the page. PB himself deleted "(VIII) (a)" at the top of the page by hand.

<sup>824</sup> The paras on this page are numbered 7 through 14; they are not consecutive with the previous page (although it may follow the paras on page 279 - categorized as "General Nature of Sleep"). Additionally, there is an unnumbered para at the bottom of the page.

<sup>825</sup> Ernest Joseph King

<sup>826</sup> This para is a duplicate of para 499-1 in Carbons 17 (Notebooks).

<sup>827</sup> This para is a duplicate of para 499-2 in Carbons 17 (Notebooks).

<sup>828</sup> This para is a duplicate of para 499-3 in Carbons 17 (Notebooks).

(379-8)<sup>829</sup> Considered from its own standpoint, the infinite can never manifest as the finite, the Real can never alter its nature and {evolve}<sup>830</sup> into the unreal; hence the pictures of creation or evolution belong to the realm of dream and illusion. The grand verity is that the Universal self has never incarnated into matter, nor ever shall. It remains what it was is must forever be – the Unchanged and Unchangeable.

(379-9)<sup>831</sup> It is one of the values of yoga that it can provide a man with the actual experience of feeling that he is only a witness of the whirligig of time, whereas metaphysics only talks of this state.

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381<sup>833</sup>  
XV

(381-1)<sup>834</sup> So long as man's awareness is trapped in space and time, so long will he be unable to know the reality that transcends them.

(381-2) Such intense concentration can abolish time annihilate space in it, thus reveries demonstrate their relativity and their mentalness.

(381-3) A stateliness and stability inheres in the realisation that time is illusory. It is as though a myriad worlds pass by, a million years are lived.

(381-4) We seek truth for various reasons. One is because it possesses a certitude that gives us anchorage and rest.

(381-5) The belief of psycho-analysts (of the older schools) that all man's dreams are either a projection of his repressed sex wishes or an atavistic reversion to his primitive past, may sometimes be correct but is more often incorrect.

(381-6) The eternal now is beyond disturbance by clocks and beyond reach [by]<sup>835</sup> calendars.

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<sup>829</sup> This para is a duplicate of para 499-4 in Carbons 17 (Notebooks).

<sup>830</sup> We have changed "involve" to "evolve", presuming that the original is a typo.

<sup>831</sup> This para was pasted onto the page from a different source.

<sup>832</sup> Blank page. Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>833</sup> PB himself changed "(VIII)" to "XV" at the top of the page by hand.

<sup>834</sup> The paras on this page are numbered 19 through 31, 31a, 31b, 32b, and 32c; they are not consecutive with the previous page.

<sup>835</sup> PB himself deleted "of" from before "by" by hand.

(381-7) The snake can sleep with eyes wide open

(381-8) In no part of space does the World-Mind exist, and at no point in time is it to be met.

(381-9) Miguel de Molinos – “The Soul is a pure Spirit and does not feel herself. Its acts are not perceptible.”

(381-10) The dream state gives place quite quickly to the consciousness of full wakefulness.

(381-11)<sup>836</sup> Each glimpse is fresh, new, unexpected, as welcome as if one had never had a glimpse before.

(381-12)<sup>837</sup> There must be a reason why everyone is [so]<sup>838</sup> constantly thinking about himself that it is true to say that he is infatuated with himself.

(381-13) When ego confronts ego, and neither will yield, not to the other but to truth, then both will and must suffer.<sup>839</sup>

(381-14) All existence is stamped with these two characteristics – a coming-to-be and a passing-away. Where is the reality in, or behind, them?

(381-15)<sup>840</sup> If man is divine in essence, he does not really need to wait for some future moment to find illumination: it is available now

(381-16) Alice in Wonderland: “You’re only one of the things in his dream. You know very well you’re not real,” said Tweedledum. “If I wasn’t real,” Alice said, “I shouldn’t be able to cry.” Interrupted Tweedledum: “I hope you don’t suppose those are real tears?”

(381-17) The belief in eternity as an everlasting existence for the ego, may be depressing even terrifying to those who have thought out its full meaning

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<sup>836</sup> Typed note in the left margin of this para reads “CLASS XII.”

<sup>837</sup> Typed note in the left margin of this para reads “CLASS XI.”

<sup>838</sup> “so” was typed below the line and inserted with an arrow.

<sup>839</sup> Typed note at the end of this para reads “(CLASS XI).”

<sup>840</sup> This para was originally typed at the bottom of the page; however, it was originally numbered 31b, so we have moved it so that it immediately follows the para originally numbered 31a.

(383-1)<sup>843</sup> Waking is but a unit in a triad of facts about the world's existence. All waking investigations into the universe do not exhaust its meaning; they will always leave a residue too important to be ignored. The world as known to the dreamer is not the whole world. But it is equally true that the world as known to the waking man is just as limited. The facts offered by the dream state differ from those offered by the sleep state while both differ from those of the waking state. Each standpoint will necessarily arrive at a different conception of the world from others.

(383-2) Man is but half-awake.

(383-3) Some awaken from this prolonged dream which is life suddenly, but others slowly.

(383-4) He will deal with matters as they arise, and not live [as]<sup>844</sup> a victim of either future or past time.

(383-5) Buddha: "He who conquers time is the greatest victor"

(383-6) Living in the present moment means living according to truth and principle (but not according to [hard rigid dogma])<sup>845</sup> flexibly applied in the particular way required by the immediate situation in which you are. Such a way of living leaves you free, not ruled tyrannically by imposed regulations which may not at all suit the particular case.

(383-7) [One kind of]<sup>846</sup> mystic who regards time as an illusion, history as a dream and progress as a myth inevitably comes to take less and less interest in men and events,

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<sup>841</sup> Blank page. Lorraine Stevens inserted "series XI" at the bottom of the page by hand.

<sup>842</sup> "(XV)" was typed at the top of the page. PB himself deleted "(VIII) (g)" at the top of the page by hand.

<sup>843</sup> The paras on this page are numbered 10 through 15; they are not consecutive with the previous page (although it may follow the paras on page 309 - categorized General). In addition, there are three unnumbered paras pasted onto the bottom of the page from different sources.

<sup>844</sup> PB himself inserted "as" by hand.

<sup>845</sup> PB himself changed "dogmatic hard rigid" to "hard rigid dogma" by hand.

<sup>846</sup> PB himself changed "The oriental" to "One kind of" by hand.

more and more [in]<sup>847</sup> himself and his thoughts. In the end, he becomes entirely pre-occupied with his own life, entirely indifferent to the lives of others. He makes no practical contribution towards the welfare of society because he does not think it worth making. Life in the world has become, for him, bereft of meaning. [For]<sup>848</sup> it is God's "Leela" – sport, dance or play. Intervention would be senseless, beneficent intervention would be self-deceit.

(383-8) The belief that the two hours before midnight are most valuable for recuperative purposes is an old one. It was propagated by Manu the lawgiver, as well as by the rishees of ancient India, in whose ashrams and schools all retired to sleep at ten, to rise again at four or five.

(383-9) But on another plane of being there is a curious and more elevated quality during the meditations practised before the early hours of dawn while it is still dark. This is a period recommended in certain schools of Sufic and Hindu mysticism.

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(385-1)<sup>851</sup> Waking world is the crux.  
Realisation must be won here and now.

(385-2) In the Jain yoga system, he is regarded as an adept who, among other powers, needs no sleep.

(385-3) The Eternal is that which is changelessly the same but the Perpetual is that which is ever-changing.

(385-4) The real heaven is a state of [delightful]<sup>852</sup> rest which the finite human mind cannot correctly imagine and usually misconceives as a state of perpetual idleness for the ego

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<sup>847</sup> PB himself changed "him" to "in" by hand.

<sup>848</sup> PB himself changed "At" to "For" by hand.

<sup>849</sup> Blank page. Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>850</sup> "(XV)" was typed at the top of the page.

<sup>851</sup> The paras on this page are numbered 12 through 14. Additionally, there are five unnumbered paras at the bottom of the page.

<sup>852</sup> "delightful" was typed below the line and inserted with an arrow.

(385-5)<sup>853</sup> Ordinarily we simply cannot grasp this amazing concept of ‘pure consciousness.’ All the consciousness of ordinary human experience imply a consciousness of some object and an entity to whom this happens.

(385-6) Those who can do so should profit by that short but valuable interval between dawn and the general awakening to activity in their surroundings. It is a [fresher, more]<sup>854</sup> vital period yet its strange calmness makes it suitable for meditation.

(385-7) Burke,<sup>855</sup> the British statesman, wrote: “What shadows we are and what shadows we pursue”

(385-8) Duration, which [is]<sup>856</sup> the passage of time without end, is not the same as Timelessness. Yet [this is]<sup>857</sup> the kind of survival which those who ordinarily talk of belief in immortality usually mean. They want the ego to go on endlessly, to endure for ever, even if they want only the better side of the [ego to]<sup>858</sup> continue. They want this spurious self to be perpetuated [and ignore]<sup>859</sup> the real being whose shadow it is.

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## **NEW XVI: The Sensitives ... Old xx: The Sensitives**

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<sup>853</sup> PB himself deleted para number 100 by hand.

<sup>854</sup> “er, more” was typed below the line and inserted with an arrow.

<sup>855</sup> Edmund Burke

<sup>856</sup> PB himself inserted “is” by hand.

<sup>857</sup> “this is” was typed below the line and inserted with a caret.

<sup>858</sup> PB himself inserted “ego to” by hand.

<sup>859</sup> “and ignore” was typed below the line and inserted with a caret.

<sup>860</sup> Blank page

<sup>861</sup> Blank page: divider labeled “15.”

<sup>862</sup> Blank page: divider labeled “15.”

<sup>863</sup> “XVI” was typed at the top of the page. Pages 389-402 contain paras for NEW Category XVI; they were misfiled with the Old Category XVI paras, which run from page 403 to page 534. – TJS ‘19

(389-1)<sup>864</sup> Just before I went on my first journey to the Orient, my friend Professor Chellew,<sup>865</sup> who was Professor of Psychology at the University of London, warned me that there were gurus who used hypnotism. He instructed me how to defend myself against such a man. "If a guru," he said, "is looking straight into your eyes, then do not return the gaze fully but rather only into his left eye. This is because the positive currents, which he is trying to direct towards you, flow through his right eye. His left eye is passive. Or, instead of looking in the guru's eye, stare over the shoulders and thus avoid direct confrontation. Or, if a direct return gaze cannot be avoided, then use it for only a couple of seconds and turn away again: but the gaze should really be a mere pretence for it should be directed at nothing in particular. It should be blank, expressionless, as if looking far into space. In this way you protect yourself and yet do not disturb the other person. If however the guru is one who can be fully trusted, who is a pure channel for the divine power, well then you may

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(continued from the previous page) gaze at his right eye and so receive the inspiration he may be giving you."

(391-1)<sup>868</sup> Their teachings suggest a confusion of mind.

(391-2) Sturdy common sense is needed when examining the claims made by these cults.

(391-3) Seeking support for their beliefs or confirmation of their opinions they may [seek]<sup>869</sup> varied opinions.

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<sup>864</sup> The para on this page is unnumbered.

<sup>865</sup> Probably referring to Professor Henry Chellew, "a member of the Ancient Druid Order." – TJS '20

<sup>866</sup> Blank page

<sup>867</sup> "XVI" was typed at the top of the page.

<sup>868</sup> The paras on this page are unnumbered.

<sup>869</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. "Seek" was typed into this space at a later point.

(391-4) It is a delightful condition and one that he will not easily forget.

(391-5) Hypnotism can be a dangerous practice. Amateurs may harm others as well as themselves.

(391-6) The moments between sleep and waking, or between waking and sleep are very sensitive and very important. They should be used to switch thought to the highest ideal one knows.

(391-7) Is it an unattainable goal and an impracticable technique?

(391-8) The dogmas learnt in his youth may enter into the revelation learnt in his maturity.

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(393-1)<sup>872</sup> Any sect, religion, movement or cult which claims a monopoly on revelation is practising self-delusion.

(393-2) We cultivate intuition not so much by strengthening it little by little as by removing the obstacles to it.

(393-3) Those who can regard only the surface of things easily fall into such a mistake.

(393-4) Their statements are unnecessarily obscure, mysterious or intricate.

(393-5) Its unrecognised influence is a work inside him.

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<sup>870</sup> Blank page

<sup>871</sup> "XVI" was typed at the top of the page.

<sup>872</sup> The paras on this page are unnumbered.

<sup>873</sup> Blank page

<sup>874</sup> "XVI" was typed at the top of the page.



(395-1)<sup>875</sup> Have no use for a spirituality that only puts itself on show.

(395-2) Too much self-satisfaction, too little acquaintance with the world's great thinkers, seers and sages – this ignorance enables too many cults and sects to thrive.

(395-3) As soon as the feeling of being tightly enclosed by a sect arises, it is time to put on one's shoes and take leave of it.

(395-4) To avoid shaking hands push a chair toward the newly arrived person.

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(397-1)<sup>878</sup> Hara is a Japanese term which equals the soul and centre of energy which is situated below the navel, and in the centre of man's body.

(397-2) Socrates used to listen to an inner voice, his demon, warning him against false decisions. While so doing he would sink into deep meditations where he would commune with the divine in order to receive the power to instruct men in Truth.

(397-3) If this mental act of auric self-protection is to be completed by a physical one he will avoid staring into the other person's eyes and will look at a point a little to one side of them.

(397-4) It is unpleasant to be forced to sit in other people's auras so closely as in the Bibliothek. But where there is any choice, it is a lesser of two evils to sit in a female aura than a male one: the magnetic blending is more harmonious and less disturbing, the ego less aggressive and more passive.

(397-5) When in a difficult position with other persons, especially hostile ones, practise Hara.

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<sup>875</sup> The paras on this page are unnumbered.

<sup>876</sup> Blank page

<sup>877</sup> "XVI" was typed at the top of the page.

<sup>878</sup> The paras on this page are unnumbered.

<sup>879</sup> Blank page

(399-1)<sup>881</sup> The sooner utopian dreams of perfectibility of the human race are dropped the less disappointment there will be. The sooner we find out what measure and what kind of transcendence we can realise the more contentment we shall attain. The first is an unanswerable question because at that level there is no individual.

(399-2) [(1)]<sup>882</sup> Hara (Japanese) = the centre of energy in the middle of the abdomen = Tan Tien, Chi, (Chinese). (2) Be conscious of the diaphragm's movements. Remove tension from the voice box level at same time. (3) Vital currents operating in the spine are disturbed by every deterioration of posture, [twisting]<sup>883</sup> aside or stooping from vertical, or falling to hold neck and shoulders pushed upward. "The Heavenly Pillar" = Chinese metaphor for spine. It should be straight, kept supple.

(401-1)<sup>886</sup> Psychic sensitivity and excessive passivity which render the close presence of certain persons almost intolerable must be resisted. Helps in this matter are (a) draw deep breath, hold it, centre mind on inner strength and positivity (b) spine erect, breath withheld, hands clenched, feet firmly planted.

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<sup>880</sup> "XVI" was typed at the top of the page.

<sup>881</sup> The paras on this page are unnumbered.

<sup>882</sup> PB himself inserted "(1)" by hand.

<sup>883</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "twisting" into the space at a later point by hand.

<sup>884</sup> Blank page

<sup>885</sup> "XVI" was typed at the top of the page.

<sup>886</sup> The paras on this page are unnumbered.

<sup>887</sup> Blank page

## Old xvi: The Absolute Mind ... NEW XXVIII: The Alone

403  
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Paras on Chinese Philosophy

(403-1)<sup>889</sup> The following pages on Chinese and Japanese philosophy show that Confucius was a spiritual knower, and not merely an ethicist.

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Paras on Chinese Philosophy

405<sup>891</sup>  
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Paras on Chinese Philosophy

(405-1)<sup>892</sup> What Chou Tun-i<sup>893</sup> – the Master Chou as he was affectionately called – created was a movement which vitally renewed, greatly expanded, and vigorously reshaped what had been Confucianism, a movement which was later established as the ‘Mind School’<sup>894</sup> by Lu Hsiang-shan<sup>895</sup> and still later reached its climax with Wang Yangming<sup>896</sup> who produced an effective synthesis in which Buddhist and Taoistic elements are noticeable, along with the fundamental Confucian ones and with his own personal contributions.

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<sup>888</sup> This is the original first page of Old Category XVI paras; the earlier pages (389-402) are from NEW Category XVI. Pages 405-421 were marked XXIII at the bottom; that is the “Orient and Occident” category; PB himself moved them to this discussion of the Alone. – TJS ‘20

<sup>889</sup> The para on this page is unnumbered.

<sup>890</sup> Blank page

<sup>891</sup> “P. on Chinese Philos.” was typed at the top of the page. PB himself inserted “XXIII” at the bottom of the page by hand..

<sup>892</sup> The paras on this page are unnumbered.

<sup>893</sup> “Tun-yi” in the original.

<sup>894</sup> PB himself inserted quotation marks by hand.

<sup>895</sup> “Hsiang Shan” in the original, referring to Lù Xiàngshān aka Lu Jiuyuan. The Wade-Giles has several variants; we are going with Wing-tsit Chan’s choice.

<sup>896</sup> PB himself underlined “Wang-Yang-ming” by hand. We have altered this to the standard “Wang Yangming” of Wade Giles throughout

(405-2) "If I can develop my mind completely, I become identified with Heaven," declared Lu Hsiang-shan<sup>897</sup> (1139-1193). This exactly explains the message of philosophy to every man. No education which ignores this can therefore be called a full education, perhaps not even a true one.

Chou Tun-i<sup>898</sup> "Penetrating the Book of Change," IV:

The way of the sage is nothing but love, righteousness, the Mean, and correctness.

Preserve it, and it will be ennobling –

Practise it, and it will be beneficial –

Prolong it, and it will match Heaven and Earth.

Is it not easy and simple? Is it hard to know?

If so, it is because we do not preserve, practise, and prolong it.

(405-3) Tao is a term which according to context stands for variable meanings: the Truth, the Way, the Moral Order, the Reason or Intelligence (not intellect), 'That which is above form.'<sup>899</sup> It is a curious experience to compare the declaration of Jesus: "I am the Way, the Truth and the Life" with the Confucian statement, "The Tao is rooted in one's own person."

(405-4) Mencius, who interpreted or expounded or applied Confucius' teaching, wrote: "Wheresoever the Superior Man abides, there is a spiritualising influence." This alone shows that Confucius was more than a moraliser.

(405-5) Confucius presented an ethical system of which a code of etiquette was a part and ground which no religious tradition enwrapped itself.

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(407-1)<sup>901</sup> Wang Yangming<sup>902</sup> born in town of Yu-yao, in Chekiang province. Lu's great influence on him was in insisting that virtue is abstract until made concrete in Action.

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<sup>897</sup> "Hsiang Shan" in the original

<sup>898</sup> "Tun-I" in the original

<sup>899</sup> PB himself inserted quotation marks by hand.

<sup>900</sup> Blank page

<sup>901</sup> The paras on this page are unnumbered.

<sup>902</sup> "Yang-ming" in the original; corrected to Yangming throughout this page.

(407-2) It was the special contribution of Wang Yangming school to synthesise the subtlest mentalism with the most practical routine of daily life, the holiness of fervent religion with the obligations to society, the discipline of self with the freedom of undogmatic mind.

(407-3) Wang's concept of Intuitive Knowledge makes it calm, unaffected by suggestions, opinions or influences from outside: it exists in equilibrium, bestowed by Mind. Its full development leads to the highest Good. But the development can happen only if applied to practical action and moral conduct.

(407-4) Wang left 70 disciples after his death. They were in different provinces, and in varied situations.

(407-5) The thought developed by Lu Hsiang-shan and later led to its logical end by Wang Yangming is called the Lu-Wang School, or Mind School. They are not "Subjective Idealists"<sup>903</sup> in a {solipsistic}<sup>904</sup> sense for they hold there is one Universal Mind under the finite ones.

Wang expounds Monistic Idealism, the oneness of the universe and its representation, with all phenomena, in the Mind; that space (extension) and time (succession) exist only in the Mind.

(407-6) Wang [is]<sup>905</sup> considered the greatest philosopher of the Ming dynasty.<sup>906</sup>

(407-7) Wang wrote a preface to collected works of Lu Hsiang-shan.

(407-8) The Chinese have always sought and insisted upon a practical (which includes ethical) application of any line of thought, religion, philosophy. In this they differ from the Indians, whose tendency to lose themselves in empty abstractions and mere verbalisms they rejected.

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<sup>903</sup> PB himself inserted close quotation marks by hand.

<sup>904</sup> We have changed "solystic" to "solipsistic" for clarity. – TJS '20

<sup>905</sup> "is" was typed above the line and inserted with a caret.

<sup>906</sup> PB himself inserted period by hand.

<sup>907</sup> Blank page

(409-1)<sup>908</sup> Roughly, it may be said that Lao-Tzu<sup>909</sup> favoured the idea of sudden enlightenment whereas Confucius favoured that of “enlightenment by degrees.”

The way to Godliness is open to all: the humblest peasant may become holy. But to those who understand that there is an evolution at work among human beings, such a condition, though welcome, is not enough. Confucius perceived this and left it to others to preach religion and mysticism. He added the further ideal of the well-behaved refined and cultivated person.

Confucius’ Superior-Person ideal was a well-equilibrated being living in a well-ordered equilibrated society.

(409-2) Arrogant self-sufficiency is not included in Confucius’<sup>910</sup> true gentlemanliness.

It is not title, rank, wealth nor other outer flummery which makes the real gentleman. And yet all can contribute towards it by their accompanying obligations.

(409-3) Confucius<sup>911</sup> – In certain circles, mostly the young, the rebellious and the protesters, there are sceptical sneers at the ascription or the term gentleman. To them it connotes inherited or acquired wealth used to secure privileged status and denotes a superior arrogant attitude toward lower castes.

YIN = Earth (2)                      YANG = Heaven (3)  
Rest                                      Motion

TAO = Supreme, Ultimate Principle (1)

Number One works through 2 and 3, taught the Master Chou Tun-i<sup>912</sup> (11th century) who was real founder of Neo-Confucian School which climaxed with Wang Yangming.<sup>913</sup> Chou also taught the Mean, Correct Conduct, Benevolent Love. Internal Stillness and Man’s slow movement toward Sageliness.

(409-4) These Principles named Yin and Yang by the Chinese, Vishnu and Shiva by the Hindus,

Yin-Yang: one is masculine, active – other is feminine, passive.

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<sup>908</sup> The paras on this page are unnumbered.

<sup>909</sup> “Lao-Tse” in the original.

<sup>910</sup> We inserted an apostrophe for clarity.

<sup>911</sup> “Kung-fu-tze” in the original; K’ung Fu-tzu is the Wade-Giles romanization of an honorific name for Confucius.

<sup>912</sup> “Tun-Yi” in the original.

<sup>913</sup> “Yang Ming” in the original.

<sup>914</sup> Blank page

(411-1)<sup>915</sup> Lu Hsiang-shan (1139-1193) originated a school of philosophy boldly developed from the Neo-Confucianist one of the Sung Dynasty (961-1280). His teaching, a Monistic Idealism, reached its culmination with Wang Yangming<sup>916</sup> (1472-1529) who expounded and developed it.

Lu Hsiang-shan lectured for several years at Elephant Mountain in Kiangsi, so called himself "the old man of Elephant Mountain." Married at 29 to a cultured woman. In the national examination for governmental posts his paper stood out as distinctive among several thousand. He was given an official post in the Imperial Academy. His lectures were so eloquent as to attract large crowds. When the celebrated Chu Hsi asserted that width of knowledge should be considered the foundation of virtue, Lu replied that discovery of the Original Mind should precede it.

When he became a magistrate he proved himself to be as practical in worldly matters as he was penetrating in metaphysical ones. He rebuilt the crumbling city walls, eliminated official extravagance, reduced corruption, cut down crime, and quickened legal proceedings. Yet later he declined promotion, for, with all this activity, he continued to lecture whenever possible.

He died peacefully after telling his family "I am going to die," and sitting in meditation for several hours. Some of his sayings and his few writings were collected together and it was this book that Wang Yangming<sup>917</sup> republished in 1521, so highly did he esteem it.

One should cultivate the feeling of Reverence, taught Lu,

Lu writes: "It is incorrect {to}<sup>918</sup> explain that the Mind of man is equivalent to desire and the Mind of Spirit to Heavenly Law. How can man have two Minds? Mind and Law do not admit of dualism.... This Mind has no beginning or end; it permeates everywhere. Evil is an inescapable fact and a practical experience. A scholarly man must first make firm his will.

"People<sup>919</sup> of the present generation... even though they are engaged the whole day with the books of the sages, when we ask what is the lodging-place of their will (we find) they are rushing in a

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<sup>915</sup> The paras on this page are unnumbered. We take this to indicate a single long essay or book extract on Lu Hsiang-shan.

<sup>916</sup> "Yang-ming" in the original.

<sup>917</sup> "Yang-ming" in the original.

<sup>918</sup> We inserted missing word "to" for clarity.

<sup>919</sup> We inserted open quotation marks for clarity.

(continued from the previous page) direction opposite to that of the sages."<sup>921</sup><sup>922</sup>

Chan Fou-min, a pupil of Lu, wrote "I sat quietly with closed eyes, exerting myself to hold fast and preserve (my Mind). Through the night into the following day, I did this for half a month. Suddenly I realised that my Mind had been restored to its purity and brightness, and was standing in the Mean (chung) (i.e. without inclination or deflection). I went to the teacher who met me with his eyes, and said "This Law has already been manifested in you."

Lu: "Establish yourself, sit straight, fold hands, collect your forces, and become lord over yourself.... Be without thought, immovable, silent, without action, practise non-assertion (wu wei).

"The whole day you rely on external opinions, and have already become entangled in superficial doctrines and empty theories.

"The true Law under Heaven does not admit of duality.

"The universe is my Mind."<sup>923</sup>

(413-1) Mind is one: how, then, can Man have two Minds?... This Mind and this Law do not admit of any dualism.

(413-2) Lu regards goodness as innate in man, while his evil is acquired through circumstances and hides it.

If a hundred thousand generations hence, sages were to appear, they would have this same Mind. If in the East, the West, the South or the North, there were to appear sages, they too would have this same Mind.... Mind is only one Mind. The Mind of any given person, or of a sage a thousand generations ago, their Minds are all one like this... All men have this Mind.

Mind is the same as the Law, World's governing Principle, Virtue or Moral Order inherent in the Cosmic Order.

Po-min<sup>924</sup> said: Evil and depravity are things I have never dared to commit. Lu replied: It is only because of rigid control in this respect. But there are some things

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<sup>920</sup> Blank page

<sup>921</sup> We inserted close quotation marks for clarity.

<sup>922</sup> The paras on this page are unnumbered.

<sup>923</sup> We take all these statements to be quoted from Lu. – TJS '20

<sup>924</sup> Possibly referring to Li Po-min. – TJS '20



which cannot be controlled, and such will in future also require effort. That is why one must get knowledge of what Heaven has

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(continued from the previous page) bestowed upon us. If we succeed in developing what Heaven has thus bestowed, so rich and noble, then one will automatically keep away from evil and depravity. One will only adhere to the upright and, furthermore, will understand that with which we have been innately endowed.

What is it that injures your Mind? It is Desire. When desires are many, what we can preserve of our Original Mind is inevitably little, and when they are few, it is much. If desires were eliminated the Mind would automatically be preserved. If scholars could refuse to follow passions and desires, they would be successors to the ancient sages.

(415-1)<sup>926</sup> The Book of Changes says Tao is the successor of Yin and Yang, of what comes first and what afterward, of beginning and end, movement and quiescence, darkness and light, above and below, advance and withdrawal, going and coming, opening and closing, fullness and emptiness, waxing and waning, exterior and interior, attraction and repulsion, preservation and destruction, activity and hibernation.

(415-2) Now, doctrines of the early sages have been obstructed, Truth destroyed, evil theories and depraved doctrines expand and spread, men give rein to passions and indulge desires – all are drowned. If one does not cleave to his teachers, he will be submerged in the prevailing customs, and will not know how to escape. Is it not pitiful?

(415-3) Lu regards the possibilities for evil in man and brought out by environment history and experiences as inherent but incidental, hence foredoomed to pass away and vanish, whereas his original goodness is indestructible.

(415-4) Lu teaches that Original Mind can be known and understood.

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<sup>925</sup> Blank page

<sup>926</sup> The paras on this page are unnumbered.

(415-5) The odd (the Yang) and the even (the Yin) search for one another, and go through their (successive) transformations without end.

(415-6) Lu rejected the pessimism and asceticism of Buddhism but accepted other features of Zen.

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(417-1)<sup>928</sup> "Master Chou Tun-i<sup>929</sup> (1017-1073). Chou Tun-i was a native of the present town of Ning-Yuan in Hunan province. He was a pioneer, the first of the Neo-Confucianists belonging to their second revival which was in the Sung dynasty. (Wang Yangming<sup>930</sup> was a still later member of this group but of the later Ming Dynasty (1368-1644).

Chou Tun-i's ideas were partly based on "The Doctrine of the Mean" a small book written by Confucius' grandson Tzu-ssu.<sup>931</sup> It now forms Chapter 28 of the Confucian classic "Book of Rites."

Chou Tun-i has a chapter in J. Percy Bruce<sup>932</sup> "Chu Hsi and his Masters" London 1923. On the latter book see also E.R. Hughes<sup>933</sup> "The Great Learning and the Mean-in-Action" New York 1943.

Chou Tun-i was the pioneer who worked out the starting-point of Neo-Confucian system, the "Diagram of the Supreme Ultimate," which shows the universe's evolution.

Figure (1) represents the Supreme Ultimate, a term he took from the Book of Changes = (1) It is infinite and imperishable, and the source of the cosmos. It provides the ethics, the Moral Order, the Law for all things, yet it equates with the Ultimateless (explained later).

Figure (2)

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<sup>927</sup> Blank page

<sup>928</sup> The paras on this page are unnumbered. We believe this page and the first part of page 419 are all part of one para or book note. – TJS '20

<sup>929</sup> "Chung Tun I" in the original.

<sup>930</sup> "Yang-ming" in the original.

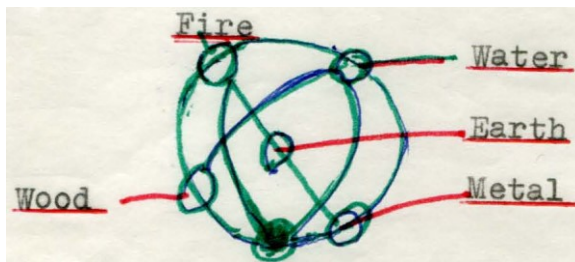
<sup>931</sup> Referring to Zisi (Chinese: 子思; c. 481-402 BCE), born Kong Ji (孔伋), was a Chinese philosopher and the grandson of Confucius. – TJS '20

<sup>932</sup> Joseph Percy Bruce

<sup>933</sup> Ernest Richard Hughes



Figure (3)



The 5 Elements or Agents or Cosmic Forces (not necessarily physical)

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(continued from the previous page) Figure (3)

Law = the controlling non-physical principle of every object and creature.

Tao has one meaning for Confucians as the “Standard of human conduct” but for Taoists another meaning as the reality behind the cosmos.

Yin and Yang are evolved out of the Supreme Ultimate. They are the negative and positive, the quiescent and active, female and male, soft and hard, dark and bright principle. Through their interaction they bring about all phenomena. Sometimes one prevails, sometimes the other but at no time is either ever absent.

The 5 Elements are produced by Yin and Yang.



Figure (4)<sup>935</sup> = Heaven and Earth

<sup>934</sup> Blank page

<sup>935</sup> These images are complete as in PB’s notebook, but they are clearly not complete as states of the Tao – for which see any number of resources. – TJS ‘20

Chien      Kun

Heaven = sky, sun, moon, wind  
 Earth = stones, mountains, water.



Figure (5) = Creation and Transformation of all things.

These 5 stages are successively cyclical and involutory from spirit down to matter. Ether though invisible, is considered material.

Neo-Confucians reject Buddhist view that world is illusory.

The term Ultimate-less was used by Lao-Tzu<sup>936</sup> who also called it the Limitless.

Chou Tun-i was influenced by a learned scholar of the classics, Mu Hsiu who received his ideas from a hermit Chung Fang, who was disciple of famous Taoist Chen Tuan.

(419-1)<sup>937</sup> Chou Tun-i's works were published by his pupils, the brothers Cheng, who taught Yang-Shih, who was a source of ideas for Lu Hsiang-shan.

(419-2) Chou Tun-i wrote a book "The Diagram of the Ultimate Explained" and another "Comprehensive Unity".

(419-3) Chou Tun-i<sup>938</sup> was known as the Master of Lien-hsi (1017-1073). His official post was as Prefect of Nanchang, in Kiangsi. He built a mountain retreat near Kuling which he called the Lien-hsi Studio.

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(421-1)<sup>940</sup> Chinese Symbol for Yin-Yang:



<sup>936</sup> ' —

<sup>937</sup> The paras on this page are unnumbered.

<sup>938</sup> "Tun-yi" in the original

<sup>939</sup> Blank page

<sup>940</sup> The para on this page is unnumbered.

(1) They are pole = reciprocal (o)  
(2) Manifestation, Evolution, Creation (o)  
Destruction, Involution, Disintegration and Decay = second pole.  
Positive and Negative - Masculine and Feminine  
Projective and Receptive  
Yin = Passive and Feminine  
Yang = Positive and Masculine  
Pronunciation.<sup>941</sup> Chou-Tun-i = Tschong-Toon-ee (1)  
Wang Yangming<sup>942</sup> = Won Yong' ming (2)

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(423-1)<sup>944</sup> If I admire Wang Yangming<sup>945</sup> so greatly it is because he combined in his person qualities and capacities which proved that it is possible to live the philosophic life to the full. He was in his 57 years of life a successful military commander, an excellent magistrate, a talented poet, a discriminating analyst of religions, a cultivator of intuition, a practiser of meditation and a teacher of philosophy. He not only brought together the best in Confucius teaching, in Buddhism and Taoism, but made valuable contributions of his own to this synthesis. It is however needful to explain to Western students that Wang's teaching of the unity of Knowledge and conduct does not refer to intellectual knowledge but to intuitive Knowledge. To this union or Mutuality of KNOWING and DOING he gave the name of "SINCERITY." The theory learnt from books or lectures does not of itself necessarily have power to move the will but intuition developed in the course of time by practising mental quiet, emotional calm, and personal detachment, has this power. What the Indian gurus called detachment is

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<sup>941</sup> "Pronun." in the original

<sup>942</sup> "Yang-ming" in the original.

