

# Vinyl XVIII

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*Editor's Note: As is the case with all the Vinyl series notebooks, due to a filing error the first few pages are NEW Category XVIII; the Old Category xviii material starts on page 13 of the original PDF. This category focuses on paras having to do with the religious element of the Quest; it discusses the advantages and problems of organized religion – to which is added some material on prayer, intuition, and grace (though these latter topics are mostly found in Old Category xxii). There is a long section on the disciple-teacher relationship which PB divided into nine subheads. The list and location of these sections can be found on page 15 of the PDF (also page 5 of this document); I have added page numbers to assist navigation – these refer to the PDF pages, not the Word.doc pages. These topics parallel those found in “The Notebooks of Paul Brunton” Volume 16; Chapter Six of NEW Category XXV (with which this Old Category xviii is paired).*

*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 XVIII: The Reverential Life ... Old xxii: The Reverential Life**

1

NEW XVIII / Old xxii

(1-1)<sup>1</sup> The best kind of prayer which we can make for another person is uttered without words, that is, by leading him to the stillness: the lesser kind is to beg for him by voiced sound.

(1-2) In this adoration of divine beauty one's feelings can get worked up into a holiness unfelt before.

(1-3) It is possible for someone to make Grace a living presence either through divine utterance or through extraordinary quietness.

2<sup>2</sup>

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3

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(3-1) "Mudra" by E. Dale Saunders pub 1960 (very good) illustrates several mudras many Japanese. The Mudra used by Satya Sai Baba seems to be illustrated in the photo frontispiece to his book "Dhyana Vahini" – see a book on Mudras and ascertain what is the Abhayashta, a mudra with which Satya Sai Baba blesses people, with Santhi? (p 119 line 1b-4b) his "Life." It must have been a universal symbol found in the Greek Orthodox Church, Russian Orthodox Church, and by Sai Baba.

(3-2) It can be lifted up to levels undreamed of by the uncontrolled, the gross, the materialistic and the uninitiated. The moment can be converted into a sacred one, or

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<sup>1</sup> Pages 1-12 contain paras for NEW Category XVIII; they were misfiled with the Old Category xviii paras which run from page 13 to the end (page 610). – TJS '19

The first fifteen pages of this document are unnumbered.

<sup>2</sup> Blank page

left on the very ordinary level where it usually lies. How is such sanctification to be brought about?

(3-3) It is deeply sacred, yet could only have been brought forth through the ardent seekings and intense sufferings of a very human being.

(3-4) He must now let the Higher Power deal with the matter.

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5

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(5-1) He needs no religious authority to interfere with, or interrupt this glorious glimpse, no theologian to bring it down to the intellectual level and probably lose it for him.

(5-2) There is one good tendency quite visible in modern mystical and religious thought. It is the desire, or need, to relate this preoccupation with higher ideas to the kind of world in which we have to live, to actual everyday existence.

(5-3) It should be the most desired and aspired [aim]<sup>4</sup> of the people. For it is "the highest of Goods."

6<sup>5</sup>

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(7-1) Is it possible to sustain this mood? Do we grow a little tired of such saintly company?

(7-2) Whether we put Christ's telling Truths into hard syllogisms \_\_\_\_\_<sup>6</sup> and heavy intellectual dogmas which enter the mind or simple but noble phrases which are felt in the heart, we must accept them.

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<sup>4</sup> PB himself inserted "aim" by hand.

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<sup>6</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.

(7-3) If with time practice and truth they reach the deeper side of meditation it will be well for them and the world. For then they can sit hushed and motionless yet a benefic presence radiating the Good.

(7-4) The last lesson to learn is an ancient one: be willing to be humble. For it was refined in pitiless fire and shaped by a holy communion.

(7-5) If at times he feels a kind of holiness welling up within him let him nourish it without delay. It can expand and give the fruit more sweetness.

(7-6) Here is the most private experience anyone can have – to be alone with the Alone!

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(9-1) If the people are shown that going to church is not and ought not to be only a social habit, they could better draw from such attendance some uplift and moral strength.

(9-2) Stately liturgies and beautiful rites may remind us of the Divine Message.

(9-3) The symbols and ceremonies need to be clearly and simply interpreted to the layman so that he may not only follow intelligently what happens at a service and why it is so, but also that he may share emotionally more strongly in it.

(9-4) Where has that inspiration gone today? How can it be recaptured by the world's religions?

(9-5) Holy Spirit's light alone can open his understanding and that of those around him.

(9-6) What intellect cannot {do}<sup>8</sup> because of its feebleness the aspirational feeling can do by its force.

(9-7) What has the master to give that men come to him so suppliantly?

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<sup>8</sup> We have inserted "do" for clarity and to parallel the second phrase. – TJS '20

(11-1) It is much easier to set himself a discipline than to keep it.

(11-2) Dwelling upon the beauty and tranquillity, the wisdom and the power of the Overself he lets thoughts move towards it of their own accord.

(11-3) When your efforts have brought you to a certain point, then only do they get pushed aside or slowly drawn away by another power – your higher Self. What really happens is that the energy or power which you are there using spontaneously ignites. It is that which enables him to do, to get done, to achieve. The all-important point is that the active power is not his own will, but is really a direct visitation of what we must call Grace. It is strongly felt, this experience of the higher power or higher Self.

(11-4) The man of such immeasurable goodwill will express it in all ways all the time.

## **Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind**

(13-1)<sup>11</sup> No geographical limits ought to be set for the sources when a man draws spiritual sustenance. Why exclude other lands and remain shut in with India alone? Nor should any temporal limits be set for it. Why exclude the modern world and remain shut in with the ancient one alone? Enlightened men have been born all through history, have contributed their ideas beliefs experiences and revelations, and all through the social scales. This is so, must be so, because Truth, Reality, Goodness and Beauty, in their best sense,<sup>12</sup> are in the end got from within.<sup>13</sup>

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<sup>10</sup> Blank page

<sup>11</sup> This is the original first page of Old Category xviii; the earlier pages (1-12) are from NEW Category XVIII – the erroneous filing happened post mortem, and does not indicate PB's own intent. – TJS '19

<sup>12</sup> PB himself changed "senses" to "sense" by hand.

(13-2) It is surprising how widely people have ignored Jesus' message ("The kingdom of heaven is within you") when its meaning is so clear, its phrasing so strong.

(13-3) If Krishnamurti accepts the same conclusions which he recommends to others, he should be logical and stop writing, lecturing or granting interviews. But he continues these activities. Either he is inconsistent, or there is a flaw in his conclusions<sup>15</sup>

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(15-1) CONSOLIDATED NOTES

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(17-1)<sup>19</sup> The feeling of having known certain persons - gifted geniuses, holy saints or wise sages - still gives me considerable satisfaction

<sup>13</sup> PB himself marked this para as XXIII, but PB himself placed it here, so we are considering it reclassified as XVIII. - TJS '19

<sup>14</sup> PB himself inserted "XVIII" by hand.

<sup>15</sup> PB himself changed "conclusion" to "conclusions" by hand.

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<sup>17</sup> Blank page

<sup>18</sup> PB himself re-categorised "V" to "XVIII" by hand.

(17-2) Such a lofty doctrine cannot be presented completely and promiscuously to a reading audience composed of mentalities of the most diverse character. Hence its most important practical secrets have been withheld from publication. Their revelation must be an individual and personal one.

(17-3) It prefers to let, not the pressure of propaganda, but the experience of life and the conclusions of reason, the guidance of intuition and the endorsement of sages persuade men to accept these doctrines.

(17-4) If the statements of philosophers are to possess meaning and value, they have to be related to the comprehension of men. This is why the philosopher assumes the function of religious prophet with the masses, dons the mantle of mystical leader or metaphysical teacher with the few, fills the role of a sage with the rare individual.

(17-5) Without this knowledge they travel through life blindly and painfully.

(17-6) These teachings may be made known only with much care and more discretion.

(17-7) The culture of these masters was an isolated one, with the result that it had little contact with, or influence on, the life of the larger world outside.

(17-8) The philosophy of truth is universal in outlook, all-comprehensive in scope. Consequently it makes no claim to displace any religion or to supersede any mystical or metaphysical system.

(17-9) But a truth which lies buried in myth or enshrined in allegory, is not a truth fully and clearly understood. To make it so, and to present it in a connected reasonable statement, is the special task of our own century.

(17-10) The intellectual and intuitional and mystical sides of his real spiritual life will cause him to withdraw a part of himself from social communication. He will learn to live alone with it.

(17-11) Without this feeling clear of affinity, and the considerable satisfaction which derives from it, he would be prudent to look elsewhere and not accept this person as guru

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<sup>19</sup> The paras on this page are numbered 106–115a; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

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(19-1)<sup>22</sup> Is he merely looking at life from the outside?

(19-2) Those who strive hard to penetrate the core of life's mystery, will find their fullest result in philosophy.

(19-3) All men may be religionists but not philosophers. For it is easier to obey rules than to frame them.

(19-4) Philosophy can not escape being as affected by our iconoclastic times as any other form of culture. It does not and cannot live in a history-tight compartment. Consequently when it witnesses the spectacle of the common people more and more taking the future in their own hands, more and more being liberated from patriarchal modes of ecclesiastical government, more and more having to stand on their own spiritual feet, it can not waste its time in deploring the inevitable. Instead, it must set about reducing the causes which have hitherto prevented it from having a popular appeal and simplifying the presentation which has hitherto made it the monopoly of a superior few. It must ally itself with the people and sincerely strive to bring out their finer potentialities and assist them to rise to a level where they can better understand it. This it must do if it is to be true to itself, to its own noble ideals and divine mission.

(19-5) Here in philosophy man's noblest aspirations receive their highest fulfilment. Here his searching after truth achieves satisfying finality.

(19-6) Neither his speech nor his manner will divulge his secret.

(19-7) It is not an exclusiveness born of spiritual pride but of spiritual humility. For the philosopher feels profoundly that he must respect other people's viewpoint because it is the result of their own individual experience of life.

(19-8) The danger of misunderstanding this subtle teaching is not only the likelihood of going wrong metaphysically and psychologically, but also of going wrongly morally.

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<sup>21</sup> PB himself re-categorised "V" to "XVIII" by hand.

<sup>22</sup> The paras on this page are numbered 115-121, making them consecutive with the previous page. There is an unnumbered para at the top of the page, and an unnumbered para at the bottom of the page.



(19-9) Should truth be taken to the masses? Should it be made freely accessible to everyone? Or should they be left to look and struggle for it? In this democratic age, the second view is almost a heresy yet it is the traditional one.

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(21-1)<sup>25</sup> Since men and women vary in spiritual altitude and mental reach, allowance must be made for this fact when dispensing truth

(21-2) To deny the immense value of the ordinary religion in its own place and to those who have yet to gain its rewards would be to break off the lower rungs of the ladder whereby men must climb to what is the ultimate goal of all religion.

(21-3) That so few deeply care for,<sup>26</sup> much less fully understand, this teaching,<sup>27</sup> is not something that kindles our pride but something that kindles our regrets.

(21-4) Philosophy is an exclusive cult not by its own choice, but by the compulsion of circumstances.

(21-5) If another man's words may be used to end this piece, the most pertinent and relevant are Dr Samuel Johnson's comment on Oliver Goldsmith: "Let not his frailties be remembered; he was a very great man"

(21-6) There has not yet manifested itself one outstanding personality who merges the simple mystic in the wise sage, who speaks the mind of truth for [our time]<sup>28</sup> and who is willing to enlighten or lead us [without reference to local or traditional beliefs.]<sup>29</sup> Such a man will certainly be heard; he may even be heeded.

(21-7) He has set foot upon a path which will lead him much farther than he expects to go. For just as the man who seeks religion at its best has to finish up with mysticism so he who seeks mysticism at its best will have to finish up with philosophy.

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<sup>23</sup> Blank page

<sup>24</sup> PB himself re-categorised "V" to "XVIII" by hand.

<sup>25</sup> The paras on this page are numbered 47-50, 30, and 51-53; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

<sup>26</sup> PB himself inserted a comma by hand.

<sup>27</sup> PB himself inserted a comma by hand.

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

<sup>29</sup> PB himself inserted "without reference to local or traditional beliefs." by hand.

(21-8) The scientist who cares only to discover the truth about the external world is one extremist. The mystics who cares only to discover the truth about his self is another. The balance of mind in both has been upset. The philosophic student seeks such balance and consequently seeks to discover the truth of both the world and the self, together.

(21-9) Finality however is not reached with the declarations of mysticism. We must advance to a further stage.

(21-10) Many will speculate on the teacher's motives. That they could be pure and selfless, seeking only to bring men closer to awareness of the Overself and to knowledge of the higher laws, only a few will perceive. To the others he will be a man like themselves, actuated by selfish motives.

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(j)

(23-1)<sup>31</sup> How presumptuous is he who dares to announce that he has become one thing with and non-different from the Supreme Principle!

(23-2) Whatever knowledge a mystic may acquire through trance or intuition, it will always be limited. The World-Mind's knowledge is always absolute. The circumference of these two circles can never coincide.

(23-3) An error of mysticism which must make the penetrative seeker turn to philosophy was the deification of man implicit in its claim that the mystic can attain to union with God. There was some truth in this claim but there was also some falsehood and certainly much confusion.

(23-4) "I find no more me," announced Catherine of Genoa, "there is no longer any other I but God."

(23-5) It is not for the philosopher to inflate himself with the arrogance of such pompous self-deification. He remains always the humble adorer, the meek suppliant.

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<sup>31</sup> The paras on this page are numbered 1-8a.

(23-6) When, however, the content of this concept is subjected to critical analysis, we discover some disturbing facts. What mystic is or ever has been omnipresent,<sup>32</sup> omniscient and omnipotent? Such are the distinguishing characteristics of God. Yet how many mystics have asserted they were identical with God! Is it not an insult to common sense to make such an assertion? Yet every 'paramahansa' in India still makes it!

(23-7) We exist always in utter dependence on the Universal Mind. Man and God may meet and mingle in his periods of supreme exaltation, he may feel the sacred presence within himself to the utmost degree but he does not thereby abolish all the distinctions between them absolutely. For he arrives at the knowledge of the timeless spaceless divine infinitude after a process of graded personal effort whereas the World-Mind's knowledge of itself has forever been what it was is and shall be, above all processes and beyond all efforts.

(23-8) If the mystic really attains a complete identity with the World-Mind then all the latter's evolutionary and dissolutionary powers and especially its all-pervading all-knowing character would become the common property of both. But even the most fully-perfected mystic has no such powers and no such character.

(23-9) His spell will work only on solemnly innocent follows completely devoid of intellectuality.

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Preface: Fallacy of Divine Self-Identity or Self-Deification

(i)

(25-1)<sup>34</sup> Our innermost is akin to that of God's but our innermost power is not.

(25-2) The Real is wholly nothing to the five senses and wholly unthinkable to the human intellect. Therefore and to this extent only it is also called the Unknowable. But there is a faculty latent in man which is subtler than the senses, more penetrative than the intellect. If he succeeds in evoking it, the Real, the unknowable, will then come within the range of his perception, knowledge and experience.

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<sup>32</sup> PB himself inserted a comma by hand.

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<sup>34</sup> The paras on this page are numbered 9-17, making them consecutive with the previous page

(25-3) When they assert that they have united with God, they have, if truly attained, united with God's deputy, their higher self, their own divine soul – which is not the same. And if they have deceived themselves then they have united only with their conception of God. That is, they have never gone outside the enclosing circle of their own thought.

(25-4) The World-Mind transcends all human accessibility. The mystic never reaches beyond its deputy in himself.

(25-5) But if it is impossible to become a part of God, it is possible to become a “son of God,” that is a man inspired and guided by God.

(25-6) The realisation of the Overself enables us to taste something of the flavour of World-Mind's life but it is only the flavour, not the full life itself. Flint says “man is made in the image of God, but man is not the measure of God.”

(25-7) This condition is commonly said to be nothing less than “union with God.” What is really attained is the higher self, the ray of the divine sun reflected in man, the immortal soul in fact, God Himself being forever utterly beyond man's finite capacity to comprehend. However the mystical experience is an authentic one and the conflict between interpretations does not dissolve its authenticity.

(25-8) We may, however, attain to partial knowledge of the transcendent Absolute by and through its emanation in us, the higher self.