<sup>943</sup> Blank page

<sup>944</sup> The paras on this page are unnumbered. The first two paras on this page are labelled with a category XXIII: The Orient and Occident; PB moved material from there to here, opting to emphasize the content rather than the source. – TJS '20

<sup>945</sup> "Yang-ming" in the original

really the same as what the Chinese philosophers like Lao-Tzu<sup>946</sup> called ‘non-action,’<sup>947</sup> and this is the term Wang used. It does not mean doing nothing but keeping to a certain emotional dis-involvement while doing things, an attitude itself arising from, or helped by, the quiescence practice. Another definition of “Sincerity” is harmony with the Principle of the Universe.

(423-2) The teachings exported from India to China, and later imported to Japan from China, were in the course of time as native teachers themselves matured, modified and even reshaped to suit their own part of Asia, with characteristic emphasis on special features.

“To be sincere, courteous and calm is the foundation of the practice of love.” – Chu Hsi (1130-1200)

(423-3) In Chinese philosophy to maintain an even balance is called “the Mean.” This calm is considered essential if his glimpses are not to be ended by a man’s return to his self-centred desires.

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(425-1)<sup>949</sup> Every kind of experience, whether it be wakeful, dream, hypnotic or hallucinatory is utterly and vividly real to the ego at the time its perceptions are operating on that particular level. Why then, amidst such bewildering relativity, do we talk of divine experience as being the ultimate reality? Because it is concerned with what bestows the sense of reality to all the other forms of experience. And that is nothing else than the central core of pure Mind within us, the unique mysterious source of all possible kinds of our consciousness. This, if we can find it, is what philosophy calls the truly real world.

Quoted from Advaitin John Levy’s Immediate Knowledge and Happiness, “although outwardly something of duality appears to still remain, he is nevertheless established in non-duality.” Ramakrishna admitted that a slight bit of ego still is left over to continue functioning in the physical [body].<sup>950</sup>

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<sup>946</sup> “Lao-Tse” in the original

<sup>947</sup> PB himself inserted single quotes by hand.

<sup>948</sup> Blank page

<sup>949</sup> The para on this page is unnumbered.

<sup>950</sup> The original typist inserted “(Find exact quote among PB’s writings.)” at the end of this para.

(427-1)<sup>953</sup> If everything has come forth from God<sup>954</sup> then everything must in the end return to God.

(427-2) When the Bible says, “No man hath seen God at any time,” [it means]<sup>955</sup> that the sense and thought perceptions of man, being finite and limited in range, cannot comprehend what is infinite and unlimited. That Jesus knew of a Real beyond intellection may be gleaned from his saying “Who by taking thought can add a cubit to his [stature?]”<sup>956</sup> which is curiously reminiscent of an Indian saying by Ashtavakra: “A million thoughts will only yield another thought.” [Simply because it eludes conscious grasp, we]<sup>957</sup> can form no conception of Mind as reality. For consciousness of anything particular is a signal that the thing is [intellectually]<sup>958</sup> graspable, i.e. finite and limited. But that whose holy presence itself makes thought possible, cannot be expected to step down to the level of denying its own [grandly]<sup>959</sup> immeasurable and timeless infinitude. The moment particularised consciousness appears that moment there will also be relativity, and the moment relativity appears that moment duality with all its transience and destructibility must be there too. Consequently, we cannot have our Overself with all its non-duality and non-limitation and have this kind of consciousness too.

(427-3) We can know the Overself only by being it, not by thinking it. It is beyond thoughts for it is Thought, Pure Mind, itself.

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<sup>951</sup> Void page

<sup>952</sup> “(XVI)” was typed at the top of the page. PB himself inserted “XVI” at the top of the page by hand.

<sup>953</sup> The paras on this page are numbered 1 through 7, 7a, another 7a, and 7b. In addition, there is an unnumbered para at the top of the page.

<sup>954</sup> PB himself deleted comma from after “God” by hand.

<sup>955</sup> PB himself changed “what it means is” to “it means” by hand.

<sup>956</sup> The original typist inserted “(check this quotation)” at the end of this sentence. It is correct – it is Mathew 6:27 as translated in the King James Bible.

<sup>957</sup> PB himself moved “simply because it eludes conscious grasp.” from after “as reality” and changed “simply” to “Simply” and “grasp. We” to “grasp, we” by hand.

<sup>958</sup> PB himself inserted “intellectually” by hand.

<sup>959</sup> PB himself changed “grand” to “grandly” by hand.

(427-4) If the Real Self is already ours, why then all this trouble to seek for it? Surely such seeking is gratuitous? I saw that this explanation could not stand by itself but needed extending to make it less unsatisfactory.

(427-5) Who can pass through this barrier of impassivity?

(427-6) I must go out of myself to comprehend the meaning of the words "I AM THAT I AM."

(427-7) Emperor Wu:<sup>960</sup> "The moment the mind loses itself in the Void, It ascends the throne of enlightenment."

(427-8) Is the human race nothing else than God acting out a multitude of different parts in a tremendous play?

(427-9) That which both Indian Plato and Greek Vedantin called 'the One' did not refer to the beginning figure of a series, but to 'One-without-a-Second'

(427-10) Yes, we are that Consciousness. But we restrict it to the forms it takes, while we constrict ourselves in the ideas it produces; we shorten and narrow them down to the ego's thoughts.

(427-11) The ordinary man sees only his personal objective but the illumined man sees simultaneously both the objective and the person pursuing it

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(429-1)<sup>963</sup> The absolutist metaphysics of Subrahmanya Iyer<sup>964</sup> in the East and [Lillian]<sup>965</sup> DeWaters<sup>966</sup> in the West declares only the One Reality; it would reject the whole

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<sup>960</sup> "Emperor WV" in the original, possibly referring to Emperor Wu of Han (30 July 157 – 29 March 87 BC). – TJS '20

<sup>961</sup> Blank page. Lorraine Stevens inserted "Five V" at the bottom of the page by hand

<sup>962</sup> "(XVI)" was typed at the top of the page.

<sup>963</sup> The paras on this page are numbered 1 through 8, 8a, and 8b; they are not consecutive with the previous page.

<sup>964</sup> Rajasevasakta V. Subrahmanya Iyer ("Subramanya Iyer" in the original)

<sup>965</sup> The original editor inserted "Lilian" by hand.

<sup>966</sup> "Lilian de Waters" in the original



universe as non-existent and the whole human race along with it. The dualist metaphysics declares that this Reality reveals and manifests itself in the time-space finite world. The integral metaphysics of philosophy says however that it is unwise and unbalanced to separate these two solutions of the mystery of life, and then to oppose one against the other. They are to be fitted together, for only in such completeness can the full solution be found. Dualism answers the intellect's questions and satisfies the heart's yearnings but monism responds to the intuition's highest revelations. Both standpoints are necessary for man is both a thinking and a feeling being; it is not enough to regard him only as an intuiting one. But this does not mean they are all on the same level. What is silently revealed to us by inner stillness must always be loftier than what is noisily told us by intellectual activity.

(429-2) Omar Khayyam's<sup>967</sup> Agnostic position is perfectly in accord with philosophy's position. Both his school of Sufism and our teaching declare the impossibility of man knowing God. We can discover only that God exists and that the Soul exists but not go farther.

(429-3) Thoughts spring up instably into time and die down there but their background is stable.

(429-4) The events of time are continuous but the experience of timelessness is not. It simply is.

(429-5) But if we lack the capacity to comprehend gauge or perceive the Infinite, we do have the capacity to feel its presence intuitively.

(429-6) The omnipresence of the Infinite Mind carries great meaning for us individually. For it signifies that this Mind is not less present and not less active in us too.

(429-7) If the world is sheer illusion, how could man – himself a part of this illusion – ever know the Real? Were he merely an illusion he could see only further illusion. Were he part of the Real he could see only further reality.

(429-8) These words have different meanings in different schools of thought. It is necessary to explain the meaning attributed to them before they can be used coherently.

(429-9) I can neither define nor describe God.

(429-10) There is one and the same power at work within the universe and also individually within man.<sup>968</sup>

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<sup>967</sup> Omar Khayyám

<sup>968</sup> The paras on this page continue on page 447.

(431-1)<sup>971</sup> We may live in the mere succession of events and so remain victims of time or we may, while [still]<sup>972</sup> noting them, raise our consciousness out of such involvement to a level so high as to become a mere spectator of them.

(431-2) Who does not know the healing powers of time, which ends the memory of sorrow [and]<sup>973</sup> the feeling of pain?

(431-3) These seeming shadows of the [spiritual]<sup>974</sup> domain are more real than the tangible things which are everywhere taken for reality.

(431-4) Its altitude terrifies the ordinary man.

(431-5) We describe this mysterious life-power as infinite because so far as we know, so far as reason can guide us or intuition tell us, so far as the great seers and prophets teach us, it is boundless in time and space; we can trace no beginning to it and see no ending for it.

(431-6) One man's eyes may evade other people's glances [through]<sup>975</sup> shiftiness but another man's [through]<sup>976</sup> shyness. Thus the value of appearances as a guide to what lies beneath them is limited.

(431-7) It is in the fullness of the eternal present, the eternal now, that a man can really live happily. For by seeking That which makes him conscious of the present moment, by remembering it as being the essence of his fleeting experience, he completes that experience and fulfils its lofty purpose.

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<sup>969</sup> Blank page

<sup>970</sup> "(XVI)" was typed at the top of the page.

<sup>971</sup> The paras on this page are numbered 16 through 26; they are not consecutive with the previous page - but they follow the paras on page 447.

<sup>972</sup> PB himself inserted "still" by hand.

<sup>973</sup> PB himself changed a comma to "and" by hand.

<sup>974</sup> PB himself changed "Spiritual" to "spiritual" by hand.

<sup>975</sup> PB himself deleted "not" from before "through" by hand.

<sup>976</sup> PB himself inserted "through" by hand.

(431-8) The Bible's phrase wherein God [is self-described]<sup>977</sup> to Moses as "I am what I am," is more philosophically correct and more linguistically right, in the original Hebrew sense, if Englished as "I am what I shall be."

(431-9) The World-Mind is unique, different from any other existing or conceivable mind in the whole cosmos. Indeed,<sup>978</sup> all these [others]<sup>979</sup> can only arise out of, and within it, but can never equal or transcend it.

(431-10) The discovery of relativity leads to the conclusion that we know only the appearances - and partial ones at that - of an incomprehensible creative Mystery.

(431-11) The one infinite life-power which reveals itself in the cosmos and manifests itself through time and space, cannot be named. It is something that is. For a name would falsely separate it from other things when the truth is that it is those things, all things. Nor would we know what to call it, since we know nothing about its real nature.

432<sup>980</sup>

XVI

433<sup>981</sup>

XVI

(433-1)<sup>982</sup> We can know as much, and as little, of God as the wave dashing against the Californian coastline can know of the immense ocean stretching so many thousand miles to the Australian shore: such is human insignificance in relation to that activity of God which is directed to this universe. But in relation to that non-activity which is God-in-itself, at rest, we can know absolutely nothing. For here is Being without end, Mind without individualisation of any kind and Life without any bottom or top to it.

(433-2) If it is regrettable that few men can foresee events it is nevertheless useful in that it forces the others to develop their reasoning abilities and judicial capacities.

(433-3) They must face this dilemma in their thinking, that if their absolutist "realisation" is a fixed and finished state there is no room for an ego in it, however

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<sup>977</sup> PB himself changed "describes himself" to "is self-described" by hand.

<sup>978</sup> PB himself inserted a comma by hand.

<sup>979</sup> PB himself inserted "others" by hand.

<sup>980</sup> Blank page

<sup>981</sup> "(XVI)" was typed at the top of the page.

<sup>982</sup> The paras on this page are numbered 27 through 33 and 33a, making them consecutive with the previous page.

sublimated, refined and purged the ego may be. The end then, can only be a merger, a dissolution into Nirvana and a total disappearance of the conscious self. This is a kind of death. But there is another kind of salvation, a living<sup>983</sup> one where unfoldment and growth still continue, albeit on higher levels than any which we now know.

(433-4) In his mind he separates time and its trifles from the Himalayan massiveness of the Eternal. If he is forced by conditions to plan ahead for a few months or a few years, he never allows them to force him into deserting this inner loyalty to the timeless Now.

(433-5) All verbal definitions of the World-Mind are inevitably limited and inadequate. If the statements here made seem to be of the nature of dogmatic concepts it is because of the inadequacy of language to convey more subtle meaning. They who read these lines with intuitive insight allied to clear thinking will see that the concepts are flexible verbal frames for holding thought steady in that borderland of human consciousness where thinking verges on wordless knowing.

(433-6) The narrow minded among religionist people will mistake such views as blasphemies, the materialistically minded among educated people will scorn them as fantasies.

(433-7) If we could raise ourselves to the ultimate point of view we would see all forms in one spirit, one essence in all atoms,<sup>984</sup> and hence no difference between one world and another, one thing and another, one man and another.<sup>985</sup>

(433-8) Everything else changes and is destined to alter its form, but the one Reality out of which all forms are born is not changeable.

434<sup>986</sup>

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435<sup>987</sup>

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(435-1)<sup>988</sup> Living in time and space as we do, we perforce live always in the fragmentary and imperfect, never in the whole {and}<sup>989</sup> perfect. Only if, at rare moments, we are

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<sup>983</sup> PB himself underlined "living" by hand.

<sup>984</sup> PB himself inserted a comma by hand.

<sup>985</sup> PB himself changed a comma to a period by hand.

<sup>986</sup> Blank page

<sup>987</sup> "(XVI)" was typed at the top of the page.

<sup>988</sup> The paras on this page are numbered 34 through 41, making them consecutive with the previous page.

granted a mystical experience and transcend the time-space world, do we know the beauty and sublimity of being liberated from a mere segment of experience into the wholeness of Life itself.

(435-2) The real power is unseen, the real world is unknown, the real self is in the unconscious.

(435-3) Philosophy carries us upward from lower to higher conceptions of the Deity.

(435-4) Just then, as thoughts themselves stop coming into his mind, he stops living in time and begins living in the eternal. He knows and feels his timelessness. And since all his sufferings belong to the world of passing time, of personal ego, he leaves them far behind as though they had never been. He finds himself in the heaven of a serene, infinite bliss. He learns that he could always have entered it; only his insistence on holding to the little egoistic values, his lack of thought-control and his disobedience to the age-old advice of the Great Teachers, prevented him from doing so.

(435-5) The illumined mind must live in the eternal Now, which is not the same as the temporal Present. Because it is beyond the reach of events the Now is saturated with Peace. Because it is forever drifting on the surface of events the Present is agitated with change. Each of us can learn to live in the happy presence of this peace if we will prepare the way by (stoically) disciplining the thoughts he brings into every moment. He alone is responsible for them, he alone must have the hardihood to reject everyone that reduces his stature to the little time-bound, desire-filled ego.

(435-6) How could this immense universe come out of nothing?

(435-7) [M.N. ROY]<sup>990</sup> "One may ask the philosopher, who preaches the inaccessibility of the spiritual reality how does he know that there is such a reality? If it is unknowable to the human mind, the philosopher being also a human being, cannot have any idea about it. Therefore, it is only a figment of his imagination."

(435-8) Philosophy's fundamental postulate is that there is but one ultimate Power, one sublime Reality, one transcendent Being. It is invisible to all, since it is power that makes the world visible. It is without form, since it is the Substance out of which all forms are made.

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<sup>989</sup> We changed "the" to "and" for clarity.

<sup>990</sup> Manabendra Nath Roy. "M.N. ROY" was typed at the end of the para and inserted with an arrow.

<sup>991</sup> Blank page

(437-1)<sup>993</sup> World-Mind, concerned only with Its own larger purposes which are hidden from us, directs us in that light.

(437-2) In a precise scientific sense the Void is beyond explanation since it is not really a Void at all. It is a perpetual paradox.

(437-3) The conception of God held by traditional established religions is not the same as the philosophical conception of the World-Mind except in some points. There are noteworthy differences.

(437-4) It is something which has ever existed and must ever exist.

(437-5) The truth is that this one Being only appears to be expressing itself in these myriad forms, those millions of entities.

(437-6) The moment we assert that this infinite Power has a motive in making the cosmos, a purpose in creating the world, in that moment we limit it and ascribe need or want or lack to it.

(437-7) If you discuss the concept of God as a creator, you discuss a personality. But such must have a beginning and an end. If you discuss the concept of God as Impersonal, however, these limits are no longer a necessary part of it.

(437-8) In its own mysterious way, the World-Mind is all-embracing, aware of everything every entity and every activity.

(437-9) If we cannot know the all of God because we do not have the equipment of God, we can at least know something of God and the way we are related through the Overself.

(437-10) To live neither in the present nor the future but in the eternal calls for a power of self-mastery that is extremely rare and for a perseverance in self-reform that is truly heroic.

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<sup>992</sup> "(XVI)" was typed at the top of the page.

<sup>993</sup> The paras on this page are numbered 42 through 53, 53a, and 53b, making them consecutive with the previous page.

(437-11) When the wall between his little ego and the infinite Being collapses, he is {said}<sup>994</sup> by some Orientals, [to have]<sup>995</sup> entered Nirvana, the Void, by others to have joined his soul to God.

(437-12) The universal existence is an ever-developing process, an activity and not a thing. There is no cessation of this process anywhere but only the mere show of it. THAT out of which and in which it arises is alone exempt from this vibration being formless, intangible, inconceivable void.

(437-13) In the last summation, there is only a single infinite thing, but it expresses itself brokenly through infinitely varied forms.

(437-14) Wondrous indeed is that day when we realise the ever-presence of the true Self.

438<sup>996</sup>

XVI

439<sup>997</sup>

XVI

(439-1)<sup>998</sup> Philosophy understands sympathetically but does not agree practically with the Buddha's consistent refusal to explain the ultimate realisation. His counsel to disciples was:

"What word is there to be sent from a region where the chariot of speech finds no track on which to go? Therefore to their questionings offer them silence only." It is certainly hard to capture this transcendental indefinable experience in prosaic pen-and-ink notes. But is it really so impossible for the initiate to break his silence and voice his knowledge in some dim finited adumbration of the Infinite? To confess that intellectually we know nothing and can know nothing about the Absolute, is understandable. But to say that therefore we should leave its existence entirely out of our intellectual world-view, is not. For although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself.

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<sup>994</sup> We deleted duplicate "to" from after "said".

<sup>995</sup> PB himself inserted "to have" by hand.

<sup>996</sup> Blank page

<sup>997</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>998</sup> The para on this page is numbered 2; it is not consecutive with the previous page.

Why if this state transcends thinking, whether in words or pictures, have so many mystics nevertheless written so much about it? That they have protested at the same time the impossibility of describing the highest levels of their experience, does not alter this curious fact. The answer to our question is that to have kept completely silent and not to have revealed that such an unique experience is possible and such a supreme reality is existent, would have been to have left their less fortunate fellow-men in utter ignorance of immensely important truth about human life and destiny. But to have left some record behind them, even if it would only hint at what it could not adequately describe, would be to have left some light in the darkness. And even though an intellectual statement of a super-intellectual fact is only like an indirect and reflected light, nevertheless it is better having than no light at all.

So long as men feel the need to converse with other men on this subject, so long as masters seek to instruct disciples in it and so long as fortunate seers recognise the duty to leave some record – even if it be an imperfect one – of their enlightenment behind them for unfortunate humanity, so long will the silence have to be broken, despite Buddha, and the lost word uttered anew.

440<sup>999</sup>

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441<sup>1000</sup>

XVI

(441-1)<sup>1001</sup> The earlier non-existence of the cosmos is only physically and not metaphysically true. Even when its form was not developed its essence was and shall ever be. Whether as hidden seed or grown plant, the appearance and dissolution of the cosmos is a movement without beginning and without end. Science establishes that the cosmos is in perpetual movement. Philosophy establishes what is the primal substance which is moving. Although the cosmos is a manifestation of World-Mind it is not and never could be anything more than a fragmentary and phenomenal one. The World-Mind's own character as undifferentiated undergoes no essential change and no genuine limitation through such a manifestation as thoughts.

(441-2) The Godhead is too far beyond man's conception experience and knowledge, the Absolute cannot be comprehended by his finite capacity. It is indeed the Unknowable. Now metaphysical ideas must be metaphysically understood. If they are understood sensuously or physically or if an eternal principle is replaced by a historical person

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<sup>999</sup> Blank page

<sup>1000</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1001</sup> The paras on this page are numbered 10 through 11; they are not consecutive with the previous page.



truth is turned to idolatry. Those who are able to hold such a lofty conception of its fleshly appearance as an Incarnation, cannot cramp it into the little box of human individuality. Any prophet who makes such a claim repeatedly is merely emphasising his person at the cost of his Overself, is glorifying his little self rather than the Infinite whose messenger he claims to be. The man who understands his own limitations and the Absolute's lack of them will never claim equality with it. Such a man will never ask others to show him the reverence which they ought to show to the pure spirit nor give him the allegiance which they ought to give to God. Whereas nearly all popular religions set up as an intermediary between It and us "The Divinely Incarnate Prophet" or else "The Son of God," philosophy however depersonalises it and sets up instead the true self, the divine soul in man. For even the prophets and avatars whom the divine Godhead sends down to mankind are sent not only to teach [them that this Absolute exists but also to direct them towards]<sup>1002</sup> the realisation of their own true inner self. The true self will then reflect as much of the divine as it is able to but it can never exhaust it. It is the Overself and, through the three-fold path, is Knowable. In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets like the sun's light, the manifested World-Mind in which, in its turn there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible to man as the [Overself within him.]<sup>1003</sup>

442<sup>1004</sup>

XVI

443<sup>1005</sup>

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(443-1)<sup>1006</sup> This is effected by voluntarily and deliberately regarding his person as the earth which is occupied with these space-time movements and the hidden observer as the sun which remains stationary all the while. This is the higher individuality which he shall always preserve whereas he will preserve the personality only intermittently. Thus the 'I' is not excluded in the end but reinterpreted in a manner which completely transforms it. When a man has advanced to this Witness's standpoint, he understands

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<sup>1002</sup> "them that this Absolute exists but also to direct them towards" was typed below the line and inserted with an arrow.

<sup>1003</sup> PB himself inserted "Overself within him" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

<sup>1004</sup> Blank page

<sup>1005</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XI)" and "(XIV)" at the top of the page by hand.

<sup>1006</sup> The first para on this page is numbered 43; it is not consecutive with the previous page. In addition, there are six unnumbered paras.

the difference between the descriptive phrase, 'I am the great Caesar' and the terse statement 'I am.'<sup>1007</sup>

(443-2)<sup>1008</sup> He will find that the onset of insight will not be at all like the picture of it which he had previously [and erroneously]<sup>1009</sup> formed.

(443-3) The infinite truth cannot be put into a limited formula without being crippled or caricatured thereby.

(443-4) Only by accepting the double standpoint concurrently, rejecting neither the Real nor the Illusory, can we achieve Truth's wholeness.

(443-5) The spiritual self, the Overself, has never been lost. What has happened is that its being has not been recognised, covered over as it is with a multitude of thoughts, desires and egocentricities.

(443-6) The enlightened man may outwardly appear to live like others, a normal and ordinary life, but whether he does so or not, there will always be this vital difference between him and ordinary men: that he never forgets his true nature.

(443-7)<sup>1010</sup> From the time that this great shift of consciousness has taken place, the event itself as well as its tremendous effects ought to be wrapped in secrecy and revealed only under authentic higher guidance.<sup>1011</sup>

444<sup>1012</sup>  
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445<sup>1013</sup>  
XVI

(445-1)<sup>1014</sup> Manifestation implies the necessity of manifesting. But it might be objected that any sort of necessity existing in the divine equally implies its insufficiency. The

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<sup>1007</sup> PB himself inserted "XVI" in the right margin at the end of this para by hand.

<sup>1008</sup> The following five paras were pasted onto the page from a different source.

<sup>1009</sup> "and erroneously" was typed at the end of the para and inserted with a caret.

<sup>1010</sup> This para was pasted onto the page from a different source.

<sup>1011</sup> PB himself insertd "XVI" in the margin below this para by hand.

<sup>1012</sup> Blank page

<sup>1013</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1014</sup> The paras on this page are numbered 4 through 6; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

answer is that the number One may become aware of itself as being one only by becoming aware of the presence of Two – itself and another. But the figure Nought is under no compulsion. Here we have a mathematical hint towards understanding the riddle of manifestation. Mind as Void is the supreme inconceivable unmanifesting ultimate whereas the World-Mind is forever throwing forth the universe-series as a second, an “other” wherein it becomes self-aware.

(445-2) The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos.

(445-3) Whereas the philosophical student can grasp the pure Idea in all its abstractness, the unphilosophic masses can grasp it only under a concrete form. Hence the one is satisfied to bring his mind alone into worship whereas the other must bring his gross senses. The one seeks to become aware of God’s presence whereas the other seeks to see hear or touch something which stands for God.

(445-4)<sup>1015</sup> You cannot put It into any symbol without falsifying what it really is. Yet you cannot even mention It in any way whatsoever without putting It into a symbol. What then are you to do? If, as mystics so often declare, you should keep silent, ask them why so many of them have failed to obey this rule themselves?<sup>1016</sup> In [their]<sup>1017</sup> answer you will find its own insufficiency and incompleteness. [For, although,]<sup>1018</sup> like everyone else they too have to function on two separate and distinct [levels, yet the]<sup>1019</sup> truths pertaining to one level must in the end be coupled with those pertaining to the other.

446<sup>1020</sup>  
XVI

447<sup>1021</sup>  
XVI

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<sup>1015</sup> This para was pasted onto the page from a different source.

<sup>1016</sup> PB himself changed period to question mark by hand.

<sup>1017</sup> PB himself changed “the” to “their” by hand.

<sup>1018</sup> PB himself inserted “, although,” by hand.

<sup>1019</sup> PB himself changed “levels. The” to “levels, yet the” by hand.

<sup>1020</sup> Blank page

<sup>1021</sup> “(XVI)” was typed at the top of the page.

(447-1)<sup>1022</sup> Unless one looks at life from this double point of view, one can get only an inadequate unbalanced and incomplete perspective. It is needful for the everyday practical routine of living to regard it only at the point of [personal]<sup>1023</sup> contact. Here one sees its momentary, transitory and finite form. But it is also needful for the satisfaction of the higher interests of mind and heart to regard the living universe as a whole. Here one sees an eternal and infinite movement, cored and surrounded by mystery.

(447-2) When the presence of the Real is so ineffable, its secret so incommunicable, how can any writer – no matter how deft and experienced – put a correct picture of it in a book.

(447-3) Too many people deliver judgment on spiritual questions without sufficient comprehension of what the Spirit itself is.

(447-4) That second of time which the watch ticks off, is not the ever-present Now which eternally is. Here there is no past and no future. It may fitly be described as outside time.

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

(447-5)<sup>1024</sup> We come into birth as distinct persons – even babies begin to show their individual differences with characters formed already on previous existences. This is one reason why some amount of tolerance, some acceptance of one another as we are, is necessary if we are to live peaceably together.

(447-6) The negative and undesirable traits of character will tend to reproduce themselves in undesirable and inharmonious forms of experience.

### **Old xvi: The Absolute Mind ... NEW XXVIII: The Alone**

(447-7) You may write historically about a country or a man but not about THAT. It is out of time, beyond all events, happenings and changes. There is no difference not even

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<sup>1022</sup> The paras on this page are numbered 9 through 15; they are not consecutive with the previous page – but they follow the paras on page 429.

<sup>1023</sup> “personal” was typed at the end of the sentence and inserted with a caret.

<sup>1024</sup> PB himself noted “tr to XIV” meaning “transfer to Category XIV” there are also two check marks, probably by Lorraine Stevens.

the hint of a hint, between what it was and what it is. There is in this sense, nothing at all to write concerning the Real.<sup>1025</sup>

448<sup>1026</sup>

XVI

449<sup>1027</sup>

XVI

(449-1)<sup>1028</sup> How can we win this freedom of timelessness? There is one way and that is to step into the Void and to stay there. We must find, in short, the eternal Now.

(449-2) When the senses are completely lulled and the thoughts completely rested, consciousness loses the feeling of movement and with it the feeling of time. The state into which it then passes is an indication of what timelessness means.

(449-3) At first strange transformations may take place in his space-time sense. Space is grotesquely narrowed while time is grotesquely slowed down. A far-off tree may seem within hand's reach while the movement of a hand itself may seem an hour's work. The concentration of attention becomes so extreme that the whole world narrows down to the preoccupation of the moment. This stage passes away.

(449-4) He is out of time, as we ordinarily know it.

(449-5) He has to seek not merely another standpoint but that which is beyond all possible standpoints. He has to enter not just a different space-time level but that which is the base of all existing space-time levels.

(449-6) The exercise begins by a contemplation of the mentalness of finite time and finite space. The studies in relativity of the earlier volume and the studies in dream of the present volume provide sufficient material for such a contemplation. The exercise continues by ascending thence to the higher concept of the meaning of Infinite Time and Infinite Space as presented in the twelfth chapter.

(449-7) To make accurate forecasts of future events, to learn in advance what is going to happen tomorrow, is to be ready for all possibilities.

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<sup>1025</sup> The paras on this page continue on page 431.

<sup>1026</sup> Blank page

<sup>1027</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(VIII) (i)" at the top of the page by hand. PB himself inserted "(XVI)" at the bottom of the page by hand.

<sup>1028</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(449-8) The world stands still, the sense of time passing and events happening is suspended. Nothing exists but this Oneness.

(449-9) What we have called "the void" is the same as what medieval German mystics like Tauler<sup>1029</sup> and Boehme<sup>1030</sup> have called "the abyss." It is the Eternal Silence behind all activities and evolutions, the Mother of all that exists.

(449-10) There is a warmth, an intimacy in the Personal God, the Personal Master, which does not seem to exist in the impersonal ones. Nevertheless it would be highly erroneous to believe that they are cold and unresponsive, lifeless and stonelike. There is feeling but it is pure, refined, delicate and flowerlike.

(449-11) The Truth reconciles all opposites and relates the countless imperfect lives struggling in time and space to the ever-perfect Life-Power beyond both.

450<sup>1031</sup>

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451<sup>1032</sup>

XVI

(451-1)<sup>1033</sup> The chasm between the Real and man seems entirely impassable. The intellect is conditioned by its own finitude, by its particular set of space and time perceptions. It is unable to function where absolutes alone reign. The infinite eternal and absolute existence eludes the grasp of man's logical thought. He may form mental pictures of it but at best they will be as far off from it as a photograph is far off from flesh and blood. Idea-worship is idol-worship. Everything else is an object of knowledge, experienced in a certain way by ourself as the knower of it, but the Infinite Real cannot be an object of anyone's knowledge simply because it cannot be conditioned in any way whatsoever. It is absolute. If it is to be known to all it must therefore be in a totally different way from that of ordinary experience. It is as inaccessible to psychic experience as it is impenetrable by thought and feeling. But although we may not directly know Reality, we may know that it is, and that in some mysterious way the whole cosmic existence roots from it. Thus whichever way man turns he, the finite creature, finds the door closed upon his face. The Infinite and

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<sup>1029</sup> Johannes Tauler

<sup>1030</sup> Jacob Boehme

<sup>1031</sup> Blank page. Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>1032</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1033</sup> The para on this page is numbered 18; it is not consecutive with the previous page.

Absolute Essence is for ever beyond his vision,<sup>1034</sup> unreachable by his knowing capacity and inaccessible to his experience and will for ever remain so. The point is so subtle that,<sup>1035</sup> unless its development is expressed with great care here,<sup>1036</sup> it is likely to be misunderstood. [Although man]<sup>1037</sup> must pause here and say, with Socrates, "None knoweth save God only,"<sup>1038</sup> for with this conception he has gone as far as human thought can grasp such mysteries, nevertheless he may know that the seers have not invented an imaginary Reality has not been left alone in his mortality, nor abandoned utterly to his finitude. The mysterious Godhead has provided a witness to its sacred existence, a Deputy to evidence its secret rulership. And that Witness and Deputy can<sup>1039</sup> be found for it sits imperishable in the very heart of man himself. It is indeed his true self, his immortal soul, his Overself. Although the ultimate principle is said to be inconceivable and unknowable, this is so only in relation to man's ordinary intellect and physical senses. It is not so in relation to a faculty in him which is still potential and unevolved - insight. If it be true that no adept even has ever seen the mysterious absolute, it is also true that he has seen the way it manifests its presence through something intimately emanated from it. If the nameless formless Void from which all things spring up and into which they go back, is a world so subtle that it is not really intellectually understandable and so mysterious that {it}<sup>1040</sup> is not even mystically experienceable, we may however experience the strange atmosphere emanating from it, the unearthly aura<sup>1041</sup>

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XVI

(continued from the previous page) signifying its hidden presence.

453<sup>1042</sup>  
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(453-1)<sup>1043</sup> In his book "BETWEEN HEAVEN AND EARTH," [the late]<sup>1044</sup> Franz Werfel [wrote:]<sup>1045</sup> "The stupidest of all inventions of nihilistic thinking is the so-called

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<sup>1034</sup> PB himself inserted a comma by hand.

<sup>1035</sup> PB himself inserted a comma by hand.

<sup>1036</sup> PB himself inserted a comma by hand.

<sup>1037</sup> PB himself changed "For man although he" to "Although man" by hand.