(25-9) No mortal may penetrate the mystery of the ultimate mind in its own nature – which means in its static inactive being. The Godhead is not only beyond human conception but also beyond mystic perception. But Mind in its active dynamic state, that is, the World-Mind, and rather its ray in us called the Overself, is within range of human perception, communion and even union. It is this that the mystic really finds when he believes that he has found God.

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(i)

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(27-1)<sup>36</sup> That which he finds deep within himself is, he understands intuitively, a reflected ray from that which exists behind the whole universe but it is still only a ray.

(27-2) We have to find our own self before we can find that of God's. Hence there is real need of the higher self tenet.

(27-3) The danger of men deifying themselves afflicts the mystic path: this mind-madness must first be frankly admitted as a danger for then only can it be guarded against.

(27-4) We may draw near to the holy of Holies yet never enter it, feel its eternal atmosphere yet never understand it.

(27-5) But although the Absolute is imperceptible to human powers, It has not left us utterly bereft of all means of communion. We are linked to It by something that lies hidden in the very deeps of our own being, by Its deputy to man, the divine Overself. Human power can penetrate to those deeps and discover the hidden treasure.

(27-6) Some early Christian Fathers, like Origen and Clement, protested against this self-deification of man, even as a theological point, let alone as a mystical one.

(27-7) The line of demarcation between man and the World-Mind can be attenuated but not obliterated.

(27-8) Man cannot know the Godhead, but only its ray, the Soul. The idea of a merger of union of the individual with God is a pantheistic fallacy.

(27-9) Man is not God, God is not man, despite all Vedantic self-drugging but there exists an unbreakable relation between the two.

(27-10) The frontiers between God and man cannot be obliterated although the affinity between them can be established.

(27-11) The true explanation of mystical ecstasy is not union with God but union with the Soul.

(27-12) It is legitimate to say that something god-like is within me but it is quite illegitimate to say 'I am God.' For the fragrance of a flower is after all not the same as the flower itself.

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<sup>36</sup> The paras on this page are numbered 18-20a, making them consecutive with the previous page

(27-13) But although the Absolute in its passive state is unknowable,<sup>37</sup> the Overself<sup>38</sup> as representative of its active aspect, of the World-Mind, [is knowable.]<sup>39</sup>

(27-14) Those who proclaim excessively their possession of occult secrets, proclaim also their probable lack of sincerity.

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Preface: Fallacy of Divine Self-Identity or Self-Deification

(i)

(29-1)<sup>41</sup> God, the World-Mind knows all things in an eternal present at once. No mystic has ever claimed, no mystic has ever dared to claim, such total knowledge. Most mystics have however claimed union with God. If this be true, then quite clearly they can have had only a fragmentary, not a full union.

Philosophy, being more precise in its statements, avers that they have really achieved union not with God [but]<sup>42</sup> with something Godlike – the soul.

(29-2) The finite minds which are the offspring of the One Mind may not hope to rise in power or understanding to its attitude. Nevertheless, because they are inseparable from it, they may find hints of both these attributes within themselves. The Divine Essence is undiscoverable by human sense and intellect but not by human intuition and insight.

(29-3) It is a fallacy to think that this displacement of the lower self brings about its complete substitution by the infinite and absolute Deity. This fallacy is an ancient and common one in mystical circles and leads to fantastic declarations of self-deification. If the lower self is displaced it is not destroyed. It lives on but in strict subordination to the higher {one},<sup>43</sup> the Overself, the divine soul of man, and it is this latter, not the divine world-principle, which is the true displacing element.

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<sup>37</sup> PB himself inserted a comma by hand.

<sup>38</sup> PB himself capitalised "Overself" by hand.

<sup>39</sup> PB himself changed "is not" to "is knowable" by hand.

<sup>40</sup> Blank page

<sup>41</sup> The paras on this page are numbered 21-24, making them consecutive with the previous page.

<sup>42</sup> PB himself inserted "but" by hand.

<sup>43</sup> Only "o-" is visible in the original.

(29-4) Philosophy rejects decisively all those Vedantic pantheistic notions and Western mystical naivetes<sup>44</sup> which would deify man and identify him with God. It asserts that the phrases in which these beliefs are embodied, such as the Indian "That thou art," the Persian, "I am God," and the medieval European "union with God" are exaggerations of the truth, which is that God is immanent in us, that through realisation of our higher self we become more like God, but that God never ceases to be the Unattainable, the Incomprehensible.

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Preface: Fallacy of Divine Self-Identity or Self-Deification  
(h)

(31-1)<sup>47</sup> Man is not God. Yet he can approach God so intimately, be suffused by His presence so completely, that the first mystics to call this state 'union with God' may be excused. The telepathic closeness which sometimes exists between two separated lovers, relatives or friends is a slight hint of the telepathic closeness which exists between the harmonised human ego and its divine soul.

(31-2) What the mystic does attain is the feeling of being possessed by the Overself. Just as there is such a thing as demoniac obsession so there is such a thing as divine possession. But this does not entitle him to proclaim himself God.

(31-3) We do not accept that interpretation of mystic experience which proclaims it to be an extinction of human personality in God's being.

(31-4) What is possible of achievement is, to speak in terms of spatial symbolism which is the only satisfactory way of treating such a transcendental subject, to unite with a single point within the immeasurable infinity of God.

(31-5) When a man says that he has communed with God, be he a great prophet in trance or a humble layman in prayer, the truth is that he has really communed with

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<sup>44</sup> "naivetés" in the original.

<sup>45</sup> Blank page

<sup>46</sup> Handwritten notes at bottom of page read: "Two II"

<sup>47</sup> The paras on this page are numbered 1-9; they are not consecutive with the previous page.

something within himself which is so closely related to God that he may perhaps be pardoned for his error. But still it is not God. It is his soul, the Overself.

(31-6) When he believes he is communing with God he is actually communing with his own inner reality. The enlightenment that seems to come from outside actually comes from inside himself.

(31-7) Those mystics who talk of becoming united with God have fallen into the dualistic fallacy. They talk as though God were separate and apart from themselves. The truth is that they already exist within God and do not need to become united with Him. What they need is to become conscious of Him – which is a different matter.

(31-8) It makes mystic a channel only for the cosmic mind, not one with it. He touches the cosmic and does not become entirely transformed into it.

(31-9) In time his relation to the higher self becomes more intimate than any earthly friendship, closer than any human union could ever be. Yet it always remains a relation, never becomes an absorption; always a nearness, never a merger.

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(j)

(33-1)<sup>49</sup> Anon: “Ruysbroeck, gives a description of the Beghards, which corresponds generally with that of the Papal Bull. He divides them into four classes, and accuses them all of the fundamental error making man’s unity with God to be a unity of nature and not of Grace.<sup>50</sup> The Godly man, he admitted, is united to God, not however in virtue of his essences but by a process of re-creation and regeneration. Ruysbroeck was obviously hide-bound by the dictates of theology, and to that extent his mystical knowledge was suppressed. He accused the first class of heresy against the Holy Spirit, because they claimed a perfect identity with the Absolute, which reposes in itself and is without act or operation. They said that they themselves were the divine essence, above the persons of the Godhead, and in as absolute a state of repose as if they did not at all

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<sup>48</sup> Blank page

<sup>49</sup> The paras on this page are numbered 9a, 10-13a; they are not consecutive with the previous page.

<sup>50</sup> PB himself capitalised “Grace” by hand.



exist; in as much as the Godhead itself does not act, the Holy Spirit being the sole operative power in it. The second class were considered heretics against the Father, because they placed themselves simply and directly on an equality with God; contemplated the "I" as entirely one with the divinity so that from them all things proceeded, and being themselves by nature God, they had come into existence of their own free will. 'If I had not so willed,' one of them said, 'neither I or any other creature would be.'"

(33-2) The absoluteness of the Godhead is complete and basic. It is not categorically identical with man any more than the ray is with the sun; they are different although not more fundamentally different than the ray from the sun. Hence there can be no direct communication and no positive relationship between them. A profound impenetrability, an existence beyond comprehension, is the first characteristic of the Godhead, when gazed at by human sight.

(33-3) When they speak of 'union with God' it would be useful if they defined their conception of what they mean by such a union.

(33-4) There is no reality in their glib declarations of self-deificatory attainment.

(33-5) The extravagant mystical doctrine which would deify feeble man is rejected by philosophy.

(33-6) They easily fall into hallucinations about their spiritual progress, whose validity exists mainly in their overheated imaginations.

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(35-1)<sup>52</sup> It is quite inevitable for the mystic, overwhelmed by this tremendous experience, to say "I am God!" But once he has entered philosophy and passed through semantic discipline and cross-examined his use of words in thinking and speech, he will

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<sup>51</sup> Blank page

<sup>52</sup> The paras on this page are numbered 14-24b, making them consecutive with the previous page

know that this term 'God' is too extravagant to use in such an unqualified way. For if he means by that the World-Mind, then he lacks Its powers and knowledge.

(35-2) Those mystics who would make man at his highest exaltations indistinguishable from God, err.

(35-3) I have already criticised the mystic's self-deification in "Wisdom of Overself," albeit very briefly, in Chapter 8, p 115 & 123 (Rider edn).

(35-4) It is only a pitiable ignorance or an inflated arrogance which can claim union with God, identification with the absolute Being or possession of infinite attributes.

(35-5) The mystical union with God {can}<sup>53</sup> never be a union of nature and substances, can never achieve a complete identity of the atom with the Infinite.

(35-6) The five senses cannot perceive It and the thinking faculties cannot conceive It. It cannot be brought down to the level of man nor can man raise himself to its height. Whoever believes that he experiences the Absolute at any time, experiences only an imagination of his own brain.

(35-7) Completely to identify the spirit of man with the spirit of the universe, would be an error.

(35-8) Such arrogant self-deification of human nature is unphilosophical. It is mysticism gone astray.

(35-9) The mystic may indeed feel the very stuff of God in his rapture but this does not supply him with the whole content of God's knowledge. If therefore he claims not only to be one with God but also to one with God's entire consciousness, it is sheer presumption.

(35-10) Man is not God's equal, despite the Vedantins, and has nowhere and nowhen given proof of such equality.

(35-11) The universal Mind is also unique in that while comprehending all things, it is itself incomprehensible.

(35-12) How much of their belief is plain insanity, how much is acceptable truth? How close is their headquarters to a lunatic asylum?

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<sup>53</sup> We have inserted "can" to match the second phrase and for clarity. – TJS '20

(35-13) If these inner illuminations are valid for nobody except this one man, if they do not belong to the shared experience of mankind, we have a right to question their authenticity.

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(37-1)<sup>55</sup> This claim could not arise if the word "God" had been subjected to semantic analysis, so that he knew what he was talking about.

(37-2) Much grotesque misconception exists among the mystics about this claim to have united with God. Not having passed through the metaphysical discipline and consequently having only a confused notion of what God is, they do not comprehend how exaggerated their claim is. For if they were really united with God, they should have the power of God too. They would be able to set up as creators of entire universes, of suns,<sup>56</sup> stars and cosmic systems. This feat is plainly beyond them. Let us hear no more of such babble and let them confine their strivings to realisable aims.

(37-3) The Sufi term 'companionship with God' is more accurate than the Christian-Hindu<sup>57</sup> 'union with God.'

(37-4) Just as a little child may be closely intimate with its mother but not with its mother's mind, so the human being may be closely intimate with the World-Mind but not with Its full consciousness.

(37-5) In his great ecstasy he feels himself to be a supernormal,<sup>58</sup> super-powerful and super-wise being. He is to be pardoned if he rashly declares that he is God.

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<sup>54</sup> Blank page

<sup>55</sup> The paras on this page are numbered 25, 26, 160-162, making them consecutive with the previous page. Paras 160-162 were pasted onto the page from a different source.

<sup>56</sup> PB himself inserted a comma by hand.

<sup>57</sup> PB himself inserted hyphen by hand.

<sup>58</sup> PB himself inserted a comma by hand.

<sup>59</sup> Blank page

(39-1) We may dwell in mystical inner fellowship with God but we may not become as God. Those who proclaim such false self-deification [needlessly]<sup>62</sup> make a grotesquely exaggerated statement of [what is already by itself a sufficiently tremendous truth.]<sup>63</sup>

(39-2) The mystic who claims to have achieved absolute identity with God is either speaking quite loosely or taking something to be God which is not.

(39-3) Philosophy is more modest in its claim than mysticism. It makes no arrogant claim to lead man to identify himself with God. If the identity is a complete one, then reason alone tells us that an absurd situation will immediately arise. If it is only a partial one, then no mystic has ever been specific enough to tell us which part of God he has become nor competent enough to distinguish the parts. The fact is that no man has ever done so, no man could ever do [so.]<sup>64</sup>

(39-4) Gurdjieff [like]<sup>65</sup> [Meher Baba]<sup>66</sup> often made abrupt changes of policy at his Fountainbleau Institute in its early and floundering years. This confirms his lack of balance<sup>67</sup>

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<sup>60</sup> Handwritten notes at bottom of page read: "Two II"

<sup>61</sup> PB himself inserted "XVIII" by hand.

<sup>62</sup> PB himself inserted "needlessly" by hand.

<sup>63</sup> PB himself changed "a great truth" to "what is already by itself a sufficiently tremendous truth" by hand.

<sup>64</sup> PB himself deleted the two paras after this para by hand., with a handwritten note saying "All this Page deals with Fallacy of Self-Deification."

The deleted paras originally read:

"( ) This is passive Mind or pure Being, the First, the unconditioned Origin of all the Inconceivable and Unknowable. It is beyond the capacity of any individual entity to penetrate this mystery of mysteries and still remain an individual. A mediating principle is necessary. This exists in the Overself, in man's higher self, which is nothing less than a germ of that same infinite life. If this were not present in man not only would mystical experience be impossible for him but all religious intuition would be mythical tohem.

( ) Man has divinity within himself, yes, but it is only a spark. The fulness is with God alone."

<sup>65</sup> PB himself inserted "like" by hand.

<sup>66</sup> "Meher Baba" was typed below the line and inserted with an arrow.

<sup>67</sup> PB himself deleted "did exactly the same" from after "balance" by hand.

Gurdjieff<sup>68</sup> also made some of his male disciples drink vodka and himself slept with some of his<sup>69</sup> girl disciples. This need not necessarily mean he was evil, it may mean that he was practicing Tantra, but it was morally wrong and inexcusable.

Sufferers from the manic phase of mental disorder are unstable, in temperament, and soon change their aims, policies or goals, for none of these is clear enough.

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(41-1)<sup>73</sup> The higher kingdoms of Nature cannot be understood by denizens of lower ones. Just as a plant can grow but cannot move about, just as an animal can both grow and move but cannot reflect hence cannot enter into human consciousness, so man can grow move and reflect but cannot enter into God's infinitely mysterious consciousness.

(41-2) To turn any man of uncommon spiritual insight into the Deity is neither really to honour nor rightly to revere him. On the contrary, it is to misunderstand him and blaspheme against Deity. But those who do this, do so in ignorance and are not to blame. Those alone are blameworthy who have become their spiritual guides without having become qualified by divine inspirations, other than human institutions, to lead them aright.

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(i)

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<sup>68</sup> "Gurdjeff" in the original.

<sup>69</sup> "some of his" was typed below the line and inserted with an arrow.

<sup>70</sup> Void page

<sup>71</sup> The paras on this page are numbered 207-212; they are not consecutive with the previous page.

<sup>72</sup> PB himself inserted "XVIII" by hand.

<sup>73</sup> The paras on this page are numbered 204 and 39; they were each cut out from other pages and pasted on to this page.

<sup>74</sup> Void page

(43-1)<sup>75</sup> There is a type of mysticism calling for criticism. It is uncritically pantheistic and says it is “the conception of God in Man.” An instance of this type is Al Bistami’s utterance, “Beneath my cloak there is naught else than God,” and Al Hallaj’s words, “I am the Divine Reality.” My view of this type, which may be called self-deificatory, coincides with that of Al Gazzali, who is no pantheist, and who teaches that there is a spark of the Divine in man’s soul and that man can know and recognise it. The correct type may be designated as agnostic mysticism. This asserts man’s inability to unite with the Absolute, his incapacity to attain the Godhead because it is unknowable.

(43-2) The difference between the individual and the universal self persists throughout the incarnations and no mystical emotionalism or metaphysical jugglery can end it. It will end indeed not by the individual transforming himself into the greater being but by merging himself into it, that is by the disappearance of his separate consciousness in the pure essence of all consciousness. But it need not so end unless he wants it.

(43-3) When consciousness is successfully turned in on its own deepest state, which is serene, impersonal and unchanging, it received the experience of the divine Soul, not of the Godhead. It brings us nearer to the Godhead but does not transform us into it. We discover the divine ray within, we do not become the sun itself.

(43-4) We never become God. We only become a channel for part of God’s light wisdom and power.

(43-5) The Mystic does not become God but stands in the presence of God.

(43-6) Human beings can only hope to realise the Overself which is a ray or intermediary, but not the World-Mind itself. For latter is too vast and infinite and remote. Hence when mystics talk of knowing God or feeling God this is only partly true for they can never know or feel God in his fullness.

(43-7) The individual is as inseparable from the Infinite as the ray from the Sun. Nevertheless he differs from it in degree and in attribute.

(43-8) Although the mystics claim to become one with God is, in the full sense of the term, an unquestionable exaggeration, a splendid illusion, he can certainly claim to have entered into a conscious relationship with God.

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<sup>75</sup> The paras on this page are numbered 1-8; they are not consecutive with the previous page.

<sup>76</sup> Blank page

(45-1)<sup>78</sup> If it is wiser and humbler to leave some mystery at the bottom of all our intellectual understanding of life than to indulge in self-deceiving finality about it, then it is no less wiser and humbler to acknowledge the ultimate mystery at the heart of all our immediate mystical experience of life. The mystic's claim to know God when he knows only the deepest part of his own self, is his particular kind of vanity. Whatever terminus and transcendental consciousness he may discover there, something ever remains beyond it lost in utter inscrutability. The World-Mind is impenetrable by human power. This agnostic conclusion does not, however, touch the validity of the mystic's more legitimate claim, that the human soul is knowable and that an unshakable union with it is attainable.

(45-2) God is never identified with any man, nor incarnated in him. For God alone is uniquely the Unindividuated whereas all men are individualised creatures. Even the highest type of man, the sage-saviour, is a particular light, whereas God is the light itself.

(45-3) "Thou art but a drop: talk not of the depths of the ocean" – Muhammad Maghribi, 15th century Persian mystic.

(45-4) The human being cannot go farther in its pilgrimage than the discovery of his own origin, his Overself.

(45-5) The mystic proudly declares "I have attained union with God." The philosopher mostly says "I have obtained union with my soul and to that extent drawn nearer to God."

(45-6) Our finite minds cannot lift more than the smallest corner of the smallest corner of the infinite veil behind which the Ultimate Mind eludes us.

(45-7) It is humbly truer to admit, with Muhammad, "I am the servant of God, I am but a man like you," than arrogantly to assert with the Advaitin, "I am the infinite Brahman!" It is better to say modestly with Jesus, "The father is greater than I," than announce with the Sufi Mansur: "I am God."

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<sup>77</sup> Handwritten notes at top of page read: "Agnostic Mysticism"

<sup>78</sup> The paras on this page are numbered 212-218; they are not consecutive with the previous page.

(47-<sup>81</sup>1) But if direct intercourse with the supreme Reality is not possible, direct intercourse with its intermediary, the Soul,<sup>82</sup> is definitely possible.

(47-2) There is no final absorption; the individual continues to exist somehow in the Supreme. The fact that he can pass away into it at will and yet return again, proves this.

(47-3) The mystics account of reality is largely true in many particulars as far as it goes but it [is]<sup>83</sup> an incomplete one.

(47-4) Neither the senses nor the intellect can tell us anything about the intrinsic nature of this Infinite<sup>84</sup> Mind. Nevertheless we are not left in total ignorance about it. From its manifestation, the cosmos, we may catch a hint of its Intelligence. From its emanation, the soul, we may catch more than a hint of its Beneficence. 'More than,' I<sup>85</sup> say, because the emanation may be felt within us as our very being whereas the manifestation is outside us and is apart.

(47-5) The soul is as close as we can approach to that Mind, but surely it is enough. For it reflects something of the Mind's nature. This is why the seers who wrote the Hindu bible called it a "Spark of the One Divine Flame" and the prophets who wrote the Christian bible declared it to be "created in the image of God."

(47-6) He who begins with the humility of realising his feebleness ends with the arrogance of believing he has become God.

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<sup>79</sup> Void page

<sup>80</sup> Handwritten notes at top of page read: "Agnostic Mysticism"

<sup>81</sup> The paras on this page are numbered 151-159; they are not consecutive with the previous page.

<sup>82</sup> PB himself inserted a comma by hand.

<sup>83</sup> PB himself deleted "in" from after "is" by hand.

<sup>84</sup> PB himself capitalised "Infinite" by hand.

<sup>85</sup> PB himself deleted a comma by hand.



(47-7) It would be sheer arrogance were it not mere ignorance to believe that, because we can go beyond the limited ego, therefore we can go beyond the divine soul and encompass the World-Mind itself in all its entirety.

(47-8) The pantheist who is so intoxicated by his discovery of the truth that God is everywhere present and consequently in himself too, that he goes on to the pseudo-discovery that he and God are one, is simply a man who is too vain to acquiesce in his own limitations.

(47-9) How can puny man transform himself into the unconditioned essence? How even expand himself into the unique World-Mind? The pantheist claim is untenable.

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Agnostic Mysticism

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Agnostic Mysticism<sup>87</sup>

(49-<sup>88</sup>1) What is the real character of this tremendous state? He who proclaims it to be "Union with God" may be excused for thus showing his appreciation of it, but he has obviously failed to analyse the scientific validity of his proclamation.

(49-2) Agnostic Mysticism - This teaching refuses to regard the human spirit as divine but only as having attributes that relate it to the divine.

(49-3) Agnostic Mysticism - The error of pantheism is so common in the Orient only because there is a base of truth in it. It regards a part of man as divine when it is only linked<sup>89</sup> with the divine.

(49-4) It is from the earnest [but]<sup>90</sup> uninformed, the gullibly unintelligent, and the neurotically unbalanced that mysticism has more to fear than from its usual opponents.

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<sup>86</sup> Void page

<sup>87</sup> Handwritten notes at top of page read: "Agnostic Mysticism"

<sup>88</sup> The paras on this page are numbered 219, 285-288, 19, 164, 21; they are not consecutive with the previous page.

<sup>89</sup> PB himself underlined "linked" by hand.

<sup>90</sup> PB himself inserted "but" by hand.

(49-5) Agnostic Mysticism - The mystical quest does not open the inner mysteries of God to our gaze. It opens the inner mysteries of man. It leads him to his own divinity, not to God's.

(49-6) The best a man can hope for, in rising above the ego and the world, is to rise into awareness of his true soul. This is valuable enough but it is not the same as looking into God's mind or becoming united with God's being. Those theologians who describe the mind merely show us the capacity or quality of their speculations and imaginations. Those mystics who describe the being, really describe their own [souls.]<sup>91</sup>

(49-7) So long as he is held by the finite flesh,<sup>92</sup> so long as existence in the inner human body is continued, the perfect and complete merger of his individuality in the cosmic mind is impossible. But once through the portals of so-called death, it becomes an actuality.

(49-8) Men may know the soul but not God. They may not see the face, or understand the nature of, the final essential reality - and live. He who claims such experience practises self-deception and is caught in illusion.

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Agnostic Mysticism

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(51-1)<sup>94</sup> The term philosophy<sup>95</sup> we reserve for the philosophy of truth<sup>96</sup> which is the harmonious and balanced union of all these elements in their perfected state. We shall not here use this term for the academic word-play, the sterile jugglery of technical terms, the toying with unreal and distant issues, which so often passes for philosophy. This integrality is more in accord with the ancient and essential meaning of the word, derived as it is from the Greek sophia<sup>97</sup> (wisdom or ultimate knowledge) and philos<sup>98</sup> (love).

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<sup>91</sup> PB himself inserted "souls." by hand.

<sup>92</sup> PB himself inserted a comma by hand.

<sup>93</sup> Void page

<sup>94</sup> The paras on this page are numbered 53-61; they are not consecutive with the previous page.

<sup>95</sup> PB himself deleted quotation marks from around "philosophy" and underlined it by hand.

<sup>96</sup> PB himself deleted quotation marks from around "philosophy of truth" and underlined it by hand.

<sup>97</sup> PB himself deleted quotation marks from around "sophia" and underlined it by hand.

<sup>98</sup> PB himself deleted quotation marks from around "philos" and underlined it by hand.

(51-2) A jealously-guarded hidden teaching far more advanced and complicated than the present one will be revealed by its custodians before this century closes. But when this does occur the revelation will only extend and not displace the foundation for it which is given in these pages.

(51-3) It is only a few who can comprehend the far-reaching significance of this teaching. They alone will remain utterly loyal to it.

(51-4) Time has brought this teaching within the reach of many persons among the common people to whom, in earlier centuries, it would have been quite inaccessible.

(51-5) Philosophy can bear no label and can claim only its own.

(51-6) Those who have wandered the mystical world seeking for a teaching with which they could harmoniously mate, can find it here.

(51-7) The term philosophy<sup>99</sup> is still used by most people to mean a merely speculative metaphysics and not, as it once was and is again with us, a way of [inspired]<sup>100</sup> living, feeling, and thinking. Such [(over)]<sup>101</sup>

(51-8) He who will let these ideas take lodgement in his mind, will find that as he penetrates farther and farther into the great hinterland of philosophy getting to know it better and better, his appreciation of it and devotion to it will grow proportionately.

(51-9) By rejecting the easy way of joining a [particular sect, a]<sup>102</sup> labelled group, he rejects at the same time the withdrawal of sympathy or understanding from all other groups which usually or often accompanies the joining. If the universal character of truth requires him to keep [his mind]<sup>103</sup> uncorralled, the personal need of strength confirms the requirement,

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(52-1)<sup>104</sup> [(cont)]<sup>105</sup> admirable amplitude of meaning is highly satisfactory.

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<sup>99</sup> PB himself deleted quotation marks from around "philosophy" and underlined it by hand.

<sup>100</sup> PB himself inserted "inspired" by hand.

<sup>101</sup> PB himself inserted "(over)" by hand. This para continues on page 52.

<sup>102</sup> PB himself inserted "particular sect, a" by hand.

<sup>103</sup> "his mind" was typed below the line and inserted with an arrow.

<sup>104</sup> This para is a continuation of para 51-7.

<sup>105</sup> PB himself inserted "(cont)" by hand.

(53-1)<sup>107</sup> (Agnostic Mysticism) The human entity is so utterly other than the Divine Entity that all talk of union between them is regrettable absurdity.

(53-2) It is a fascinating and tremendous thought, that so long as the art of printing remains, these teachings will continue to circulate around the world, that so long as paper is made, these truths will find their way into the minds of men.

(53-3) If meditation is ever to escape from the finite objects on which it is centred to union with the infinite subject which is its ultimate aim, it must find the meditator's real jailer and kill him; it must bring the ego out of its hiding place and face it boldly in mortal combat. If it is ever to transcend itself and become contemplation, by transcending all thinking whatsoever, it must catch the last thought, the "I" thought, and slay [it.]<sup>108</sup>

(53-4) A reasonable mysticism is a disciplined, well-balanced, and practical mysticism.

(53-5) The highest authority by which any mystic can speak is really his higher self's. His revelation and communication cannot therefore be valid for, or binding upon, other men. If however, they do accept his pronouncements as such, they do so as a venture of faith. When a mystic takes his inner voice to be nothing less than God's, his inner experience to be nothing else than the uttermost union with God, and then proceeds to use them as justification for imposing his commands on other men, he is no longer a true mystic. He has introduced an "other." He no longer touches the perfect unity of his own innermost being but has returned to the world of duality. And because no finite man can really become the infinite God, that "other" reduces itself to being a figment of his imagination at best or a lying, possessing spirit at [worst.]<sup>109</sup>

(53-6) (Agnostic Mysticism) Let us not match our petty and limited minds against the infinite and incomprehensible World-Mind, and let us not say with some foolish mystic that we are God. Let us say rather what we can truly say, which is, that there is something of God in us.

(53-7) Vedantic claims which equate the self with God lead only to moral self-deception and intellectual confusion. For a god can do no wrong and a human loses his identity,

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<sup>106</sup> PB himself inserted "XVIII" by hand.

<sup>107</sup> The paras on this page are numbered 172-174, 165, 166, 179. 171; they are not consecutive with the previous page.

<sup>108</sup> PB himself inserted "it." by hand.

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

his significance, and his spiritual obligation to the quest if he thinks himself a god already.

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Agnostic Mysticism

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(55-1)<sup>111</sup> Does Krishnamurti note that in the very book in whose pages he campaigns so passionately against teachers and teachings, he himself writes as a teacher and gives out teachings? Merely disclaiming the title does not make him less a one.

(55-2) Man's first duty is to himself and not to society. He must fulfil the purpose for which he has been set down on earth and make the improvement of others secondary and incidental to it. If he fails in the one duty he is unlikely to succeed in the other.

(55-3) It is bitter indeed to be strong and wise in oneself yet, by identification with another person, to share his weakness and his blindness. For the suffering that inevitably follows them must be shared too under a feeling of helplessness, of inability to change the other and save him from his self-earned destiny.

(55-4) The divine power to help heal guide or instruct others begins to show itself, when we begin to turn our face toward it, humbly, prayerfully, and thus make the necessary connection through meditation and study, through altruistic action and religious veneration.

(55-5) He cannot help all the millions of mankind. He can help only the seekers among mankind. Nor can he help all the seekers. He can help only those who come into sympathetic and receptive contact with him or with his work.

(55-6) Philosophic altruism is not to be confused with its ordinary counterpart. Divinely inspired service is not the same as humanitarian service. The moral motivation and supporting consciousness are different. The sage practices the first not the second.

(55-7) After the desire for the fullest over-shadowing by the Overself, which must always be primal, his second desire is to spread out the peace understanding and compassion which now burn like a flame within him, to propagate an inward state

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<sup>110</sup> Blank page

<sup>111</sup> The paras on this page are numbered 1-8; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

rather than an intellectual dogma, to bless and enlighten those who seek their divine parent.

(55-8) He who has come into this philosophic enlightenment considers himself under an obligation to share its results – so far as there is willingness and receptivity enough to absorb them – with those who have not been fortunate enough to do so.

(55-9) Society has no right to complain if he turns his back on it and withdraws to concentrate himself exclusively on his own self-development, if his ultimate aim is to devote the fruits of that development to its service.

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XVII<sup>113</sup>

(57-1)<sup>114</sup> Reply to PB by Buddhist priest in Ceylon: on Meditation according to Buddhism is of two kinds: (a) Concentration and (b) insight. The mind is first purified and the hindrances of passions, sense-desires,<sup>115</sup> hatred, sloth and torpor, restlessness, broodiness and doubt are temporarily inhibited. With this concentrated mind he looks deep into the nature of the world and ego. His concentrated mind is likened to a polished mirror in which everything is reflected without distortion. Whilst in his meditation he strives to comprehend things in their true perspective as they truly are and the truths are revealed to him, whilst he is so engaged. This is why it is said that the best truths are those that are intuited by oneself, i.e., intuitive truth. The Buddha gained his enlightenment by this kind of meditation.

(57-2) Although the aspirant has now awakened to his witness-self, found his 'soul,' and thus lifted himself far above the mass of mankind, he has not yet accomplished the full task set him by life. A further effort still awaits his hand. He has yet to realise that the witness-self is only a part of the All-self. So his next task is to discover that he is not merely the witness of the rest of existence but essentially of one stuff with it. He has, in short, by further meditations to realise his oneness with the entire universe in its real being. He must now meditate on his witness-self as being in its essence the infinite All. Thus the ultramystic exercises are graded into two stages, the second being more

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<sup>112</sup> Blank page

<sup>113</sup> PB himself inserted "XVII" by hand.

<sup>114</sup> The paras on this page are numbered 9–12, making them consecutive with the previous page

<sup>115</sup> This is a slight alteration of the standard five hindrances of Theravadin Buddhism: Sensory desire (kāmacchanda): Ill-will (vyāpāda): Sloth-and-torpor (thīna-middha): Restlessness-and-worry (uddhacca-kukkucca): Doubt (vicikiccha). Also, we added a dash to sense-desires for clarity. – TJS '20

advanced than the first. The banishment of thoughts reveals the inner self whereas the reinstatement of thoughts without losing the newly-gained consciousness reveals the All-inclusive universal self. The second feat is the harder.