<sup>1038</sup> PB himself inserted a comma by hand.

<sup>1039</sup> PB himself underlined "can" by hand.

<sup>1040</sup> We inserted missing word "it" for clarity.

<sup>1041</sup> PB himself inserted "OVER" at the bottom of the page by hand.

<sup>1042</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

‘impersonal God.’ Confronted with this non-personal God, one is tempted to bless the personal non-God of the honest atheist; for the concept of a spiritless and senseless world created by nothing and by no one, and existing nevertheless, is for all its ghastliness, more acceptable than the idiotic notion of a kind of extra mundane and autonomous power station that creates and feeds all things without ever at all having been invented or operated by a creative Mind. The impersonal God is the most wretched reflection of technologised and thought-weary brains, the modern old folks’ home of senile pantheism.”

These sentences betray such a misunderstanding of one of philosophy’s [basic]<sup>1046</sup> metaphysical tenets that they call for a reply. We offer the most unstinted praise of Werfel’s genius as a novelist and we consider his book, “The Song of Bernadette” one of the finest [permanent]<sup>1047</sup> contributions to modern religio-mystical biography. But Werfel [got]<sup>1048</sup> out of his depth when he [attempted]<sup>1049</sup> to criticise this, the ultimate concept of all possible human concepts about God. For [he]<sup>1050</sup> brought to his thinking, albeit quite unconsciously, all the limitations of his otherwise gifted personality. We must remember that [he was]<sup>1051</sup> primarily a man of imagination, an artist to whom ‘forms’ and ‘entities’ are a necessity in the working of his mind. Consequently the [idea of]<sup>1052</sup> Void,<sup>1053</sup> which is Spirit in all its uttermost purity, [remained]<sup>1054</sup> impenetrable to him. To the philosopher the privation of all things and even thoughts represents the only absolute emancipation from the limits set by matter time space and ego. Therefore it represents the only power which is really infinite and almighty. That is, it represents the only true God. Werfel unconsciously [looked]<sup>1055</sup> for a mental picture in his search for God because only such a picture, together with the ecstatic devotion it arouses, [could]<sup>1056</sup> give him, as an artist, the assurance of a real presence.

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<sup>1043</sup> The para on this page is numbered 19; making it consecutive with the previous page.

<sup>1044</sup> PB himself inserted “the late” by hand.

<sup>1045</sup> PB himself changed “says” to “wrote” by hand.

<sup>1046</sup> PB himself changed “most important” to “basic” by hand.

<sup>1047</sup> “permanent” was typed above the line and inserted with a caret.

<sup>1048</sup> PB himself changed “has gotten” to “got” by hand.

<sup>1049</sup> PB himself changed “attempts” to “attempted” by hand.

<sup>1050</sup> PB himself deleted “has” from after “he” by hand.

<sup>1051</sup> PB himself changed “Werfel is” to “he was” by hand.

<sup>1052</sup> PB himself inserted “idea of” by hand.

<sup>1053</sup> PB himself inserted a comma by hand.

<sup>1054</sup> PB himself changed “remains” to “remained” by hand.

<sup>1055</sup> PB himself changed “looks” to “looked” by hand.

<sup>1056</sup> PB himself inserted “could” by hand.



Werfel [was]<sup>1057</sup> not only incapable of accepting the concept of the Void but he also [did]<sup>1058</sup> not want to accept it. This [was]<sup>1059</sup> because he [was,]<sup>1060</sup> like so many artists,<sup>1061</sup> an<sup>1062</sup>

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(continued from the previous page) emotionalist. Witness in proof of this assertion the three intellectually-weak<sup>1063</sup> reasons he gives why a Jew should never become a formal convert to Christianity. When analysed these reasons turn out to be nothing more than mere historical tradition worship passionate sentimentality.

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(455-1)<sup>1065</sup> "What is the essence of God? Mind." – Epictetus

(455-2) To say what the Absolute is not, to describe it in negative, is correct so far as it goes but is not so satisfactory. The terms Void or Space, being more positive, are even better.

(455-3) Every name or word which we may give It, must pathetically limit It or misleadingly qualify It.

(455-4) This is the transcendental sight – that under all the multifarious phenomena of the cosmos, the inner eye sees its root and source, the great Void.

(455-5) The depth of the illusion under which we are held is a shadow of the height of the reality which is.

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<sup>1057</sup> PB himself changed "is" to "was" by hand.

<sup>1058</sup> PB himself changed "does" to "did" by hand.

<sup>1059</sup> PB himself changed "is" to "was" by hand.

<sup>1060</sup> PB himself changed "is" to "was" and inserted comma by hand.

<sup>1061</sup> PB himself inserted a comma by hand.

<sup>1062</sup> PB himself inserted "(OVER" at the bottom of the page by hand.

<sup>1063</sup> PB himself inserted a hyphen by hand.

<sup>1064</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1065</sup> The paras on this page are numbered 27 through 37; they are not consecutive with the previous page (although they were probably typed by the same person who typed page 431). Para 29 (originally 3) was cut out of the page.

(455-6) Whoever seeks a conception of Deity which shall be the loftiest open to man, which shall be purged of hidden materialism and freed from open anthropomorphism, can find it in philosophy alone.

(455-7) The Void is not beyond the reach of human consciousness, not a condition that is unknowable or inexperienceable. This is testified by the Buddhist Sage Nagasena "O King, Nirvana exists... And, it is perceptible to the mind... that disciple who has fully attained, can see Nirvana."

(455-8) The Real, as the ultimate source of all knowing and feeling beings, cannot itself be unknowing and unfeeling. We could not deny consciousness to It without denying consciousness to man. But being absolute and Infinite it does not know and feel in the same limited way which [confines the knowledge and feelings of finite humans.]<sup>1066</sup>

(455-9) The Allah whom Muhammadans worship is not a personal deity - at least not for the cultured classes. The term is a negative one. It signifies That which is not limited, formed, bounded, material or phenomenal.

(455-10) Without keeping steadily in view this original mentalness of things and hence their original oneness with self and Mind, the mystic must naturally get confused if not deceived by what he takes to be the opposition of Spirit and Matter. The mystic looks within, to self, the materialist looks without, to world. And each misses what the other finds. But to the philosopher neither of these are primary. He looks to that Mind of which both self and world are but manifestations and in which he finds the manifestations also. It is not enough for him to receive, as the mystic receives, fitful and occasional illuminations from periodic meditation. He relates this intellectual

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(continued from the previous page) understanding to his further discovery got during mystical self-absorption in the Void that the reality of his own self is Mind. Back in the world once more he studies it again under this further light, confirms that the manifold world consists ultimately of mental images, conjoins with his full metaphysical

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<sup>1066</sup> PB himself changed "is all that we finite humans can know and feel." to "confines the knowledge and feelings of finite humans." by hand.

<sup>1067</sup> Blank page

<sup>1068</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

understanding that it is simply Mind in manifestation, and thus comes to comprehend that it is essentially one with the same Mind which he experiences in self-absorption. Thus his insight actualises, experiences, this Mind-in-itself as and not apart from the sensuous world whereas the mystic divides them. With insight, the sense of oneness does not destroy the sense of difference but both remain strangely present, whereas with the ordinary mystical perception each cancels the other. The myriad forms which make up the picture of this world will not disappear as an essential characteristic of reality nor will his awareness of them or his traffic with them be affected. Hence he possesses a firm and final attainment wherein he will permanently possess the insight into pure Mind even in the midst of physical sensations. He sees everything in this multitudinous world as being but the Mind itself as easily as he can see nothing, the imageless Void, as being but the Mind itself, whenever he cares to turn aside into self-absorption. He sees both the outer faces of all men and the inner depths of his own self as being but the Mind itself. Thus he experiences the unity of all existence; not intermittently but at every moment he knows the Mind as ultimate. This is the philosophic or final realisation. It is as permanent as the mystic's is transient. Whatever he does or refrains from doing, whatever he experiences or fails to experience, he gives up all discriminations between reality and appearance, between truth and illusion, and lets his insight function freely as his thoughts select and cling to nothing. He experiences the miracle of undifferentiated being, the wonder of undifferenced unity. The artificial man-made frontiers melt away. He sees his fellow men as inescapably and inherently divine as they are, not merely as the mundane creatures they believe they are, so that any traces of an ascetical holier-than-thou attitude fall completely away from him.

(457-1)<sup>1069</sup> Consider that there are billions of cells in a single human body.

(457-2) What is the meaning of existence? It is needful to get the answer for it is certain that suffering cannot be reduced or ended while ignorance of this answer continues.

(457-3) There are certain questions concerning God and faith, life and death, which every race of men have asked and tried to answer.

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<sup>1069</sup> The paras on this page are numbered 37a through 37c, making them consecutive with the previous page.

<sup>1070</sup> Blank page. Lorraine Stevens inserted "Four IV" at the bottom of the page by hand.

<sup>1071</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

(459-1)<sup>1072</sup> Can we ever escape from the relativity which affects everything from an ant to an aeon? In a universe where everything is in process of continuous change and ever becoming something else, where nothing has a self-existence that is really enduring, where every ephemeral change seems the only reality at the moment, can we hope to find something that exists by its own right and forever exists unchanged in itself. Reality that IS? The answer {is}<sup>1073</sup> provided by philosophy. Our intellects and senses may misapprehend it and perceive form without perceiving its essence. Nevertheless reality interpenetrates everything and goes out into all things. There is nothing here in this space-time without its share in reality. Hence philosophy bids us see through the multitudinous forms of the world into the unity upon which they are grounded, without however letting our consciousness lose, as the mystic loses, the forms themselves. And this unitary substance is none other than Mind-essence itself.

(459-2) The results in consciousness will be to gain a new understanding of the world. The savage who sees and hears a talkie film for the first time may believe that he is seeing flesh and blood people but the civilised man who sees and hears the same talkie will know that he is seeing only their pictures. Again, whereas one man will believe the picture-peoples' environment to be of the same fixed size in space as the screen in which the perspective appears, another will know that - being made only of light and light in itself being quite formless - the perception of their spatial character is really a variable one. Great as is the difference in understanding between these two men, the difference between the world-understanding of the civilised man and that of man possessed of this insight is even greater.

(459-3) The materialist sees plurality alone and sees superficially. The mystic in his deepest contemplation sees Spirit (or Mind alone) without seeing Plurality, and sees incompletely. The philosopher sees both Mind and its manifold world-images as essentially the same and sees rightly and fully.

(459-4) The Void does not mean that there is ultimately nothing at all but that there is ultimately nothing within finite human intellectual and sense perception. We cannot strictly assert that reality is this or that because the moment we make such an assertion we imply that finite reason knows enough about infinite reality to make it. However, although it is true that we cannot describe this state except in negative terms, that need not deter us from searching for symbols and similes which have an intellectually positive character so long as we understand that they are only symbols and similes.

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<sup>1072</sup> The paras on this page are numbered 38 through 41, making them consecutive with the previous page. They were originally numbered 12 through 15.

<sup>1073</sup> We inserted missing word "is" for clarity.

(461-1)<sup>1076</sup> No dogma is more utterly materialistic than that which would compress the infinite unbounded Spirit into a physical human form, a personal human self, and worship that as a God. Nor could any other dogma so utterly falsify truth than that which would make a single religion a single church or a single man be sole repository of God's revelation to the human race. They are not religious truths, they are merely concessions to human weakness and human egos. They are exhibitions of the infirmity of human understanding.

(461-2) A thing becomes an illusion only when its reality becomes inferior to a higher reality that has already been found. Until then, it is still a reality. Only the sage has the strict right to call this world an illusion. If anyone else does so, such talk is mere babble.

(461-3)<sup>1077</sup> That the Divine has descended into a holy-man's mind and heart, is philosophically tenable. That the Divine has actually and specifically incarnated in him is not.

(461-4) We feel the presence or a divine power but we are baffled by its motives.

(461-5) "In the name of Him who hath no name at all. And yet respondeth to thy spirits' call, Whatever name thou usest in thy need" – Prince Dara Shikoh, the Mogul Sufi.

(461-6) The ultimate metaphysical principle of Mind behind all this ordered activity is the same as the ultimate religious principle worshipped as God.

(461-7) A thought exists in intimate relation with the mind that produces it. The World-Thought exists in intimate relation with the World-Mind, God. The world is not bereft of reality although it does not possess ultimate reality.

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<sup>1074</sup> Blank page

<sup>1075</sup> "(XVI)" was typed at the top of the page. PB himself deleted "Chapter XIII." at the top of the page by hand.

<sup>1076</sup> The paras on this page are numbered 14 through 22; they are not consecutive with the previous page – but they follow the paras on page 465.

<sup>1077</sup> The original para numbered 16 was cut from the page and this para (originally numbered 35) was pasted onto the page from a different source.

(461-8) We arrogantly super-impose our merely human ideas upon the Universal Mind and impertinently expect it to display anthropomorphic attributes, under the delusion that they are divine ones merely because they are displayed on a gigantic scale.

(461-9) The theory of perpetual infinite and automatic progress is found to contradict itself.

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(463-1)<sup>1080</sup> Evolution is a historical process. It takes place in time and is a movement from the less to the more.

(463-2) The belief in Incarnation is unscientific and unmetaphysical. It is contradicted by what we know of man and by what we know of God.

(463-3) There is nothing arbitrary in this "creation." It is really self-determined. Everything brings itself into existence under the necessity of its own being and laws of its own possibilities.

(463-4) There is a deep joy in this growing perception of life's larger meaning, a profound comfort in the ever-increasing knowledge of its beneficent purpose.

(463-5) It would be a grave error to believe that when philosophy says that the divine dwells in everything, it dwells equally in everything.

(463-6) The moment we give to finite human beings that which we should give to infinite God alone, in that moment we place earthen idols in the sacred shrine.

(463-7) The universe of our experience is governed by justice and wisdom, by ultimate goodness and infinite power.

(463-8) Kapila in India thousands of years ago, anticipated Bergson's<sup>1081</sup> thesis by opening up the perspectives of infinity and evolution.

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<sup>1078</sup> Blank page

<sup>1079</sup> "(XVI)" was typed at the top of the page. PB himself deleted "Chapter XIII." at the top of the page by hand.

<sup>1080</sup> The paras on this page are numbered 23 through 33, making them consecutive with the previous page. Para 24 has been cut out from the page.

(463-9) The World-Mind remains as intact and inviolate amid all this apparent self-division into innumerable selves as ever it was.

(463-10) There are some matters which transcend the scope of human understanding. The question of the ultimate purpose behind the universe is one of them.

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465<sup>1083</sup>  
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(465-1)<sup>1084</sup> When Mind concentrates itself into the World-Mind, it establishes a focus, however vast, it goes out of its own unlimited condition, it passes from the true Infinite to the pseudo-Infinite, consequently the World-Mind, being occupied with its cosmos, cannot be regarded as possessed of the absolute character of pure Mind. For what is its work but a movement of imagination? And where in the ineffable absolute is there room for either work or imagination? The one would break its eternal stillness, the other would veil its unchangeable reality. This of course it can never do for Being can never become Non-Being. But it can send forth an emanation from itself. Such an emanation is the World-Mind. Through its prolonged contemplation of the cosmos Mind thus becomes a fragment of itself, bereft of its own undifferentiated unbroken unity. Nevertheless the World-Mind, through its deputy the Overself, is still for humans the highest possible goal.

(465-2) We reject all theories of the Divine Principle having a self-benefiting purpose – such as to know Itself or to get rid of its loneliness – in manifesting the cosmos. It is the Perfect and needs nothing. The cosmos arised of itself under an inherent law of necessity and the evolution of all entities therein is to enable them to reflect something of the Divine; it is for their sake not for the Divine's that they exist.<sup>1085</sup>

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<sup>1081</sup> Henri-Louis Bergson

<sup>1082</sup> Blank page

<sup>1083</sup> "(XVI)" was typed at the top of the page.

<sup>1084</sup> The paras on this page are numbered 12 through 13; they are not consecutive with the previous page.

<sup>1085</sup> The paras on this page continue on page 461.

<sup>1086</sup> Blank page

(467-1)<sup>1088</sup> He creates a picture for himself and then proceeds to worship it.

(467-2) Love is not the ultimate but only an attribute of the ultimate.

(467-3) Most of the current ideas about God are hazy uncertain, unsettled and even absurd. "The Wisdom of the Overself" represented an attempt at clear exposition of that truth about God which philosophy has found out.

(467-4) That which the human imagination pictures to itself about God, is its own creation, is not the reality of God.

(467-5) The human mind makes a representation of God for itself, whether in painted fancy or abstract idea, but such a representation is not and cannot be adequate to the reality itself.

(467-6) Everything, be it person or idea, that you set up in place of the true God is an idol. In every act of such worship you commit idolatry.

(467-7) The ego constructs its own figure of God, sets up an idol in fact, and then worships it as though it were the Supreme Mind itself.

(467-8) The theological dogma that God can take on the nature of man constitutes a mystery beyond human understanding. It is unintelligible to and unacceptable by philosophy, which can limit God's unbounded being to no particular place no "here" or "there."

(467-9) The idea of man which exists in and is eternally known by the World-Mind, is a master-idea.

(467-10) Another useful exercise is to meditate on the divine Cosmic Plan. As a focal point for practice, it constructively engages both the metaphysical and physical intellect. As a theme it exalts the self and purifies the heart, instructs the mind and enlarges the point of view.

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<sup>1087</sup> "(XVI)" was typed at the top of the page. PB himself deleted "Chapter XIII." at the top of the page by hand.

<sup>1088</sup> The paras on this page are numbered 36 through 48; they are not consecutive with the previous page (although it may follow the paras on page 463). Para 45 was cut out from the page.



(467-11) We may for convenience continue with the orthodox masses to call this Mind, God.

(467-12) God is not far off but near at hand.

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(469-1)<sup>1091</sup> It is to impose human limitation upon the transcendental Godhead to say that It has any eternal purpose to fulfil for Itself in the cosmos whether that purpose be the establishment of a perfect society on earth or the training of individuals to enter into fellowship with It and participate in Its creative work. Purpose implies a movement in time whereas the Godhead is also the Timeless. Neither this earth nor the societies upon it can be necessary to God's serenely self-sufficient being. Yet these fallacies are still taught by the theology of theistic orthodoxy.

(469-2) Although philosophy rejects the theory of Divine Incarnations in favour of the truth of divinely-inspired human beings, it does not say that all the latter are of the same kind or importance or that their inspiration manifests in the same way and to the same degree. It admits differences here.

(469-3) Yes, the earth has been through this long travail of countless ages, bringing forth the mineral, the plant, the animal, and the human [kingdoms.]<sup>1092</sup> In man she has given birth to a child who is destined to rule [with]<sup>1093</sup> her when his Intelligence becomes perfected and consequently when he is able to rule himself.

(469-4) Buddha, whose vigorous scepticism refused even to deify God, has ironically been deified himself by his Tibetan and Chinese followers! Buddha, knowing the anthropomorphic tendencies of the masses, forbade his followers from making any image or picture of himself was within two or three centuries exhibited everywhere on temple statues and portrayed on monastic walls.

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<sup>1089</sup> Blank page

<sup>1090</sup> "(XVI)" was typed at the top of the page. PB himself deleted "Chapter XIII." at the top of the page by hand.

<sup>1091</sup> The paras on this page are numbered 49 through 55, making them consecutive with the previous page.

<sup>1092</sup> PB himself deleted "by turns" from after "kingdoms" by hand.

<sup>1093</sup> PB himself inserted "with" by hand.

(469-5) The World-Mind however, has a double life. As Mind, it is eternally free but as the World-Mind, it is eternally crucified, as Plato said, on the cross of the world's body.

(469-6) We must not give to any individual man the attributes of Divinity as we must not give to Divinity the attributes of individual men.

(469-7) Behind all the innumerable creatures in this universe and behind all the innumerable phenomena of the universe itself, there is a single infinite, eternal, supreme Intelligence.

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(471-1)<sup>1096</sup> There is some kind of a distinction between his higher individuality and the Universal Infinite out of which it is rayed, whatever the Vedantins may say. And this distinction remains in his highest mystical state, which is not one of total absorption and utter destruction of this individuality but the mergence of its own will in the universal will, the closest intimacy of its own being with the universal being.

(471-2) Philosophy alone offers a complete view of life.

(471-3) But if the universe has no internal purpose for the World-Mind, it has one for every living entity within it and especially for every self-conscious entity such as man. If there can never be a goal for World-Mind itself there is a very definite one for its creature man.

(471-4) The popular Hindu belief that God reincarnates himself periodically as an Avatar is a Puranic one, which means that taken literally it is sheer superstition. If it is to be correctly understood it must be taken as really being an over-simplification of psychological truth for the benefit of simple minds. Hence it {is}<sup>1097</sup> inevitably misleading if its surface interpretation is taken to exhaust its entire significance.

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<sup>1094</sup> Blank page

<sup>1095</sup> "(XVI)" was typed at the top of the page. PB himself deleted "Chapter XIII." at the top of the page by hand.

<sup>1096</sup> The paras on this page are numbered 56 through 64, making them consecutive with the previous page.

<sup>1097</sup> We inserted missing word "is" for clarity.

(471-5) Philosophy displaces the belief in Divine Incarnations by belief in divinely-inspired men. Although it refuses to deify any man into being fully representative of the Infinite Consciousness, it affirms that any man may approach nearer to and be uplifted by that Consciousness.

(471-6) The human entity has travelled through joy and suffering, experienced birth and death, experimented with good and evil for the very purpose of becoming a fully conscious entity. How then could annihilation – Vedantic or other kind – be its ultimate fate?

(471-7) The human entity must pass through experiences of many kinds if it is to raise consciousness, acquire will-power, develop understanding and progress generally.

(471-8) Slowly, at times pleurably and at times painfully, the human entity builds up its consciousness and capacities through the ages.

(471-9) The self-sufficing World-Mind has nothing to gain for itself by this universal activity.

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(473-1)<sup>1100</sup> Thought is the spirit of the universe, thoughts are the forms of the universe.

(473-2) If we try to consider the inner necessity which makes the World-Mind manifest itself to Itself through an other,<sup>1101</sup> there a cosmos, we find ourselves on the threshold of a mystery. How could compulsion, limit, or desire arise in the desireless one? Human intellect can only formulate such a question, but can not answer it.

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<sup>1098</sup> Blank page

<sup>1099</sup> "(XVI)" was typed at the top of the page. PB himself deleted "Chapter XIII." at the top of the page by hand.

<sup>1100</sup> The paras on this page are numbered 69 through 78; they are not consecutive with the previous page.

<sup>1101</sup> If the WM manifests itself to itself as itself, then it remains pure being; Is = is = is. Only when it manifests as "other" is there actual existence (literally to be or stand outside), therefore this para is correct, if dense. – TJS '20

(473-3) Philosophy rejects the belief in divine incarnation. The philosophical conception of the Godhead's utter transcendence, infinitude, absoluteness and incomprehensibility leaves no room for its being objectified in a human being.

(473-4) No event could be outside the knowledge of God, no entity could be beyond the power of God.

(473-5) The World-Mind pervades the cosmos; Mind extends beyond it.

(473-6) The intelligence displayed by Nature is an infinite one. This fact once recognised forces us to concede that there is a deeper meaning and a wiser purpose in life than our puny intellects can adequately fathom.

(473-7) The visible cosmos has come into being out of the invisible absolute by a process of emanation. That is why the relation between them is not only pantheistic but also transcendent.

(473-8) There is a universal principle of Eternal Intelligence behind all existence. If the follies of superstition and the bigotries of religion caricature it, the verities of philosophy and the insights of wisdom restore a true picture.

(473-9) The Incarnation-myth, which rests on the possibility of a being who is half-God and half-man, covers a partial truth. The real nature of such a being differs from the ordinary in this, that although still human, he has incarnated on this earth from a higher sphere or a more advanced planet. And he has made this great sacrifice - nearly as great indeed as a human entity's voluntary and altruistic incarnation among a group of gorillas would be - to guide uplift and spiritualise his less-grown fellows at a grave crisis of their existence.

(473-10) Because there is a Divine Mind back of the universe, there are Divine Wisdom and Goodness in the universe.

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<sup>1102</sup> Blank page

<sup>1103</sup> "(XVI)" was typed at the top of the page. PB himself deleted "Chapter XIII." at the top of the page by hand.

(475-1)<sup>1104</sup> There is hardly a people which did not have a large or small fragment of the higher teaching in its possession. Egyptians, Chinese and Greeks in early times, Persians, Spaniards and Germans in later times, were among this number. Anaximander, teaching in Europe more than two thousand years ago, ascribed the origin of the universe to a First Principle which was “the boundless, the infinite and the unlimited.”

(475-2) We {form}<sup>1105</sup> different conceptions of the same event as we pass during life to various standpoints. Yet these conceptions will approach nearer to or diverge farther from the ultimate truth about it which philosophic insight would yield us. This is the worth of our passage through space and time for it is bringing us to a standpoint beyond space and time.

(475-3) There is no stability anywhere but only the show of it. Whether it be a man’s fortunes or a mountain’s surface, everything is evanescent. Only the rate of this evanescence differs but the fact of it does not.

(475-4) The Goal towards which man is slowly travelling by successive steps is a threefold one; the fully developed environment, the fully developed intelligence and the realised soul. The last is the best and the other two are but servants of it, for here he comes first, to a comprehension and then to a realisation of himself. Yes, he is on his way to the grand awakening into full self-consciousness.

(475-5) Every thoughtful scientist now knows that just as matter has turned out to be a manifestation of force, so force will eventually turn out to be a manifestation of something higher; he perceives that matter is really an appearance behind which stands the reality force; so an ultimate reality must be reckoned as standing behind force. In other words, there is but ONE Reality and various forms under which it appears.

(475-6) Because Mind is the basal reality, all this majestic progression is nothing else than from lower to higher forms of intelligence and consciousness.

(475-7) Evolution is not only accomplished by a series of rising and falling arcs but also across long flat plains.

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<sup>1104</sup> The paras on this page are numbered 87 through 93; they are not consecutive with the previous page.

<sup>1105</sup> We have changed “formed” to “form” to match the tense of the sentence. – TJS ‘20

<sup>1106</sup> Blank page

(477-1)<sup>1108</sup> It is not that God, the Unique, needs a second thing, a cosmos, in order to be Itself, but that our human thought about God is incapacitated by the utter void in which God dwells.

(477-2) If we do not know why we are here, the Universal Mind does. We may and must trust it.

(477-3) The notion that God created this world spectacle for the benefit of man alone is an absurd and unwarranted anthropolatry, but the notion that life first attains individual self-consciousness in man, is justified in philosophy and by experience. What is it of which he alone is conscious of? It is of being himself, his ego. In all earlier stages of evolution consciousness is entirely veiled in its forms and never becomes self-aware. Only in the human state individual consciousness of being first dawns. There may exist on other planets creatures infinitely more intelligent and more amiable than human beings. We may not be the only pebbles on the beach of life. Nevertheless the piece of arrogance which places man highest in the scale of existence contains the dim reverberation of a great truth, for man bears the divine within his breast.

(477-4) We are constantly faced by the hoariest of all problems which is "Why did the Universe arise out of the depth and darkness of the Absolute Spirit?" The Seer can offer us a picture of the way in which this Spirit has involved itself into matter and is evolving itself back to self-knowledge. That is only the How and not the Why of the world. The truth is not only that nobody has ever known, that nobody knows and that nobody will ever know the final and fundamental purpose of creation, but that God himself does not even know, for God too has arisen out of the Absolute no less than the universe, has found himself emanated from the primeval darkness and utter silence. Even God must be content to watch the flow and not wonder why, for both God and man must merge and be absorbed when they face the Absolute for the last time (in the symbolic language of the Bible, "For man cannot meet God face to face and live").

(477-5) To worship him as a god, to put him beyond all possible criticism, will only confuse our thought about him and obstruct our understanding of him.

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<sup>1107</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1108</sup> The paras on this page are numbered 9 through 13; they are not consecutive with the previous page.

<sup>1109</sup> Blank page

(479-1)<sup>1111</sup> World-Mind is only a function of Mind. It is not a separate entity. There is only one Life-Power, not two. Hence it is wrong to say that World-Mind arises within Mind, as I said in "Wisdom of the Overself." Similarly of the Overself; it too is a different function of the same Mind.

(479-2) Because the universe is mental in origin and character, it cannot be devoid of intelligibility and purpose.

(479-3) Now if it is impossible to get at all the causes it is equally impossible to get at all the effects. We shall never comprehend in its fullness any structure in the universe, any event in history, any purpose in human consciousness or any consequence of human action.

(479-4) If the world is but an idea there must be a mind which conceived it. Although my individual mind has so largely contributed to its making it has not contributed to its original conception. Such a mind must be an undivided universal one in which my own is rooted. It must indeed be what men commonly call God.

(479-5) The universe only partially expresses the characteristics of World-Mind. Its own tremendous spaciousness strives – but of course always strives in vain – to unfold the infinitude of World-Mind.

(481-1)<sup>1114</sup> If Mind is to be regarded aright, we must put out of our thought even the notion of the cosmic Ever-Becoming. But to do this is to enter a virtual Void? Precisely.

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<sup>1110</sup> "(XVI)" was typed at the top of the page. PB himself deleted "XIII" at the top of the page by hand.

<sup>1111</sup> The paras on this page are numbered 2 through 7; they are not consecutive with the previous page. Para 3 has been cut out of the page.

<sup>1112</sup> Blank page

<sup>1113</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIV)" and "(XIII)" at the top of the page by hand.

When we take away all the forms of external physical existence and all the differences of internal mental existence, what we get is an utter emptiness of being which can hardly be differentiated after we have taken away its features and individualities, its finite times and finite distances? There is then nothing but a great void. What is the nature of this void? It is pure Thought. It is out of this empty Thought that the fullness of the universe has paradoxically evolved. Hence it is said that the world's reality is secondary whereas Mind's reality is primary. In the Void the hidden oneness of things is disengaged from the things themselves. Silence therefore is not merely the negation of sound but rather the element in which, as Carlyle said, great things fashion themselves. It is the supreme storehouse of power.

(481-2) We are dependent on and dwell in Mind but Mind on the contrary is self-sustained and dwells in itself.

(481-3) The ideas pass, the Mind remains. But whilst they exist they are included in and share the Mind's reality. The world's appearance is therefore and in this sense real enough to the conscious beings within it while it lasts. Thus the distinction between inner reality and outer appearance, while not effaced, is nevertheless reduced to secondary status.

(481-4) The mystic will not care and may not be able to do so but the philosopher has to learn the art of combining his inward recognition of the Void with his outward activity amongst things without feeling the slightest conflict between both. Such an art is admittedly difficult but it can be learnt with time and patience and comprehension. Thus he will feel inward unity everywhere in this world of wonderful variety, just as he will experience all the countless mutations of experience as being present in the very midst of this unity.

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483<sup>1116</sup>  
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<sup>1114</sup> The paras on this page are numbered 29a, 29b, and 30 through 31; they are not consecutive with the previous page. Paras 29a and 29b were originally numbered 28 and 29.

<sup>1115</sup> Blank page

<sup>1116</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.



(483-1)<sup>1117</sup> Reality being what it is, a gigantic fact which is utterly impregnable against time and change, even the total disappearance of the exponents of that truth which points to it could not alter its own status.

(483-2) The truth is that the hands touch and the eyes see but the surface of things. They do not touch nor see the completeness, the inner reality of things. In our ignorance we look upon forms as reality, we must needs have something to touch and handle if we are to believe in its real existence. The forms are alright where they are but they do not exhaust existence. That which tells us they are there, the consciousness which causes our senses to function and our ego to become aware of the results of this functioning, is itself closer to real being than the physical forms or mental images which are but tokens of its presence. We look always for mere forms and so miss their infinite source. We try to reduce life to arithmetic, to make one thing the effect of some other thing as cause, never dreaming that the sublime essence of both is unchanging and uncaused, formless and bodiless, the self-existent reality of Mind!

(483-3) The speculative metaphysician starts by postulating the existence of some self-sustaining eternal principle, whereas the scientific metaphysician ends with such a principle.

(483-4) Our own mind is a human analogue of the Universal Mind. Thus in its character and working, Nature provides an easy lesson in divine metaphysics. If we wish to obtain some slight hint as to the nature of the highest kind of mental existence, that is of God, we must examine the nature of our own individual mind, limited and imperfect thought it be. Now philosophy is not afraid to admit pantheism but does not limit itself to pantheism. It also affirms transcendentalism but does not stop with it. It declares that the Unique Reality could never

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485<sup>1119</sup>  
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(continued from the previous page) become transformed into the cosmos in the sense of losing its own uniqueness. But at the same time it declares the cosmos is nevertheless one with and not apart from the Reality. The easiest way to grasp this is to symbolise

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<sup>1117</sup> The paras on this page are numbered 34 through 37; they are not consecutive with the previous page.

<sup>1118</sup> Blank page

<sup>1119</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" and "(XIV)" at the top of the page by hand.

the cosmos as human thoughts and the Reality as human mind. Our thoughts are nothing other than a form of mind yet our mind loses nothing of itself when thoughts arise. The World-Mind is immanent in but not confined by the universe in the same way that a man's mind may be said to be immanent in but not confined by his thoughts. Furthermore, not only may we find it helpful in the effort to understand the relation which the cosmos bears to the World-Mind, to compare it with the relation which a thought bears to its thinker or his speech to a speaker, but when we consider how our own mind is able to generate thoughts of the most multivariied kind, we need not be surprised that the Universal Mind is able to generate the inexhaustibly varied host of thought forms which constitute the cosmos.

(485-1)<sup>1120</sup> The Biblical announcement "I AM THAT I AM" is easier understood as "I AM AS I AM." It can have no other meaning than the uniqueness and incomprehensibility of God. For every attempt to bring God within the range of the intellect, [always]<sup>1121</sup> fails; and within the range of the imagination, merely symbolises.

If then the original sentence is to be understood still more easily, let us read it as: "I am THAT which knows all and sees all, but can be known and seen by none."