(57-3) All thoughts must be gathered up into the unity of pure uncriticised Thought.

(57-4) We may now perceive a further reason why all great teachers have enjoined self-denial. For at this crucial point of perfected concentration, when the senses are still and the world without remote, the mystic must renounce his thoughts in favour of Thought. He can do this only by a final act of surrender whereby his whole sense of personality all that makes up what he believed to be "I" is let go as the last of his thoughts to vanish into a Void. He must make the abrupt leap into self-identification with the wide pure impersonal thought-less Thought. He must give up the last of all thoughts – which is the "I" thought – and accept in return whatever may come to him out of the great Unknown. A fear rises up and overcomes him for a time that with this leap he may so endanger his own existence as to plunge into utter annihilation. This naturally makes him cling all the more to his sense of personality. Shall we wonder then, that every student shrinks at this order?

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(59-1)<sup>117</sup> They are the fine flower of the human race

(59-2) The awareness of Truth is constant and perennial. It cannot be merely glimpsed; one must be born into it, in Jesus's words, again and again, and perceive it permanently. One must be identified with it.

(59-3) Philosophy imposes a severe mental discipline upon those who would pursue its truths.

(59-4) The tree of material objects and the tree of mental ideas rise from a common but unknown root – Brahman.

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<sup>117</sup> The paras on this page are numbered 13-21, and 22a, making them consecutive with the previous page. There is an unnumbered para at the top of the page, and para 14 has been cut out of the page.

(59-5) It may be that the union of the qualities of action and contemplation can be successfully effected.

(59-6) Science has seduced us completely, so completely that we are able to live unaffected by the wisdom of the ancients and of the past as though it had never been. Science has become its grave-yard. We do not understand that the realm of truth into which these ancients penetrated still exists.

(59-7) The prosaic man in the street fears to enter the domain of metaphysical study because it seems like a vast and void obscurity. And he is right. It is. But it need not be.

(59-8) The universal reality is neither a unit nor a cypher. Were it a cypher we could never know it, could not even think of it, for then we would not be thinking. Were it a unit it could not stand alone but would mask a host of other units, thus making a plurality of realities. For it can be proved mathematically that the existence of one always implies the existence of a whole series of figures, from two upwards. What is it then? The answer, be it said to their credit, was discovered by old Indian sages. It is non-duality.

(59-9) Philosophy interprets, after due reflection, the whole data supplied by the sciences. It generalises and synthesises the results of scientific observation and experiment.

(59-10) From time to time some men are brought to some truths by the work of an inspired messenger, an elevated mind or a saintly personage

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(61-1)<sup>119</sup> It will not be until a late stage that he will wake up to the realisation that the real giver of Grace and the real helper along this path, the real is not the incarnated master outside but the Overself inside his own heart. What the living master does for him is only to arouse his sleeping intuition and awaken his latent aspiration, to give him the initial impetus and starting guidance on the new quest, to point out the

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<sup>119</sup> The paras on this page are numbered 19-27, 245; they are not consecutive with the previous page.



obstructions to advancement in his individual character and to help him deal with them.

(61-2) It is human to seek perfection in a master or mentor but it is impractical to expect to find it.

(61-3) To be always aware of what the past held would lead to intolerable mental burdens which, in turn, might well lead to lunacy.

(61-4) The Sufi masters fall into two groups, the Mudzubs who are outwardly childish, fanatics, fools, extremists or even insane, and the Saliks, who are outwardly normal, balanced and adult.

(61-5) Those who will not listen to the guides whom God sends to them and consequently violate the laws laid down for their onward evolution, will find themselves amid troubles of their own making.

(61-6) A man needs comfort and support in these times more than in ordinary times. Where can he best find them? By sitting humbly in intellectual discipleship under those who have been blessed by the higher power with the revelation of its own existence. He can absorb from them a certitude that the world is still ruled by higher laws and its history by higher purposes.

(61-7) These men do not find a higher truth: they reaffirm the ancient and eternal truth. It could not be that if it were subject to change. But each reaffirms it in his own way, according to his own perception and as his environment requires. This accounts for part of the differences in its presentation, where it has been really attained. The other part is accounted for by there being varying degrees of attainment.

(61-8) He does not require idolatrous homage from them, and indeed shrinks from it. His unaffected nature renders him desirous of being treated no better than others.

(61-9) If some teachers give vague answers to specific questions, it is because the temperament and disposition of the individual teacher is a determining factor.

(61-10) Without recourse to an experienced teacher it is going to be a longer and harder road than with it. For he will be compelled to find his way by a trial and error method.

(63-1)<sup>121</sup> Most men find they need a concrete symbol to receive their devotion and concentrate their aspiration. In short, they find they need a Spiritual Leader, be he historical and of the past, or contemporary and of the present.

(63-2) There is no contradiction between advising aspirants at one time to seek a master and follow the path of discipleship, and advising them to seek within and follow the path of self-reliance, at another time. The two counsels can be easily reconciled. For if the aspirant accepts the first one, the master will gradually lead him to become increasingly self-reliant. If he accepts the second one, his higher self will lead him to a master.

(63-3) Too many are wholly unprepared to become the pupil of a master and tread the way of discipleship. Instead of asking for what they have neither the strength to endure willingly nor the balance to pursue safely, it would be wiser and more prudent to prepare themselves first.

(63-4) If a man insists on asking for the attentions of a personal teacher before he is sufficiently prepared to benefit by them, then his rash importunity will be punished. For he will find a false teacher, a guide to untruth and darkness rather than to reality and light. Enough work should have been done on himself and by himself in mental and emotional discipline, in moral striving, in intellectual preparation and in meditational practice, to justify his request for instruction. Otherwise he may be really actuated by egoistic ambitions which are secretly hiding beneath his spiritual aspirations, or he may be too unbalanced emotionally to accept in his heart the serene impersonal wisdom even when it is proffered him.

(63-5) The personal contact with a master does not necessarily require a face-to-face meeting. It can also be effected through a letter written by him – nay, to some degree, even through a book written by him. For his mind incarnates itself in these productions. Thus, those who are prevented by circumstances from meeting him physically, may meet him mentally and gain the same results.

(63-6) It is a recognised Yoga-path in the Orient, especially among the Sufis of Persia, Iraq<sup>122</sup> and Northern Africa, for the [sensitive]<sup>123</sup> disciple mentally to merge his own individual being in the being of his master during the period of meditation. The master

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<sup>121</sup> The paras on this page are numbered 1-7; they are not consecutive with the previous page.

<sup>122</sup> "Irak" in the original.

<sup>123</sup> "sensitive" was typed above the line and inserted with a caret.

can be anyone in whom he has most faith, to whom he is most devoted, by whom he has most inspired.

(63-7) The chela becomes very “aware” of the master.

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(65-1)<sup>125</sup> The inner contact with the master may variously express itself in vision or in feeling, either separately or both together. With the advanced disciple it will not matter how it be expressed for the result in contact and communion will be the same.

(65-2) Humility will not let a man teach others until he knows himself what he tries to teach them.

(65-3) The teacher’s duty is to give direction, provide knowledge, warn against pitfalls, correct errors. It is not his duty to save the pupil necessary efforts of will and thinking.

(65-4) If the master’s exposure of his weaknesses is offensive to him, then he unfits himself for further discipleship and will receive no further advice.

(65-5) It is not enough to receive a teaching from someone else. The truth of the teaching must be tested by personal experience, the worth of it should be measured by personal knowledge.

(65-6) It is not other men’s knowledge and power that we have to live by in the end, but our own.

(65-7) Too many seekers create a supernatural halo around the master’s personality. Too many wrap it in dramatic and romantic garb. Too many expect too much from the first meeting with him. The consequence of all this is often a tremendous emotional let-down, an unreasonable disappointment after the reality of an actual meeting, and they lose their balance altogether. It is inevitable that a close-up view of the master will not prove so striking as a long-range one seen through romantic glasses. From a distance it is easy to bestow admiration and feel awe for a man they have almost turned into a

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<sup>125</sup> The paras on this page are numbered 8-14, making them consecutive with the previous page

deity. But drawn into close contact with him, it is just as easy to swing in the opposite direction and turn the master into a man. They do not notice how brief is their first-hand acquaintance with him, how few are the appearances that constitute the data for their conclusions, how conceited it is for spiritual pigmies to think they understand a spiritual titan. Because what they appear to have found does not correspond with the mental image they have previously conceived of him, he is judged to be no master at all! Nor are these the only reasons for such a failure. Equally important is the fact that such a meeting, or the period immediately following it, becomes the signal for opposition by adverse force. Evil spirits may find their opportunity just then to lead him astray, mischievous ones may try to bewilder his mind

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(continued from the previous page) or lying ones may give untrue suggestions to him. His own weaknesses of character and faultiness of judgment may become greatly magnified and foist an absurdly wrong estimate of the master upon him. He may even feel personal antagonism toward the master. All this is of course a test for him. If he thinks he is judging whether this man is fit to be his master, life in its turn is judging whether he is fit to have such a master! Here then are some of the answers to the question: "Why, if we concede that the adepts have a right to hide from the multitude, do they also seem to hide from the earnest seeking few?" The adepts are confident that those individuals who are really ready for them, will meet them when the right time comes. They know that this will happen not only under the direct working of karma, not only under the impulsions of the seeker's own higher self, but also under the wise laws which govern the quest itself. These are high and hard truths. But they are the realities of life, not dreams for those who like to be self-deluded. Whoever rejects them for such a reason does so at the risk of being harshly shocked into awakening one day.

(67-1)<sup>127</sup> Those who serve the interests of their institution, those who mould its policy and become its instrument, will have to choose between such activity and the Ideal.

(67-2) It can give blundering and groping seekers after spiritual truth a proper lead both in the theoretical and the practical sides of their quest.

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<sup>127</sup> The paras on this page are numbered 15-19b, making them consecutive with the previous page

(67-3) In his writing he has packed the maximum of philosophical truth into the minimum of space. Of them I would say with the Caliph Omar: "Burn the libraries, for their value is in this book." He has distilled into his message the essence of the highest wisdom; there is nothing else to be learnt beyond what he has given us. His attainment of truth is colossal and uncomprehended; only future ages will give him the right measure of his full stature.

(67-4) It is less easy for an aspirant himself than for an experienced observer to detect the influences which impregnate his inner experiences.

(67-5) Like a photographic film which is "dead" and insensitive to light, he is unresponsive to the adept's spiritual radiation and insensitive to the inner light to which he is exposed.

(67-6) He whose goodwill and pity extend to all men, will understand all me.

(67-7) The counsel he gives out of the ripeness of experience and out of the wisdom of discretion is worth heeding.

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(69-1)<sup>129</sup> A thought enters abruptly into his consciousness, somewhat vaguely perhaps but so different in quality from his usual thoughts, so persistent if a picture accompanies it, that the man has a feeling it has come from outside, from some other person.

(69-2) He is quite uninterested in these daily reports on the state of their fluctuating emotions.

(69-3) Those who cannot see beyond their toes -

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<sup>129</sup> The paras on this page are numbered 20-25g, making them consecutive with the previous page

(69-4) In their pardonable enthusiasm for their beloved teacher, they are apt to become unfair towards and deprecatory of other teachers.

(69-5) The adept may speak the fateful words for which the aspirant has been waiting for so long and so anxiously.

(69-6) The teacher soon finds that he is faced by a new problem: the temperamental incompatibilities of the students. They cannot study together without coming into disagreement and they cannot work together without coming into conflict. They take offense too easily and do not realise that the teacher has duties toward many other students besides themselves. They can't even discover that the teacher has sent more letters or given more interviews to another student without becoming jealous of the latter. Thus the personal factor cannot be eliminated from any group. In the end, the teacher finds that he has to advise each student not to concern himself about the others. So the teacher concludes that he can get better results by dealing with each individual separately than in a group.

(69-7) He may not purposely seek to do this, yet it will happen all the same merely through this entrance of the pupil into his personal atmosphere.

(69-8) Light on the Path says "This effort of creating himself as a disciple, the rebirth, he must do for himself without any teacher."

(69-9) In the absence of a master let him follow a lone path, welcoming whatever he can learn from competent authorities but attaching himself to none.

(69-10) If you rely on an external teacher you rely on something which you may have to drop tomorrow or on somebody you may have to change the day after.

(69-11) It may be slower but it will be much safer, present-day conditions being what they are, to teach oneself and liberate oneself.

(69-12) With such books he will feel for a while better than he is, wiser than he is.

(69-13) The one service which he can render to people is unknown, unbelieved or unrequested.

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(71-1)<sup>131</sup> I am quite chary of organisations, because I have seen too much in the West and the East of the evils which it quickly breeds, as I am quite unimpressed by centralisation because I have seen how hard it is to eradicate the illusions to which it leads. Instead of organisation, it is better to encourage individual effort; and instead of centralisation it is wiser to encourage individual deepening.

(71-2) Because they evoke blind loyalties and provoke the partisan spirit, philosophy does not care for organisations.

(71-3) We must make a distinction between a doctrinal principle and the human personality who serves as the vehicle for such a principle. The principle will live when the personality is dead. Our absolute loyalty therefore must be bestowed on what is immortal, not on what is mortal. The human disseminator of the principle should receive only a conditional allegiance. The pure Idea may incarnate itself in the man but he may sully, betray or pollute it with his human error, prejudice or selfishness.

(71-4) Is there any man – no matter how spiritual or how well-meaning he may be – who could safely be trusted with absolute power over other men? It is this, along with other and more important observations, that has given me the courage to reject all spiritual authoritarianism. Some defect or some evil is mixed into each one of us. Imperfection is our natural lot here on earth. In a well-varied experience of my own species and in fairly wide wanderings through this world, I have never met a perfectly good, perfectly wise and perfectly balanced man. That is to say, I must now lament with Confucius “A sage I have no hope of ever seeing.”

(71-5) Those with experience of the cults and organisations know how unsatisfactory they are in the end. The passage of truth from mind to mind has always been a personal matter and cannot be otherwise, just as the training in meditation is equally personal.

(71-6) The starting of a cult to gain a personal following would be abhorrent to the spirit of any truly selfless spiritual guide, but the creation of a school for spiritual development and philosophical learning he might consider helpful to many earnest but bewildered students of life.

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<sup>131</sup> The paras on this page are numbered 26–32, making them consecutive with the previous page. There is an unnumbered para at the bottom of the page.

(71-7) The path is an individual not a corporate enterprise. You do not tread it by joining a mystical society any more than by joining an orthodox church.

(71-8) Before we can help others or influence the world, we need to possess three things: knowledge, experience and power.

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(73-1)<sup>133</sup> The quality of metaphysical thinking must inevitably deteriorate and its independence of movement be discouraged if it is to be conditioned by personal authoritarianism.

(73-2) The formation of a society of seekers may have a social value but it has little instructional value, for it merely pools their common ignorance. The justification of a society educationally is its possession of a competent teacher – competent because his instruction possesses intellectual clarity and his knowledge possesses justifiable certitude.

(73-3) Just as the worship of an anthropomorphic Deity is a proper prescription for the masses, so the worship of a personal saviour is a proper prescription for them too. Philosophy warmly endorses both kinds of worship. Let it not be thought that it would obliterate them. On the contrary it rationally explains their necessity and defends their utility. They are valuable aids to millions of people. Moreover they yield genuine and not illusory results. However, when ignorant or intolerant persons would set up these elementary goals as the highest possible ones for all men, or as the sole paths leading to divinity, then philosophy feels it necessary to refute the ignorance of the one and to denounce the intolerance of the other.

(73-4) The great mistake of all spiritual organisations is to overlook the fact that progress or salvation is a highly individual matter. Each person has his unique attitude towards life; each must move forward by his own expanding comprehension and especially by his own personal effort.

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<sup>133</sup> The paras on this page are numbered 33–40, making them consecutive with the previous page



(73-5) "No one can purify another," declares the Dhammapada.

(73-6) But although it is true that each man will have to find the unique path that best suits his own personality mentality and life-experience, it is equally true that there are certain common characteristics present in most paths.