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487<sup>1123</sup>

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(487-1)<sup>1124</sup> "The Godhead is as void as though it were not," said Eckhart.<sup>1125</sup> "Pass from the station of 'I' and 'We' and choose for thy home Non-entity. For when thou hast done the like of this, thou shalt reach the supreme felicity," wrote Qurrat al-'Ayn,<sup>1126</sup> a Persian poetess,<sup>1127</sup> nearly a century ago. We may begin to grasp the meaning of such statements by grasping the conception that Infinite Mind is the formless matterless, Void, Spirit. Mortal error is mistaking forms for final realities instead of penetrating to

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<sup>1120</sup> The para on this page is numbered 38, making it consecutive with the previous page. This para was labeled "XVI" and was pasted onto the page from a different source.

<sup>1121</sup> "always" was typed above the line and inserted with a caret.

<sup>1122</sup> Blank page

<sup>1123</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" and "(XIV)" at the top of the page by hand.

<sup>1124</sup> The paras on this page are numbered 41 through 41a; they are not consecutive with the previous page - but they follow the paras on page 490.

<sup>1125</sup> Meister Eckhart

<sup>1126</sup> a.k.a. Tâhîrih ("Qurratulayn" in the original)

<sup>1127</sup> PB himself inserted a comma by hand.

their essence, Mind. Whatever can be said about the unnameable 'Void' will be not enough at least and merely symbolic at most. The mystic's last Word is the Freemason's lost Word. It can never be spoken for it can never be heard. It is the one idea which can never be transferred, to another mind, the one meaning which can never get through any pen or any lip. Yet it is there - the supreme Fact behind all the myriad facts of universal existence. To elevate any form by an external worship or an internal meditation which should be given only to the formless Void, is to elevate an idol in the place of God. Muhammad<sup>1128</sup> is reported to have once said that the worship of any one other than the great Allah i.e., "the Beginningless, the Endless," was the first of major sins. Yet to honour the sublime No-thing by thought or rite is hard for the unmetaphysical. And it requires much metaphysical insight to perceive its truth. The cold impersonality of this idea is at first repelled by us with something like horror. A change in this attitude can come about only gradually at most. But if we perseveringly pursue our quest of truth we shall overcome our aversion in the end. If it be true that Truth is not something we can utter, that the Nameless cannot fitly be represented by any name, we may however continue to use any word we like, provided we keep its limitations clearly in our understanding of it. After all, although the thinking intellect creates its own image of truth but it is the Overself that starts the creative process working. But in the end, we shall have to reserve our best worship not for a particular manifestation in time but for the Timeless itself, not for a historical personage but for the impersonal Infinite.

(487-2) The Infinite Reality cannot be reasoned [with,]<sup>1129</sup> but only reasoned about. It cannot even be adequately symbolised for it is only a more refined form of idol worship to regard as a mental image, a pictured thought, but it can only {be}<sup>1130</sup> designated. The true Godhead is unconditioned formless impicturable. No individual worship can reach what is utterly beyond all individual existence. No name can be given that will properly [stand]<sup>1131</sup>

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(continued from the previous page) for what is without attributes and without limitations. In the ultimate reality there are and can be no distinctions and no differences, no grades and no change.

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<sup>1128</sup> "Muhammed" in the original

<sup>1129</sup> PB himself inserted "with" by hand.

<sup>1130</sup> We inserted missing word "be" for clarity.

<sup>1131</sup> PB himself inserted "stand" by hand. PB himself inserted "over" and "PTO" (meaning "please turn over") at the bottom of the page by hand.

(489-1)<sup>1133</sup> He will arrive at the firm unshakable conviction that there is an inward reality behind all existence. If he wishes he may go farther still and seek to translate the intellectual idea of this reality into a conscious fact. In that case the comprehension that in the quest of pure Mind he is in quest of that which is alone the Supreme Reality in this entire universe, must possess him. The mystery of Mind is a theme upon which no aspirant can ever reflect enough. First, because of its importance and second, because of its capacity to unfold his latent spirituality. He will doubtless feel cold on these lofty peaks of thought, but in the end he will find a heavenly reward whilst still on earth. We are not saying that something of the nature of mind as we humans know it is the supreme reality of the universe, but only that it is more like that reality than anything else we know of and certainly more like it than what we usually call by the name of 'matter.' The simplest way to express this is to say that Reality is of the nature of our mind rather than of our body, although it is Mind transcending the familiar phases and raised to infinity. It is the ultimate being, the highest state. This is the Principle which forever remains what it was and will be. It is in the universe and yet the universe is in it too. It never evolves, for it is outside time.

It has no shape, for it is outside space. It is beyond man's consciousness, for it is beyond both his thoughts and sense-experience, yet all consciousness springs mysteriously out of it. Nevertheless man may enter into its knowledge, may enter into its Void, so soon as he can drop his thoughts let go his sense-experience but keep his sense of being. Then he may understand what Jesus meant when saying: "He that loseth his life shall find it." Such an accomplishment may appear too spectral to be of any use to his matter-of-fact generation. What is their madness will be his sanity. He will know there is reality where they think there is nothingness.

(489-2) The One<sup>1134</sup> behind the Many is not to be mistaken for the figure one which is followed by two, three and so on. It is on the contrary the mysterious Nought out of which all the units which make up multiple figures themselves arise. If we do not call it the Nought it is only because this might be mistaken as utter Nihilism. Were this so then existence would be meaningless and metaphysics absurd. The true ineffable Nought,<sup>1135</sup> like the super-physical One,<sup>1136</sup> is rather the reality of all realities. From it

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<sup>1132</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" and "(XIV)" at the top of the page by hand.

<sup>1133</sup> The paras on this page are numbered 40 through 40a; they are not consecutive with the previous page.

<sup>1134</sup> PB himself changed "one" to "One" by hand.

<sup>1135</sup> PB himself inserted a comma by hand.

<sup>1136</sup> PB himself changed "one" to "One" and inserted a comma by hand.

there stream forth all things and all creatures; to it they shall all return eventually. This void is the impenetrable background of all that is, was or shall be;<sup>1137</sup>

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(continued from the previous page) unique, mysterious and imperishable. He who can gaze into its mysterious Nothingness and see that the pure Divine Being is forever there, sees indeed.<sup>1138</sup>

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(491-1)<sup>1140</sup> It would however be a mistake to consider the World-Mind as one entity and Mind as another separate from it. It would be truer to consider World-Mind as the active function of Mind. Mind cannot be separated from its powers. The two are one. In its quiescent state it is simply Mind. In its active state it is World-Mind. Mind in its inmost transcendent nature is the inscrutable mystery of Mysteries but when expressing itself in act and immanent in the universe, it is the World-Mind. We may find in the attributes of the manifested God, i.e. the World-Mind, the only indications of the quality existence and character of the unmanifest Godhead that it is possible for man to comprehend. All this is a mystery which is and will perhaps {forever}<sup>1141</sup> remain an incomprehensible paradox.

(491-2) Philosophy refuses to compromise with truth; hence refuses to place itself at the point of view which attempts to comprehend the Infinite with a finite equipment.

(491-3) The phenomena of the world-form tyrannously and completely masks its reality, so completely that only a dwindling number of men even suspect there is any reality behind it. Spiritual intuition has never been so dormant amongst the race as during the past hundred years. Form, which should have been a wicket-gate giving entry to its

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<sup>1137</sup> PB himself inserted "over" at the bottom of the page by hand.

<sup>1138</sup> The paras on pages 489-490 continue on page 487.

<sup>1139</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1140</sup> The paras on this page are numbered 45 through 49; they are not consecutive with the previous page. The paras were originally numbered 23 through 27. Para 46 (originally 24) was cut out from the page. In addition, there are two unnumbered paras at the bottom of the page.

<sup>1141</sup> We deleted duplicate "will" from after "forever" for clarity.

diviner significance, has become a prison [in]<sup>1142</sup> which they are held captive by their own obtuseness.

(491-4) There are no relativities in It, no timed events, no places, no creatures; nothing that can ever be known by finite perceptions.

(491-5)<sup>1143</sup> He has extended his consciousness to the Overself, displaced the ego from its age-old tyranny and become the full human individual [he intended]<sup>1144</sup> to be.

(491-6)<sup>1145</sup> It is [to live]<sup>1146</sup> realisation while behaving in the perfectly natural human way, and it is in this last sense that an old [Oriental]<sup>1147</sup> text describes the sage as bearing no distinguishing marks upon his person.

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493<sup>1149</sup>

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(493-1)<sup>1150</sup> The pattern of evolution is an endless one. The meaning of the pattern could not but be a wise one.

(493-2) There is a Buddhist theory that everything that has been will be again, repeating itself by a precise mathematical law when the same particles of matter are brought together again. There is also a Hindu theory of perpetual alternation between change and changelessness, of endless rhythm and periodicity which provides no evolutionary goal but makes life an end in itself.

(493-3) That which exists through itself is MIND. It is the one essence, the one primordial spirit.

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<sup>1142</sup> "(in)?" was typed below the line and inserted with a caret.

<sup>1143</sup> This para was labeled "XVI" and was pasted onto the page from a different source.

<sup>1144</sup> PB himself changed "God intended him" to "he intended" by hand.

<sup>1145</sup> PB himself inserted "XVI" at the end of this para by hand. This para was pasted onto the page from a different source.

<sup>1146</sup> PB himself changed "the achievement of" to "to live" by hand.

<sup>1147</sup> PB himself inserted "Oriental" by hand.

<sup>1148</sup> Blank page

<sup>1149</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1150</sup> The paras on this page are numbered 1 through 6; they are not consecutive from the previous page. Paras 2 and 6 were cut out from the page.

(493-4) Men of inferior intelligence quite naturally want a God who will be attentive to their requirements, interested in their personal lives and helpful during times of distress. That is to say, they want a human God. Men of superior intelligence come in time to consider God as an impersonal essence that is everywhere present, and consequently embodied in themselves and to be communed with interiorly too. That is to say, they recognise only a mystical God. Men of the highest intelligence perceive that the 'I' is illusory, that it is only ignorance of this fact that causes man to regard himself as a separate embodiment of the divine essence, and that in reality there is only this non-dual,<sup>1151</sup> nameless being. How impossible is it to get men of inferior intelligence to worship or even to credit such an Existence which has no shape, no individuality, no thinking even! Hence such men are given a figure after their own image as God, a deity that is a personal, human, five-sensed being.

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495<sup>1153</sup>

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(495-1)<sup>1154</sup> To call this Overself, "He" merely because the multitude ignorantly call God so, is to ascribe sex to what is formless and to give ego to what is impersonal, is to commit the disgusting blasphemy of anthropomorphism.

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(497-1)<sup>1156</sup> If by God you mean something higher than mere material existence, then we do not deny God. It is the false notions of God that we deny, the grotesque caricatures that appear in churches and temples and sermons and books. We look on this higher

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<sup>1151</sup> PB himself inserted a comma by hand.

<sup>1152</sup> Blank page

<sup>1153</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1154</sup> The paras on this page are numbered 10 through 11; they are not consecutive with the previous page. Para 11 was cut out from the page.

<sup>1155</sup> Blank page

<sup>1156</sup> The paras on this page are numbered 12 through 13; making them consecutive with the previous page (para 11 is cut off the bottom of the previous page).

Reality as something not afar from the essence of our own selves. We have discovered that the common everyday life does not exhaust the alphabet of existence, that there is something sublime beyond it and yet akin to us. We do honour and revere such a God, if you wish to call It such, because we believe It to be the true God.

(497-2) Gough<sup>1157</sup> thus explains the term: “If we are to use the language of European philosophy, we must pronounce the Brahman of the Upanishads to be unconscious, for consciousness begins where duality begins.” Goreh<sup>1158</sup> says: “The so-called knowledge of {Brahma}<sup>1159</sup> is {nirvishaya,}<sup>1160</sup> objectless, that is, it is not a knowledge of anything, and is therefore no knowledge at all.” R.C. Bose<sup>1161</sup> says: “Brahma is... without consciousness, without feelings, without attributes.... The representations by which it is set forth as conditioned and related, determined by qualities, states and acts, are all false, knowingly resorted to by the learned for the purpose of making the absolute intelligible to the unlearned.”

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499<sup>1163</sup>

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(499-1)<sup>1164</sup> Reality is inaccessible to thought so long as we regard the latter as separate from it. The moment this illusion is dropped, the truth is revealed.

(499-2) A new orientation in mind is rendered necessary by recognition of truth of these facts. We have to adjust our modes of thinking to them. We have to undertake the most difficult task of transforming outworn and incorrect mental habits.

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<sup>1157</sup> Archibald Edward Gough

<sup>1158</sup> Nehemiah Nilkantha Sastri Goreh

<sup>1159</sup> We changed “Brahman” to “Brahma” per the original source, “The Vedanta-sara” by Sadananda Yogindra, translated by J.R. Ballantyne in 1898. This quote is from a commentary, not the Vedānta-sara, and the aim of the book is to discredit Hinduism vis-à-vis Christianity. – TJS ‘20

<sup>1160</sup> We changed “nirishaya” to “nirvishaya” per the original source.

<sup>1161</sup> Ram Chandra Bose

<sup>1162</sup> Blank page

<sup>1163</sup> “(XVI)” was typed at the top of the page. PB himself deleted “(XIII)” at the top of the page by hand.

<sup>1164</sup> The paras on this page are numbered 21 through 29; they are not consecutive with the previous page.



(499-3) It is impossible to think of the Pure Self without making it an idea, i.e. an object, and therefore without missing it.

(499-4) This is the mysterious element which hides as the unknown quantity - the algebraic  $x$  - of the universe.

(499-5) If God is truly omnipresent and omniscient, He must also be a spectator of the wars, of the mutilation and massacre of large numbers of living beings. What is He doing about it?

(499-6) Once when the Buddha was at Savatthi, a Brahmin came into the presence of the Exalted One, exchanged greetings, and spake thus: "What think you, Bho<sup>1165</sup> Gotama - Everything is?" "Everything is, that Brahmin, is the chief world superstition." "Then indeed, Bho Gotama, nothing is?" "Nothing is, that Brahmin, is the second world superstition." "What think you, Bho Gotama - Everything is a unity?" "Everything is a unity, that Brahmin, is the third world superstition." "Then, indeed Bho Gotama - Everything is a plurality?" "Everything is a plurality, that Brahmin, is the fourth world superstition."

(499-7) Kant has cleverly refuted all the traditional proofs usually given for the existence of God.

(499-8) All distinctions between this and that, here and there, before and after, are dissolved in the Absolute.

(499-9) Absolute mind is the actuality of human life and the plenitude of universal existence;<sup>1166</sup> apart from Mind they could not even come into existence and separated from it, they could not continue to exist. Their truth and being be in It. But it would be utterly wrong to imagine the Absolute as the sum total of all finite beings and individual beings. The absolute is not the integral

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<sup>1165</sup> "Bho" is a familiar term of address used to inferiors and equals. The epithet implies arrogance. Brahmins usually addressed the Buddha as 'Bho Gotama.' - TJS '20

<sup>1166</sup> We have added a semicolon for clarity. - TJS '20

<sup>1167</sup> Blank page

<sup>1168</sup> PB himself changed "(XIII)" to "(XVI)" at the top of the page by hand.

(continued from the previous page) of all its visible aspects. It is the unlimited, the boundless void within which millions of universes may appear and disappear ceaselessly and unendingly but yet leave It unaffected. The latter do not even exhaust one millionth of its being.

(501-1)<sup>1169</sup> What is the impetus behind life?

(501-2) The world's best thinkers have told us that the real explanation of creation's purpose will never be found, that it poses a question which is unanswerable. Every endeavour to derive a satisfactory solution hitherto has only led us into further fallacies.

(501-3) The meaning among cultured Muslims of [these]<sup>1170</sup> Islamic phrases "La Llah" "Il-la lahu" is: 1st, The denial of plurality and affirmation of Unity in the Supreme Being; 2nd, This Being is also the only real activating Force in the cosmos.

(501-4) Men need and speak numerous words to express themselves but God, needed and uttered only the one creative silent Word to bring this infinitely varied cosmos into being.

(501-5) There is the supreme relaxation of one who keeps certain resources – the most hidden, the most powerful – always in reserve.

(501-6) There is an infinite display of things in the universe, as befits the expression of an infinite mind.

(501-7) The absence of a personal God from this metaphysical scheme of things makes the universe, for many people, an icy one and its laws, inhuman.

(501-8) The real nature of light is still a mystery to modern science. For the light which leaves the sun as a wave reaches us as a particle. No scientist knows how or why this is so.

(501-9) Even the huge anthropoid apes – so near to man – have been observed to bow their heads solemnly and respectfully before the brightness of the rising moon.

(501-10) For a hundred years the attempt to explain the universe on solely mechanical or purely materialistic principles engaged scientists and thinkers, but nowadays their number gets less and less. The facts increasingly point the other way.

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<sup>1169</sup> The paras on this page are numbered 30 through 41, making them consecutive with the previous page. Para 31 was cut out from the page. Two paras are numbered 32.

<sup>1170</sup> "these" was typed above the line and inserted with a caret.

(501-11) It is inevitable that we believe that the Infinite Power works as we humans work but it is also fallacious.

(501-12) Jeans sees in the universal orderliness an evidence of God's design. Eddington sees in it an evidence of what the human mind can contribute to its own experience.

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(503-1)<sup>1173</sup> Advaita Vedanta's tenet that the divine spirit has been overpowered by ignorance is unacceptable to philosophy. What the latter would say is that something has come out of or emanated from the divine spirit and it is this that has been overpowered by ignorance. But the divine spirit itself remains quite untouched. That 'something' is the ego and it is like the image in a mirror. Although the image is not the object itself yet it draws its existence from the object. But whatever happens to it does not affect the object.

(503-2) Darwin<sup>1174</sup> rightly pointed out the structural resemblance between the earliest human bodies and the best animal ones. He then concluded that the one evolved out of the other and that a still higher type of animal was the link between them. But he could never explain why no fossil remains of the missing link were ever found.

504<sup>1175</sup>  
XVI

505<sup>1176</sup>  
XVI

(505-1)<sup>1177</sup> The evolutionary movement moves through a series of advances and retrogressions, and through slow steps broken periodically by violent spurts.

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<sup>1171</sup> Blank page

<sup>1172</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1173</sup> The paras on this page are numbered 42 through 43, making them consecutive with the previous page.

<sup>1174</sup> Charles Robert Darwin

<sup>1175</sup> Blank page

<sup>1176</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

(505-2) It was always a profitable game for the priesthood of various religions to maintain superstitions like that of a chosen race or fallacies like that of a divine incarnation.

(505-3) It is the outward appearance of their environment and the inward reality of their egoism which make so many thinkers doubt whether God is perfectly good.

(505-4) Students who have come finally to philosophy from the Indian Advaita Vedanta, bring with them the belief that the divine soul having somehow lost its consciousness is now seeking to become self-conscious again. They suppose that the ego originates and ends on the same level – divinity – and therefore the question is often asked why it should go forth on such a long and unnecessary journey. This question is a misconceived one. It is not the ego itself which ever was consciously divine, but its source, the Overself. The ego's divine character lies in its essential but hidden being, but it has never known that. The purpose of gathering experience (the evolutionary process) is precisely to bring it to such awareness. The ego comes, to slow birth in finite consciousness out of utter unconsciousness; and later, to recognition and union with its infinite source. That source, whence it has emanated, remains untouched, unaffected, ever knowing and serenely-witnessing. The purpose in this evolution is the ego's own advancement. When the Quest is reached, the Overself reveals its presence fitfully and brokenly at first but later the hide-and-seek game ends in loving union.

(505-5) For the Universal Mind is our secret self and in it we are all a single family.

(505-6) We must begin by recognising that this planet exists for a specific purpose and that the evolution of all creatures upon it is part of that purpose.

(505-7) There are laws which make the universe ordered and meaningful.

(505-8)<sup>1178</sup> Insight is still the same insight the world over. It is not Indian or English, Persian or African.

506<sup>1179</sup>

XVI

507<sup>1180</sup>

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<sup>1177</sup> The paras on this page are numbered 10 through 16; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

<sup>1178</sup> This para was pasted onto the page from a different source.

<sup>1179</sup> Blank page

(507-1)<sup>1181</sup> In this astonishing revelation, he discovers that he himself is the seeker, the teacher and the sought for goal.

(507-2) Every form of existence can be reduced to a form of consciousness. The final essence of all these consciousnesses is God.

(507-3) No one knows the pure Being, bereft of all qualities and outside all relations.

(507-4) This is the reality that is hidden in me and you, in the whole universe itself. It acts everywhere and exists eternally

(507-5) It is exempt from evolution and retrogression and ever will be what it ever was. Consequently it can have no self-benefitting purposes in the cosmic process.

(507-6) The intellect is not able to get this kind of knowledge, not able to gain access to this higher dimension. But what is denied to it, is granted to another man's faculties – insight. True, this is still only a latent one in nearly all men. But it is there and with the Overself's grace, can be unfolded.

(507-7) We must separate in our human thought Mind<sup>1182</sup> as passive reality (the void) from Mind as active being (World-Mind). (All our understanding {and}<sup>1183</sup> interpretation of such words as are affixed to this state, be they Overself, Divine Being, Absolute or Reality, is inevitably drawn from, and associated with, our experience in the world of time-space and relativity. It is what these words mean for our minds, not what they mean in themselves, that constitutes our use of them. We easily fall into self-deception about them, for the meaning given them is what we imagine, not what we know.

(507-8) If when we say that God is good, we really meant it in the circumscribed sense of the word, we would thereby imply that God could be better also, in which case God would no longer be God, being a changeable being, an improveable being. It was Spinoza's<sup>1184</sup> defect that he failed to perceive that the ultimate principle baffled such

<sup>1180</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(Chapter XIII)" at the top of the page by hand.

<sup>1181</sup> The paras on this page are numbered 22 through 29; they are not consecutive with the previous page.

<sup>1182</sup> The original editor changed "Mind" to "mind" and then inserted a question mark by hand. We have kept it as the original "Mind". – TJS '20

<sup>1183</sup> We have changed "an" to "and", presuming that the original is a typo. – TJS '20

<sup>1184</sup> Baruch Spinoza

positive description and transcended such nameable attributes as 'good.' He fell into it through his over-mathematical intellect, unduly tipping the balance against his mystical intuition. His God had different qualities, even though their number was infinite. This made it a limited God. There is no way of describing the mysterious principle behind all existence that will be a correct way. Words drawn from the language of finite human creatures are inapplicable to the infinite principle that transcends those creatures. If we do use them here, it is only for the sake of literary convenience and with a pre-supposed understanding of their relativity, not for their literalness.

508<sup>1185</sup>

XVI

509<sup>1186</sup>

XVI

(509-1)<sup>1187</sup> Instead of abdicating our intellectual functions we ought to criticise and educate them. The sustained dwelling in these ideals, the thorough pondering over these ideas...

(509-2) Although the Absolute is the Unknowable to us, it must be able to know and understand its own being and its own nature.

(509-3) He will have gone far intellectually when he can understand the statement that mind is the seeker but Mind is the sought.

(509-4) These problems can never be settled by argument but only by insight, which means that they can only be settled by each man for himself. We may discuss them in public but must settle them in [private.]<sup>1188</sup>

(509-5) This unthinkable Void is, for those who want one, the First Cause of all existence.

(509-6) Thus make it. Unseen itself, its presence is seen in every earthly form; unthinkable though it be, its existence is self-manifested in every thought.

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<sup>1185</sup> Blank page

<sup>1186</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(Chapter XIII)" and "XIII" at the top of the page by hand.

<sup>1187</sup> The paras on this page are numbered 30 through 43, making them consecutive with the previous page.

<sup>1188</sup> PB himself deleted "(INSIGHT)" from after "private." by hand.

(509-7) The REAL is unique and indivisible, sole and unadulterable. It never becomes less than it is, never descends to become human, never mixes with what is mere phenomena.

(509-8) What Jesus called “the only true God” is the ultimate formless reality, not the thoughts about it or the pictures of it created in human imaginations. It is an object of insight, not of sense or thought.

(509-9) We may not personalise the Absolute except at the terrible cost of utterly deceiving ourselves.

(509-10) If, remembering the infinitude of the Ultimate Reality, we refuse to personify it and refuse to worship such a personification, we lift ourselves from the exclusively religious to the integrally religio-mystical-philosophic standpoint.

(509-11) In the ordinary state man is conscious of himself as a personal thinking and physical entity. In the mystical trance-like state he loses this consciousness and is aware of the Divine alone. In the philosophic state, he returns to the ordinary consciousness but without letting go of the diviner one.

(509-12) The following are equivalent terms for one and the same thing: Original Pure Mind of Zen Buddhism; Pure Consciousness of Vedanta; Alaya of Mahayana Buddhism;

(509-13) Because there is nothing quite like it in human experience and because there is no opposite in the entire cosmos from which it can be differentiated, the Absolute Being remains utterly incomprehensible to the human intellect.

(509-14) This is the only thing which is able to subsist entirely by itself, which is independent of and beyond all relations with any other thing. This, considered absolutely, is God.

510<sup>1189</sup>  
XVI

511<sup>1190</sup>  
XVI

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<sup>1189</sup> Blank page

<sup>1190</sup> “(XVI)” was typed at the top of the page. PB himself deleted “(XIII)” at the top of the page by hand.

(511-1)<sup>1191</sup> Granting the fact that an incarnation has been given a special mission by God which will affect millions of souls and he must therefore be charged with special divine power, I am unable to see in what way he can be superior to other prophets who have come into close communion with God. It would seem that he would still come within the category of Muhammad's<sup>1192</sup> well-known statement "I am only a man like you." Yet the status which the Baha'i faith seems to assign to Baha'u'llah<sup>1193</sup> is nothing less than the divinity in the flesh. How can it be possible for even Baha'u'llah to have communed with the uncomprehensible, inconceivable God-head directly if as he says that God-head is beyond all human conception surely no man, however saintly he may be, can escape this limitation?

(511-2) The ultimate reality is one and the same, no matter what it is called; to the Chinese mystic it is TAO i.e. the Significance; to the Christian mystic it is GOD; to the Chinese philosopher it is TAI<sup>1194</sup> CHI i.e. The Great Extreme;<sup>1195</sup> to the Hindu philosopher it is TAT i.e. Absolute Existence. It has its own independent, everlasting, invisible and infinite existence, whilst all worldly things and creatures are but fragmentary and fleeting expressions of IT on a lower sphere altogether. It lies deeply, concealed as their innermost substance, and through their changes of [form.]<sup>1196</sup>

(511-3) It is a strange fact to which science as well as philosophy, that experience as well as intuition can testify, that thought from one mind can be brought into another mind, that the feeling of one man may affect the feeling of another without the use of written message or spoken word. If there were no common mind between all men, this could never happen, could never have been possible. If they were not all rooted in a universal consciousness, however secret and hidden it be, such silent transmission between their individual consciousnesses could never have been possible.

(511-4) What we need to grasp is that although our apprehension of the Real is gradual, the Real is none the less with us at every moment in all its radiant totality. Modern science has filled our heads with the false notion that reality is in a state of evolution, whereas it is only our mental concept of reality which is in a state of evolution.

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<sup>1191</sup> The paras on this page are numbered 61 through 65; they are not consecutive with the previous page.

<sup>1192</sup> "Muhammed's" in the original

<sup>1193</sup> Bahá'u'lláh

<sup>1194</sup> We have changed "TAT" to "TAI", presuming that the original is a typo. – TJS '20

<sup>1195</sup> We changed comma to semicolon for clarity.

<sup>1196</sup> PB himself deleted "(to the Hindu mystic it is BRAHMAN i.e. the Universal Self;)" from after "form." by hand.



(511-5) The creation is inseparable from its creator, indeed they are but two names for one and the same thing, for God has objectified part of his own being as the universe which we see

512<sup>1197</sup>

XVI

513<sup>1198</sup>

XVI

(513-1)<sup>1199</sup> Does the Universe exist? The Vedantic author answers his own question in the negative. His publication must therefore shrink into nothingness along with the rest of things. Since it is not possible for me to review a non-existent book... but there! The application of his theory to his work is leading me to dangerous results!

(513-2) We want to trace out what is real in either human or universal existence it is essential that we separate appearance from reality, effect from cause and object from subject.

(513-3) I think with Dean Inge<sup>1200</sup> that "why and how this lower world was created are questions which, I am convinced, can never be answered." As Bradley<sup>1201</sup> says, "only the Absolute could answer them."

(513-4) When we consider the purpose why anything came into existence, we call that purpose its reason. When we consider the means or medium through which it came to exist, we call the latter its cause.

(513-5) Causality is the foundation stone of the world creation problem. When it is displaced the entire structure of every cosmogony - religious and scientific - collapses.

(513-6) Truth and love will conquer in the end - however far off that be... for they are deeply buried in the hearts of men and will be slowly uncovered by the instruction which life itself gives. We must acquire some thing of God's patience.

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<sup>1197</sup> Blank page

<sup>1198</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1199</sup> The paras on this page are numbered 66 through 77, making them consecutive with the previous page. Para 72 was cut out from the page.

<sup>1200</sup> Dean William Ralph Inge

<sup>1201</sup> Francis Herbert Bradley

(513-7) We shall never grasp that totality of being with our intellect, but we shall grasp it with the only thing capable of holding it, with Consciousness.

(513-8) The latest development of the quantum theory is emerging in the case of sub-atomic phenomena as the principle of Indeterminacy.

(513-9) It is too large a view to enter into the minds of little men.

(513-10) It is not possible for the human intellect to express, in its thinking and communication, the infinite power so it must suggest or symbolise the power.

(513-11) God – a term which signifies a certain mathematical formula to some moderns and a certain mental figure to some primitives, exists all the same.

514<sup>1202</sup>

XVI

515

XVI<sup>1203</sup>

(515-1)<sup>1204</sup> We have learnt that time is but the succession of our thoughts. We have learnt also that in all our experience of time and irrespective of the particular series to which it belongs, whether it run with the rapidity peculiar to dream or with the slowness peculiar to wakefulness, there must exist in us a background of rest, of stillness, against which we unconsciously measure our time-sense. The problem is how to bring this background into the field of consciousness. The answer is partly provided for us by this brief analysis. If the thought-succession were stopped – if awareness were determinedly pinned down to a single immobile point – then we would become enfranchised in the kingdom of Infinite Duration. This, however wonderful it be, could nevertheless only be a temporary process because life itself demands that we return to world-consciousness, to the knowledge of experience in space-time. It is indeed the condition which the successful mystic evidently arrives at, the condition of sublime trance which is regarded by him as the perfection of his quest. The problem of the temporary character of trance has already been raised and discussed here.

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<sup>1202</sup> Blank page

<sup>1203</sup> “(XVI)” was typed at the top of the page. PB himself deleted “(VIII) (I)” at the top of the page by hand.

<sup>1204</sup> The paras on this page are numbered 29 through 35; they are not consecutive with the previous page – but they follow the paras on page 327 (both pages were originally classified as VIII and then assigned separate categories at a later date – TJS '20).

(515-2) The journey from preoccupation with the intellectual forms of truth to living in the truth itself, is a long and arduous one. Even the start is harder than it seems for these very forms which have been so helpful in the past, must be increasingly regarded as traps and less and less as guides.

(515-3) The infinite power is without a history but the ideas in its consciousness do have one. Nothing ever happens to That which is out of every kind of time and space, which transcends every kind of shape and change. But its ideas pass through experience after experience because they appear in timed succession and pictured form.

(515-4) Anything that may be said about the Reality by someone who knows it only on the plane of intellect and not beyond, is mere chatter.

(515-5) There is only the One inexhaustible Source out of which all this vast, complex of universal existence emerges. It alone always is; the rest is an ever-changing picture.

(515-6) The apparent void out of which the universe seems to have been made, created, born or evolved, is really the essence, the being, the life-power of God.

(515-7) Mixed up with different theologies, dressed up with different rituals, God remains identic and does not change.

516<sup>1205</sup>  
XVI<sup>1206</sup>

517<sup>1207</sup>  
XV

(517-1)<sup>1208</sup> Space is simply the way in which our minds see the world; i.e., it is purely mental and not really outside us. The corollary to this is that as all things have their being in space, they must likewise have their being in the mind. But mind alone can only entertain mental visitors; it is too subtle to receive non-mental materials. Mind cannot receive that which is wholly dissimilar to it. Therefore all things must enter it as ideas only.

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<sup>1205</sup> Blank page

<sup>1206</sup> Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>1207</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(VIII) (j)" at the top of the page by hand.

<sup>1208</sup> The paras on this page are numbered 12 through 20; they are not consecutive with the previous page - but they follow the paras on page 317 (both were originally classed as VIIIj, and reclassified differently - TJS '20).

(517-2) When one experience is different from another, when consciousness flows through a series of changing episodes, successive thoughts and varying pictures, our life is then within time. But when experience is continuously one and the same, when consciousness knows no past behind it and no future ahead of it, our life is then set free in eternity, the feeling of movement vanishes.

(517-3) The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end – be it a man’s heart or an entire planet – its infinite and eternal cause is there. All this vast universal activity is but a function of the silent still Void.

(517-4) The yearning to free himself from the limitations of personal destiny and the compulsions of outward circumstance can be gratified only by losing the sense of time.

(517-5) If duality, contrast and pairs of opposites reigned throughout the cosmic illusion, unity reigned throughout the reality behind it.

(517-6) Inexplicable and incomprehensible though the fact must be to the human intellect, the One infinite Mind never loses its own character even though it is seemingly incarnated into the myriad forms of an evolving universe, never loses itself in them.

(517-7) The One Infinite Life-Power is the ultimate of all things and all consciousness. There is no thing and no mind beyond it.

(517-8) It readily grants the utility of these progressive stages at their time and in their place, but it rejects them as ends in themselves. Philosophy recognises only one end to be attained – the Real.

(517-9) Outside of this one primal essence, all is illusion or fiction.

518<sup>1209</sup>  
XVI

519<sup>1210</sup>  
XVI

(519-1)<sup>1211</sup> When in deep sleep we have absolutely no sense of Time’s existence at all. We are then in eternity! When we become thoroughly convinced of the illusoriness of

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<sup>1209</sup> Blank page. Lorraine Stevens insertd “One (I)” at the bottom of the page by hand.

<sup>1210</sup> “(XVI)” was typed at the top of the page. PB himself deleted “(VIII) (h)” at the top of the page by hand.

time, and make this conviction a settled attitude, eternity reveals itself even during the waking state. This is life in the Overself. This is not the same as totalising the past present and future; all those belong to illusion. Its realisation gives perfect peace.

(519-2) In this ultramystic state a man may verify the teaching that the Real World is a timeless one. For the sense of time can only exist when the succession of thoughts {exists.}<sup>1212</sup> But in this condition thoughts may be suggested at will and with them time itself.

(519-3) The Mahabharata: “Let man fix his mind on the reality and, having done this, he will transcend time.”

(519-4) “Before Abraham was I am!” These words are an expression of the higher mentalism. Note carefully that Jesus did not say “I was.” This means that he as the non-personal unindividuated Mind – existed before the birth of Abraham. “I am” points to the eternal One where no individual entity ever was, is or shall be.

(519-5) It is something that never had a beginning and can never have an end. It does not change, although the world born from it does nothing else more incessantly than change.

## **Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self**

(519-6)<sup>1213</sup> [Every healer,] orthodox and unorthodox, has his percentage of failures, [although] the figure is [generally] unknown. [Spiritual] healing is [not] a [universal cure-all. It is] complementary [to other] systems.<sup>1214</sup>

(519-7) It tells us about the loftiest subject of human reflection – God.<sup>1215</sup>

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<sup>1211</sup> The paras on this page are numbered 13 through 22; they are not consecutive with the previous page – but they follow the paras on page 315 (both pages were classed as VIII(h) but got separately reclassified at a later date – TJS '20). PB himself renumbered the first three paras, which were originally numbered 16 through 18.

<sup>1212</sup> We have changed “exist” to “exists” for grammar’s sake. – TJS '20

<sup>1213</sup> PB himself inserted “(XXVI)” in the left margin of this para by hand.

<sup>1214</sup> PB himself heavily edited this para by hand. It originally read: “He, like other healers orthodox and unorthodox has his percentage of failures, although what the figure is is unknown. It would be a serious mistake to ignore that I do not at any time mean to suggest that spiritual healing is a cure-all or that it can be anything more than complementary and supplementary to other existing systems.”

<sup>1215</sup> This para is actually XVI, not XXVI. – TJS '20

(519-8)<sup>1216</sup> The kind of mental healing which arouses high hopes through high faith, may seemingly cure the patient but may do so only temporarily. That will depend on whether the cause of the disease has been treated too, or merely its effects. If the cause is psychological its disappearance would necessarily show in a change in the patient's mental attitude. If the change does not manifest itself, then his cure can be no more than a relief.

## **Old xvi: The Absolute Mind ... NEW XXVIII: The Alone**

(519-9) We may ascribe no attributes to Mind nor confine it within any limitations.

(519-10) It is Self-existent, all-pervading and boundless in every way.

520<sup>1217</sup>  
XVI

521<sup>1218</sup>  
XVI

(521-1)<sup>1219</sup> This exercise requires us to imagine the Divine as first, all pervasive and everywhere present, unbounded and limitless and, second, as the hidden origin of everything in the cosmos.

(521-2) In this exercise he first, tries to comprehend that there is an immaterial and infinite Mind back of himself and, second, tries to identify himself with it. This he can successfully do only by an inner withdrawal in the one case and by a forgetting of personality in the other.

(521-3) He may use the ocean or sky as a starting point for concentrating, being of unlimited {horizon,}<sup>1220</sup> but he should think of it as being within himself.

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<sup>1216</sup> PB himself inserted "(XXVI)" in the left margin of this para by hand.

<sup>1217</sup> Blank page. Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>1218</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(VIII) (m)" at the top of the page by hand.

<sup>1219</sup> The paras on this page are numbered 12 through 21; they are not consecutive with the previous page - but they follow the paras on page 331 (both were classed as VIII(m) but got separately reclassified at a later date - TJS '20).

<sup>1220</sup> We have changed "stretch character" to "horizon" for clarity. - TJS '20

(521-4) The world abruptly vanishes from his ken. He is poised for a few minutes in No-thing, the same great Void in which God is eternally poised. His contemplation has succeeded and, succeeding, has led him from self to Overself.

(521-5) He feels that he has touched something that always was even before his own body appeared on earth, something primeval and boundless.

(521-6) He passes into all-engulfing space.

(521-7) When we come to see that it is the body alone that expresses the coming into life and the going into death, that in the true self there is neither a beginning nor an ending but rather LIFE itself, we shall see aright.

(521-8) It was his consciousness of being united with this timeless pre-existent as well as ever-existent Life that enabled Jesus to announce: "Verily, verily, I say unto you, Before Abraham was I am." "I am that I am" was the revelation of God to the Hebrew Master, Moses. "That I am," was the revelation of God in the anonymous Hindu Master of the Upanishads.

(521-9) Were the World-Mind beyond, because outside, the finite universe, then it would be limited by that universe and thus lose its own infinitude. But because it includes the universe completely within itself while remaining completely unlimited, it is genuinely infinite. World-Mind is neither limited nor dissipated by its self-projection in the universe. If World-Mind is immanent in the universe, it is not confined to the universe; if it is present in every particle of the All, its expression is not exhausted by the All.

(521-10) The World-Mind is God as universal intelligence and creative power.

522<sup>1221</sup>

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523<sup>1222</sup>

VXI

(523-1)<sup>1223</sup> No human idea can account for its own existence without testifying to the prior existence of a human mind. The world as idea can only account for its own

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<sup>1221</sup> Blank page. Lorraine Stevens inserted "One (I)" at the bottom of the page by hand.

<sup>1222</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1223</sup> The paras on this page are numbered 15 through 17; they are not consecutive with the previous page.

existence by pointing to a World-Mind. And it is equally a fact that the highest kind of existence discoverable to us in the universe is mental existence. In using the name 'Mind' for God, I but follow some of the highest examples from antiquity, such as Aristotle in Greece, Hermes Trismegistus in Egypt, Asvaghosa<sup>1224</sup> in India and the Patriarch Huineng<sup>1225</sup> in China.

(523-2) Philosophy defines God as pure Mind from the human standpoint and perfect Reality from {the}<sup>1226</sup> cosmic one. The time has indeed come for us to rise to meditate upon the supreme Mind. It is the source of all appearances, the explanation of all existences. It is the only reality, the only thing which is, was and shall be unalterably the same. Mind itself is ineffable and indestructible. We never see it as it is in itself but only the things which are its passing phases.

(523-3) The Real is forever and unalterably the same, whether it be the unmanifest Void or the manifested world. It has never been born and consequently can never die. It cannot divide itself into different 'realities' with different space-time levels or multiply itself beyond its own primal oneness. It cannot evolve or diminish, improve or deteriorate. Whereas everything else exists in dependence upon Mind and exists for a limited time, however prolonged, and therefore has only a relative existence, Mind is the absolute, the unique, the ultimate reality because with all its innumerable manifestations in the universe it has never at any moment ceased to be itself. Only its appearances suffer change because they are in time and space, never itself, which is out of time and space. The divisions of time into past present and future are meaningless here; we may speak only of its 'everness.' The truth about it is timeless, as no scientific truth could ever be in the sense that whatever fate the universe undergoes its own ultimate significance remains unchanged. If the Absolute appears to us as the first in the time-series, as the First cause of the Universe, this is only true from our limited standpoint. It is in fact only our human idea. The human mind can take into itself the truth of transcendental being only by taking out of itself the screens of time space and person. For being eternally self-existence, reality is utterly timeless. Space divisions are equally unmeaning in its "Be-ness."<sup>1227</sup> The Absolute is both everywhere and nowhere. It cannot be considered in spatial terms. Even the word 'infinite' is really such a term. If it be used here because no other is available, let it be clearly understood, then that it is used merely as a suggestive metaphor. If the infinite did not include the finite

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<sup>1224</sup> Aśvaghōṣa ("Ashvaghosha" in the original)

<sup>1225</sup> "Hui Neng" in the original

<sup>1226</sup> We have inserted "the" for grammar's sake. – TJS '20

<sup>1227</sup> We inserted open quotation marks for clarity.

<sup>1228</sup> Blank page



(continued from the previous page) then it would be less than infinite. It is erroneous to make them both mutually exclusive. The finite alone must exclude the infinite from<sup>1230</sup> its experience but not vice versa. In the same way the finite Duration does not exclude finite time.

(525-1)<sup>1231</sup> What is the meaning of these words 'the Holy Trinity'? The Father is the absolute and ineffable Godhead, Mind in its ultimate being. The Son is the soul of the universe, that is, the World-Mind. The Holy Ghost is the soul of each individual, that is, the Overself. The Godhead is one and indivisible and not multiform and can never divide itself up into three personalities.

(525-2) The circle is a geometric concept but it is religiously symbolic

(525-3) Hugh Shearman:<sup>1232</sup> "There is no self. But, when told this, we still remain ourselves; and the utterance of this truth is again only a thought-form in a world of other thought-forms. What, then, is to be done? There can be no ending of karma by karma, no ceasing of thought-forms by creating counteracting thought-forms. The only effective thing is to come self-consciously awake at the point within ourselves at which thought itself is set in motion, to discover in ourselves the thought-producer, to find the fundamental answer to "Who Am I?"

(525-4) He deals with the world from the relative viewpoint, as he needs must, but somewhere in another part of his mind he deals with it from the ultimate [one.]<sup>1233</sup>

(525-5) To man's physical senses the Real offers no evidence of its existence. Therefore to him it is [as]<sup>1234</sup> Nothing.

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<sup>1229</sup> "(XVI)" was typed at the top of the page. PB himself deleted "(XIII)" at the top of the page by hand.

<sup>1230</sup> We have changed "form (from?)" to "from", presuming that the original was a typo and clarification of the typo.

<sup>1231</sup> The paras on this page are numbered 17a through 17c, making them consecutive with the previous page. In addition there are 4 unnumbered paras at the bottom of the page, one of which PB himself deleted by hand.

<sup>1232</sup> PB himself underlined "Hugh Shearman" by hand.

<sup>1233</sup> PB himself inserted a para by hand after this para, and then deleted it by hand as well. It originally read: "The Reality is as nothing to man's physical senses and thinking intellect."

<sup>1234</sup> "as" was typed below the line and inserted with an arrow.

(525-6) Helena Petrovna Blavatsky:<sup>1235</sup> “It is the ONE LIFE. Its one absolute attribute is eternal ceaseless Motion, called the Great Breath” (b) Mahatma Letter: “This perpetual motion is the only eternal Deity we are able to recognise”

526<sup>1236</sup>  
XVI

527<sup>1237</sup>  
XVI

(527-1)<sup>1238</sup> We must never forget that the entire dynamic movement occurs inseparably within a static blessed repose. Becoming is not apart from Being. Its kinetic movement takes place in the eternal stillness. World-Mind is {forever}<sup>1239</sup> working in the universe whereas Mind is {for ever} at rest and its still motionlessness paradoxically makes all activity and motion possible. The infinite unconditioned Essence could never become confined within or subject to the finite limited world-form. The one dwells in a transcendental timelessness whereas the other exists in a continuous time. There cannot be two eternal principles, two ultimate realities, for each will limit the other’s existence and thus deprive it of its absolute character. There is only the One, which is beyond all phenomena and yet includes them. The manifestation of the cosmic order, filled with countless objects and entities though it be, does not in any way or to any extent alter the character of the absolute Reality in which it appears. That character is unvarying; never reduced to a lower form, never confined in a limited one; never modified by conditions; never deprived of a single iota of its being, substance, amplitude or quality. It always is what it was. It is the ultimate origin of everything and everyone in this universe, yet it remains as unchanged by their death as by their birth, by their absence as by their presence. Everything in the universe is liable to changes, because it was born and must die. We venerate God because He is not liable to change, being ever-existent and self-subsisting birthless and deathless.

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<sup>1235</sup> “HPB” in the original

<sup>1236</sup> Blank page. Lorraine Stevens inserted “Four IV” at the bottom of the page by hand.

<sup>1237</sup> “(XVI)” was typed at the top of the page. PB himself deleted “(XIII)” at the top of the page by hand.

<sup>1238</sup> The paras on this page are numbered 1 through 3, 3a, and 4 through 7; they are not consecutive with the previous page. The first para was originally numbered 19.

<sup>1239</sup> We have changed “for ever” to “forever” (and later in the sentence changed “forever” to “for ever”) to match the British usage, where “forever” = continuously, while “for ever” = eternally. – TJS ‘20

(527-2) If it be true that absolute divine Mind knows nothing of the universe, nothing of mortal man, then it is also true that the World-Mind, which is its other aspect, does know them.

(527-3) Somehow, this infinite life germinates an infinite variety of minds and puts them through an infinite variety of experiences. However real they may seem through its mysterious working, they are all appearances only.

(527-4) Place your trust in the universal laws.

(527-5) The mind must constantly give itself up to the idea of its own infinity.

(527-6) Questions which are wrongly put need not be answered. Silence is their only fitting response.

(527-7) He has awakened from the dream of material<sup>1240</sup> reality, dissipated the illusion of the I's personal consciousness.

(527-8) He is to be concerned solely with the reality, with that which Is, and not with the presentation of it which others have invented.

528<sup>1241</sup>

XVI

529<sup>1242</sup>

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(529-1)<sup>1243</sup> ON SPINOZA'S DOCTRINE by PB: (a) Spinoza taught that God was the whole of things in the universe. This brought him into the category of Pantheist. Philosophy says this is true, but only part of the truth. For God is not only immanent in the universe but also transcends it. God still would be God even if there were no universe.

(b) He declared that the unknown reality was Substance. Philosophy says this is only an attribute of Reality and as such still not the ultimate itself, anymore than the quality of fragrance is the flower itself.

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<sup>1240</sup> The original editor changed "materiality" to "material".

<sup>1241</sup> Blank page. PB himself inserted "N3" at the bottom of the page by hand.

<sup>1242</sup> This page is a duplicate of page 14 in Paras from Various Eras.

<sup>1243</sup> The paras on this page are labeled a through f; they are not consecutive with the previous page. In addition, there are five unnumbered paras labeled "XVI" at the bottom of the page.

Para 529-1 is a duplicate of para 183-1 in Grey Long 14-19 and para 173-1 in Carbons 11.

(c) He believed in Causality as science did in the 19th century, and as all must do who do not comprehend the final truth that Reality is non-dual, hence leaves no room for the duality of a cause and an effect.

(d) Spinoza's pantheism made him declare that everything is God. This is the theological outlook. The philosophical one declares that everything is a manifestation of One Infinite Reality. For if the ego also is God, then who is God?

(e) Spinoza's teaching that God has two attributes Mind and Matter, that reality has two aspects - mind and body, made him a dualist. Philosophy knows only one reality - Mind. It admits causality only for the immediate and practical purposes of the illusory world.

(f) His teaching on how to live so as to fulfil the proper purpose of life is identical with philosophy's teaching. He saw that man so far must become wholly free inwardly and as free as possible outwardly. This is to be achieved by self-mastery, by overcoming desires, subjugating passions and simplifying existence. This brings true happiness.

(529-1)<sup>1244</sup> Hegel limited the Absolute when he limited access to it only to the faculty of Reason.

(529-2) This habit of persistent daily reflection on the great verities, of thinking about the nature or attributes of the Overself, is a very rewarding one. From mere intellectual ideas, they<sup>1245</sup> begin to take on warmth, life and power,

(529-3) There is a principle of life which is conscious in its own unique way, which is the essential being of all entities and the essential reality behind all substances.

(529-4) God as MIND fills that void. In being deprived first of his ego and then of his ecstatic emotional union with the Overself, the mystic who is thereby inwardly reduced to a state of nothingness, comes as near to God's state as he can. However this does not mean that he comes to God's consciousness.

(529-5)<sup>1246</sup> To become conscious of infinity is no mean achievement for a man even if he does so only for a single hour [and cannot keep the glimpse longer.]<sup>1247</sup>

530<sup>1248</sup>

XVI

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<sup>1244</sup> This para is a duplicate of para 183-6 in Grey Long 14-19 and 173-6 in Carbons 11.

<sup>1245</sup> PB himself changed "they" to "then" by hand. However, the grammar doesn't support this change, so we have reverted to the original. - TJS '20

<sup>1246</sup> This para was pasted onto the page from a different source.

<sup>1247</sup> PB himself inserted "and cannot keep the glimpse longer." by hand.

<sup>1248</sup> Blank page

(531-1)<sup>1249</sup> All that he knows and experiences are things in this world of the five senses. The Overself is not within their sphere of operation and therefore not to be known and experienced in the same way. This is why the first real entry into it must necessarily be an entry into no-thing-ness. The mystical phenomena and mystical raptures happen merely on the journey to this void.

(531-2) In that purified and exalted consciousness we may discern the kindred nature of man and God, we may understand why the Bible says one was made in the image and likeness of the other.

(531-3)<sup>1250</sup> When 'I' am not,<sup>1251</sup> the Overself is. When the universe is, God is not. If the Overself did not hide itself, the ego could not come forth. If God were everywhere apparent, there would be no universe. In that deep underground mining operation which is the dark night of the soul, the saint's spirituality is utterly lost from sight feeling and consciousness. He is left for a while bereft of all that he has gained, while what remains of his ego is relentlessly crushed. Yet this is followed by a true and lasting enlightenment!

(531-4) We are surrounded by a world which seems both real and outside us - Nothing that we can find in this world corresponds to this idea of God. Are we to assert that it is illusory or that God exists but is remote from this world? The mystic can reply. I know from experience that the idea is true and the existence - is everywhere.

(531-5) Do not attempt to describe what God is, for whatever you say would limit God, who would then become something inferior to God. This is why Hebrew and Hindu bible alike say he is the Nameless One.

(531-6) If the divine did not have real being, with all its attributes of consciousness, intelligence, power and love, we ourselves would not exist.

(531-7) His mind will then be empty of all particular facts, unmoving in any particular direction.

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<sup>1249</sup> The paras on this page are unnumbered. They are all labeled "XVI."

<sup>1250</sup> This para is a duplicate of para 171-7 in Grey Long 14-19.

<sup>1251</sup> We deleted close quotation marks after "not," for clarity and to match duplicate para 171-7 in Grey Long 14-19.

(531-8) If God is not the inner reality of this universe, then Matter is both its inner and outer reality - There will then be no room in the thinking mind of any belief other than materialism, no plea for religion, no admittance to a spiritual metaphysics.

(531-9)<sup>1252</sup> The proper meaning of the term 'Nirvana' can not be gleaned unless a twofold definition is [learned.]<sup>1253</sup> It must be psychological and it must also be metaphysical.

(531-10) The great Mystery remains where it always has been - untouched by man's feelings and undefined by his thoughts.

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(533-1)<sup>1255</sup> The truth needed for immediate and provisional use may be learned from books and teachers but the truth of the ultimate revelation can be learned only from and within oneself by meditation.

(533-2) Is it so unimportant to form an idea of God which shall be as near the truth as possible through containing so little error as possible? The Spirit which inspired and instructed Moses did not think so. "Thou shall have no other Gods before me," it said. That is we must not label the wrong thing with the name of God, or hold the wrong idea about him as if it were the correct one. "Thou shalt not make unto thee any graven image" was the next commandment. But an idol does not necessarily have to be made of stone or metal. It can be made of an idea.

(533-3) Not [to find]<sup>1256</sup> the Energy of the Spirit but the Spirit itself is the ultimate goal. Not its power or effects or qualities or attributes but the actuality of pure being. The aspirant is not to stop short with any of these but to push on.

(533-4) Those who find that beyond the Light they must pass through the Void, the unbounded emptiness, often draw back affrighted and refuse to venture farther. For here they have naught to gain or get, no glorious spiritual rapture to add to their memories, no great power to increase their sense of being a coworker with God. Here

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<sup>1252</sup> The last two paras were pasted onto the page from a different source.

<sup>1253</sup> PB himself changed "gleaned" to "learned" by hand.

<sup>1254</sup> Blank page

<sup>1255</sup> The paras on this page are unnumbered. They are all labeled "XVI."

<sup>1256</sup> "to find" was typed above the line and inserted with a slash.

their very life-blood is to be squeezed out as the price of entry; here they must become the feeblest of creatures.

(533-5) His destination is also his origin. But you say that he was born in the eternal Spirit [starts]<sup>1257</sup> the question how can time, which is placed outside-eternity bring him to eternity? The answer is that it does not bring him there, it only educates him to look for, and prepares him to pass through the opening through which he can escape. Need it be said that this lies at the point where ego surrenders wholly to Overself?

(533-6) That alone is the final attainment which can remain with him through all the three states - waking, dream and deep sleep - and through all the day's activities.

(533-7) If a man asks why he can find no trace of God's presence in himself, I answer that he is full of evidence, not merely traces. God is present in him as consciousness, the state of being aware; as thought, the capacity to think; as activity, the power to move; and as stillness, the condition of ego, emotion, intellect and body which finally clearly reveals what these other things simply point to: "Be still, and know I am God," is a statement of being whose truth can be tested by experiment and whose value can be demonstrated by experience.

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(535-1)<sup>1259</sup> Nothing is to be held within the consciousness but rather consciousness is to let itself be held by the enveloping Grace.

## **Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life**

(535-2) The way to be admitted to the Overself's presence can be summed up in a single phrase: love it. Not by breathing in very hard nor by blowing out very slow, not by standing on the head nor by contorting like a frog can admission be gained. Not even by long study of things divine nor by acute analyses of them. But let the love come first,

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<sup>1257</sup> "starts" was typed below the line and inserted with a slash.

<sup>1258</sup> Blank page

<sup>1259</sup> The paras on this page are unnumbered.

let it inspire the breathing, blowing, standing or contorting, let it draw to the study and drive to the thinking, and then these methods will become really fruitful.

(535-3) The love which he is to bring as sacrificial offering to the Overself must take precedence of all other loves. It must penetrate the heart's core to a depth where the best of them fails to reach

### **Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind**

(535-4) He is a true messenger who seeks to keep his ego out of his work, who tries to bring God and man together without himself getting in between them.

### **Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life**

(535-5) Beware what you pray for. Do not ask for the truth unless you know what it means and all that it implies and nevertheless are still willing to accept it. For if it is granted to you, it will not only purge the evil out of you but later purify the egoism from your mind. Will you be able to endure this loss, which is unlikely to be a painless one.

### **Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind**

(535-6) THE SAINT: has successfully carried out ascetic disciplines and purificatory regimes for devotional purposes.

THE PROPHET: has listened for God's voice, heard and communicated God's message of prediction, warning or counsel.

THE MYSTIC: has intimately experienced God's presence while inwardly rapt in contemplation or has seen a vision of God's cosmogony while concentrated in meditation.

THE SAGE: has attained the same results as all these three, has added a knowledge of infinite and eternal reality thereto, and brought the whole into balanced union.

THE PHILOSOPHER: is a sage who has also engaged in the spiritual education of others.

### **Old xvi: The Absolute Mind ... NEW XXVIII: The Alone**



(535-7)<sup>1260</sup> Mind, in its pure essence, is not nameable. Words may hint at its nature<sup>1261</sup> but never sufficiently describe [it]<sup>1262</sup> as they can describe everything else. Therefore Jesus [refused to]<sup>1263</sup> answer Pilate's<sup>1264</sup> question, therefore Lao-Tzu recommended silence and the Maharshi<sup>1265</sup> practised it.

536<sup>1266</sup>

XVI

PB excerpts – 1956-57

537<sup>1267</sup>

XVI

538<sup>1268</sup>

XVI

## **NEW XVII: The Religious Urge ... Old xix: Religion**

539<sup>1269</sup>

XVII<sup>1270</sup>

(539-1)<sup>1271</sup> This is simply a way of practice for any sincere seeker. It does not interfere with his religious creed or belief.

(539-2) A teaching had better suit its historical times and also its geographical place if it is to be most effective.

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<sup>1260</sup> This para was pasted onto the page from a different source.

<sup>1261</sup> PB himself deleted a comma by hand.

<sup>1262</sup> PB himself inserted "it" by hand.

<sup>1263</sup> "refused to" was typed below the line and inserted with a caret.

<sup>1264</sup> Pontius Pilate

<sup>1265</sup> Ramana Maharshi ("Maharishee" in the original)

<sup>1266</sup> Blank page

<sup>1267</sup> Blank page: divider labeled "16."

<sup>1268</sup> Blank page: divider labeled "16."

<sup>1269</sup> Pages 539-548 contain paras for NEW Category XVII; they were misfiled with the Old Category XVII paras, which run from page 549 to the end (page 640). – TJS '19

<sup>1270</sup> "XVII" was typed at the top of the page.

<sup>1271</sup> The paras on this page are unnumbered.

(539-3) There are those to whom symbolism and ceremony, chant and litany give help comfort and uplift. Let them have it, then. But let them also not forget that after all a symbol is not the same as what it stands for, not the reality itself.

(539-4) It is the work of {the}<sup>1272</sup> Long Path to achieve a large measure of self-control but only the work of the Short Path can finish it.

(539-5)<sup>1273</sup> Existentialism, which sees the Universe as absurd, without meaning, without purpose, produces a brood of fatigued despairing minds, or sloppy lazy ones, or sinister amoral delinquents, but on its higher levels it has also produced serious well-intentioned persons trying to “modernise”<sup>1274</sup> their interests or studies in theology.

540<sup>1275</sup>  
XVII

541<sup>1276</sup>  
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(541-1)<sup>1277</sup> Religious fervour is needed but it ought not to lapse into religious fanaticism.

(541-2) Certain forms of religion show the powerful appeal of theatrical ceremony, song, chant and robes. For many people, both simple and educated, this is not empty words but emotional and moral uplift

542<sup>1278</sup>  
XVII

543<sup>1279</sup>  
XVII

(543-1)<sup>1280</sup> Prophets and teachers will disclose this truth to them but if they do not listen then hard experience must disclose it.

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<sup>1272</sup> We inserted missing word “the” for clarity.

<sup>1273</sup> This para is a duplicate of para 167-3 in AD YV.

<sup>1274</sup> We have inserted a closing quotation mark here per the duplicate para (para 167-3 in AD YV).

<sup>1275</sup> Blank page

<sup>1276</sup> “XVII” was typed at the top of the page.

<sup>1277</sup> The paras on this page are unnumbered.

<sup>1278</sup> Blank page

<sup>1279</sup> “XVII” was typed at the top of the page.

<sup>1280</sup> The paras on this page are unnumbered.

(543-2) Because millions of people share a superstition does not make it a truth.

(543-3) What kind of a life is that which has no spiritual quality? Is it not rather a non-life?

(543-4) Very little of a human life is given directly to higher activity.

(543-5) How durable is a faith built on shallow foundations likely to be?

(543-6) Chrysostom<sup>1281</sup> was born about A.D. 347, Tertullian about A.D. 150. The latter was the first of the Church's Latin Fathers, well-educated, a brilliant scholar, with numerous friends among the learned, and a wide knowledge of the tenets teachings customs of his time.

(543-7) In religion we find many venerable symbols which carry much influence to many people.

(543-8) Ceremonial observances do not appeal to all people.

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545<sup>1283</sup>

XVII

(545-1)<sup>1284</sup> Because there is a vital truth in its message, religion cannot die out but its outer forms can and do.

(545-2) How necessary is religious teaching in a world which would have been much more evil if left out it!

(545-3) The Church has been guardian of cultural treasures as well as custodian of Christ's spiritual Teachings.

(545-4) A church building should be one where priest, congregation and choir meet in worship of the most High.

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<sup>1281</sup> St. John Chrysostom

<sup>1282</sup> Blank page

<sup>1283</sup> "XVII" was typed at the top of the page.

<sup>1284</sup> The paras on this page are unnumbered.

(545-5) All priests should be instructed in the exercises of meditation.

(545-6) The peaceful buildings where men withdraw from the world to devote their time to religious pursuits are losing recruits in Greece and India, gaining them in England and U.S.A. Why?

(545-7) Different religions are or should be different attempts to lift mankind out of materialism.

546<sup>1285</sup>  
XVII

547<sup>1286</sup>  
XVII

(547-1)<sup>1287</sup> It is hard to revise one's beliefs, for one has to admit their earlier incorrectness.

548<sup>1288</sup>  
XVII

## **Old xvii: Way to Overself ... NEW II: Overview of Practices Involved and XXIII: Advanced Contemplation**

549<sup>1289</sup>  
XVII

Tyrolean Talk: Short Path and Long Path<sup>1290</sup>  
June 1965

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<sup>1285</sup> Blank page

<sup>1286</sup> "XVII" was typed at the top of the page.

<sup>1287</sup> The para on this page is unnumbered.

<sup>1288</sup> Blank page

<sup>1289</sup> This is the original first page of Old Category xvii paras; the earlier pages (539-548) are from NEW Category XVII – the erroneous filing happened post mortem, and does not indicate PB's own intent. – TJS '19

<sup>1290</sup> PB himself inserted "TIROLEAN TALK by PB June 1965" and "XVII" at the top of the page by hand. This talk was given in the Tyrol region of Austria. It was arranged for by PB's Czech students; there are photos of this event in the photo archive.

(549-1)<sup>1291</sup> All ways of spiritual seeking divide in two classes. The first is basic, elementary, the second for more advanced people.

The first for beginners is the Long Path. It takes a long time to get results, and a lot of work to be done on it, much effort is necessary for it.

The second is the Short Path. The results are more quickly got, it is an easier path, and requires less work.

To the Long Path belong the methodical Yoga and it takes a lot of work to practise daily. Building of character and removing of weaknesses and overcoming of faults. Development of concentration of attention and to stop the distraction of mind and to get control over thoughts, strengthening of will power and all the activities for the beginners.

These are the earlier stages of meditation.

Meditation has two parts. The lower one belongs {to the Long Path}<sup>1292</sup> so the religions are for the beginners and popular masses. They belong too to the Long Path.

To the Short Path are belonging the Christian Sciences, Maharshi's<sup>1293</sup> Teachings, Vedanta, Krishnamurti Teaching and Zen. They all say that You Are GOD.

The Long Path says instead: You are only a man.

The one says that you are man and the other that you are [also]<sup>1294</sup> really [rooted in]<sup>1295</sup> God.

Long Path - here is working the ego. The student thinks he is the ego and develops concentration, aspiring to improve himself, getting more and more pure. He says: I am doing this work. He is thinking he is purifying himself and improving the quality of the ego. But it is still ego. He is rising from the lower to the higher part of the ego and becomes a spiritualised ego. He is looking for the Gurus.

Short Path - it is different because the idea ego does not come in, only the Overself, not the longing (which belongs to the Long Path),<sup>1296</sup> but the identification, not even aspiration.

Long Path has to do with progress and takes a time for it and this therefore means moving in time, and it is the ego who is working.

550<sup>1297</sup>

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Tyrolean Talk: Short Path and Long Path

551<sup>1298</sup>

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<sup>1291</sup> The para on this page is unnumbered.

<sup>1292</sup> We changed "L.P." to "to the Long Path" for clarity.

<sup>1293</sup> "Maharishi's" in the original.

<sup>1294</sup> PB himself inserted "also" by hand.

<sup>1295</sup> PB himself changed "part of" to "rooted in" by hand.

<sup>1296</sup> We inserted missing close parenthesis for clarity.

<sup>1297</sup> Blank page

(continued from the previous page) Short Path is not concerned with time and therefore not with progress. Thinking only of the timeless Overself. No idea of progress, no desire, it does not matter. Real Self is always changeless. Progress implies change. All questions and problems disappear because the questioning (ego) intellect is not allowed to be active.

GURU - Now you understand the question of the Guru. On the Long Path the aspirant wants the Guru, he looks for a Guru, is depending on him and the Guru helps him to progress.

On the Short Path the Overself is the Guru and the aspirants depend directly only on the Overself. On the Short Path the Guru question does not come into consideration. Guru is outside themselves, but God is inside on the Short Path stage.

The aspirants on the Short Path need not depend on a Guru. Intellectually they have freedom from the Guru. If a Guru dies or disappears, they do not worry about it. There is a real reliance on God. No human being but your Spirit.

Long Path - The aspirants are moving in shadows, there is no life but darkness, they are not in the light but in ignorance. The reason is not enlightened. Because they are living in the ego they are living in spiritual ignorance, which is darkness.

Short Path - He lives in the Sunlight, because he lives in TRUTH. The one reality, {like}<sup>1299</sup> being in the sun. Plato in the story. He came out of a cave walking to the opening with his back turned to the opening of the cave, moving and seeing only the darkness. The other way is turning around to the mouth of the cave seeing a little light, then more and more light. Even from the beginning there is still some light.

A question will be asked: Why does not every teacher teach the Short Path? The answer is: Because people have not got enough strength of character to give up the ego and are not willing to turn at once to the light. It is a sacrifice. To make this possible, the Long Path is gradually to teach them to make the ego weaker by graduated stages. In the Long Path the progress comes in, just to prepare them to reach a point where it is easier for them to give up the ego. This is one of the most important of the reasons. It makes the aspirant ready to benefit by the Short Path,

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Tyrolean Talk: Short Path and Long Path

553<sup>1301</sup>


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<sup>1298</sup> "2)" was typed at the top of the page.

<sup>1299</sup> We have deleted "looking" fom after "like" for clarity. (Given the context, "being in the sun" = Short Path; "looking \*at\* the sun" = Long Path – TJS '20).

<sup>1300</sup> Blank page

(continued from the previous page) otherwise he would not be able to travel on it.

The second reason is because they have not the Strength of concentration to keep the mind on the Overself. They may be able to keep it one minute or two, but they fall then back. Therefore it is necessary to develop the power of sustained concentration. Even if one sees the Truth, one must get the power to stay in the Truth and to be established in it.