(73-7) There is room in life for the element of revelation equally as for that of realisation. Guidance or instruction from another person is not to be rejected merely because it is external, but only if it emanates from a dubious source. If an aspirant is going to ignore all the sign-posts, he will wander around for a very long time before he gets started on the right road.

(73-8) Not by our own exertions alone, and not by the gift or grace of an external being alone, can we be brought to final realisation, but by both.

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(75-1)<sup>135</sup> What is the hope for those who are unable to enter the shrine of mysticism and have left the fold of religion? Are they to be abandoned to a bleak despair or a hard cynicism? Are they to become engulfed in the waters of moral wickedness? No, let them take the unseen hand of a personal saviour, or spiritual guide, whether [dead or]<sup>136</sup> alive someone whom they believe to have attained adeptship in yoga, or sagehood in philosophy,<sup>137</sup> and who has announced his intention to give his life to the enlightenment of mankind. Let him become their secret refuge. Let them ask and deserve his grace. The same help can be utilised by those who feel they cannot make the intellectual effort demanded by philosophy but wish to advance beyond the stage of ordinary mysticism in which they now rest.

(75-2) We need to build up an intimate inner relationship with a being whose compassion is wide enough to understand us and whose power is developed enough to help us. It does not matter that he is dead.

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<sup>134</sup> Blank page

<sup>135</sup> The paras on this page are numbered 41-45a, making them consecutive with the previous page

<sup>136</sup> "dead or" was typed above the line and inserted with a caret.

<sup>137</sup> PB himself inserted a comma by hand.

(75-3) The wise and good dead men who have left their examples for imitation or their words for germination, and any living men whom we have heard<sup>138</sup> met or read about – all these are our spiritual guides; all these can become our masters if we only make them so. Why then should we narrow ourselves down to a single man with a single point of view?

(75-4) A real need of humanity eventually finds its expression in flesh and blood. Just as an oppressive tyranny ultimately produces the rebel who overthrows it, so a growing hunger for spiritual guidance ultimately brings forth the men who are to provide it.

(75-5) The man who creates a new movement, pioneers a great reform, brings a better faith to a nation, or marches a victorious army across a continent, is the burning lens of the new idea that is to appear. There must be a definite centre on the physical plane; there must be a human focus through which a new concept can shine out upon humanity. In the same way there is needed a human teacher through which the Infinite can move the unawakened out of their apathy, give forth its light to instruct men's minds and its heat to inspire their hearts. Such can be no ordinary teacher, of course, for he must carry credentials brought down from heaven.

(75-6) Even the man who talks from the Overself's inspiration can convince only those other men who are ready. Not all are sensitive to His spell.

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(77-1)<sup>140</sup> We know that the mere reading of books and journals is not enough, and our essential conviction (as also the acknowledgment of the Orient since time immemorial) is that a personal guide who can instruct and inspire one to travel through the twilight jungle land which lies between ignorance and truth is indispensable.

(77-2) We need such men. They serve as exemplars, guide as teachers, and shine as reminders of a higher life.

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<sup>138</sup> PB himself deleted a comma by hand.

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<sup>140</sup> The paras on this page are numbered 46–55, making them consecutive with the previous page

(77-3) Bacon said "It is better to visit a wise man than a fair city." He also wrote "You shall rather go a hundred miles out of your way to speak with a wise man than to see a fair city."

(77-4) "As iron sharpeneth iron, so a man sharpeneth the understanding of his friend," says Solomon.

(77-5) "Association with the sages happens partly by merits and partly by devotion to God, but always as if by accident like a fruit suddenly fallen from empty void." Tripura.

(77-6) Every sage must be a teacher because every sage must wish to promote the enlightenment of mankind.

(77-7) "The gift of Truth excels all other gifts," declared the Buddha. Therefore the best vocation in which one may spend one's life is to give men this teaching.

(77-8) If humanity has not been gifted with divine consciousness by the sages it is not only because such a free gift cannot be made. It is also because humanity prefers other things instead. When a questioner suggested to Buddha that he give Nirvana to everyone, Buddha sent him to ask at many houses what they wanted most. All desired some material thing or some worldly quality. Nobody desired Nirvana.

(77-9) The kind of spiritual guide that most people want is one who pats them encouragingly on the shoulder, flatters them constantly in speech or writing, and habituates them to refer all their personal problems to him for solution. The kind [of guide]<sup>141</sup> they really need is one who will critically point out their faults and weaknesses and who will unhesitatingly throw them back on their own resources. It is better to encourage men in good conduct than to pamper their neurotic religiosity.

(77-10) It is certainly not all mankind, not even all those who cross his orbit, whom the sage is called upon to help but only those with whom there is either an inner affinity or a karmic link. "I pray not for the world, but for them which Thou hast given me," said Jesus in his last prayer with his disciples before the great betrayal. He could

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<sup>141</sup> "of guide" was typed above the line and inserted with a caret.

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(continued from the previous page) not undertake to save all men and women, for that were an infinite labour without end, but only some among them. At any given time there are several spiritual shepherds in the world, each with his own distinct and separate flock. It is inevitable and right that he should sieve humanity for those alone who need him or who were born to follow him or who seek the kind of guidance which he especially can give.

(79-1)<sup>143</sup> These adepts help the few who are in a position and attitude to help a multitude.

(79-2) The masters rarely emerge from their [obscurity to]<sup>144</sup> positions of influence and prominence but their disciples may and occasionally do.

(79-3) The work which confronts him forces a concentration upon a small group comprising the most earnest seekers.

(79-4) The modern teacher should be a man of the world, not a man of the ashrams. He should be one who does not practise a fastidious asceticism, does not frown on human frailty. Such a man begins his teaching by making other men feel that wisdom is priceless and holiness is beautiful.

(79-5) A teacher, to be most effective, should present his teaching in a dress and colouring appropriate to the age in which he lives. He must "tune in" to the needs and hopes, the thoughts and sentiments, the lives and surroundings, of the people of his age.

(79-6) But where is such a sage to be found? Where is the teacher who will tell us all that we require to know and help us to realise our finer possibilities?

(79-7) No one can deny that a proper methodical training is a highly valuable factor in achieving effective results in any sphere. This must also be true of the spiritual sphere.

(79-8) But each aspirant has in the end to find his own expressive way to his own individual illumination. Outside help is useful only to the extent that it does not attempt to impose an alien route upon him.

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<sup>143</sup> The paras on this page are numbered 56-64b, making them consecutive with the previous page.

<sup>144</sup> "obscurity to" was typed above the line and inserted with a caret.

(79-9) Real progress will be the fruit of their own endeavours, not of the goodwill of others. It is one of the obligations of a true spiritual guide to make aspirants feel that they have the power to achieve it and to encourage them to take their spiritual destiny into their own hands.

(79-10) Such a one is not God incarnate. He is a man still, but a man with unusual awakening to his higher consciousness unusual intimacy with the Source.

(79-11) Life is teaching us all the time but its voice needs a human being as a more direct medium, its lessons need human [speech or writing to gain clearer utterance.]<sup>145</sup>

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(81-1)<sup>147</sup> Those who can only advance by hanging on to a teacher make only a pseudo-advance and one day their house of cards will come tumbling about their ears. But it is equally true that those who can only progress by dispensing with a teacher, progress farther into the morass of ignorance. He alone who can take a teacher's guidance in a free spirit; who comprehends that while the teacher points out a path, it is for him to enquire whether it be the right path; that while the teacher can encourage inspire and even protect him, it is for him to strive toil and adventure forth; such a man will derive much from his discipleship.

(81-2) Wherever there is instruction to be got there is an ashram. And whenever you go there you will get instruction from the experiences of life. Therefore the whole world is an ashram to a discerning student. Much the same applies to the question of a teacher. Says a Bengali verse: "Wouldst thou make obeisance to thy master, my heart? He is there at every step, on each side of thy path. The welcome offered thee is thy master, the agony inflicted on thee is thy master. Every wrench at thy heart-strings that maketh the tears flow is thy master."

(81-3) The heart is my ashram. The higher self is the master who dwells within it.

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<sup>145</sup> PB himself inserted "speech or writing to gain clearer utterance." by hand.

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<sup>147</sup> The paras on this page are numbered 65-65g, making them consecutive with the previous page

(81-4) "Our labour is to bring everyone to his own teacher in himself." – George<sup>148</sup> Fox

(81-5) The advantage of having a living master is immense. Man is so sense-bound that it is easier for him to follow an embodied ideal than a disembodied one, easier to understand truth in action than truth in the abstract. Should anyone have the good fortune to be taken under the wing of a sage, his progress will go forward at a far quicker rate than would otherwise be possible. It is not a little thing that he has someone to turn him in the right direction or that his movement in this direction is guided by an experienced pioneer.

(81-6) If he falls into the wrong hands, or if he lets himself be guided by an incompetent amateur instead of a wise and expert man, his way will be hindered and even the good he thinks he does get will turn out to be evil.

(81-7) No seeker is so wise, so informed, so perfect or so balanced as not to need the constructive criticism and expert counsel of a true spiritual guide.

(81-8) The existentialists show the fundamental pessimism and disillusionment.

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Qualifications of a Master

(83-1)<sup>151</sup> Three qualifications at least are required in a spiritual teacher: thorough competence, moral purity and compassionate altruism. Only he who has triumphed over the evil in himself can help others do the same for themselves. Only he who has discovered the divine spirit in himself can guide others to make their own discovery of it. Teaching that does not stem forth from personal experience can never have the effectiveness of teaching that does.

(83-2) He could not tell others how to struggle out of the depths if he had not himself done so, how to realise the soul if he himself had not realised it. But this is only his first qualification. His second is that he has cultivated the special virtue of compassion for

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<sup>148</sup> PB himself inserted dash by hand.

<sup>149</sup> Blank page

<sup>150</sup> Handwritten notes at bottom of page read: "Two II"

<sup>151</sup> The paras on this page are numbered 1-6; They are not consecutive with the previous page.

others throughout the whole course of his mystical life. Consequently he becomes its fullest embodiment when that life flowers into bloom. That is why he is a teaching sage rather than a cold<sup>152</sup> self-centred mystic.

(83-3) The duty is laid upon a master to show the value of his virtue by his conduct and to attract men towards it by his example. It is not the man that we are to reverence but his noble attributes and his inspired mind.

(83-4) The teacher must not only provide instruction; he must also set an example of how to live and act in the world, and he must not only do both of these but he must also provide a profounder influence than other men by virtue of his own attainment, as telepathically revealed by his mere presence.

(83-5) If the aspirant is fortunate enough to meet a man or woman in person or writing who genuinely represents the true and real, no effort will be made to influence him; it will be left entirely to his own free choice whether he follow [this]<sup>153</sup> light hidden behind a bushel or [any]<sup>154</sup> will-o-the-wisp masquerading as a light.

(83-6) It is common enough to find among seekers the illusion of perfectionism. It shows itself in the belief that somewhere there exists a Master who is perfect in every respect, in his spiritual consciousness, his feelings, his intellect, his physical health, his appearance and his behaviour. It shows itself also in their hopes of finding an ideal environment where they can live a fully spiritual existence, particularly in some ashram where everyone practices brotherly love and meditation all the time. Let them give up such vain dreams for nowhere on earth will they find the one or [the other.]<sup>155</sup>

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(85-1)<sup>158</sup> The right way to teach men is to propose truth, not impose it.

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<sup>152</sup> PB himself deleted hyphen from after "cold" by hand.

<sup>153</sup> PB himself changed "the" to "this" by hand.

<sup>154</sup> PB himself changed "the" to "any" by hand.

<sup>155</sup> PB himself inserted "the other." by hand.

<sup>156</sup> Blank page

<sup>157</sup> Handwritten notes at bottom of page read: "Two II"

<sup>158</sup> The paras on this page are numbered 6-15; They are not consecutive with the previous page.

(85-2) The novice in these studies is likely to be ill-informed, his ideas chaotic and erroneous, his outlook hesitant and shadowy. It is here that [the]<sup>159</sup> clear thinking and assured knowledge of a competent teacher is invaluable.

(85-3) The use of a teacher is firstly, suggestive. His influence is a definite aid to incline us to travel along the proper path; secondly, protective, for under his constant guidance we learn to be wary of pitfalls.

(85-4) In the final reckoning we are not the disciple of this or that man but rather the disciple of the Overself.

(85-5) Plato has pointed out in his seventh epistle that the philosophical wisdom “requires long continued communion between pupil and teacher in joint pursuit of the object they are seeking to understand, and then suddenly, just as light flashes forth when a fire is kindled, this wisdom is born in the mind and henceforth nourishes itself.”

(85-6) Only when truth already exists in the mind and heart of the teacher can he convey it in his teaching to the student. If it does not, then he is merely indulging in a piece of pantomime.

(85-7) The master powerfully removes the sluggishness of the intellect of his disciple, clarifies his ideas about what is eternal and what is perishable, what is real and what is unreal, what is material and what is mental, and opens to him the realm of truth slowly but unmistakably by constant appeal to his reason.

(85-8) The demand for inspired teachers is [always]<sup>160</sup> insistent but the supply is wholly insufficient. Unless the teacher is an inspired one he will be of little help to the would-be mystic. By inspired, we mean either in communion with his higher self or fully united with it.

(85-9) He who takes upon himself the task of guiding disciples should possess sure-footed experience gained by years of work with the most varied kinds of apprentices.

(85-10) A professional lawyer or surgeon accepting clients is expected to have certain qualifications before he undertakes to serve them. A spiritual prophet who sets out to guide others needs certain qualifications too. He needs the intellectual capacity to explain teach and clarify, the temperamental patience to put himself in their shoes and the altruistic compassion to work for their benefit. Moreover, given the innate facility, it is easy to teach ethics to others and hard to live those teachings oneself. He needs the ability to set a right example for imitation, in his own conduct.

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<sup>159</sup> “the” was typed above the line and inserted with a caret.

<sup>160</sup> PB himself inserted “always” by hand.



(87-1)<sup>162</sup> The spiritual guide who is not himself free from passion is a dangerous guide for those who are still struggling in the grip of passion. The teacher who has not utterly subdued personal egoism is unfit to assist those who seek liberation from it. He should learn to solve his own problems before he can safely venture forth to help solve the problems of other people.

(87-2) If his counsel is to be effective enough to help others, it must spring from a mind which has faced and resolved the same problems within itself. But it need not necessarily have done so in external conduct. It may have done so in imagination or in intellect only. The quality of the mind will measure the value of such a course.

(87-3) Nobody is entitled to wear the mantle of a master merely because he has received teaching from a master. He is at best only a transmitter of information and not the originator of it. For he may transmit knowledge which he does not himself understand, which is far over his head or which he is even capable of misunderstanding and therefore likely to lead others totally astray. How can such a person be called a qualified master? Let us therefore make a sharp differentiation between those who are competent to be called teachers and those who are merely transmitters of teaching.

(87-4) The master will benefit his students not only by his verbal or written instruction but also by his example and counsel.

(87-5) He is best qualified to teach who is not only sufficiently knowledgeable but also sufficiently gifted with teaching abilities.

(87-6) He who is to act as a spiritual guide to others should himself have reached the goal toward which he proposes to lead them.

(87-7) Because he understands with perfect clarity what the neophyte is still fumbling to understand; because many problems and truths are as transparent to his mind as they

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<sup>161</sup> Blank page

<sup>162</sup> The paras on this page are numbered 16-23, making them consecutive with the previous page.

are obscure to the neophyte's, it is inevitable that his advice and assistance should possess both importance and value.

(87-8) A wise teacher will not lecture to his students, will not try the superficial way of telling them every detail of truth. But by discussion questioning and encouragement he will help them to elicit it for themselves and thus enable them to make it deeply and lastingly their own.

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(89-1)<sup>164</sup> The true teacher should stimulate thought and not stereotype it. If an aspirant is fortunate enough to get direct and personal guidance of this kind, he is fortunate indeed.

(89-2) He who takes on the role of a spiritual counsellor must be prepared not to lose patience too soon.

(89-3) The teacher has to bear patiently with the defects and weaknesses of his students. He could not do this if his insight were too limited, his compassion too small and his calmness too superficial.

(89-4) It will not be enough to show them the path. He must also keep them steadfast on the path.