Most people have strong attachments and strong desires for worldly things. They are in their way, obstructing their way on the path to Reality. This means that they want to keep attachments and desires that are coming from the ego, which they do not want to lose. Therefore the teacher gives first the Long Path, because most aspirants are not able to follow the Short Path. Therefore the Long Path exists to prepare them for it. There is no use for them to go on the Short Path if they have not got any philosophical understanding to practise it. Even if they were shown the Truth in the Short Path, [they may, if unprepared by]<sup>1302</sup> study and thinking philosophically, {not be able}<sup>1303</sup> to recognise it. They have not learnt what truth is and might not value it. They have no philosophical knowledge to see the difference between Truth or Reality and Illusion or error. They have to understand Truth even intellectually. That is a part of the Long [Path.]<sup>1304</sup>

Very important matter. Long Path. When a person follows the Long Path and spends many years working on it, many of such persons after several years found they have not made the progress they have expected. In the beginning they have enthusiasm. They expected inner experiences giving power, knowledge and self-control, but after many years they have not gained these things. On the contrary: Tests, hard trials of the life come, death in the family for instance, changes of the outside life, etc. They are disappointed and say: Why has God chosen me for suffering even when I follow the Path. Troubles come to me. They are disheartened. At this point one of two things may happen: 1) they may give up the Quest altogether, for one year or many years, or all life long, and turn back to materialistic living. 2) They may think they have taken to the wrong Path, or using wrong methods, or having the wrong teacher and they are looking for another teacher and another way. But with the new teacher

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<sup>1301</sup> "3)" was typed at the top of the page.

<sup>1302</sup> The original typist changed "hey may not be able" to "they may, if unprepared by" by typing over the original word with x's. PB himself inserted "unprepared" by hand in the left margin to clarify this edit.

<sup>1303</sup> We inserted "not be able" for clarity.

<sup>1304</sup> PB himself deleted the paragraph after this one by hand. It originally read: "The next few reasons are not so important."

(continued from the previous page) the results are the same because they are still being within the circle of the ego. The ego prevents them to deepen sufficiently their state of light and wisdom. 3) The third possibility may happen to them. When they themselves tried so hard and did not succeed and feel too tired mentally and exhausted emotionally, they give up trying but they give not up the Quest. They just sit passively and wait. Those who are in this last one third category are completely ready to enter the Short Path and should do it. Even beginners may enter the Short Path, but in the practice they find it too hard.

The best way is from the beginning to make a combination of both. But this combination must be varied and adjusted to each person, because people are different. There is not one fixed rule for everyone. With one person is suited a little of the Short Path and more longer of the Long Path, with the other person it is vice versa. With most people the combination is the best way. It depends partly on their feelings, their intuition and advice given by teachers. In the end everyone must come to the Short Path.

Contradictions between the two Paths:

One is the ego and the other the Overself without ego. The Short Path is without plane, intuitive, like that Sudden Enlightenment.

On the Long Path they are looking step by step to get out of the darkness of their ignorance.

The next important point. On the Long Path many students want experiences, mystical, occult, psychical ones. It is the ego wanting them and satisfaction too of progressing. The ego feels important.

In the Short Path there is no desire for inner experiences of any kind. When you are already in the Real, there is no desire any more. For experiences come and go, but the Real does not. Now you see why the popular religions are only attempts to get people to make a beginning to find God, but are not able to go too far and too quickly. For those who are more developed and less bound to attachments, the teacher gives the Short Path. In the teaching of Jesus and Buddha we find both Paths. People have different stages of evolution and can therefore take what suits them.

The teacher gives him what he understands from his level of understanding.

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<sup>1305</sup> Blank page

<sup>1306</sup> "4)" was typed at the top of the page.



(continued from the previous page) Popular religions are mixture of the Long and Short Path. But unfortunately they sometimes lead to confusion. In the Biblical sentence: "Before Abraham was, I AM," there are two meanings, the lower one means the reincarnation, the higher one means: I AM the Reality.

On the Short Path we do not care if reincarnation matters, we do not give it much importance.

On the Short Path the aspirants need the philosophical study to understand only one point: What is Reality. It is necessary to understand the difference between the Illusion and the Reality. Every teacher the biggest difficulty to get the students to understand that only the world but also the ego is illusion.

The aspirants do not know what the ego is. Therefore said Jesus: "If you want to find your true Self you have to deny yourselves,"<sup>1309</sup> meaning deny the ego. Buddha said: "This is not I." The Buddha taught his monks to practise saying and thinking [this mantra.]<sup>1310</sup>

There is much confusion about the two points if there is not the knowledge that all teachings fall into these two classes and what is the difference between them.

It is necessary to publish a new book. Even among people who have studied for many years, there is this confusion.

A very important point.

Because the ego lives in its own darkness, it cannot give light. The light may come only from the Overself which is the Sun and Light of human existence. With the reason we can control to some extent the ego but it is not possible to control the Overself. As regards Enlightenment, this is not coming from self-willed effort, it is coming only by what the Overself does to him. It is a matter of Grace, unpredictable and it is the last secret. It is like the wind that comes you do not know where from and goes you do not know where to. It is a mystery. At the end we have to be like little children and leave our Enlightenment to the Father and give up our lives to him. On the Long Path the aspirant tries to improve himself. He experiences success and failures, ups and downs. When he is disappointed, he gets melancholy. On the Short

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<sup>1307</sup> Blank page

<sup>1308</sup> "5)" was typed at the top of the page.

<sup>1309</sup> PB himself inserted close quotation marks by hand.

<sup>1310</sup> PB himself inserted "this mantram" by hand; we have further corrected the spelling to "mantra."

Path such a situation cannot arise, because he has faith like a little child. He has given up all his future to Overself-God and he has enough faith

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(continued from the previous page) to trust to it. He knows he has done the right decision and therefore is always happy. He depends on this GRACE, he knows that it comes from the wisest being behind the world. Whatever will come, it will be the best. He is always relying on the Overself and {having}<sup>1313</sup> the joy in it.

The Short Path is a cheerful Path, a Path of happiness. Just before this begins, the aspirant may experience the Dark Night of the Soul. He feels being utterly helpless, no feeling of spiritual Reality. It is a melancholy time. No feeling of spirituality or longing for it. He is neither worldly nor spiritual. He feels alone and abandoned and separated from his Guru like a wall. He feels God [has]<sup>1314</sup> forgotten him. This dark night may last a short time or long years. He is unable to read spiritual things, or think about them. No desire for ordinary things either. He feels sad and disappointed and may even try suicide. In this unhappiness even those who love him cannot bring him comfort. In the hemisphere, Western and Eastern, there is a saying: The night is darkest just before dawn. He is on the lowest point. After that the Short Path brings back the Joy, just like the clouds moving away from the Sun.

The best advice is first, that it will not last forever. He must have Patience; 2) He must have hope. Then he reaches a better level than ever before. The Dark Night of the Soul does not come to every seeker. It is like a shadow thrown by the Sun. When the Sun appears in the subconscious, arise the shadows. But it is the beginning of a great inner change. It is not a wasted time, there is a great deal of work going on, but in the subconscious, to root out the ego, being done by the Overself. It is a sign of Grace, but the aspirant feels nevertheless unhappy.

In the Short Path there is usually much less exercises to practise. It is not necessary to sit down specially to meditate, but to try to be always in meditation.

When you are busy outwardly meditation naturally takes a different form than when you sit down for it. During the active part of the day, meditation takes the form

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<sup>1311</sup> Blank page

<sup>1312</sup> "6)" was typed at the top of the page.

<sup>1313</sup> This word is partly obscured by a hole punch - only "aving" is visible in the original. We have inserted "having" per context. - TJS '20

<sup>1314</sup> PB himself deleted "had" from after "has" by hand.

of remembrance, always to try to remember the Overself: IT IS (That is enough). In the special meditation time our object is not to improve the character. During the meditation we have to empty our mind of thoughts as quickly as possible, let the mind become still. Ordinarily we live in our thoughts, in our little selves, even if the thoughts are spiritual.

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(continued from the previous page) Therefore we have to keep away from all thoughts. If you want to think of the Overself, which is without any form, it is not possible. We try, but any idea, form or shape is wrong. You cannot imagine it. So better not to try but be still. You must not remain in the ego. "Be still, let go and know that I AM GOD," says the Bible.

[Wu-Wei, meaning]<sup>1317</sup> inaction, not trying, is the highest teaching of Taoism and Zen and it means the same as what has just been explained. The Overself is already there. You as ego must get out of the way. Most people have to combine the Long Path with the Short Path. Perhaps one day or one week (whatever the inner urge directs) on Long Path and the other day on the Short Path. The attitude will be a passive one because all intellectual ideas have only a limited value. We must be now guided by our inner feeling of what we need, or by our intuition. If people ask, whether they have to study, the answer is that the books deal with the thoughts. What they give is not the Truth, but only intellectual statements of it. It will only prepare them for a better understanding. When they study these books they will only get more thoughts. In the end they have to come to the point where we need no books. There are other good books but we must always discriminate between wrong teachings and right teachings which may get mixed together in the same book. This is the highest we can go with such studies.

When changing to contemplation, the thinking stops. This is the deepest point within oneself. This is why everybody has to find in himself and to find his own Path. It is not necessary to travel on the Long Path any longer time than that which prepares you for the Short Path. It is quite important to have living faith into the Overself and to become like a child and to have as much dependence on the Overself as a little child has

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<sup>1315</sup> Blank page

<sup>1316</sup> "7)" was typed at the top of the page.

<sup>1317</sup> PB himself inserted "Wu-Wei, meaning" by hand; we lowercased "inaction for clarity.

on his parents. This faith should be in the power of the Spirit itself, not in any other human being. If the aspirant is constantly anxious about his faults or weaknesses, then he is on the wrong Path. He can try to remove them but cannot do this completely until he is able to give up the ego.

The bases of the Short Path are that we are always divine. It is with us already, it is no new thing, but we only have to try to recognise what is already there.

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(continued from the previous page) People who think they have got a number of faults may use that as an excuse to become passive and not try. But the combination is necessary.

The danger of the Short Path is that he comes to think: "I<sup>1320</sup> am enlightened and have nothing more to do."<sup>1321</sup> It is another form of the ego. This happens often on the Short Path. So a balance between the Long and Short Path is most important.

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Tyrolean Talk: Short Path and Long Path

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On Light

(565-1)<sup>1324</sup> Light Manifestations: (a) throbbing with Energy (b) as Overself (c) thought-free Peace or Joy

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<sup>1318</sup> Blank page

<sup>1319</sup> "8" was typed at the top fo the page.

<sup>1320</sup> PB himself inserted quotation marks by hand.

<sup>1321</sup> PB himself inserted quotation marks by hand.

<sup>1322</sup> Blank page

<sup>1323</sup> "ON LIGHT" was typed at the top of the page. PB himself inserted "(1)" at the top of the page by hand.

<sup>1324</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(565-2) Generally the seeing of light during meditation is a favourable sign of present experience or [good]<sup>1325</sup> omen of future experience. It indicates that meditation in depth is being attained, or will be later. The light may seem spread out in space or as a thin ray alone; it may appear as a tiny black-centred sun or as a large round ball. There are still other forms – such as lightning and stars. Generally too there will be a living dynamic quality in it, a movement, a winking and a fiery flickering

(565-3) Among those who have seen this light, some Christians have named it “the glory of God.” Some Hindus termed it “the self-effulgent light.”

(565-4) What the Old Testament writers called the shekinah, a sacred and luminous appearance,

(565-5) The Light may be sent forth as a ray to touch the heart or head of any particular person to uplift or console, pacify emotions or exalt ideas; it may also be sent to encircle a person protectively.

(565-6) The Light is felt as energy pulsing in space and tingling in the body; it is seen, usually with the mind’s eye but sometimes with the body’s, as an unearthly radiance; it is intuited as a glory filling the whole of one’s inner being.

(565-7) If he can hold himself in the Light steadily and unfalteringly, his consciousness will be raised to a higher plane.

(565-8) The Light is seen visually as a golden ball, a brilliant ray or shaft, or beam, and finally as a vague radiance diffused in all directions.

(565-9) He who beholds the Light may be grateful for several reasons. First, it is the only occult experience of which it may be said that it is

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On Light

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<sup>1325</sup> PB himself inserted “good” by hand.

<sup>1326</sup> Blank page

<sup>1327</sup> “ON LIGHT” was typed at the top of the page. PB himself inserted “(2)” at the top of the page by hand.

(continued from the previous page) entirely without risk or peril. Second, it is the loftiest of all clairvoyant visions. Third, it confers the feeling of perfect felicity, not in the worldly sense but of an ethereal unearthly kind. Fourth, it is a direct manifestation of God to man, being the first of his outpourings, hence an uncommon blessing, a grace. Fifth, if it appears in consciousness as Power, the recipient may feel a tremendous force, unknown otherwise, throbbing all around and within him, or a sudden lightning-like flash of complete comprehension: he understands what neither bodily sense nor intellectual faculty can understand – the supernatural meaning of Spirit, of eternity, of transfiguration and of reality.

(567-1)<sup>1328</sup> (a) Gordon<sup>1329</sup> saw descent of light over [PB.]<sup>1330</sup> It expanded and everything was finally in it. (b) F.<sup>1331</sup> saw small light, felt was a Priestess offering [to it. There was great power present.]<sup>1332</sup> PB was there. (c) A Czech [once]<sup>1333</sup> saw himself, in meditation, surrounded by ‘fluid gold’ and with it experienced great peace (d) Another Czech saw a ball of light coming towards him, again in meditation, and during the whole day afterward felt as if walking on air, so free, light and happily care-free.

(567-2) Mack F. Hewitt. [California]<sup>1334</sup> While lying in bed thinking, I was suddenly aware of a blinding brilliance. It was a flash of light that I could feel as well as see. It frightened me and instantly it disappeared. I went to sleep immediately. Other occasions followed this first one and I seemed to observe that the light I saw was bluish while at the outer edges and intensely white at the centre. It was just a little to the left of me and somewhat above me. I had the sensation that I could feel, sense, that I was on the threshold of all knowledge. The experience of light {only}<sup>1335</sup> lasted one second the first time and somewhat longer other times. It was all-enveloping and came several times during two years. It came at night when retiring and left behind exhilaration and upliftment.

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<sup>1328</sup> The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

<sup>1329</sup> PB himself changed “Jordan” to “Gordon” by hand. Possibly referring to someone named John Gordon Vernon, who corresponded with PB. – TJS ‘20

<sup>1330</sup> PB himself changed “me” to “PB” by hand.

<sup>1331</sup> Possibly referring to Queen Frederika, who meditated with PB from time to time. – TJS ‘20

<sup>1332</sup> A blank space was left in the original because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself later inserted “to it. There was great power present.” by hand.

<sup>1333</sup> “once” was typed below the line and inserted with an arrow.

<sup>1334</sup> PB himself inserted “California” by hand.

<sup>1335</sup> We changed “on” to “only”, presuming that the original is a typo.

(567-3)<sup>1336</sup> ATHOS R. Fulop-Miller:<sup>1337</sup> “In 16th century there arose on Athos a controversy which shook the whole Orthodox world. A monk, after a long period of profound meditation on his navel, could see the divine light of Mount Tabor. His example was followed by many other monks who also saw ‘the Uncreated Light.’ The question was fought out through a series of Councils and finally decided in favour of the mystics by a Council at Constantinople, which declared the Light was really Divine”<sup>1338</sup>

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On Light

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On Light

(569-1)<sup>1341</sup> 1. St. John of the Cross, held unjustly as a prisoner found his cell filled with light as he dreamt one night the Virgin appeared to him promising help if he escaped. Martinus the Danish mystic told me that Jesus appeared to him in meditation surrounded by a ball of light.

(569-2)<sup>1342</sup> One of the states of samadhi in Tibetan and Chinese Buddhism is called “Pure Light.” One of the Attained Ones in this religion is Amita, or Amitabha, the “Buddha of Boundlessly diffused Light.”

(569-3)<sup>1343</sup> Dionysios,<sup>1344</sup> the founder of one of the Athos monasteries, lived in a cave as a hermit high up on a mountainside,<sup>1345</sup> saw one day a [strange]<sup>1346</sup> supernatural light shining lower down. He felt inspired to build a monastery at the spot and eventually

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<sup>1336</sup> This para was pasted onto the page from a different source.

<sup>1337</sup> René Fülöp-Miller

<sup>1338</sup> We inserted close quotation marks for clarity.

<sup>1339</sup> Blank page

<sup>1340</sup> “LIGHT” was typed at the top of the page. PB himself inserted “p (3)” at the top of the page by hand.

<sup>1341</sup> The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

<sup>1342</sup> This para was pasted onto the page from a different source.

<sup>1343</sup> This para was pasted onto the page from a different source.

<sup>1344</sup> Referring to St. Dionysios of Korisos, (sometimes spelled Dionysius).

<sup>1345</sup> PB himself changed a period to a comma by hand.

<sup>1346</sup> “strange” was typed below the para and inserted with an arrow.

persuaded the emperor to materialise his inspiration. This was in the fourteenth century and the buildings are still there

(569-4)<sup>1347</sup> On this point of the Light phenomenon the Russian Orthodox [Church]<sup>1348</sup> writer [Bishop]<sup>1349</sup> Brianchaninov<sup>1350</sup> explains that it is a spiritual light which is seen inwardly but that it may also be seen physically at times; He considers it identical with the Holy Spirit, and that it reveals the reality of that Spirit while sanctifying the person.

(569-5) A young, innocent, well-educated girl of good family found herself pregnant after being seduced by a sophisticated man. She was too ignorant to know what to do, and too ashamed to confess to her parents. In despair, she decided to kill herself. When the fatal day arrived, she called out [several times,]<sup>1351</sup> in prayer and agony, to whatever God there be, to give some evidence of Its existence, [so that she should not feel utterly alone,]<sup>1352</sup> and to help her. About one hour later, to her astonishment the room became filled with an unearthly light for a few minutes. With it came the feeling of being in the presence of the Higher Power, of not being alone any more, and an assurance of help. She slept heavily [the rest of the day and all]<sup>1353</sup> that night and next morning awoke with a clear guidance of what to do. She went to her parents and in great calmness told them of the trouble which had befallen her. They treated her well and took appropriate measures to deal with it. Thirty years after this event, she related its [story]<sup>1354</sup> to me, after I had described the experience of a titled English lady, who [told me]<sup>1355</sup> how she was saved from committing suicide (because<sup>1356</sup> of the death of all her babies one after another) by [the]<sup>1357</sup> manifestation of Light,<sup>1358</sup> along with a Voice that spoke the saving words.

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<sup>1347</sup> This para was pasted onto the page from a different source.

<sup>1348</sup> "Church" was typed below the line and inserted with an arrow.

<sup>1349</sup> "Bishop" was typed below the line and inserted with an arrow.

<sup>1350</sup> St. Ignatius Brianchaninov

<sup>1351</sup> "several times," was typed above the line and inserted with a caret.

<sup>1352</sup> "so that she should not feel utterly alone," was typed below the line and inserted with a caret.

<sup>1353</sup> "the rest of the day and" was typed above the line and inserted with a caret. PB himself inserted "all" by hand.

<sup>1354</sup> "story" was typed above the line and inserted with a caret.

<sup>1355</sup> PB himself changed "had related to me her own" to "told me" by hand.

<sup>1356</sup> PB himself changed a comma to a parenthesis by hand.

<sup>1357</sup> PB himself changed "a" to "the" by hand.

<sup>1358</sup> PB himself inserted a comma by hand.

<sup>1359</sup> Blank page



(571-1)<sup>1361</sup> If he comes to the point of being bogged down by the Long Path's intensity, he comes also to the point of being ready to leave it for a while,

(571-2) What the Japanese [Zennists]<sup>1362</sup> call 'The Sudden Path' and the Tibetan [Sages]<sup>1363</sup> 'The Short Path' are closely similar in important points. Both prescribe that the work be done in a joyful attitude. Both teach that the goal is also the means. Both [claim to]<sup>1364</sup> offer a rocket-flight to Reality.

(571-3) The [emotional]<sup>1365</sup> eagerness which marked his Long Path aspirations, the attempts to perfect himself, diminish gradually until he becomes almost indifferent to them.

(571-4) He fails to perceive that after all his work has removed some old weaknesses, new ones have been created in their place.

(571-5) It is better at this stage to forget his failings and bring in the atmosphere which would make them inoperative.

(573-1)<sup>1368</sup> From the [Long Path's]<sup>1369</sup> merciless denigration [of]<sup>1370</sup> his own character he will swing to the [Short Path's]<sup>1371</sup> generous toleration of it.

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<sup>1360</sup> "XVII" was typed at the top of the page.

<sup>1361</sup> The paras on this page are unnumbered.

<sup>1362</sup> "Zennists" was typed below the line and inserted with an arrow.

<sup>1363</sup> The typist changed "occultists" to "Sages" by typing over the original word with x's and typing the new one below the line and inserting it with an arrow.

<sup>1364</sup> "claim to" was typed below the line and inserted with an arrow.

<sup>1365</sup> "emotional" was typed above the line and inserted with a caret.

<sup>1366</sup> Blank page

<sup>1367</sup> "XVII" was typed at the top of the page.

<sup>1368</sup> The paras on this page are unnumbered.

<sup>1369</sup> "Long Path's" was typed above the line and inserted with a caret.

(573-2) Meher Baba: “The hold of Life, fed by actions, is so tight on the aspirant that even with help of yoga he fails. Through all ages seekers have struggled to extricate themselves from the maze of actions. They fail in their attempts because the more they struggle with their ‘self,’ the firmer the self becomes gripped by Life, through actions intensified by austerities, meditations and yogas”

(573-3) Monseigneur Zamet,<sup>1372</sup> a spiritual director of the Abbess Mere Angelique<sup>1373</sup> of Port Royal, wrote her: “I beseech you to occupy yourself less with virtue than you do, for you are too much attached to it, and more concerned with it than God asks you to be. It will never be by your cares or your attention to yourself that you will be virtuous. It is a gift from on high, for which more than your industry is needed.” This wise man also wrote: “If her angers displease her, let her endure them in that they are very excellent for ruining her self-love.” He also told her that it was madness to be so much obsessed with one’s own unworthiness, that one refused grace.

(573-4) They become prisoners of old decisions, made [long ago]<sup>1374</sup> when they were unfamiliar with all the issues and untaught by the experience which comes with the years.

(573-5) The Long Path keeps his attention focused on his ego, however beneficially, whereas the Short Path<sup>1375</sup> directs it away from ego to Overself

(573-6) What is the use of trying to improve oneself by Long Path methods? There will be no end to it. One can go on and on and on practising it. [After all, although this will give one a better ego, it will not give him liberation from the ego itself.]<sup>1376</sup> Furthermore the idea of rebirth is tied in with the idea of such self-improvement through many lives. Both in turn are based on, and wholly enclosed in, the ego, hence illusory.

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575<sup>1378</sup>

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<sup>1370</sup> PB himself inserted and then deleted “the deficiencies in” after “of” by hand.

<sup>1371</sup> “Short Path’s” was typed below the line and inserted with an arrow.

<sup>1372</sup> Sébastien Zamet

<sup>1373</sup> Jacqueline-Marie-Angélique Arnauld

<sup>1374</sup> “long ago” was typed above the line and inserted with a caret.

<sup>1375</sup> “SP” in the original

<sup>1376</sup> “After all, although this will give one a better ego, it will not give him liberation from the ego itself.” was typed at the bottom of the page and inserted with an arrow.

<sup>1377</sup> Void page

(575-1)<sup>1379</sup> The follower of the Long Path may become filled with anxiety about his future progress and guilt about his past or present history. Or, like the early Stoics and the medieval ascetics, he may be continually engaged in fighting himself. Struggle and war then becomes the miserable climate in which he lives. Real peace of mind is far from him. If we penetrate analytically to the base of this situation, we find that it exists because he depends primarily on his ego's strength, not the Overself.

(575-2) The psychoanalysts have made it fashionable to search for a guilt complex, or to invent one if it is non-existent, and then to get rid of it as something utterly detestable, harmful and evil. Yet in so far as it humbles its possessor, it may render a necessary and even beneficial service. Its opposite number, the smug self-[righteous]<sup>1380</sup> assurance that he is quite a fine fellow, may lead a man just as much into detestable and harmful ways.

(575-3) It is an error to believe that men can separate themselves permanently from normal human life, and themselves exist as if they were ghosts. They may succeed in doing so for a time, a period, sometimes even a lifetime, but in the end the bipolar forces which control development will draw them back. No such separation is desired or sought on the Short Path – as it often is on the Long one – and those who follow it can appreciate physical or cultural possessions and satisfactions. But because they are spiritually mature, there is always inner detachment behind this appreciation.

(575-4) It is a legitimate criticism that most exponents of the Short Path make it seem just too easy; heaven is always just around the corner!

(575-5) The Long Path, despite its magnificent ideals of self-improvement and self-control, is still egoistic. For this determination to rise spiritually is directed by willed ambition, willed by the higher part of the ego.

(575-6) Because what we seek is ours already, because the Overself is always here and now, there is in reality no quest to follow, no path to travel and no goal to reach.

(575-7) He comes in the end to recognise his ineffectiveness and incapacity, to admit that he cannot rightly hope to succeed on the quest by his own efforts or by his own qualities. This may make him unhappy but it also offers the opportunity to make himself truly humble.

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<sup>1378</sup> "XVII" was typed at the top of the page.

<sup>1379</sup> The paras on this page are unnumbered.

<sup>1380</sup> "righteous" was typed below the line and inserted with an arrow.

(575-8) He has been seeking [an unbroken]<sup>1381</sup> perfection that no one has ever reached and no one can reach.

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(577-1)<sup>1384</sup> 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 of Non-duality.

(577-2) We may perceive how the highest truth turns all lesser doctrines into illusions and yet admits their validity on their own level.

(577-3) Here is no new cult seeking followers, no new church pleading for members. Philosophy is the wisdom of Life itself. Whether men study it now or neglect it, will not affect its eventual destiny.

(577-4) The effect of a full and proper absorption of these ideas is to strengthen a man and invigorate his purpose to make him feel that what is behind the universe is behind him too.

(577-5) Religion worships a Personal God through symbols but non-dualism sees and seeks union with what is behind them, the Impersonal Reality.

(577-6) These fine teachings may quickly be distorted by popularisation or greatly cheapened when brought within reach of the common understanding. If their integrity is to go in order to make concessions to the sensate mentality, if their truth is to be adulterated in order to accommodate the mass mentality, then whatever is gained will be [less than what]<sup>1385</sup> is lost. The higher truth can and should be translated into the vulgate for a mass-audience – and the attempt is being made – but no unworthy compromises should be made. After all, if men want to learn the partly true, partly

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<sup>1381</sup> PB himself changed “a” to “an unbroken” by hand.

<sup>1382</sup> Blank page

<sup>1383</sup> “(XVII)” was typed at the top of the page.

<sup>1384</sup> The paras on this page are numbered 12 through 20; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page.

<sup>1385</sup> PB himself changed “more than paid for by what” to “less than what” by typing over part of the original phrase and deleting the rest by hand.

false, they can do so from a hundred sources. But if they want the wholly true, how few are the sources to which they can turn! Let us keep at least these few inviolate.

(577-7) This, the highest truth about religion, the culmination of all his spiritual struggles, removes a man from liturgies and images, from formal worship and sectarian bibles.

(577-8) It teaches the existence of the One only and the unsubstantiality of matter, the divine nature of man's soul and the illusory nature of his body.

(577-9) It is the mysterious essence of all things and of nothing, the infinite presence that is everywhere and yet nowhere. Above all, it is at the very root of man's inward being.

(577-10) Although he refuses to identify himself with the ego's outlook and actions, he refuses also to condemn them.

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(579-1)<sup>1388</sup> [The]<sup>1389</sup> limitation of the Long Path is that it is concerned only with thinning down, weakening, and reducing the ego's strength. It is not concerned with totally deflating the ego. Since this can be done only by studying the ego's nature metaphysically, seeing its falsity, and recognising its illusoriness, which is not even done by the Short Path, then all the endeavours of the Short Path to practise self-identification with the Overself are merely using imagination and suggestion to create a new mental state that, while imitating the Overself's state, does not actually transcend the ego-mind but exists within it still. So a third [phase]<sup>1390</sup> becomes necessary, the [phase]<sup>1391</sup> of getting rid of the ego altogether: this can be done only by the [final dissolving]<sup>1392</sup> operation of Grace, which the man has to request and to which he has to

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<sup>1386</sup> Blank page

<sup>1387</sup> "XVII" was typed at the top of the page.

<sup>1388</sup> The paras on this page are unnumbered.

<sup>1389</sup> PB himself deleted the para before this one by hand. It originally read: "The Short Path gives its followers gaiety of outlook and an assurance of victory."

<sup>1390</sup> PB himself changed "Path" to "phase" by hand.

<sup>1391</sup> PB himself changed "path" to "phase" by hand.

<sup>1392</sup> "final dissolving" was typed below the line and inserted with an arrow.

give his consent. To summarise the entire process, the Long Path leads to the Short Path, and the Short Path leads to the Grace of an [unbroken]<sup>1393</sup> egoless consciousness.

(579-2) The Short Path gives its followers gaiety of outlook [and]<sup>1394</sup> assurance of victory.

(579-3) It is not necessary for him to undergo the disciplines of the Long Path.

(579-4) When the proper time comes he needs to cut himself away from the Long Path or he will go on uselessly torturing himself.

(579-5) Why live with the ego in perpetual bondage to its own past?

(579-6) It is not enough to learn to bear with others, to excuse and accept their shortcomings. He must also learn to bear with himself, to accept his own shortcomings.

(579-7) An extended system to be followed through a succession of steps belongs to the Long Path.

(579-8) These Zennistic proclamations are bold and daring but it is necessary to ask whether they are also realistic and usable.

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(581-1)<sup>1397</sup> Whether it be through Existentialism in France or through Zen Buddhism in the United States, the attraction towards metaphysical nihilism among young men and women of the post-war world has drawn attention in cultural circles.

In the States, they have become known under their own title of "The Beat Generation." John C. Holmes,<sup>1398</sup> one of their literary leaders, said in a New York newspaper interview, "The second war ended in 1945 and by 1947 everybody was talking of the next one. By 1948 who could believe that any international organisation would be able to work this thing out? So that thrust you back right on yourself. What

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<sup>1393</sup> "unbroken" was typed below the line and inserted with an arrow.

<sup>1394</sup> PB himself deleted "an" from after "and" by hand.

<sup>1395</sup> Blank page

<sup>1396</sup> "(XVII)" was typed at the top of the page.

<sup>1397</sup> The para on this page is unnumbered.

<sup>1398</sup> John Clellon Holmes

you felt yourself, your eagerness for life, that was the important thing, and that meant jazz, liquor and fun." I might add that for many others it meant drugs too. A Greenwich Village friend who sees these types almost daily tells me that by "fun" these devotees of Beat mean the free indulgence in sex.

Holmes' conclusion was exactly the same as the one I made in The Spiritual Crisis of Man, that the world crisis forced us to look to ourselves. But whereas he thought the next step was "jazz, liquor and fun," I thought it was to develop our inner spiritual resources.

Jack Kerouac's novels have been bestsellers and have done more to make known the ideas and conduct of the "beatniks," as he called them, than any other books. Neal Cassady, the hero of three of them and once his close friend, is serving a life sentence<sup>1399</sup> in the San Quentin penitentiary for selling marijuana, which he himself smoked for years. "Marijuana is the mystical shortcut to beatific vision, the highest vision you can get," he said. "Everyone is trying to get out of their mind one way or another, and marijuana is the best, the easiest way to get to the Eternal Now."

It is true that Allen Ginsberg, the leading poet of the Beat Generation movement, spoke in the same interview of "beat" meaning "seeing the world in a visionary way, which is the old classical understanding of what happens in the dark night of the soul, in St. John of the Cross' conception.... The primary fact of any beat writer

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(continued from the previous page) of any interest is that each of them has individually had some kind of Kafkaian experience of what would ordinarily be called the supernatural. I had an illumination of eternity which lasted for a few seconds and returned three or four times. These were blissful experiences... I was loved by God." But this further statement merely shows the confusion and chaos which has mingled liquor and jazz with mysticism and Zen Buddhism. Need we be surprised to learn that Ginsberg was treated for three-quarters of a year in an insane asylum, or that he has experimented with several different kinds of drugs?

What is the real value of illuminations when the recipient is unbalanced to start with and becomes still more unbalanced after them? Is there not a clear case here for introducing the one thing these 'Beat Generation' mystics reject - the discipline of the Long Path? They want the Overself's treasure but do not want to pay the price for it.

Even as I wrote these thoughts I was delighted to hear my old friend Dr. D.T. [Suzuki,<sup>1400</sup> the world's leading authority on Zen and Mahayana Buddhism generally,]<sup>1401</sup> make a public protest in Boston against those Westerners who take

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<sup>1399</sup> It was only two years - from 1958 to 1960. - TJS '20

<sup>1400</sup> Daisetsu Teitaro Suzuki

<sup>1401</sup> " , the world's leading authority on Zen and Mahayana Buddhism generally," was typed below the paragraph and inserted with an arrow.

shelter for their weaknesses under Zen's umbrella. "One has to be on guard," he said, "against the misunderstanding of the idea of freedom by many people who study Zen. They seem to think it means the freedom to do what one likes, and especially the freedom to be licentious. Real freedom is very different from this and comes from a deeper level."

The fact is that these young people are not really looking for truth in its highest and purest sense. They are looking for thrills. They are mostly sensation-seekers just as much as the narcotic addicts are, although in a different way and through different means. The remainder are trying to get the supreme enlightenment free of cost, without giving up anything, without giving up the ego, without undertaking any discipline. They are caught in a coil of self-deception.

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(583-1)<sup>1403</sup> Non-dualism teaches that there is only this One Existence, that all else, all this multiplicity of worlds and forms and entities is illusion.