(89-5) It is inadvisable for the spiritual director to bring in his own personal experiences of the past and relate them to a student in the hope of making the student feel that the director has passed through similar situations and sympathises with him. This brings in the personal element and annuls the detached impersonality which gives the director his authority and influence. Any stories of experience which have to be told can be given anonymously or in the third person.

(89-6) No system of academic education has yet been devised which will permit the teacher to do the learning on behalf of the student. It is just the same in spiritual

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<sup>163</sup> Blank page

<sup>164</sup> The paras on this page are numbered 24-32c, making them consecutive with the previous page.

education. In the end the disciple will have to learn to make his own decisions, to carry on his own life and to find the answer to his own questions. For it is only through such a procedure that he will gradually find his way to new and better points of view.

(89-7) No teacher can give virtue to his followers. If they will not strive for it themselves; if they will not exert thought and feeling and will to get it, then it will be vain for them to expect its coming.

(89-8) The highest type of teacher does not want and will not encourage a blind unquestioning acceptance of his own views.

(89-9) The true teacher interprets the divine will for his disciple but does not impose it on him. Such a guide may proffer advice and tender suggestions but he will never issue orders and dictate decisions. Instead of trying to deprive the student of his capacity to intuit truths for himself, the disinterested teacher will try to create it.

(89-10) The master is forever after present in the disciples heart, whether the disciple sees him again or not.

(89-11) He is not to be worshipped like a deity.

(89-12) We instinctively seek relief from suffering.

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(91-1)<sup>166</sup> The teacher who demands blind obedience from his pupil belongs to a vanishing age. The teacher who strives to make his pupil's own mind understand each step of the way he travels belongs to the coming age. The first often ends by enslaving his followers, whereas the second ends by liberating them. The first is a dictator, the second a companion. The first creates non-entities, the second, men.

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<sup>166</sup> The paras on this page are numbered 33–41, making them consecutive with the previous page.

(91-2) With a teacher's wise guidance, the seeker's crude and confused early notions which had become dogmas, will begin to give way to better understood and informed ones.

(91-3) The intelligent student will not be prepared to walk blindly but will want to know where he is being led and why he is being led there.

(91-4) A master's work is not to issue commands which must be obeyed by enslaved disciples, but to formulate principles which must be understood by enlightened ones. It is not to create belief but to strengthen knowledge.

(91-5) There are plenty of teachers to cater to the surface-seekers of this world. The true master does not choose to be one of them. He can be of service only to those who comprehend that the object of life is not to stand their bodies on their heads but to put the truth into their heads. But such seekers are few. For the one feat is spectacular and dramatic whereas the other is silent and secret. The real teaching work will be noiseless, without show and in the background; behind the scene and not before the curtain.

(91-6) A true guide will surely serve his disciples,<sup>167</sup> sometimes without the title of teacher, certainly without the pay of one who works for self. He will teach a small number so that, after attaining a certain degree of mystical understanding and practical advancement, they in turn may become helpful guides of others.

(91-7) The pseudo-masters are full of demerits. The imperfect masters show both merits and demerits. The perfect masters reveal merits and values only.

(91-8) The danger of the ego accepting an homage which belongs only to the Overself, provides the successful teacher with his next test. To let disciples make his personality all-important and overlook the Overself which uses it, is to fall into error. Humility is here his only safeguard.

(91-9) Philosophy uses the attained man<sup>168</sup> not as a god for grovelling worship and blind obedience, but as an ideal for effectual admiration and reverent analysis.

How is it possible to make the unpercipient and the unready get any understanding of such ideas?<sup>169</sup>

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<sup>167</sup> PB himself changed semicolon to comma by hand.

<sup>168</sup> PB himself deleted a comma by hand.

<sup>169</sup> PB himself inserted question mark by hand.

<sup>170</sup> Blank page

(93-1)<sup>171</sup> A true teacher does not want to direct anyone's life. He may offer suggestions but he would never insist on their being carried out.

(93-2) A guide who can understand his disciple's character and stimulate his intelligence; who can open to him the gates of higher worlds and newer views, does not need to hold him by the bonds of blind obedience.

(93-3) Ram Lal, the adept, in F.M. Crawford's novel "Mr Isaacs," says: "It is not my business to mould men's destinies for them. If I give them advice that is good, it is quite enough."

(93-4) Such a teacher would not claim to be an intermediary with God but rather a counsellor with man.

(93-5) Personal saint-worship is another of the degenerations into which this noble relationship has fallen.

(93-6) There is a similarity in nature and results on a number of points between the dictator worship which has appalled us in recent times and the guru-worship which still runs riot in ashrams. The attitude of these followers to their guru is psychologically fascistic. Such pitiful self-surrender will not promote a man's spiritual progress. On the contrary, it will only cheat him out of establishing conscious contact with his own higher self.

(93-7) When the heart has ardently cherished the wish for a master and the mind has consequently entered a highly suggestible state, the chance meeting between a would-be follower and an over-eager spiritual Fuehrer is foolishly regarded as a divinely-ordained event!

(93-8) It is usually quite impossible for the average aspirant to determine who is a fully qualified master. But it is sometimes quite possible to determine who is not a master. He may apply this negative test to the supposed master's personal conduct and public teaching.

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<sup>171</sup> The paras on this page are numbered 42-51, making them consecutive with the previous page.

(93-9) The Overself is costless. It is, as Jesus pointed out, as free as the wind which comes and goes. Whoever has realised it will gladly teach the way to anyone who is ripe and ready for his teaching. If any man puts a price on it and offers to sell it to you, be sure he is offering a false or shoddy imitation.

(93-10) The common kind of teacher, with no real inspiration and no complete realisation, but with a commercialistic attitude or a beggar's instinct, is not worth considering. But the uncommon kind, with nothing to sell and not even the willingness to accept voluntary contributions, is well worth considering.

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(95-1)<sup>173</sup> In a proper relationship no true master would seek to create a dependence on him which would cause the pupil to be unable to progress alone. Yet this is exactly what happens in so many Oriental circles today and so many Occidental pseudo-mystical circles also. Their pupils become less and less able to handle their own problems, less and less fit for responsible living, less and less willing to struggle to find an adjustment to life. Not by extending the delay in effecting such needful adjustment until they become chronically incapable of making any at all, will they find the path of true progress.

(95-2) Unthinking mystics still praise this quality of servile obedience which primitive gurus demanded from their followers. Thoughtful mystics no longer do so.

(95-3) He who arrogates to himself the right to decide what his disciples shall or shall not think read say and do, is not progressing but rather converting them into gramophone records.

(95-4) Such are the disciples who flutter helplessly around a guru like moths around a lamp.

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<sup>172</sup> Blank page

<sup>173</sup> The paras on this page are numbered 52-59, making them consecutive with the previous page.

(95-5) So-called masters who suffer from such limitations cannot set others free. Those who themselves worship the flesh-born idols of nationality race colour and status can only keep their devotees imprisoned in [the same illusions.]<sup>174</sup>

(95-6) The traditional attitude of an Oriental towards a guru attains fantastic degrees of utter materialism. We have observed disciples drinking water in which the guru's feet were washed, and kissing the tail of the horse on which he rode. They are in part the result of the poor teaching they have received. They mistake servitude to a guru for service to mankind.

(95-7) Such pseudo-teachers do not want to enhance the self-reliance of their students; do not want to increase their strength but rather to diminish it. They prefer to have people around them to act like blotting-paper and merely absorb first, ideas, in order to reproduce them without thinking and second, commands, in order to obey them without hesitation.

(95-8) All these gurus possess inevitable human limitations and some human deficiencies. To see any one of them under an appearance of perfection and make him into a demigod, is a superstitious error which will not bring us nearer the world of truth and reality. He who is over-awed by the claims of these teachers suspends his reasoning faculty, dismisses his critical judgment, lets his intellectual integrity collapse and falls victim at their feet.

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(97-1)<sup>176</sup> When a man turns belief in the superior knowledge of the guide into belief in the virtual omniscience of the guide, it is dangerous.

(97-2) One of the great errors propagated by these swamis is to suggest that because Ramakrishna could transmit his spirituality by a touch of the hand to a few persons, he could therefore transmit it to everybody in the same way. He would assuredly have done so had it been possible, for he wanted to serve humanity. But as a Tamil proverb

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<sup>174</sup> PB himself changed "illusion." to "the same illusions." by hand.

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<sup>176</sup> The paras on this page are numbered 121-125; they were renumbered 60-64, making them consecutive with the previous page.

says: "Though one teaches an ass by speaking in his ears, we obtain nothing but braying." That, after all, only a tiny handful of persons were so "saved" by Ramakrishna is enough evidence to refute this senseless suggestion.

(97-3) Only the self-deceived or the charlatanic will offer to save you. All others will offer only to guide you. "You must labour for yourselves" warned the Buddha. "The Buddha's are only teachers."

(97-4) A genuine teacher will not seek to dominate the soul of a student; will not strive to impose his own will upon him. For the teacher desires to see a natural and not a forced artificial growth; to free men and not to enslave them. The real master spiritualises his [disciple]<sup>177</sup> but does not debilitate him.

(97-5) He will be handicapped to some extent by a consciousness of the difficulty of securing adequate loyalty to a teacher who refuses to surround himself with all the paraphernalia of ashrams and all the trappings of guru-worship – both of which are repugnant to him. There are excellent reasons in the student's own interest – and perhaps to some degree in the teacher's too – why in this case such personal loyalty must be emphatically insisted on. The pupil's allegiance will sooner or later be subjected to the unexpected strain of severe tests. The adept possesses far too sensitive a temperament and far too strong an independence to endure with indifference the telepathic reflections of this strain which are invariably produced when the relationship effectively exists with the profound obligations on both sides which it entails. He may be philosophic enough to smile at misunderstanding or desertion but he will also be human enough to be sensitive to them. For even were a student to break with him, he could never break with the student. His [own]<sup>178</sup> conception of loyalty embraces a wider stretch than the frail seekers are likely to understand. Some indeed have been so deceived by the compulsions of personal karma and the logic of mere appearances as to imagine that he is devoid of human sympathy and indifferent to human feelings.

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<sup>177</sup> PB himself changed "disciples" to "disciple" by hand.

<sup>178</sup> "own" was typed above the line and inserted with a caret.

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(99-1)<sup>180</sup> The true teacher acts by proxy, as it were, for the aspirant's Overself until such time as the aspirant himself is strong enough to find his own way. Until that moment the teacher is a shining lamp, but after it he will withdraw because he does not want to stand between the seeker and the latter's own self-light which gradually leads the disciple to dispense with him!

(99-2) The teacher assists his students to attain a degree of concentration beyond that which they are able to achieve by themselves.

(99-3) Such a teacher will be the student's motivating influence while, paradoxically, encouraging him to preserve his independence.

(99-4) The question of helping students more individually is a question of practical functioning. The teacher wishes to keep his own freedom and at the same time leave them free too.

(99-5) The master can give the aspirant the initial impetus which will enable him to enter a period of quicker progress.

(99-6) The true master is he who points the way to the recognition of one's inmost self, not to the adulation of his personal self.

(99-7) Ask for your share of the divine nectar and it shall not be withheld from you. Indeed, these who have turned from the peaceful hearth that is their due, to move through the gloomy houses of men to dispense it have done so because of the dark flood of secret tears that break daily through the banks of human life.

(99-8) We are asked: What is the interpretation of a sentence in that excellent little book "Light on the Path" by Mabel Collins, which runs:

"For within you is the light of the world - the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable because it forever recedes. You will enter the light but you will never touch the flame."

The meaning of this mysterious sentence is that the sage refuses to claim the ultimate mergence which is his right because he refuses to desert "the great orphan Humanity." He stops short at the very threshold of Nirvana simply to remain here and help others reach that threshold. Thus by his altruistic activity, meditative power and

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<sup>180</sup> The paras on this page are numbered 65-72, making them consecutive with the previous page.

(continued from the previous page) intellectual penetration he continuously earns a title to that utter absorption of his ego in the unutterable Absolute which is Nirvana, but by his continuous self-giving for suffering mankind he never actually attains this goal. This extraordinary situation may be represented mathematically by the asymptote – a line which is drawn on a graph to approach nearer and nearer to a given curve but which never actually touched it within a finite distance. Only a man who feels with and for his fellow creatures will dare to make such a tremendous sacrifice of the supreme peace which he has won. How much more generous, how nobly grander is this example of ever-active altruistic service than that of ever-idle meditative reclusiveness!

(101-1)<sup>182</sup> Fo-Sho-Hing-Tsan-King: “I do not seek for any reward, not even being reborn in a paradise. I seek the welfare of man. I seek to enlighten those who harbour wrong thoughts.”

(101-2) If he refrains from the final mergence into Nirvana it is not only because he wants to be available for the enlightenment of his more hapless fellows, but also because he knows that he has really been in Nirvana from the beginning and has never left it.

(101-3) The teacher’s work will have to endure the malice of satanic human instruments and the misunderstanding of the superficial and ignorant.

(101-4) The sage is not tainted by calculations of gain or loss for he is egoless in his reckonings.

(101-5) The teacher does not lift the veil of Isis for everyone he meets in the street but he will always lift it for those who ask aright.

(101-6) The master will teach with love what the student must learn with reverence.

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<sup>181</sup> Blank page

<sup>182</sup> The paras on this page are numbered 73–81b, making them consecutive with the previous page.

(101-7) His disciples are taught how to unite independent thinking with loyal feeling in their attitude toward him. This satisfies them both.

(101-8) Unlike insane self-titled "Messiahs," he has no programme of saving the whole world from its sinfulness, for the chances of such an enterprise are microscopic, but he has a program of finding his own kindred - those whose aspiration thought and pre-natal relationship with him make them his natural followers.

(101-9) Adepts not only seek the few who seek them but they also seek the fewer still who are qualified for them.

(101-10) Not only are teachers more rare but the most sensitive seekers feel shyly inhibited from approaching them.

(101-11) He will train them to stand in their own strength.

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(103-1)<sup>184</sup> The true master is to work for the few. There are several agencies who will spread their activities thinly on a wide surface but his will penetrate to a deeper level. Theirs will be more showy but his more effective.

(103-2) He does not seek and will not accept those who are already members of any society or group which provides them with instruction, for he will not interfere between the teacher and the taught. Truth must be sought in its fullness not as a supplement to the teaching of others. For the sage will not adulterate truth. The truth he has to give is not<sup>185</sup> the same as that taught by them and he does not want to distort it to fit such misconceptions.

(103-3) A genuine teacher who is sincere competent kindly and illumined will know this truth - that groups of the same grade reincarnate together - and, knowing it, will himself expect and accept only his "own." For if, through sentimental soft-heartedness

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<sup>183</sup> Blank page

<sup>184</sup> The paras on this page are numbered 82-90, making them consecutive with the previous page

<sup>185</sup> PB himself underlined "not" by hand.

he yields to the importunities of those who are not in inner harmony with him, then either the flow of events or the disharmony of the student will break the relation and separate them. Similarly, an earnest aspirant, who feels that his inner life belongs to a particular teacher will, if he is wise, desist from making experiments or from wandering to other hearths, and remain loyal to this teacher. For if, through emotional enthusiasms or through misunderstandings arising from his own limitations, he strays elsewhere, then the ultimate sense of inner dissatisfaction or the unexpected pressure of outer disillusionment will turn his feet homeward again.

(103-4) If he guides us to notice hitherto unobserved truths; if he leads our thought and faith away from hitherto strongly-held errors, then a teacher fulfils a useful function.

(103-5) He desires not to win disciples but to lose them! He wants them to seek find and follow not mortal man but the light that burns serenely within their own hearts.

(103-6) Few are ready to pay the entrance fee of life-long loyalty and steadfast service which are demanded, for this payment must be made in actual practices and not in lip movements alone.

(103-7) It is such men who ought to be made, not the leaders of mankind but the counsellors to the leaders.

(103-8) Offers of service which have unseen strings attached to them, should not be made.

(103-9) He too has the power to be a master. But he himself must evoke it.

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Qualifications of a Disciple

(105-1)<sup>188</sup> The teacher has an immense task when he is asked by the ordinary seeker to accept him as a personal pupil. For the latter unconsciously seeks confirmation of what he already believes and therefore has come to teach the teacher! Consequently the master is compelled to refuse him. For the seeker comes to him filled with his own

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<sup>186</sup> Blank page

<sup>187</sup> Handwritten notes at bottom of page read: "Two II"

<sup>188</sup> The paras on this page are numbered 1-5; they are not consecutive with the previous page.

ideas of what constitutes truth and in what direction the path leads, what the teacher ought to say and how behave. All these modes of thought are mere encumbrances from the teacher's standpoint and all these prejudices are heavy shackles. To ask the seeker to abandon these obsessions with the past immediately, will meet with failure in almost every case – only in the rarest type of seeker is there likely to be an immediate obedience. With others there is not even the desire for release from these intellectual and emotional patterns which imprison the man; these habit-mechanisms in which he has allowed himself to be caught.

(105-2) The candidate for admission into a Japanese Zen training community was at first strongly but courteously refused admission. If he was half-hearted about the matter he departed and was not heard of again. If however he was whole-heartedly keen he returned again and again but still met with refusals, ending even in being forcibly thrown out! But if he applied once more after this happened he was cordially welcomed and put on probation.

(105-3) A wise old Indian potter spoke of a certain Namdev, an aspirant, as being "kaccha," i.e., half-baked, because he had not found his teacher.

(105-4) Truth cannot be got without a master. That the Buddha did get it without such help does not disprove the truth of this principle. For the arising of a Buddha is a rare phenomenon on this earth. Mortals who are struggling in mental darkness compose the mass of mankind, not Buddha's sent to enlighten them, and therefore destined to be self-[enlightened.]<sup>189</sup>

(105-5) If world history shows little if any ethical progress on the part of humanity, are the sages to be blamed as futile? No. That merely shows the intractability of the human material they are working on for their lives are given to doing whatever they can. They are not miracle men.

(105-6) The answer to the Buddha's soliloquy came, belatedly it is true but at the right ripened hour. It is "Is the opinion of the ignorant many more important to you than the helping of the earnest few? If the first will disdain your words, the second will heed them. Who else can help them?"<sup>190</sup> The final five words affected him deeply and forced him into action at last.

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Qualifications of a Disciple

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<sup>189</sup> "enlightened." was typed above the line and inserted with an arrow.

<sup>190</sup> PB himself inserted quotation mark by hand.

<sup>191</sup> Blank page

(107-1)<sup>192</sup> “Chandogya Upanishad” tells of a blindfolded man who is able to find his way home only after the bandage is lifted and this is an allegory of our need of a guide who shall lift the bandage of ignorance and error from our minds.

(107-2) The immediate presence of a teacher acts as a catalyst upon the student. His defects, no less than his virtues cannot then be hidden for long and circumstances will usually so arrange themselves that these qualities will glaringly reveal themselves in time. Hence this is necessarily a probationary period. Tests will come not through any arbitrary act on the part of the teacher but through the ordinary events of everyday life and also through persons met. They are not alone tests of an ethical kind – after all, we are all sinners until we realise truth – as of his devotion to truth rather than its counterfeits. The student will be tested first to observe how far he can remain personally loyal to the teacher – because the latter stands in symbolic relation to truth – despite the efforts of critics and enemies to put a plausible face on their opposition. The most elementary condition of spiritual instruction is complete confidence between the teacher and pupil. All sorts of blind critics and malicious enemies will appear from time to time to attempt to disturb that confidence. They are unconsciously or consciously the instruments of the adverse elements in nature. He will be tested too by surface shocks to his prejudices, preconceived notions and expectations. He will be tested to reveal how far he is willing to go in the unselfish service of humanity when such service comes into conflict with his personal interests. It does not follow that if he does not know when and where he is being [tested]<sup>193</sup> the test is unfair. It is for him to use his intelligence at such times as at others, and to consult his pledge whenever doubts arise and difficulties occur. These tests will sometimes be plainly evident and therefore comparatively easy to pass through, but there are others which are more subtle or disguised and therefore more difficult to pass through. However, all tests have one object alone – to detach him from the path towards truth. If he keeps this clearly in his mind, it will help him to understand them and those who emerge with unwavering confidence despite all the opposition encountered will receive their reward. If after the probationary period is over – and its length cannot be fixed for it will vary with each individual – those whose feet still follow the teacher unhesitatingly and completely will naturally find the interval of time between probation and acceptance is much shorter than will those in whom

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<sup>192</sup> The paras on this page are numbered 155-156; they were renumbered 7-8, making them consecutive with the previous page.

<sup>193</sup> PB himself deleted “that” from after “tested” by hand.

(continued from the previous page) doubts still linger and hesitation still arises.

(109-1)<sup>195</sup> The beginner cannot take his lessons from the skies. He has to find a teacher, even if only to impart the right atmosphere and inculcate the right ideas.

(109-2) The aim of the teacher is not to create a philosophical elite for its own sake but for the larger sake of mankind.

(109-3) It is important to note that in the Bhagavad Gita the introduction of the subject of Grace and its actual descent upon the disciple Arjuna, come only at the very end of the book after Arjuna, by patient discipleship, has really earned it. Without grace there is no entry. We may strive and weep but unless the grace falls on us we cannot enter into the kingdom of Heaven. How and when it should come depends partly upon our karma, partly upon our yearning and partly upon the channel which God uses.

(109-4) The student who is working with a genuine and competent teacher will discover that the latter seems to “speak” mentally to him, to carry on “thought-conversations” with him and to be actually present during such conversations. This is not an illusion although it is not achieved precisely in the way which the student in his ignorance thinks it is achieved. It illustrates rather the working of subliminal mind. For the student sets a vibration going by thinking aspirationally devotionally or enquiringly of the teacher, which converts him into a receiving-set and the teacher’s mental radiation is then able to find him no matter how far off in distance he may be. The student is then like the negative and the teacher like the positive and the two kinds of thought meet and thus establish a continuous circuit. All this is possible because there is only one Mind and because all individual minds are secretly linked together by this hidden All-Mind.

(109-5) The sage is not eager to welcome those whose chief qualification is only an ephemeral enthusiasm. To admit the wrong class is to bring eventual disappointment to the student and eventual loss of time and energy to the teacher. Hence he must avoid contacts likely to prove unprofitable to the candidate and unsatisfactory to

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<sup>195</sup> The paras on this page are numbered 9-13, making them consecutive with the previous page.

himself. The only way to make a success of his tuition is to choose his students, not merely to be chosen by them. Every candidate must be adequately qualified before admission to his intimate circle, and pass through a probationary novitiate before acceptance<sup>196</sup> as a regular full-fledged student. He cannot afford exaggerated optimism about human beings. Hence those who are silently enrolled as pupils

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(111-1)<sup>198</sup> must first serve a term of probation, to be weeded out if proved unfit and to be rejected if proved unreliable. The proof of their fitness will therefore come from themselves.

(111-2) To find many candidates for discipleship is easy but to find a few disciples is hard. There is much enthusiasm over a newly-gained master, but little sustained loyalty to an old one.

(111-3) "Rare is the true disciple" says an old Asiatic text.

(111-4) It is not the custom of a true master to accept personal students externally and formally from among those who apply for the first time, but only from those who have been in touch with him for some years at least and hence have had sufficient time to make sure that this is really the teacher they want. Such a teacher would not desire and ought not accept those pupils who do not belong to his orbit by inward affinity. He would be foolish to accept a candidate whose true call is with some other teacher; unwise to permit a passing enthusiasm to waste his own time and disappoint the enthusiast's hopes. It is easy in transient moods of enthusiasm to make a mistake in this matter and to find that he is not after all the kind of man they originally believed him to be or the kind of teacher that best suits them. So for their sake no less than his, it is better to look elsewhere unless they have the patience to wait a few years before making such a firm and final decision. For every teacher will naturally possess his own notion of the qualifications for discipleship which he values most and seeks most. He always places more stress upon deep loyalty than upon any other virtue. He would not even

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<sup>196</sup> PB himself deleted a comma by hand.

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<sup>198</sup> The paras on this page are numbered 14-17, making them consecutive with the previous page.



mind so much that his students should drink alcoholic liquor to excess as that they would fail him in this regard. Fidelity is the finest of virtues in his eyes. Disciples who lack this will soon be dropped. But if he asks for loyalty he does not ask for slavishness. He will be perfectly satisfied to be taken for an ordinary mortal without being turned into a perfect unerring god. He is the last man to wish to be set up for what he is not. Nor will he demand from anyone that blind servility which does duty with most aspirants in place of the genuine loyalty that ought to be offered. Externally and formally however there is nothing to stop anyone meanwhile from appointing himself, if he so wishes, a student – mentally secretly and internally. For discipleship is self-created by the mental attitude of devotion which by reaction spontaneously brings him interior help. He will not [then]<sup>199</sup> really need the external sings of acceptance.

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(113-1)<sup>201</sup> The teacher is expected to put the candidate on a probation or testing period for a whole year if possible, for six months if not, for three months at the very least, before accepting him as fit for instruction.

(113-2) He calls them his students; they call themselves his disciples. The difference is wide and significant of their respective standpoints.

(113-3) The teacher is compelled to restrict his help to those seekers who have already made the necessary elementary efforts in their own behalf.

(113-4) Each seeker must find out his own path, his own technique for himself. Who else has the right or the capacity to do it for him?

(113-5) We must find in our own inner resources the way to the blessed life.

(113-6) Has the modern seeker anyone beside himself to look to for help?

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<sup>199</sup> “then” was typed below the line, and inserted with an arrow.

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<sup>201</sup> The paras on this page are numbered 18–28a, making them consecutive with the previous page.

(113-7) This injunction to be oneself is to be followed discriminatingly, not blindly. Why should I not follow the procession of another man's thoughts if they be good and true and beautiful?

(113-8) He who depends upon his own personal intellect and personal strength alone, deprives himself of the protection which a higher power could give him.

(113-9) It is true that the higher self can guide and even teach the aspirant from within and that in the end it is the only real guide and teacher. But it is also true that a premature assumption of self-sufficiency may lead him dangerously astray. Indeed, the higher self will direct him to some other human agent for help when he is sufficiently ready. Self-reliance and independence are valuable qualities but they may be pushed too far and thus turned into failings. The student who remains self-guided and self-inspired without making missteps or wasting years, is fortunate.

(113-10) The quest is too individual a matter to fit everyone in the same way, like a ready-made suit of clothes. Each man has his own life-problems to consider and surmount. In trying to do so wisely nobly and honestly he does precisely what the quest calls for from him at the time.

(113-11) There is no higher duty laid on man than teaching other men how to live, no profession superior to that of the spiritual guide's.

(113-12) The spiritual guide who does not try ceaselessly to get his followers to stand on their own feet, is not the best guide for them.

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(115-1)<sup>204</sup> When Dillip Roy, a famous Bengali musician, first came to Sri Aurobindo for an interview, the latter said: You must tell me clearly what it is exactly that you seek and why you want to do my yoga. Seekers approach yoga with diverse aims. Some want to get away from life. Others aspire after supreme bliss. Yet others want yoga

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<sup>203</sup> Handwritten notes at bottom of page read: "Two II"

<sup>204</sup> The paras on this page are numbered 28-40, making them consecutive with the previous page.

power or knowledge or a poise impervious to the shocks of life. So you must first be definite as to what, precisely, you seek in yoga.”

(115-2) When a seeker’s determination to follow the quest becomes tough enough not to be deviated by adversity or by luxury, he is ready for a teacher.

(115-3) To the seeker who moves amid torturing questions and engulfing darkneses, the path becomes a vicious circle from which there is no escape until a guide appears to take his hand and lead him onwards.

(115-4) In his endeavours after a better life, he should welcome the help that could come to him from every right source.

(115-5) Discussion of his doubts and difficulties with one who has gone farther on this quest than himself, may be helpful in clearing them up.

(115-6) He cannot tell with certainty whether he is on the right path. It is then that he needs a guide.

(115-7) If someone knows what I do not yet know, if he has trodden farther on this path, then it is well to learn from him if he will teach me.

(115-8) It is painful and arduous to think things out for oneself, to grope one’s way through these dark problems. Without the assistance of somebody who has previously done it, and done it successfully, the outcome is uncertain.

(115-9) He needs someone to guide him through this unfamiliar territory.

(115-10) If reason fails him and experience is insufficient, there remains the chance that another man may lead him to see the inadequacies of such a position.

(115-11) The examples of good men help us when we compare ourselves with them, and especially our worst with their best.

(115-12) The intellectually bewildered and the spiritually helpless do not find advance possible by their own efforts alone; they feel the need of a hand to be stretched out to them.

(115-13) For the earnest seeker a master will not only provide all these helps, he will also give assistance in the art of meditation so that it will be more easily and quickly learnt than could otherwise have been possible.

(117-1)<sup>206</sup> It is because this quest demands so much from us and we can give so little, that outside help is such a boon.

(117-2) Progress and success in treading this Path depends partly on finding a competent personal teacher who has realised this goal in himself.

(117-3) It is to expound truth and correct errors, to place an example before others and to purify them by his company, that such a teacher appears in the outer world.

(117-4) A teacher whose knowledge is surer than one's own, whose experience is larger and longer than one's own, can be an invaluable asset.

(117-5) This problem of finding a master in what is almost a masterless world, is a difficult one. The only realistic suggestion which can be given is to select somebody in whom you have so far been able to place most confidence. But if such a person does not exist then select the book which helps you most and make it your tutor.

(117-6) The seeker who has found the path proper to him and the teacher in affinity with him, should waste no more time in the experimental investigations of other paths, other teachings and other teachers. If he is to get the full benefit of his association he must remain absolutely loyal to his guide. If he is to make the quickest progress in the shortest time, he must cease wandering about and remain on the chosen path until he arrives at its goal.

(117-7) The belief of ignorant seekers that by visiting a number of teachers they will accumulate a stock of knowledge and help, is sheer self-deception; on the contrary, they will end in confusion. A disciple may study the teachings and follow the practices of masters other than his own without harm provided first, that they are not discordant with the latter's and second, that his sense of personal loyalty is not weakened.

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<sup>205</sup> Blank page

<sup>206</sup> The paras on this page are numbered 41-48a, making them consecutive with the previous page.

(117-8) No seeker should be so foolish as to reject the proffered hand of a worthy master. Indeed, such is his weakness and ignorance that he needs all the help he can get from all the strong and wise men of his own times and, through their writings, of past times. But the basis of his relation to such a master should not therefore be one of complete servitude and intellectual paralysis, nor of totalitarian prohibition from studying with other masters or in other schools. He should keep his freedom to grow and his independence to choose if he is to keep his self-respect.

(117-9) There was either a longer past or a loftier planet than our own behind these great masters.

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(119-<sup>208</sup>1) What else can the teacher do for the disciple? He can help with questions which call for answer, with doubts which call for clearing up and with problems which call for an insight beyond the disciple's present capacity.

(119-2) It is said that a man will recognise in a moment the master with whom he has true affinity, when meeting his person or words. That is true, but the recognition may be so vague or partial or faint that a few years may pass before he will become aware of it, and hence before he takes any action about it.

(119-3) His own little experience may be too limited to comprehend mystical revelations aright. Consequently he may in parts or at times, misinterpret them. A safeguard against this is first, to call in the experience of other seekers, which he may do through their books or speech, and second, to call on authority, which he may do through joining his inner life to a trustworthy teacher.

(119-4) When it is said that the readiness of the seeker determines the appearance of the master, this applies to the first fundamental initiation of his spiritual life. It does not mean that a master will come into his town and seek him out, but that he will come into his life. And this may be brought about in various ways, as by the seeker himself being led either by worldly circumstances or by his own seeking, out of his own town to the town or country where the master is living.

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<sup>208</sup> The paras on this page are numbered 56-72; they are not consecutive with the previous page.

(119-5) But to wait for the true master requires a certain patience and strength.

(119-6) It often happens that seekers do not get the true master simply because they would not be attracted to him even when they met him. They naturally are drawn to one whose temperament, character, mentality and actions are like their own. The unbalanced and the neurotic would be repelled by a sane and equable teacher, the hysterical by a disciplined one, the futile dreamers by an efficient and active one.

(119-7) Does this mean that the aspirant should seek no guide, should take no friendly hand in his own at all? No! It simply means that if he realises that his choice of a teacher might well change his whole life for better or for worse, and if he seeks well-qualified guidance, he must be discriminating, which means that he must not rush into acceptance of the first guide he meets. He should take his time over the matter and give it the fullest thought. It is quite proper and sound practice for him

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(continued from the previous page) to be prudent before signing away his life to a teacher or his mind to a creed. It is not the first teacher he meets or the first doctrine he hears that he should accept. Rather should he follow Confucius' practical advice to shoppers: "Before you buy try three places." Nay, he might have to try thirty places before he finds a really competent teacher or a completely true doctrine. Such a search calls for patience and self-restraint, but the longer it continues the likelier will its goal be reached.