(583-2) The very images and liturgies which are helpful to so many men in the early stages of their spiritual career become unhelpful or even hindrances in its later stages. This relativity of thought and practice is thus forced upon our awareness by experience but it is also communicated to us by intuition. If the philosopher is careful to refrain from interfering with other people's religious beliefs, he is himself sterile to the proselytising activities of the religionist and firmly refuses to be drawn back to what is no longer serviceable to him.

(583-3) By refusing to divide his mental life, by stubbornly holding to this higher level of statement however much it bewilders, repels puzzles or dismays undeveloped audiences, by rejecting all compromise or principles convictions or doctrines, the teacher of non-duality stirs and shakes the seeker into the beginnings of new experience and forces him to stop and discover his own inadequacy and think out afresh his position, outlook or beliefs.

(583-4) Why should that which is perfect need to be born again and again? The tenet of reincarnation is true only from the point of view of the ego and its senses. It is not true from the ultimate point of view. It explains all the inequities and some of the sufferings of life within the world-dream but it is meaningless when we awake to the real world.

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<sup>1402</sup> "(XVII)" was typed at the top of the page.

<sup>1403</sup> The paras on this page are numbered 21 through 28; they are not consecutive with the previous page. Paras 27 and 28 were added at a later point.



(583-5) What is the hidden metaphysical meaning of the Quest? It is that the infinite self in man finds that it cannot achieve adequate self-expression in the finite and<sup>1404</sup> imperfect life of the world. The ego may try as it will, do what it may but the bliss, wisdom, serenity and perfection that are the natural attributes of the Overself, in the end elude its every move. There is ultimately no alternative except to let go of [searching]<sup>1405</sup> and [grasping]<sup>1406</sup> the outer world, and [retreating within.]<sup>1407</sup> There, deep inside its own being the journey to enduring satisfaction will thenceforth be. This is the Quest leading to discovery of Overself.

(583-6) He should consistently hold an image of himself as being identified with the Divine.

(583-7) Those who want a spiritual peace which will cost them nothing, will never get it. They must do something to deserve it. The Long Path is needed.

(583-8) The Long Path, with its effort and sacrifice, its discipline and patience, is not attractive to many temperaments.

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(585-1)<sup>1410</sup> If a man misses the chance when grace is offered him internally by impersonal leadings or externally by a personal master, he will have to wait several years before the possibility of its recurrence can arise, if it does arise at all. In the same form, unobstructed by the disadvantages accumulated during the years, it can never arise again. Therefore it behoves him to be heedful that spiritual opportunity does not pass him by unrecognised or unseized. In this affair, the heart is often a better guide than the head for the intellect doubts and wavers where intuition inclines and impels.

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<sup>1404</sup> PB himself deleted a comma from after "and" by hand.

<sup>1405</sup> PB himself changed "search in," to "searching" by hand.

<sup>1406</sup> PB himself changed "grasp of," to "grasping" by hand.

<sup>1407</sup> PB himself changed "retreat with" to "retreating within" by hand.

<sup>1408</sup> Blank page

<sup>1409</sup> PB himself changed "(IV)" to "(XVII)" at the top of the page by hand.

<sup>1410</sup> The paras on this page are numbered 27 through 32; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

(585-2) Without this conquest of the lower nature no enlightenment can remain either a lasting or an unmixed one. And without suitable disciplines, no such conquest is possible. This is one reason why it is not enough to travel the Short Path.

(585-3) There are two stages (a) effort (b) cessation of effort while waiting for Grace. Without guilt and without the use of will-power, he watches his weaknesses and desires as a mere spectator. This non-dualistic attitude, which refuses to separate body from soul is metaphysically correct, but he must place within, and subordinate to, this larger acceptance the minimum disciplines and controls and exercises. Thus the latter are modified and their harsh rigid or mechanical character is eliminated. The teaching of acceptance is given by Krishnamurti<sup>1411</sup> but it is not balanced by the disciplines; it is too extreme, it is not complete. The balanced philosophic approach eliminates the dualism of body and soul, so criticised by Krishnamurti, yet makes a proper limited use of asceticism.

(585-4) On the Long Path the aspirant is careful to observe the various rules of right behaviour prescribed for him; while on the Short Path he finds that the Overself, being the essence of the Spirit of righteousness, he can achieve all these noble purposes by the single act of uniting consciously with it.

(585-5) The essential meaning of grace as used in philosophy does not imply any favouritism on the part of some teacher. It implies the inner divinity of the man himself.

(585-6) If man is made in the image of God, then this God is something other than the Ultimate Principle, for THAT has no likeness with anything else, it is a void, a no-thing, and so utterly beyond human perception that it is destined to remain forever unknown.

(585-7)<sup>1412</sup> The voice of the Overself is [as]<sup>1413</sup> clear as the voice of Jesus: "Go and sin no more, thy sins are forgiven thee." Do not weigh yourself down with perpetual self-reproach and recurring feelings of guilt.

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<sup>1411</sup> Referring to Jiddu Krishnamurti

<sup>1412</sup> This para was labeled "XVII" and was pasted onto the page from a different source.

<sup>1413</sup> PB himself inserted "as" by hand.

<sup>1414</sup> Blank page

<sup>1415</sup> "XVII" was typed at the top of the page.

(587-1)<sup>1416</sup> He arrives at a blessed state where all [lesser]<sup>1417</sup> desire comes to an end, because it is Satisfaction itself; where all will ceases to be active, because there is nothing that needs doing; where the little and limited love which depends on someone else, whether for receiving or giving, dissolves into an infinite ocean of pure love.

(587-2) The mystic who sees no utility and no purpose in breaking his own tranquillity to descend into the suffering world and serve or save its inhabitants, justifies his attitude by declaring that the sufferings are illusory and the inhabitants non-existent! Where is the incentive to altruistic action in this doctrine of non-duality, where the inspiration for art, where the impetus to science? The answer may not be obvious but nevertheless it lies enshrined in the very nature of these tenets.

(587-3) This state is paradoxical for the very name is really wrong, since it implies something that can be different later or was different earlier, something that is in time: But what is being here described is not of that kind. Time flows out from it, there is no change yet to come that will better it or bring it any gain. It still is what it always was. Why then is the word 'state' used at all. Partly, of course, through the poverty of human language in describing what is trans-human and partly because there is a state but it is in us, the change which brings us into it being in our minds.

(587-4) The mystic attains knowledge and experience of his own soul. This is not the same as knowledge of the ultimate Reality. The two are akin, of course, much more closely than the little ego and the Real are akin. But the Godhead is the Flame of which the soul is only a spark;<sup>1418</sup> to claim complete union with it seems blasphemous.

(587-5) All human thought and experience moves through the range of contrast or difference between two things. Otherwise, it would not be possible to think at all or to have any experience.

(587-6) Anyone who expounds this, the highest of all metaphysical positions, puts himself and his audience in a paradoxical position. Those who say they are his disciples obviously do not understand his teachings, for if they had mastered them they would know that there is only the One; that the disciple-teacher idea insinuates plurality. Indeed, there would then be many egos surrounding another ego, many little illusions [surrendering]<sup>1419</sup> to yet another illusion.

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<sup>1416</sup> The paras on this page are numbered 27 through 32; they are not consecutive with the previous page. However, they likely follow the paras on page 583.

<sup>1417</sup> PB himself inserted "lesser" by hand.

<sup>1418</sup> We inserted semicolon for clarity.

<sup>1419</sup> PB himself changed "surrender" to "surrendering" by hand.

(589-1)<sup>1422</sup> When the ego suspends its action and falls, without an object for its consciousness or a body for its working, into profound slumber, it has returned to its source. The real 'I' then rules.

(589-2) How could anyone say he experienced the world unless he were separate from it and could interact with it? But this truth must be extended to include his body which, although less obviously so, is something likewise experienced and felt. In his error he identifies himself with his body when there must be an experiencing Principle, something that feels the world and the body as being there and that must therefore be other and apart from them. This Principle is, and can only be, the stable Self, the real and permanent of a man.

(589-3) Not only all other men's bodies but also his own, must be regarded as objects to Consciousness, as the Not-Self which is seen by the Self.

(589-4) We cannot help taking objects into our consciousness so long as we take the ego into it.

(589-5) What is experienced is nothing other than yourself, for it is nothing other than your thought and your perception.

(589-6) Know Consciousness without its objects - and you are free!

(589-7) The ego finds itself chilled by the conception of nothingness, as if it had climbed to a Himalayan height.

(589-8) Philosophy has no use for the pomp and pageantry of ritualist religions, or for the dogma and theology of [non-ritualist]<sup>1423</sup> religions.

(589-9) The universe plays its little part on the surface of unknowable and ineffable Mind and is gone - only to reappear at some immensely far-off time.

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<sup>1420</sup> Blank page

<sup>1421</sup> "(XVII)" was typed at the top of the page.

<sup>1422</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

<sup>1423</sup> PB himself changed "other" to "non-ritualist" by hand.

(589-10) [The]<sup>1424</sup> state of non-duality is a state of intense peace and perfect balance. It is so peaceful because everything is seen as it belongs – to the eternal order of cosmic<sup>1425</sup> evolution – hence, all is accepted, all reconciled.<sup>1426</sup>

(589-11) Consider that all the day's activities minister to the cares or interests of the ego and emanate from it!<sup>1427</sup> Then realise how hard it will be to secure detachment from it.

(589-12)<sup>1428</sup> The active principle of the Short Path is identification with the Overself; that of the Long one identification with the ego

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(591-1)<sup>1431</sup> There is one method whereby the treasures found in meditation may be brought, little by little, into the active state. This is to try to recollect, at odd times during the day, the peace, bliss, strength or truth, or any messages gleaned during the best moments of the preceding meditation. The more often this is done, the sooner will the gap between meditation and activity be bridged.

(591-2) Whether his body finds itself among thieves or his mind among theories, the aspirant's duty of being aware ever remains paramount. He may work in the home, the office or the field, and this activity should be quite compatible with holding on to the higher consciousness, through practice of this Recollection Exercise. The latter need not get in the way of his ordinary faculties or perceptions.

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<sup>1424</sup> The original typist deleted the first sentence of this para by typing over it with x's; it originally read: "Only in those cases where the goals could be achieved within not too long a life."

<sup>1425</sup> PB himself deleted a hyphen from after "cosmic" by hand.

<sup>1426</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. "Reconciled" was typed in the space at a later point.

<sup>1427</sup> PB himself changed a period to an exclamation mark by hand.

<sup>1428</sup> This para was labeled "XVII" and was pasted onto the page from a different source.

<sup>1429</sup> Blank page

<sup>1430</sup> "(XVII)" was typed at the top of the page. PB himself deleted "(XXVIII)" at the top of the page by hand.

<sup>1431</sup> The paras on this page are numbered 1 through 6 and 6a; they are not consecutive with the previous page.

(591-3) If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber, otherwise we would not have known that we had had such enjoyment so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. We are as near to, or as much in, the real Self, the Overself at every moment of every day as we ever shall be. All we need is awareness of it.

(591-4) The Long Path of the Yoga discipline is occupied with the cleansing and correction of his sins but the Short Path's affirmation brings their forgiveness. The first way is self-reproachful and sadly repentant. The second is self-relaxing and cheerfully untroubled. The philosophic student must learn to combine these two parts in his mental outlook and to use this double method in his practical approach.

(591-5) The effect of using affirmations and recollections is to tint his nature with diviner qualities. These work upon and gradually transmute his lower ones.

(591-6) The path of personal effort is a longer one than the Sudden Path.

(591-7) We achieve a total surrender of the ego only when we cease to identify ourselves with it. In this aspiration is the key to a practical method of achievement.

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(593-1)<sup>1434</sup> The Long-way is also called the Earth-Path. The Short-way is also called the Sun-Path. This is because the earth is subject to gloomy seasonal changes but the sun never varies<sup>1435</sup> in its radiance. [If the Long Path is somewhat austere the Short one is notably joyous.]<sup>1436</sup>

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<sup>1432</sup> Blank page

<sup>1433</sup> "(XVII)" was typed at the top of the page. PB himself deleted "(XXVIII)" at the top of the page by hand.

<sup>1434</sup> The paras on this page are numbered 7 through 8, 8a, and 9, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

<sup>1435</sup> PB himself deleted a period from after "varies" by hand.

<sup>1436</sup> "If the Long Path is somewhat austere the Short one is notably joyous." was typed at the end of the para and in the left margin with a different typewriter.

(593-2) Everything we do or say, feel or think is related back to the ego. We live tethered to its post and move in a circle. The spiritual quest is really an attempt to break out of this circle. From another point of view it is a long process of uncovering what is deeply hidden by our ego, with its desires, emotions, passions, reasonings and activities. Taking still another point of view, it is a process of dissociating ourselves from them. But it is unlikely that the ego could be induced to end its own rule willingly. Its deceptive ways and tricky habits may lead an aspirant into believing that he is reaching a high stage when he is merely travelling in a circle. The way to break out of this circle is either to seek out the ego's source or, where that is too difficult, to become closely associated and completely obedient to a true Master. The ego, being finite, cannot produce an infinite result by its own efforts. It spins out its thoughts and sends out its desires day after day. They may be likened to cobwebs which are renewed or increased and which never disappear for long from the darkened corners of a room, however often they may be brushed away. So long as the spider is allowed to live there, so long will they reappear again. Tracking down the ego to its lair is just like hunting out the spider and removing it altogether from the room. There is no more effective or faster way to attain the goal than to ferret out its very source, offer the ego to that Source, and finally by the path of affirmations, and recollections unite oneself with it.

(593-3) The Patanjali Long-Path Yoga school tells us we are weaklings, whereas the Vedanta Short-Path school tells us of our potential divine strength.

(593-4) So great are the difficulties that he knows that it is not only by his own efforts that he has arrived at this advanced point but also by divine Grace.<sup>1437</sup> Both paths – the long and the short – are needed together.

(593-5)<sup>1438</sup> He will unite with the Divine [first]<sup>1439</sup> by completely disappearing into it, then by discovering his higher individuality in it.

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<sup>1437</sup> PB himself changed "grace" to "Grace" by hand.

<sup>1438</sup> This para was pasted onto the page from a different source. PB himself deleted the para number 7 by hand and inserted "XVII" at the end of the para by hand.

<sup>1439</sup> PB himself inserted "first" by hand.

<sup>1440</sup> Blank page

<sup>1441</sup> "(XVII)" was typed at the top of the page. PB himself deleted "(XXVIII)" at the top of the page by hand.

(595-1)<sup>1442</sup> The Short Path will bear fruit in several virtues, which will come of their own accord and without his trying to gain them. In this way it will help him calm his passions and discipline his ego, even though his thoughts and meditations make no reference to them.

(595-2) The yogi, especially the yogi of the Southern Buddhist sect, who refuses to accept this Vedantic view, refuses unconsciously to accept the forgiveness of his karma. For if he were to practise identifying himself with the infinite being, the resultant inundation and dissolution of his ego would wash his sins away. The attitude of guilt and the feeling of being a miserable sinner, the mood of repentance and remorse, are useful and necessary at certain times and stages but are obstructive and harmful at the wrong time or the wrong stage. It is also sinful to reject forgiveness when it is available. The fact is that the Long Path is incomplete without the Short one.

(595-3) Those who believe in the Short Path of sudden attainment, such as the sectarian following of Maharshi<sup>1443</sup> and the koan-puzzled intellectuals of Zen Buddhism, confuse the first flash of insight which unsettles everything so gloriously with the last flash which settles everything even more gloriously. The disciple who wants something for nothing who hopes to get to the goal without being kept busy with arduous travels to the very end, will not get it. He has to move from one point of view to a higher from many a struggle with weaknesses to their mastery. Then, only, when he has done by himself what he should do may he cease his efforts be still and await the influx of Grace.<sup>1444</sup> Then comes light and the second birth.

(595-4) It is not enough to uncover his faults and confess his weaknesses: not even enough to correct the one and remedy the other. After {all}<sup>1445</sup> these things concern only the stage of development he has already reached: and the ego only. He must also turn toward higher stages and also the egoless self.

(595-5) This balanced objective which philosophy seeks calls for a balanced approach to it. The mind's dwelling on personal weaknesses and shortcomings in the ego must be compensated by its remembrance of the strength and harmony in the overself. It is as needful for the aspirant to practise disidentifying himself from the ego as it is to practise identifying himself with the Overself.

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<sup>1442</sup> The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

<sup>1443</sup> "Maharshee" in the original.

<sup>1444</sup> PB himself changed "grace" to "Grace" by hand.

<sup>1445</sup> We have inserted "all" for clarity (and to match the duplicate in para 251-4 in Carbons 17). – TJS '20



(595-6) The addition of the Short Path's self identification with Reality is necessary both as a technique and as the goal itself compensating balance - but it does not do away with Long Path's step by step upward toil.

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597<sup>1447</sup>  
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(597-1)<sup>1448</sup> This practice in the Short Path of self-identification with the Overself is to be done both casually at odd moments and deliberately at daily contacts in meditation. It is through them - whenever the identification is effectual - that Grace gets some of its chance to work its transformation upon him.

(597-2) The Long Path is spluttered with discouragements. Only those who have sought to change themselves, to re-mould their characters, to deny their weaknesses, know what it is to weep in dissatisfaction over their failures. This is why the Short Path of God-remembrance is also needed. For with this second path to fulfil and complete the first one, Grace<sup>1449</sup> may enter into the battle at any moment and with it victory will suddenly end the struggles of many years, forgiveness will suddenly wipe out their mistakes.

(597-3) The path of dealing with his shortcomings one by one is not only too long, too slow, but it is also incomplete and negative. It is concerned with what not to be and not to do. This is good but it is not enough. It pertains to the little ego. He must add to it the path of remembering his higher all self. This is a positive thing. More, - it brings the Grace which finished the work he has already started. It carries him from the ego's past into the Overself's Eternal New.

(597-4) Can we justify the Short Path Sudden Enlightenment School by the sudden [instantaneous character of]<sup>1450</sup> spiritual healing [of the body when it]<sup>1451</sup> includes a

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<sup>1446</sup> Blank page

<sup>1447</sup> "(XVII)" was typed at the top of the page. PB himself deleted "(XXVIII)" at the top of the page by hand.

<sup>1448</sup> The paras on this page are numbered 16 through 22 and 22a, making them consecutive with the previous page.

<sup>1449</sup> PB himself changed "grace" to "Grace" by hand.

<sup>1450</sup> PB himself changed "results (of)" to "instantaneous character of" by hand.

<sup>1451</sup> PB himself changed "results. If latter, which always" to "of the body when it" by hand.

spiritual [conversion or moral “cure”? If one]<sup>1452</sup> is possible why not former, [as both are]<sup>1453</sup> of the same family?

(597-5) Such a double practice of the Short and Long paths will not only lead to a fuller and better balanced progress but also to a quicker one. For these two opposite activities will work upon him in a reciprocal way. His faults will be ground to powder between them, as if they were millstones.

(597-6) We would all like some magic formula which could be applied in a few minutes, at the end of which time we would be different persons. The evil, the ineffectual and unattractive traits in us will be dramatically shed; the good, the dynamic and the charming ones will be strikingly enhanced. But alas! life is not so easy as that.

(597-7) Two factors account for the differences between individual cosmic illumination: First: in the human contribution made by the mind itself: Second: there are ascending stages in the Illumination or rather in the receptivity to it.

(597-8) May this book be as moving a reading experience as it was [a]<sup>1454</sup> writing one.

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(599-1)<sup>1457</sup> The Vedantins, Zen Buddhists, Christian Scientists and even to a certain extent, the Maharshi,<sup>1458</sup> and Sri Krishna Menon,<sup>1459</sup> said that self-identification with the Reality, thinking of this identification constantly, would be enough to attain the spiritual goal. This is called the Short Path. The opposite school of Patanjali’s Yoga, the Roman Stoics, and the Southern Buddhists reject this claim and say that it is necessary to thin down the ego and purify the mind by degrees through disciplines, exercises, and

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<sup>1452</sup> PB himself changed “cure” to “conversion or moral ‘cure’? If one” by hand.

<sup>1453</sup> PB himself changed “which is” to “as both are” by hand.

<sup>1454</sup> PB himself changed “in” to “a” by hand.

<sup>1455</sup> Blank page

<sup>1456</sup> “(XVII)” was typed at the top of the page. PB himself deleted “(XXVIII)” at the top of the page by hand. This page is a duplicate of page 296 in Carbons 17 (Notebooks). Different edits have been marked on the two pages.

<sup>1457</sup> The paras on this page are numbered 23 through 25, making them consecutive with the previous page.

<sup>1458</sup> “Maharshee” in the original.

<sup>1459</sup> Sri Atmananda Krishna Menon

practices. This is called the Long Path. The Philosophic Method is to combine both of these schools of thought synthetically, with the explanation that both are necessary to complete each through the other – and that it depends upon the stage where the aspirant is as to which school is necessary for him to emphasise personally. Beginners need to give more weight to the hard effort of [the]<sup>1460</sup> Yoga school but advanced persons need to give it to the Vedanta viewpoint, because {in}<sup>1461</sup> their case much of the ego thinning and mental-emotional cleansing has already been done.

(599-2) It is said by the advocates of the Short method that the power of the Spirit can remove our faults instantaneously and even implant in us the opposite virtues. That this has happened in some cases is made clear by a study of the spiritual biography of certain persons. But those cases are relatively few and those persons relatively advanced. This miraculous transformation, this [full]<sup>1462</sup> forgiveness of sins, does not happen to most people nor to ordinary unadvanced people. A world-wide observation of them shows that such people have to elevate themselves by their own efforts first. When they embrace the Short method without this balancing work done by themselves upon themselves, they are likely to fall into the danger of refusing to see their faults and weaknesses which are their worst enemies, as well as the danger of losing the consciousness of sin. Those who fail to save themselves from these perils become victims of spiritual pride and lose that inner humility which is the essential price of being taken over by the Overself.

(599-3) Ordinary meditation is still pre-occupied with his own ego and therefore still barred from ascending to the Himalayan peaks where alone God is to be felt and found. The meditator is still too wrapped up in his own development, his own problems, his own aspirations. Advanced non-dual meditation forgets all that in order to remember and identify itself solely with God.

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601<sup>1464</sup>  
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<sup>1460</sup> PB himself moved “{the}” from after “school” and deleted “a” from after “effort of” by hand.

<sup>1461</sup> We have inserted “in” for clarity.

<sup>1462</sup> PB himself moved “full” from after “forgiveness” by hand.

<sup>1463</sup> Blank page

<sup>1464</sup> “(XVII)” was typed at the top of the page. PB himself deleted “(XXVIII)” at the top of the page by hand. This page is a duplicate of page 295 in Carbons 17 (Notebooks). Different edits have been marked on the two pages.

(601-1)<sup>1465</sup> In the Short Path he must desert the lower view and align himself with the higher one, that he is not ego, not evil, not faulty, but divine, perfect and pure Spirit.

(601-2) People who follow the Short Path because it seems to offer miracles are trying to escape from the irksome necessity of dealing with their lower self and overcoming it, but they try in vain. No master, no cult, no particular breathing exercise or meditation practice can take the place of this necessity. All are nothing more than another help in the struggle.

(601-3) The notion that by the simple yet miraculous event of attaining union he can be rid of all his faults and weaknesses is an attractive one. But is it a true one? Can they all drop off at once? Some schools of Religion and mysticism answer affirmatively. But philosophy says that the new kind of man he wants to become can be formed only by slow degrees, little by little.

(601-4) The Short Path leads to a continual happiness. For it refuses to look upon the world's sorrows and one's own troubles but cheerfully gazes beyond them toward the eternal and impersonal blessedness. But since it can do this theoretically only, for realisation depends on Grace,<sup>1466</sup> the happiness may one day vanish when fact collides with faith.

(601-5) If we can gain the power to enter the Presence it will work silently upon the reform and reshaping of our character. Every such entry will carry the work forward, or consolidate what has already been done.

(601-6) If he progresses with these ego-crushing efforts and with these ever-deepening meditations, on the Divine, he will come nearer and nearer to the true core of his being.

(601-7) The two-fold way is indispensable: on the one hand the way of self-effort, working to overcome the ego and on the other, the way of Grace, through constantly seeking to remember your true identity in the Overself.

(601-8) The Short Path votaries ambitiously wish to soar too high, the Long Path adherents are content to advance little by little.

(601-9) A contemporary guru, told me that both sudden attainment and the long time path theories are correct, but the former is rare in practice.

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<sup>1465</sup> The paras on this page are numbered 26 through 36, making them consecutive with the previous page.

<sup>1466</sup> PB himself changed "grace" to "Grace" by hand.

(601-10) On the Long Path he has used various forms of practice. Now at the portals of the Short Path, he may intermittently and temporarily discard them and then just as intermittently and temporarily practise them. In this manner he can unite the two paths.

(601-11) Today it is needful to describe plainly and simply what the Zen Buddhist writers hide in puzzles and riddles. This is better for the modern mentality.

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603<sup>1468</sup>  
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(603-1)<sup>1469</sup> The Oriental ideas about the spiritual goal and methods of spiritual practice as they appear in most Buddhist and many Hindu sects, are not likely to appeal to Occidental seekers. For they seek the dissolution of human personality, either through merging into an inconceivable Unity or through disappearance in to an indescribable Nirvana. As a rolling wave dissolves in the Sea, as a wisp of smoke vanishes in the air, so does the separated human life enter its ultimate state. Few Westerners are prepared to renounce their own identity, to sacrifice their inborn attachment to personality for the sake of such a vague goal, one moreover which seems too much like utter annihilation to be worth even lifting a finger for! To most Westerners it is unpleasant and terrifying to look forward to such an end. For who gains by this goal? The man himself [certainly]<sup>1470</sup> does not. The absolute Unity remains what it was before; so it does not gain either. If we enquire why the goal is acceptable to the East but objectionable to the West, the answer will be partly found in the latter's religious history.

By seeking to perpetuate for all eternity the same human personality in the spirit world, too many orthodox Church interpreters of Christ's teaching have misinterpreted it. For Christ taught in several clear sentences the giving-up of self, the denial of personality. These theologians reduced this preachment to the practice of charity and unselfishness but kept the ego as something precious, whereas Jesus asked not only for these moral virtues, but for the immeasurably more important metaphysical-mystical virtue of rooting out the ego itself. The moral improvement of character is thus substituted for the metaphysical destruction of ego.

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<sup>1467</sup> Blank page

<sup>1468</sup> "(XVII)" was typed at the top of the page. Pages 603 and 605 are duplicates of pages 293 and 294 in Carbons 17 (Notebooks). Different edits have been marked on the two sets of pages.

<sup>1469</sup> The paras on this page are numbered 37 through 40, making them consecutive with the previous page.

<sup>1470</sup> "certainly" was typed below the line and inserted with an arrow.

(603-2) This way of looking at all experiences for their inner meaning, at learning from all alike, causes him to reject nothing and to express tolerance. For all are valuable – even if not equally valuable – in serving his higher purpose and fulfilling his spiritual quest. The tension between good and evil disappears and it is no longer necessary to favour one above the other since he puts himself on a level where the One rules.

(603-3) The fact is he is depending too much upon himself and too little upon the Overself. After all help cannot lift itself by its own bootstraps.

(603-4) There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation.

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(605-1)<sup>1473</sup> The Long and Short Paths can no more be separated from one another than the two sides of a coin or the two poles of a magnet. Each would be meaningless without the other and therefore belongs to the other.

(605-2) He must call in a new power, and a higher power – Grace. He needs its help. For the ego will not willingly give up its sovereignty, however much it may become preoccupied with spiritual questions and even spiritual growth.

(605-3) The essential features of the Long Path are its concern with moral effort and its emphasis on character building; its injunctions to pray and meditate; its insistence on the constant striving for self-mastery through physical, emotional and mental disciplines. The essential feature of the Short Path is its quest of the flash of enlightenment through intuitive feeling and metaphysical thinking. Some believe, and would be satisfied with, this flash to be brief. Others hope for its permanent abidance.

(605-4) The aspirant who depends solely on his own unaided efforts at self-improvement, will nevertheless one day feel the need of an outside power to bestow what he cannot get by himself. The task he has undertaken cannot be perfectly done or completely done by himself alone. He will eventually have to go down on his knees

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<sup>1471</sup> Blank page

<sup>1472</sup> “(XVII)” was typed at the top of the page.

<sup>1473</sup> The paras on this page are numbered 41 through 47, making them consecutive with the previous page.

and beg for Grace.<sup>1474</sup> The ego cannot save itself. Why? Because secretly it does not want to do so, for that would mean its own extinction. So unless he forces it to seek for Grace, all his endeavours will bring him only a partial result, never a fully satisfactory one. Those who say that the idea of Grace violates the concept of universal law, do not look into it deeply enough. For then they would see that on the contrary, it fulfils the law of individual mind's effort, which they believe in by complementing it with the law of the Universal Mind's activity inside the individual, which they ought also to believe in. God cannot be separated from man. The latter does not live in a vacuum.

(605-5) Those who use terms or utter phrases which transcend all meaning, delude themselves and mystify others to no purpose. If the experiences and insights of the Short Path are beyond intellectual comprehension, and consequently beyond intellectual communication, the proper way to consider them is in perfect silence - not in speech or writing.

(605-6) The practical message of mentalism is not only to warn us of the creative value of our thought but also to bid us seek out the source of thought. For there lies our real home, and there we must learn to dwell habitually.

(605-7) At this point he must turn round on all that he has believed, and done because of his beliefs and withdraw for a while from the Long Path because it is occupied

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(continued from the previous page) solely with the pair of opposites. Otherwise it will become his goal.

(607-1)<sup>1477</sup> The Long Path is unutterably irksome whereas the Short Path is gloriously attractive. The one is associated with toil and suffering; its emblem is the Cross. The other is associated with peace and joy; its emblem is the Sun. Yet, those who would prematurely desert the one for the other, will find their hopes frustrated in the end, however enthusiastic and rapturous the experience may be in the beginning. This is because Nature, the Overself, will not let them enjoy permanently what must be taken

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<sup>1474</sup> PB himself changed "grace" to "Grace" by hand three times in this para.

<sup>1475</sup> Blank page

<sup>1476</sup> "(XVII)" was typed at the top of the page.

<sup>1477</sup> The paras on this page are numbered 48 through 53, making them consecutive with the previous page.

into every part of their being,<sup>1478</sup> properly cleansed and prepared to absorb it, with the being itself properly equilibrated to endure the experience of absorption without stimulating the ego.

(607-2) There is a harsh asceticism at one extreme, and an easy self-indulgence at the other. On the Long Path the seeker wars wearily between the two and lives in a state of unceasing tension. But on the Short Path, the tension ends as he rises above the plane of opposition upon which they exist.

(607-3) There are certain patterns of thought which reflect the idea that attainment of this goal is almost impossible, and that the needed preparation and purification could not be even half finished in a whole lifetime. If these patterns are held over a long period of years they provide him with powerful suggestions of limitation. Thus the very instruction or teaching which is supposed to help his progress actually handicaps it and emotionally obstructs it. His belief that character must be improved, weaknesses must be corrected and the ego must be fought looms so large in his outlook that it obliterates the equally necessary truth that Grace<sup>1479</sup> is ever at hand and that he should seek to invoke it by certain practices and attitudes.

(607-4) Holding on to this awareness of the Overself automatically brings with it control over the body's appetites and desires. This is one of the benefits of success on the Short [Path, but]<sup>1480</sup> such easy spontaneous control lasts no longer than the awareness.

(607-5) Seekers do not come under the power of Grace until they have done, to a sufficient extent, what the Long Path requires from them. Then only are they likely to be ready for the Short Path, and to benefit by the Grace associated with it.

(607-6) The Long Path expresses a partial truth. The Short Path expresses another – although higher – partial truth. Bring the two parts together and the result will be that whole truth which man must have for the adequate guidance of his life.

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<sup>1478</sup> PB himself changed a period to a comma by hand.

<sup>1479</sup> PB himself changed "grace" to "Grace" by hand.

<sup>1480</sup> PB himself changed "Path. But" to "Path, but" by hand.

<sup>1481</sup> Blank page



(609-1)<sup>1482</sup> The Long Path brings the self to a growing awareness of its own strength, whereas the Short Path brings it to a growing awareness of its own unreality. This higher stage leads inevitably to a turn about-face,<sup>1483</sup> where the energies are directed toward identification with the One Infinite Mind. The more this is done, the more Grace flows by reaction into the self.

(609-2) Grace is of two kinds. The ordinary, better known and inferior kind is that which is found on the Long Path. It flows from the Overself in automatic response to intense faith or devotion, expressed during a time of need. It is a reaction to seeking for help. The rarer and superior kind is found on the Short Path. It arises from self-identification with the Overself or constant recollection of it. There is no ego here to seek help or to call for a Grace which is necessarily ever-present in the Overself.

(609-3) As he becomes aware of the slavery and illusion which ruled his past life, the struggle to escape from them leads to a psychic tension, ever increasing. This result may be unpleasant but it necessarily follows when an aggressive effort of the will is opposed to old habits of instinct, thought and conduct. The proper time for starting the Short Path is indicated when these strains and tensions created by the Long one have been borne for so long a period that, unless they culminate in the relief offered by the Short Path, they can no longer be endured.

(609-4) The name, "lightning flash of insight," should not be allowed to give the impression that its swiftness is its most important attribute. That is merely incidental. What constitutes its essential attribute is its introducing an entirely different state of mind, an entirely new kind of perception, within us so that we are transformed in ourselves along with the world with which we are in relation.

(609-5) Nature cannot be hastened. The bloom of a flower opens in its own proper time. If the Short Path yields immediate or quick results to some aspirants, it is only because they are persons of superior development. They have served their apprenticeship on the Long Path already, either in this or previous lives.

(609-6) All rules for regulating social conduct and shaping moral character fulfil a proper purpose in making good men. But they do not directly lead to the discovery of the ego's unreality. Therefore they do not belong to the Short Path.

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<sup>1482</sup> The paras on this page are numbered 60 through 67; they are not consecutive with the previous page – but they follow the paras on page 621.

<sup>1483</sup> "turnaboutface" in the original

(609-7) The struggles of the Long Path are absolutely necessary but they will not avail him of themselves; Grace<sup>1484</sup> must be added. For it brings extra power to him and enables him to do what otherwise he could not do.

(609-8) Is the perfecting of character a cause of enlightenment or is it an effect?

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611<sup>1486</sup>  
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(611-1)<sup>1487</sup> It is quite true, as the extremist advocated of the Short Path, like Zen's, say, that this is all that is really needed, that no meditation (in the ordinary sense), no discipline, no moral striving and no study are required to gain enlightenment. We are now as divine as we ever shall be. There is nothing to be added to us, no evolution or development of our real self is possible. But what these advocates overlook is that, in the absence of the labours listed, the Short Path can succeed only if certain [essential]<sup>1488</sup> conditions are available. First, a teaching-master must be found. It will not be enough to find an illumined man. We will feel peace and uplift in his presence but these will fade away after leaving his presence. Such a man will be a phenomenon to admire [and an inspiration to remember,]<sup>1489</sup> not a guide to instruct, to warn and to lead from step to step. Second, we must be able to live continuously with the teaching master until we have finished the course and reached the goal. Few aspirants have the freedom to fulfil the second condition for circumstances are hard to control, and fewer still have the good fortune to fulfil the first one, for a competent, willing and suitably circumstanced teaching master is a rarity. These are [two of]<sup>1490</sup> the reasons why philosophy asserts a combination of both the Long and Short Paths is the only practical means for a modern Western aspirant to adopt. If, lured by the promise of sudden attainment or easy travelling, he neglects the Long Path, the passage of time will bring him to self-deception or frustration or disappointment or moral decline. For his negative characteristics will rise and overpower him, the lack of preparation and development will prevent him from realising in experience the high level teachings he is trying to

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<sup>1484</sup> PB himself changed "grace" to "Grace" by hand.

<sup>1485</sup> Blank page

<sup>1486</sup> "(XVII)" was typed at the top of the page.

<sup>1487</sup> The paras on this page are numbered 68 through 70, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

<sup>1488</sup> "essential" was typed below the line and inserted with a caret.

<sup>1489</sup> "and an inspiration to remember," was typed below the line and inserted with a caret.

<sup>1490</sup> "two of" was typed below the line and inserted with a caret.

make his own while the impossibility of balancing himself under such circumstances will upset or rob him of whatever gains he may still make.

(611-2) According to Mahayana there are three requirements for the aspirant: (1) Moral discipline of greed,<sup>1491</sup> anger and lust. (2) Meditation. (3) Wisdom – cultivation of intuition and discrimination. The first two constitute in our [division]<sup>1492</sup> the Long Path, and the last one is the Short Path.

(611-3) If the Short Path is not to end in fanaticism, extremism, self-delusion or paranoia, the cultivation of balance is essential. This is why it is called the razor-edge path. The balance here required is to couple it sufficiently with the Long Path.

(611-4)<sup>1493</sup> He may watch the working of Grace in its varied manifestations [both]<sup>1494</sup> within himself and his personal relationships

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613<sup>1496</sup>  
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(613-1)<sup>1497</sup> According to the Pali Buddhist texts the three main requisites to be cultivated for enlightenment are Understanding, Concentration and Right Conduct. These correspond to the Mahayana requisites of Wisdom, Meditation and Morality.

(613-2) The Long Path covers all the preparatory stages leading up to but not including the decisive attempts. It is concerned with the removal [of]<sup>1498</sup> obstructions to the

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<sup>1491</sup> PB himself inserted a comma by hand.

<sup>1492</sup> “division” was typed below the line and inserted with an arrow into the space where an illegible word was erased.

<sup>1493</sup> This para was labeled “XVII” and was pasted onto the page from a different source.

<sup>1494</sup> PB himself changed a dash to “both” by hand.

<sup>1495</sup> Blank page

<sup>1496</sup> “(XVII)” was typed at the top of the page. Pages 613-616 are duplicates of pages 391-394 in Carbons 17 (Notebooks). Different edits have been marked on the duplicate pages.

<sup>1497</sup> The paras on this page are numbered 19 through 25; they are not consecutive with the previous page.

<sup>1498</sup> PB himself inserted “of” by hand.

coming of enlightenment whereas [these attempts, which belong to the Short Path]<sup>1499</sup> are concerned with the conclusive formulae of enlightenment.

(613-3) The introduction of the Short Path ought not to be mistimed; it ought not to be introduced until enough work has been done to prepare a moral and intellectual basis for it, and enough balance secured. Then only will its capacity to lead the seeker toward the glorious climax of his quest be actualised. If introduced too early it merely stimulates egotism, animates intellectual pride or simulates illumination.

(613-4) What anyone writes about Reality remains nothing more than a series of black marks on white paper unless he writes it out of his own direct living experience. Then his words become inspired in themselves and inspiring to others.

(613-5) Wisdom counsels us to begin the Quest with the Long Path. When we have gone some distance on it, we may add the Short Path, changing the emphasis from one to the other by turns. This intermittent approach sets up a kind of reciprocal rhythm. The improvement of character opens the door of sensitivity a little wider to intuition, and the improved intuition helps to exalt character.

(613-6) Because good and bad have no meaning on this plane, where there is no opposition, no struggle between them, the enlightened man who taught others to ignore this opposition and abandon this struggle, who told them that to do what they will is the whole of the law, would thereby prove his own lack of enlightenment. In other words, he would be a dangerous impostor or a mere intellectual.

(613-7) The seeker on the Long Path tries to eliminate his baser feelings and to cultivate his nobler ones. But in all this effort he is looking

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(continued from the previous page) at himself alone, purifying and improving his ego but still his own ego.

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<sup>1499</sup> PB himself changed "they" to "these attempts, which belong to the Short Path" by deleting the original word by hand and typing the new phrase below the line and inserting it with an arrow.

<sup>1500</sup> Blank page

<sup>1501</sup> "(XVII)" and "con't 25" were typed at the top of the page.

(615-1)<sup>1502</sup> The Long Path doctrine teaches that man makes his destiny,<sup>1503</sup> forms his character and attains his spiritual goal by his individual efforts. No God and no Grace can help him. Conscience is as prominent here as it is absent on the Short Path.

(615-2) So long as a man stays on the Long Path alone he is clinging to the idea of his ego, which embarks on the Quest to save itself by methods and processes of purifying itself. This idea is never let go, only refined and purified. For it starts the Quest as imperfect and low ego, finishes it as a perfectly pruned and improved one. Its own reality is not questioned, for if it were regarded as the non-existent fiction that it is, there would be no need to purify or save it.

(615-3) To adopt the Short Path is to place oneself at a point of view where all the efforts of the Long Path are seen as a sheer waste of time and where its successes are regarded as equal in value to its failures, since both are illusory experiences of an illusory entity.

(615-4) The Short Path calls for a discernment and intelligence which are not needed in ordinary living, which are so subtle that the truth of mentalism must first be applied to the world and allowed to permeate the understanding, for a long time before it can be applied to the person himself.

(615-5) The Long Path cuts a clearing in a night-dark forest whereas the Short One comes out into open noonday-lit space.

(615-6) "Having forgotten all things, meditate on the one." —Sikh Guru Nanak.

(615-7) Although the Short Path offers quicker results to the seeker, he dare not withdraw from the Long one without suffering the penalty for his unwisdom.

(615-8) The Zen Koans will be found by most Western students annoying rather than helpful.

(615-9) The Long Path is concerned with relative matters, but the Short One is concerned with the Absolute alone.

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<sup>1502</sup> The paras on this page are numbered 26 through 34, making them consecutive with the previous page.

<sup>1503</sup> PB himself inserted a comma by hand.

<sup>1504</sup> Blank page

(617-1)<sup>1506</sup> Whereas the widely varied exercises in meditation of the Long Path [evoke mental]<sup>1507</sup> images and use the creative imagination in most cases, but empty consciousness of them only in some cases, the exercises of the Short Path evoke no images at all.

(617-2) Entrance into the Short Path presupposes experience on the Long One. How can anyone go beyond the latter before he has travelled some distance along it? Are not the efforts he makes, while on it merely preparing him for the effortless experiences of the Short Path?

(617-3) To think about thinking leads the understanding towards the verge of its own Source. To contemplate contemplation leads it directly into that source itself.

(617-4) To all those who come to such a teacher for lessons in philosophy, he makes it plain that unless they are willing to discipline themselves on all three levels – physical, emotional,<sup>1508</sup> mental – he cannot teach them,<sup>1509</sup> that is, unless they are willing to follow the Long Path also.<sup>1510</sup>

(617-5) The Long Path begins and rests on the supposition that there is a person, that is an ego, to be saved by the \_\_\_\_\_<sup>1511</sup> purifications and processes of the Quest. The Short one rests on the conviction that the \_\_\_\_\_<sup>1512</sup> to Mind alone.

(617-6) With the withdrawal from all outward-directed attachments – he becomes aware of his own inner self. With the awareness of his own real Self, all outgoing attachments drop away from him. Thus by whatever of these two paths he approaches the goal, it merges in the end with the other one.

<sup>1505</sup> "(XVII)" was typed at the top of the page.

<sup>1506</sup> The paras on this page are numbered 35 through 42, making them consecutive with the previous page.

<sup>1507</sup> "evoke mental" was typed below the line and inserted with an arrow.

<sup>1508</sup> PB himself inserted a comma by hand.

<sup>1509</sup> PB himself changed a period to a comma by hand.

<sup>1510</sup> PB himself changed a comma to a period by hand.

<sup>1511</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>1512</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(617-7) Whereas the Short Path is to be practised at all times and in all places, by continuous remembrance and constant self-recollectedness, the Long Path is to be practised at set times and in special places, by formal exercises.

(617-8) The Long Path is paradoxically both a complement to the Short One and a preparation for it. It must first be practised alone. Only after some advance has been made, can the time come for them to be practised conjointly.

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619<sup>1514</sup>  
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(619-1)<sup>1515</sup> From the inferiority complex created by Long Path failures, there is a reaction

(619-2) No man can form even the faintest conception of what this infinite power is really is.

(619-3) It is true that the Long Path is only a preliminary one and that the Short Path is certainly a more advanced one. But it is also true that each is incomplete without the other. The best plan is to adopt as much of both paths as the aspirant can.

(619-4) The practice should also be continued at mealtimes. When eating anything, keep in mind the idea, "The body (not my body) is eating this food." When taking particularly appetising food, hold the thought, "The body is enjoying this food." All the time watch the bodily reactions as an impersonal but interested spectator.

(619-5) The prejudice against belief in grace comes from regarding it as an arbitrary act of pardon or a capricious bestowal of unearned good or as personal intervention on behalf of a favourite.

(619-6) St. Teresa<sup>1516</sup> seems to deny the possibility of reconciling the two ways of life when she writes "To bring soul and body into agreement, walking according to justice and clinging to virtue, is the pace of a hen - it will never bring us freedom of the spirit."

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<sup>1513</sup> Blank page

<sup>1514</sup> "(XVII)" was typed at the top of the page. PB himself changed "(XIII)" to "XVII" at the top of the page by hand.

<sup>1515</sup> The paras on this page are numbered 15 through 23, 23a, and 23b; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

<sup>1516</sup> St. Teresa of Ávila

(619-7) The Short Path rejects duality, acknowledges only identity with Perfect Being and tries to achieve [its aim]<sup>1517</sup> by recognising this identity. The Long Path accepts [duality]<sup>1518</sup> and tries to achieve [the same aim by]<sup>1519</sup> mastering the ego.

(619-8) The advocates of the Long Path claim that the mind must be trained and the heart must be cleansed before enlightenment is possible. The advocates of the Short Path claim that it is sufficient to deny the ego and affirm the higher self. The philosopher studies the facts revealed by observation and research and concludes that the methods of both schools must be united if enlightenment is not only to be lastingly attained but also not to fall short of its perfect state.

(619-9) In his reception of grace, whether during the temporary mystic state or during an entire life period, he needs to be perfectly passive, unresistant, if he is to absorb all the benefit. Nevertheless, a certain kind of activity must be apparent in the early stage when he must take part in the operation by putting down the ego and its desires, attitudes or clingings.

(619-10) Weary of plodding in a seemingly circular groove, aspirants welcome the idea of the Short Path.

(619-11) The long years of trying to be what they can never be have merely made them more neurotic than when they started.

(619-12) The continuing strain of the Long Path comes to a climax one day, to a revolutionary crisis.

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621<sup>1521</sup>  
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(621-1)<sup>1522</sup> The aspirant who becomes morbidly obsessed by concern with his faults and mistakes is still thinking only of his little ego. The balance must then be redressed by introducing the Short Path side by side with the Long one.

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<sup>1517</sup> PB himself inserted "its aim" by hand.

<sup>1518</sup> PB himself changed "it" to "duality" by hand.

<sup>1519</sup> PB himself changed "thru" to "the same aim by" by hand.

<sup>1520</sup> Blank page

<sup>1521</sup> "(XVII)" was typed at the top of the page.



(621-2) Grace acts as a catalytic agent. Where a man is unable to liberate himself from the animal and the ego, it assists him to do so. [Where]<sup>1523</sup> rule of the mechanical responses of his senses, his glands and his unconscious complexes hold him captive to an established pattern, it sets him free.

(621-3) The sceptical view that Grace is a superstition prompted by our human self-regarding and self-favouring nature, that it could have no place on the high altitude of truly divine attributes, is understandable but erroneous.

(621-4) The average spiritual aspirant is unduly self-centred. This is because he is so preoccupied with his own development, his own self correction, and his own spiritual needs that he tends to forget a vitally important truth. This is that the last battle to be fought on the Quest – the battle which brings the ego finally and fully under the Overself's rule – is reflected to a lesser extent in the earlier battles of the Quest. This battle cannot possibly be won by the aspirant himself for the very good and sufficient reason that the ego is not willing to commit suicide or to put it in another way – is unable to lift itself on to a plane of non-existence. Final victory can only come by the bestowal of Grace from the Overself which alone can effect this seeming miracle. To attract this Grace the seeker needs to turn away from his self-centredness to what is its utter opposite – preoccupation with the Overself. He is to think of the Divine alone, of the infinitude and eternity of the Higher Power, and to forget all about his personal growth for a while.

(621-5) The end of all his efforts on the Long Path will be the discovery that although the ego can be refined, thinned and disciplined, it will still remain highly rarefied and extremely subtle. The disciplining of the self can go on and on and on. There will be no end to it. For the ego will always be able to find ways to keep the aspirant busy in self-improvement, thus blinding him to the fact that the self is still there behind all his improvements. For why should the ego kill itself? Yet the enlightenment which is the goal he strives to reach can never be obtained unless the ego ceases to bar the way to it. At this discovery he will have no alternative to, and be quite ready for, the Short Path.

(621-6) The self-power of the Long Path must be balanced by the other power of the Short Path.

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<sup>1522</sup> The paras on this page are numbered 54 through 60; the last para was added by a different typewriter. They are not consecutive with the previous page – but they follow the paras on page 607.

<sup>1523</sup> PB himself changed “When” to “Where” by hand.

(621-7) He reaches a point where he can no longer endure the stiff discipline, the unnatural restrictions of Long Path<sup>1524</sup>

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623<sup>1526</sup>  
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(623-1)<sup>1527</sup> He comes to see that the Long Path is a self-centred activity, that [its]<sup>1528</sup> search for [truth revolves around the little personality]<sup>1529</sup>

(623-2) If he is to satisfy his quest for higher joys, his craving for inner peace, his longing for a knowledge of truth and reality, he must pay a price. Such things are not free.

(623-3) They would like to have their heaven and their ego too. They would like to unite the largeness of the one with the littleness of the other. But this is impossible.

(623-4) The Short Path's joy and spontaneity, its mental truth and emotional beauty.

(623-5) Why not try to adjust these apparently opposing ways, one to the other?

(623-6) A time comes when he perceives that it is impossible to attain the desired enlightenment by his own merits and exertions.

(623-7) The Short Path process is not interested in the faults and weaknesses of a \_\_\_\_\_.<sup>1530</sup> it ignores them completely.

(623-8) The Short Path man resents the very idea of self-control, rejects the command to live up to certain standards.

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<sup>1524</sup> The paras on this page continue on page 609.

<sup>1525</sup> Blank page

<sup>1526</sup> "XVII" was typed at the top of the page.

<sup>1527</sup> The paras on this page are numbered 60 through 76 and 76a; in addition, there is an unnumbered para at the top of the page. Despite the numbering matching up, we think that this page is not consecutive with the previous page. Instead it follows from page 609

<sup>1528</sup> PB himself changed "the" to "its" by hand.

<sup>1529</sup> PB himself inserted "truth revolves around the little personality" by hand.

<sup>1530</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(623-9) The Long Path man becomes in time too egocentric because too filled with inner conflicts.

(623-10) He must turn his attention entirely away from the subject of improving the ego's condition.

(623-11) Must the illumination come by degrees, slowly, or can it come now?

(623-12) That which the Long Path votary seeks so laboriously comes easily and quickly to the Short Path one.

(623-13) They expect to be completely changed from that moment.

(623-14) In its advanced phases the Short Path is no pathway at all. It has all the freedom of air and sea.

(623-15) Perhaps the safest way is neither to tally to abandon any single path of the two nor to give himself up to it alone.

(623-16) It is not possible, by the Long Path methods, to attain the Quest's goals although it is possible to advance toward them.

(623-17) The Long Path is chiefly occupied with second stage work, with concentration and meditation, whereas the Short Path is chiefly occupied with contemplation.

(623-18) Properly used and especially at the proper time, after due preparation, the Short Path is an essential phase of every man's quest. But misunderstood and wrongly used, by the wrong person at the wrong time, regarded solely as a cheap easy and rapid way to success, an excuse for dodging labour and for evading discipline, it is turned into something meretricious.

(623-19) They alone are entitled to such freedom who are willing to accept the heavy responsibility which goes with it

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625<sup>1532</sup>  
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<sup>1531</sup> Blank page

<sup>1532</sup> "XVII" was typed at the top of the page.

(625-1)<sup>1533</sup> What he learnt on Long Path must now be discarded, however good it was in preparing him for this further phase. He must re-educate himself into a new outlook.

(625-2) The ego cannot free itself from its usual self-consciousness unless it transfers its attention to the Overself, that is unless it enters the Short Path.

(625-3) If he is really done with worrying about the state of the ego, he will not visit it every day to keep a finger on its pulse.

(625-4) The Long Path man is too self-conscious and thinks too much about his own attitudes.

(625-5) Put in another way, it may be said that the Short Path develops inspiration and evokes intuition.

(625-6) The Short Path makes salvation and redemption seem imminent.

(625-7) Whatever impedes the entry of spiritual lights must be removed. That is the Long Path's work.

(625-8) When one line of spiritual development is over-emphasised, the need for the other line becomes existent but not often apparent.

(625-9) It is a kind of spiritual ju-jitsu, for it uses the ego's own strength to overthrow the ego!

(625-10) They look for an abrupt rebirth like St. Paul's, for a sudden upthrust of spiritual power.

(625-11) They are trying to escape from the universe's law-governed orderliness'<sup>1534</sup> gradual unfolding.

(625-12) Assume that you are the Overself, play a game of pretending that you are not the little ego but the greater SELF behind it.

(625-13) These cheaply-bought enlightenments do not exist!

(625-14) Obstacles blocking his way must be removed. This is the work of the Long Path.

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<sup>1533</sup> The paras on this page are numbered 77 through 92, making them consecutive with the previous page. In addition, there is one unnumbered para at the top of the page.

<sup>1534</sup> We have inserted an apostrophe for grammar's sake. – TJS '20

(625-15) If he spends all his time looking for every flaw in himself, brooding over it, he is being unkind to himself.

(625-16) The intense striving and fervent seeking of the Long Path give way to his relief, to calm joyous freedom.

(625-17) As the picture of the True comes forth, it obliterates the picture of [the]<sup>1535</sup> False which HELD HIM so long.

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627<sup>1537</sup>  
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(627-1)<sup>1538</sup> That inspired and excellent little book, Brother Lawrence's "Practice of the Presence of God" is an example of Short Path teaching. The contemporary biographer of Lawrence writes: "He could never regulate his devotion by certain methods as some do... At first, he had meditated for some time, but afterwards that went off. 'All [bodily mortifications and other]<sup>1539</sup> exercises are useless,' he thought, 'but as they serve to arrive at the union with God by love.'" Now it is all very well for Brother Lawrence to decry techniques and to tell aspirants that his prayer or method was simply a sense of the presence of God. He himself needed nothing more than to attend to what was already present to, and existing in, him. But how many average aspirants are so fortunate, how many possess such a ready made sense or feeling? Is it not the general experience that this is a result of long previous toil and sacrifice, an effect and not itself a cause?

(627-2)<sup>1540</sup> If Grace does not exist, why does the Bhagavad Gita contain the statement: "To him whom the Overself chooses, to him does It reveal Itself?" And why did the early Christian Father Clement<sup>1541</sup> whose writings are considered authoritative, state:

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<sup>1535</sup> PB himself inserted "the" by hand.

<sup>1536</sup> Blank page

<sup>1537</sup> "(XVII)" was typed at the top of the page.

<sup>1538</sup> The paras on this page are unnumbered.

<sup>1539</sup> "bodily mortifications and other" was typed below the line and inserted with an arrow.

<sup>1540</sup> This para was labeled "VXII" and was pasted onto the page from a different source.

<sup>1541</sup> Pope Clement I

“It is said the Son will reveal Him to whom He wishes?” (The Homilies. Vol xvii, p. 278 Ante-Nicene Library)<sup>1542</sup>

(627-3)<sup>1543</sup> Even those who are satisfied to continue permanently the Long Path’s preparatory disciplines, will one day find an inner impulsion rising spontaneously within themselves and leading them to the Short [one.]<sup>1544</sup>

(627-4)<sup>1545</sup> We cannot attain reality,<sup>1546</sup> for we already are in it,<sup>1547</sup> but we can attain consciousness of it. And such consciousness arises naturally the moment we know appearance as [being]<sup>1548</sup> appearance. This knowledge may be nothing more than a second’s glimpse, [before]<sup>1549</sup> old habit powerfully reasserts itself [once again,]<sup>1550</sup> but it will be enough to tell us the truth.

(627-5)<sup>1551</sup> When the Quest becomes the most important activity in a man’s life, even more important than his worldly welfare, then is Grace likely to become a reality rather than a theory in his life too.

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(629-1)<sup>1553</sup> I am an Advaitin on the fundamental point of non-duality of the Real but I am unable to limit myself to most Advaitins’ practical view of Samadhi and Sahaja. Here I stand with Chinese Zen (Ch’an) especially as I was taught and as explained by the Sixth Patriarch, Huineng.<sup>1554</sup> He warns against turning meditation into a narcotic,

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<sup>1542</sup> Only “lib” is visible in the original. This quote refers to The Clementine Homilies in the Ante-Nicene Christian Library.

<sup>1543</sup> This para was labeled “VXII” and was pasted onto the page from a different source.

<sup>1544</sup> PB himself inserted “one.” by hand.

<sup>1545</sup> This para was pasted onto the page from a different source. PB himself inserted “XVII” in the left margin by hand.

<sup>1546</sup> PB himself inserted a comma by hand.

<sup>1547</sup> PB himself inserted a comma by hand.

<sup>1548</sup> PB himself inserted “being” by hand.

<sup>1549</sup> PB himself changed “as” to “before” by hand.

<sup>1550</sup> PB himself inserted “once again” by hand.

<sup>1551</sup> This para was labeled “VXII” and was pasted onto the page from a different source.

<sup>1552</sup> Blank page

<sup>1553</sup> The paras on this page are unnumbered. This para was labeled “VXII.”

<sup>1554</sup> “Hui Neng” in the original

resulting in a pleasant passivity. He went so far as to declare: “It<sup>1555</sup> is quite unnecessary to stay in monasteries. Only let your mind... function in freedom... let it abide nowhere.” And in this connection he later explains: “To be free from attachment to all outer objects is true meditation. To meditate means to realise thus tranquillity of Essence of Mind.”<sup>1556</sup>

On samadhi, he defines it as a mind self-trained to be unattached amid objects, resting in tranquillity and peace. On sahaja, it is thorough understanding of the truth about reality and a penetration into and through delusion, to one’s Essence of Mind. The Indian notion of Sahaja makes it the extension of Nirvikalpa Samadhi into the active everyday state. But the Ch’an conception of Nirvikalpa Samadhi differs from this; it does not seek deliberately to eliminate thoughts although that may often happen of its own accord, through identification with the true Mind, but to eliminate the personal feelings usually attached to them, that is, to remain unaffected by them because of this identification.

Ch’an does not consider Sahaja to be the fruit of yoga meditation alone, nor of understanding alone, but of a combination seemingly of both. It is a union of reason and intuition. It is an awakening once and for all. It is not attained in Nirvikalpa and then to be held as long as possible. It is not something, a state alternately gained and lost on numerous occasions, but gradually expanded as it is clung to. It is a single awakening that enlightens the man so that he never returns to ignorance again. He has awakened to his divine essence, his source in Mind, as an all-day and everyday self-identification. It has come by itself, effortlessly.

(629-2)<sup>1557</sup> He knows that his human existence is not really fulfilled until he can live in constant awareness of the Overself.

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(631-1)<sup>1559</sup> There, in the deepest state of contemplation, the awareness of a second thing, – whether this be the world of objects outside or the world of thoughts inside, – vanishes. But unconsciousness does not follow. What is left over is a continuous static impersonal and unchanging consciousness. This is the inmost being of man. This is the supreme Self, dwelling within itself alone. Its stillness transcends the activity of

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<sup>1555</sup> PB himself inserted quotation marks by hand.

<sup>1556</sup> PB himself inserted quotation marks by hand.

<sup>1557</sup> This para was pasted onto the page from a different source.

<sup>1558</sup> Blank page

<sup>1559</sup> The paras on this page are unnumbered. They are all labeled “XVII.”

thinking, of the knowing which distinguishes one thing from another. It is incommunicable then, inexplicable later.

But after a while from this high level the meditator must descend, returning to his human condition. He has come as close in the contact with the Great Being, the most refined ultimate Godhead, as is possible. Let him be grateful. Let him not ask for more for he cannot know or experience more. This is as far as any man can go for "Thou shalt not see God and live."

(631-2)<sup>1560</sup> When spiritual [seeking]<sup>1561</sup> becomes too complicated, its exercises too elaborated, its doctrines too esoteric, it becomes also too artificial and the resulting achievements too fabricated. It is the beginners and intermediates who carry this heavy and unnecessary burden, who involve themselves to the point of becoming neurotics.

(631-3)<sup>1562</sup> The appearance of the sacred presence automatically extinguishes the lower desires. The holding on to that presence wherever he goes and whatever he does as if it were his real identity, will [help to]<sup>1563</sup> establish that release as a lasting fact.

(631-4)<sup>1564</sup> Whatever you do to work upon the ego, whether you remove this weakness or improve that faculty, it will always be ego and your consciousness will always remain within its tightly-closed circle. In the time you give to such work you could be occupying yourself with thought of the non-ego, the Overself, and dwelling in this thought until the sunshine behind it bursts through and you bask in the glory.

(631-5)<sup>1565</sup> The Long Path votary works from systems, rules, plans and techniques put down by its guides but the Short Path votary has no path chalked out for him. He is forever "waiting on the Lord"

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(633-1)<sup>1567</sup> When he finds that the fight within, and against himself, [is]<sup>1568</sup> unending he becomes either disheartened or illumined. That is to say, he abandons the Long Path

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<sup>1560</sup> This para was pasted onto the page from a different source.

<sup>1561</sup> PB himself deleted "and" from after "seeking" by hand.

<sup>1562</sup> This para was pasted onto the page from a different source.

<sup>1563</sup> PB himself inserted "help to" by hand.

<sup>1564</sup> This para was pasted onto the page from a different source.

<sup>1565</sup> This para was pasted onto the page from a different source.

<sup>1566</sup> Blank page



and the Quest together, under the delusion that the limit of the one is also the limit of the other, or he abandons the Long Path and takes to the Short Path.

(633-2) [Most]<sup>1569</sup> Short Path teachings lack a cosmogony.<sup>1570</sup> They evade the fact that God is, and must be, present on the plane of [manifestation,]<sup>1571</sup> expressing through the entire universe.

(633-3) The Long Path man is aware of many or most of his weaknesses and faults, and tormented by this knowledge. The Short Path man blissfully ignores them or, if he fails to reach this formulated goal, is sure they will fade away and dissolve under the higher self's

(633-4) By contemplating the inner sun, the Overself, he is inevitably drawn upward in increasing light, whereas by excessively preoccupying himself with the ego he becomes depressed into increasing darkness. When the latter happens the very quest which was supposed to diminish his sorrow and enlarge his peace, becomes a fresh source of sorrow and agitation.

(633-5) He gets tired of this long history of alternately condemning himself and then indulging himself. That is, he gets tired of the Long Path.

(633-6) The discipline of these exercises constantly repeated may bring him to the first success. He may find himself standing back from the ego, his attention aware of the I as well as its surroundings, both being separate from their hidden observer.

(633-7) To mourn over the past's supposed errors for too long a time, to indulge in [self-pitying]<sup>1572</sup> remorse for the remainder of one's life, is another trick of the ego and merely strengthens it. Better take to the Short Path!

(633-8) He has passed into a phase when a new approach is needed, when the innovation required of him will be almost a turn-about.

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<sup>1567</sup> The paras on this page are unnumbered. They are all labeled "XVII" and were all pasted onto the page from different sources.

<sup>1568</sup> PB himself changed "are" to "is" by hand.

<sup>1569</sup> PB himself changed "All these" to "Most" by hand.

<sup>1570</sup> The original typist deleted a typo from before "cosmogony".

<sup>1571</sup> "and" was typed below the line and inserted after "manifestation" with an arrow. PB himself inserted "WHY?" next to this edit by hand – apparently prompting himself to write out the explanation – so we have not included it.

<sup>1572</sup> "self-pitying" was typed below the line and inserted with an arrow.

(635-1)<sup>1574</sup> They consider themselves to be free from the possibility of committing sin, since they are joined to the divine consciousness. They do not regard the moral codes of society as binding upon them, since they are a law unto themselves. Whatever they do, it can only be right. The [dangers here are,]<sup>1575</sup> of course [first]<sup>1576</sup> that the ego's desire may only too easily be mistaken for the divine ordinance, [and second, that all things are permitted to them.]<sup>1577</sup> Since they feel that they are in a state of grace, [there is]<sup>1578</sup> no longer any controlling power to judge, criticise or curb their acts, no outside help to warn them when they go perilously astray.

(635-2) [It]<sup>1579</sup> is an error to think of the [advanced]<sup>1580</sup> contemplative practices as specially intended for sitting only. In the end they are just as much for walking and standing.

(635-3) The Short Path is no drily intellectual affair or coldly unfeeling one. It nurtures beautiful, exquisite moments and richly uplifting moods. Both this path and its term are vital and dynamic aesthetics experiences.

(635-4) The change-over to the Short Path calls for a tremendous leap from his present standpoint - whatever that [may]<sup>1581</sup> be - to the highest possible one.

(635-5) Yes, the Short Path extremists, and especially the more poetic, imaginative and artistic ones among them, may get their illuminations more quickly and more frequently.<sup>1582</sup> But, because they have not purified, straightened and formed their characters, these are distorted, crooked or adulterated illuminations.

<sup>1573</sup> Blank page

<sup>1574</sup> The paras on this page are unnumbered. They are all labeled "XVII" and were all pasted onto the page from different sources.

<sup>1575</sup> PB himself changed "danger here is" to "dangers here are" by hand.

<sup>1576</sup> PB himself inserted "first" by hand.

<sup>1577</sup> PB himself inserted ", and second, that all things are permitted to them" by hand.

<sup>1578</sup> PB himself changed "they have" to "there is" by typing "re" over the "y" and typing over "have" with x's and typing "is" above the line and inserting it with a caret.

<sup>1579</sup> PB himself deleted "SHORT PATH." from before "It" by hand.

<sup>1580</sup> PB himself inserted "advanced" by hand.

<sup>1581</sup> PB himself deleted "happen to" from after "may" by hand.

<sup>1582</sup> PB himself deleted a paragraph break from after "frequently." by hand.

(635-6) The ego sits in the saddle all the time that he is travelling the Long Path

(635-7) He cultivates a more joyous attitude, this man on the [Short]<sup>1583</sup> Path, for remembrance of the Overself, which he practises constantly, reminds him of the glory of the Overself.

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XVII

(637-1)<sup>1585</sup> [On the Short Path instead]<sup>1586</sup> of attacking the lower self, he lifts himself up to the presence of the [higher. The]<sup>1587</sup> evil in him may [then]<sup>1588</sup> melt away of its own accord

(637-2) Just as we have two viewpoints in philosophy – the immediate and the ultimate – so we have two paths to the philosophic goal – the Short and the Long. This double emphasis is not peculiar to philosophy for it may be found in Nature too.

(637-3) The transition from the Long to the Short Path is really a normal experience, even though to each person it seems like a major discovery.

(637-4) When the Long Path gives him an excessive inferiority complex, it is time to make a change, to think of the Short Path.

(637-5) He gives each moment the best that is in him, and so living from moment to moment becomes a glorious adventure.

(637-6) Saint Teresa perfectly understood the nature of, and difference between, the two paths, and described them well and briefly: She wrote:

“It is a great grace of God to practise self-examination, but too much is as bad as too little, as they say: believe me, by God’s help, we shall accomplish more by contemplating the Divinity than by keeping our eyes fixed on ourselves.”

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<sup>1583</sup> The original typist changed “Long” to “Short” by hand.

<sup>1584</sup> Blank page

<sup>1585</sup> The paras on this page are unnumbered. They are all labeled “XVII” and were all pasted onto the page from different sources.

<sup>1586</sup> PB himself changed “Instead” to “On the Short Path instead” by hand.

<sup>1587</sup> PB himself changed “higher so that the” to “higher. The” by hand.

<sup>1588</sup> PB himself inserted “then” by hand.

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