(121-1)<sup>210</sup> The man in whose presence your character rises to its best and your faith to its highest, is the man who can help you spiritually. Without this inward affinity it is of not much use to attach yourself to a guide, however reputed he may be.

(121-2) If you can find someone whose person attracts you most, or whose teachings appeal to you more than those of others, or whose writings inspire you above all other men's writings, then make him your spiritual guide. You do not have to apply for his

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<sup>210</sup> The paras on this page are numbered 63-66a, making them consecutive with the previous page.

permission for it is to be done within the privacy of your own inner life. You are not dependent on his personal acceptance or rejection for the Idea of him which you believe in and the image of him which you form to become alive and effectual. But, you will object, is not the whole process a self-deceptive one and does it not lead to worthless hallucination? We reply, it could become that if you misuse it and misinterpret its results, but it need not if you work it aright. For telepathy is a fact. Your faith in, and remembrance of the other man lays a cable from your inner being to his own and there will flow back along it a response to your attitude.

(121-3) Other things being equal, choose your teacher from among those approaching the end of life, or at least, well into middle life. For they have the mature experience which younger people lack; they can give the tranquil counsel which comes from the acceptance of life, the adjustment to its situations and the waning of physical desires.

(121-4) Even at the beginning of probation the seeker will often be given a hint of what awaits him later through mystical experience resulting out of the contact with the teacher. But whether he gets it or not, from the moment of acceptance there will come to every student a sense of peace, and above all, an inner stability and certitude which will become one of the greatest assets in his life.

(121-5) The traditional way of fanning the spark – sometimes of implanting it – is to secure a personal meeting with someone in whom it is already a steady flame.

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(123-1)<sup>212</sup> To follow this quest wholly without guidance would be foolish. But it is not necessary to look here and there for some man to give that guidance personally. There are books which he can tap for it.

(123-2) To rely wholly on oneself is not so wise as to rely both on oneself and on the teachings of illumined men. Such teachings exist in abundance in the whole world's great literature, sacred, philosophical and ethical.

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<sup>211</sup> Blank page

<sup>212</sup> The paras on this page are numbered 67-77b, making them consecutive with the previous page.

(123-3) When a teacher or a teaching, a book or a mystical exercise is itself being used as the indirect expression of the Overself's own movement to shed grace, then it is sheer blindness to denounce it as useless.

(123-4) The seeker who is fumbling for the right direction to take, should welcome the help of a competent guide. But where such a guide is not personally forthcoming, the best substitute is a personal disciple of his or, failing that, a book written by him.

(123-5) One of the helps to kindle this spark into a flame is the reading of inspired literature, whether scripture or not; the mental association through books with men who have themselves been wholly possessed by this love.

(123-6) It is a claim at once irrational and unjust that no man is to be saved who does not approach a master in the flesh. For few men can find such a master nor, finding him, can they always know him except from a distance.

(123-7) It is not essential to find a teacher in the flesh – he may be in print. A book may become a quite effective teacher and guide.

(123-8) A man's spiritual aspirations may remain asleep until he comes into contact with an advanced mystic or an inspired book. By marking out the path which his feet will have to tread as well as by showing its deviations and pitfalls, the man or the book may help him to tread aright.

(123-9) All the instruction which he needs at every step of the path will be supplied [either]<sup>213</sup> by his own higher self or by his master or by a book.

(123-10) It would be a sorry lookout for seeking men and women if their salvation depended on the goodwill and pleasure of some other mortal.

(123-11) In the absence of a sage's personal society, one may have recourse to the best substitute – a sage's printed writings.

(123-12) With the help of a master's guiding force in his environment, he will go forward more safely and more speedily.

(123-13) The prophet or teacher reminds men of higher values.

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<sup>213</sup> "either" was typed above the line and inserted with a caret.

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(125-1)<sup>215</sup> The problem is to take advantage of outside help and yet leave the student individually free. Its solution is simple. He can get this help through books written by seers sages and philosophers.

(125-2) Why not make these great men your teachers through their writings? Why not be the disciple of Socrates, Buddha, St. Paul and dozens of others?

(125-3) A man can take from the printed word what he is unable to hear from the spoken word.

(125-4) Buddha said: "Seeking the way, you must exert yourselves and strive with diligence. It is not enough to have seen me! A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician. He who does not do what I command sees me in vain. This brings no profit. Whilst he who lives far off from where I am and yet walks righteously is ever near me."

(125-5) If a seeker believes that he has achieved a certain extent of self-preparation and self-purification; if he is convinced of the desperate need of a master and if he does not succeed in finding a worthy one, then let him pray for help in the matter.

(125-6) Each man has to strive for this higher consciousness in his own way. Each path to it is unique. But at the same time he may profitably avail himself of the general instruction contained in writings like the present one.

(125-7) As a preface to this reflective reading, he should put his heart in an attitude of humility and prayerfulness. He needs the one because it is the divine grace which will make his own efforts bear fruit in the end. He needs the other because he must ask for this grace. And however obscurely he may glimpse the book's meaning at times, his own reflective faith in the truth set down in its pages and in the inner leading of his higher self, will assist him to progress farther. Such a sublime stick-to-it-iveness brings the Overself's<sup>216</sup> grace in illuminated understanding.

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<sup>215</sup> The paras on this page are numbered 78-87, making them consecutive with the previous page.

<sup>216</sup> PB himself capitalised "Overself's" by hand.

(125-8) From these books he may draw inspiration, glean wisdom and discover lines of development.

(125-9) The reflective study of these high-grade writings forces the mental growth of the student. The absorption of their spirit elevates him for a while to the spiritual plane of the author.

(125-10) But he must beware of imagining that the pleasure he derives from spiritual reading is any sign that he is making progress in spiritual living. It is easier to read lofty thoughts than to think them out for oneself, and to live them is the most difficult of all.

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(127-1)<sup>218</sup> Spiritual awareness is not like a leaded estate which can be handed down as an heirloom to another. Those who want it must create it for themselves.

(127-2) The immediate task is to become increasingly aware of the Overself's<sup>219</sup> presence or, if he is working under a master, of the master's presence in his own heart.

(127-3) Before he reaches a certain stage he will necessarily have to seek guidance from without, from books and teachers,<sup>220</sup> because of his uncertainty, lack of confidence and ignorance. But after he reaches it, it will be wiser and safer for him to seek guidance from within. The higher self will impart all the knowledge he needs, as and when he needs it.

(127-4) Nobody should overrate the help which a spiritual guide is able to give and underrate his own resources. The quest is a work whose continuity goes on for a whole life time whereas the personal contact which is needed to make a guide's help effective can only be gotten occasionally at most and then only for limited periods of time. I give

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<sup>217</sup> Blank page

<sup>218</sup> The paras on this page are numbered 234-240; they were renumbered 88-95, making them consecutive with the previous page.

<sup>219</sup> PB himself capitalised "Overself's" by hand.

<sup>220</sup> PB himself inserted a comma by hand.

the warning because I know from several of my correspondents that this is a common tendency among beginners and even among those who ought to know better.

(127-5) The guide can point out the way but not do the seeker's travelling for him; can indicate where truth and peace lie but the aspirant must himself pursue them. In the end he must work out his own problems, helped by such guidance though he be, or he will never solve them at all.

(127-6) But parallel with this practice of self-reliance and this assumption of self-responsibility we may receive the help of a more advanced person if it is available to us. It should of course be received only if it leaves our freedom untouched and only if it is competent. Thus we do not take advantage of such help to sink into lazy forgetfulness of the work that must be done upon and by ourselves.

(127-7) The attitude of faith in another person is undoubtedly helpful to beginners, provided the faith is justified. But it is a stage necessarily inferior to the attitude of faith in one's own soul. To turn inwards rather than outwards; to overcome the tendency towards externality, is to ascend to a higher stage.

(127-8) Other results of associating with one who is more spiritually advanced, are that it incites a student to excel himself, strengthens him in the resolve to pursue the quest and fans the spark of longing for the Divine.

(127-9) The professional teacher has had experience which the amateur meddler lacks.

(127-10) This power will work not only in the disciple's physical presence but also at along distance from him.

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(129-1)<sup>222</sup> To place oneself under another's spiritual tutelage is an act which may be dangerous or may be auspicious. It depends on the other - on whether his mind is really irradiated with the divine effulgence or whether it is darkened by its own ego.

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<sup>221</sup> Blank page

<sup>222</sup> The paras on this page are numbered 96-98b, making them consecutive with the previous page.

(129-2) The outer teacher's prime duty is to lead the aspirant to his own inner teacher. But if he leads the aspirant towards ever-increasing attachment dependence and submission to himself, - that is, outwards and away from the inner teacher - then he only exploits him rather than directs him, and there is only false progress.

(129-3) In the end the only way the earnest seeker can find a teacher is to find himself. The deeper he penetrates into the mysterious recesses of his own spiritual being, the closer he comes to the ever-present master within - the higher self. The longer he looks the more powerful will be its attraction, the more magnetic its spell over him. This is true for all students generally but it is especially true for those students who have had the good fortune of coming into personal contact with a living teacher. It is not by their physically seeing him or personally speaking to him or corresponding with him that they enter into real contact with such a teacher, but rather by finding his presence within their hearts in thought feeling and imagination, by responding passively to the intuition of such a presence and by accepting the guidance of its prompting to a more spiritual existence. Thus not only is man's soul within him and must be found there, but even his living embodied teacher is within him too and must be found there likewise. It is not by living in the same house with a teacher that discipleship becomes a fact. It is not by sitting year after year in the same ashram with him that devotion is shown or the path is followed, but by seeking him intuitively and obeying his inward leading away from the surface of the ego to the deep centre of the soul. When this is realised, it will be realised that a distance of seven or seven thousand miles will not be long enough to separate a pupil from his master. An absence of seven years will not be enough to weaken the sense of his presence and of inner contact with him. The sooner the aspirant recognises this truth the quicker will he make progress.

(129-4) He would resist any attempt to deify him, such as is so often and so foolishly attempted in India.

(129-5) Jesus [tersely put]<sup>223</sup> so much transcendental meaning into so few ordinary words, that men still wonder at it and are influenced by it.

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<sup>223</sup> "tersely put" was typed below the line and inserted with an arrow.

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(131-1)<sup>225</sup> Most Western women candidates for discipleship possess neurotic personalities which cause mystical meditation to be harmful to them. They suffer from emotional instabilities which causes philosophic discipline to be unbearable. They are unable to keep the relation as pure and as lofty as it ought to be kept. They will drag it down sooner or later, to the physical, sully it with the personal, fall into illusions about it and into obsessions about the teacher himself. Since most of them suffer from acute frustrations of one kind or another, they soon find it easy to fool themselves into the belief that he – who has liberated himself from all desires of the flesh, all vanities of the ego – is interested in them sexually, or even maritally! Unless he wears a long beard, carries at least sixty years of flesh over his skeleton, and has a wife and family, it would be as foolish and dangerous for a teacher to accept such women as students as it would be futile and disappointing for them to expect to fulfil satisfactorily the exacting requirements and rigorous qualifications of discipleship itself. Moreover, hysterical unbalanced women are quite unfit for mystical practice. When they take to it they become a disgrace to mysticism and a danger to themselves. The ego is usually too strong in them to permit submission to the philosophic discipline. They are unready for the teacher-disciple-relation.

(131-2) The disciple who exposes himself too prematurely to the world as a would-be teacher, exposes himself also to new perils and dangerous temptations. It will not be easy for him to reorient himself toward the concept of pure service done disinterestedly but without it he will fall into traps that will injure him.

(131-3) The man who professes to guide others spiritually and to inspire them with higher ideals cannot escape being watched. If he resents the ordeal, his service to them will be impaired, but if he accepts it, he shows thereby, that he is not looking for self-glory.

(131-4) When a master is no longer living in flesh and blood, what will be the effect upon his relations with others? Those who are willing to use their reason rather than their sentimentality upon the matter can fall upon the fact itself. For those who are still in the elementary stages – which usually means the mass of his followers – he is no longer operative.

(131-5) In every sphere of human activity there is always a need for expert guidance. The activity of Spiritual seeking is no exception.

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<sup>225</sup> The paras on this page are numbered 99–102a, making them consecutive with the previous page.

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(133-1)<sup>228</sup> To achieve this frequent inner contact with the spiritual counsellor telepathically, the disciple must relax his mind from everyday affairs and concentrate upon the quest anew, must separate it from its burden of cares and desires and doubts, must let everything else go except the thought of the consciousness of inward contact. He must abate the everlasting dominance of the personal ego and come as a humble child in the presence which he seeks to invoke.

(133-2) To sum up: a competent spiritual director of his way is certainly worth having but unfortunately the problem of where to find such a man seems insuperable. If an aspirant is lucky enough to solve it without becoming the victim of his own imagination he will be lucky indeed. If not, let him exploit his own latent resources. Let him appeal to the divine soul within himself for what he needs.

(133-3) Both an inspired church and a qualified master have their place but it is only a limited one. Beyond those limits nothing outside his divine soul can really help the spiritual seeker. For its grace alone saves and enlightens him. The religious man who depends on a church for his salvation thereby delays it. The mystical aspirant who depends on a master for his self-realisation also delays it. He will have to learn to rely less and less upon other people for his spiritual and worldly advancement, more and more upon his inner self.

#### Seeking the Master

(133-4) Great possibilities attach themselves to the first interview between the student earnestly seeking direction, needing guidance or requesting counsel, and the illuminate who has established communion with his own Overself. These possibilities do not depend upon the length of time it takes nor upon what is said during the actual conversation itself. They depend upon the attitude which a student silently brings with him and upon the power which the illuminate silently expresses. In other words, they depend upon invisible and telepathic factors.

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<sup>227</sup> Handwritten notes at bottom of page read: "Two II"

<sup>228</sup> The paras on this page are numbered 100-105a; they are not consecutive with the previous page.

(133-5) When the first meeting with the destined master takes place the seeker will experience an emotion such as he has had with no other person before. The inner attraction will be immense, the feeling of fated gravity intense.

(133-6) The experience which the candidate has at the initiatory meditation with the master is often (but not always) a herald and token of his possibilities of later attainment under this particular master.

(133-7) His compassion grows side by side with his felicity.

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(135-1)<sup>230</sup> The number of meetings needed with the initiator into meditation will naturally differ in different cases.

(135-2) Once both the meeting, however briefly, with the master and the parting from him have taken place, the candidate's next and hardest task will be set him. And this is to learn to accept the Idea of the master as being not less real than the body of the master. The disciple must learn to dwell mentally in the sacred presence as satisfyingly as if he were dwelling physically in it.

(135-3) He will draw strength and imbibe calm from these meditations. These qualities, drawn from the master, will infuse themselves in a mysterious manner into his own being remaining vivid for hours, sometimes for days.

(135-4) Contrary to common belief the teacher is not found in the inner psychic life first and then the discovery reflected in the outer physical life later. He is met first in the flesh but the discovery must eventually become a settled psychic fact before any real relationship can be established between the two. He must be found unshakably established in the innermost depths of the heart as a presence and in the background of the mind as a picture. No more meeting with his body can be a substitute for that, but must rather be a gateway to it.

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<sup>229</sup> Blank page

<sup>230</sup> The paras on this page are numbered 1-8b; they are not consecutive with the previous page.

(135-5) The student's delight in learning must be matched by the master's delight in giving.

(135-6) Contrary outer appearances and logical doubts may seem to negate the inner fact. But it is there, inescapable and irresistible. They beat their heads against it in vain.

(135-7) What the master gives by way of personal example and verbal precept is only the beginning and not the end of what he can give. The silent inward transmission is even more important.

(135-8) The master's presence has a paradoxical effect upon disciples. While with him they feel that they amount to nothing, that the contrast between his inner greatness and their inner littleness is tremendous and they are humbled to the dust in consequence. But soon after they leave his presence an opposite reaction develops. They feel they amount to something, that they are approaching the verge of spiritual attainment and are stimulated and excited as a result.

(135-9) He was not put here to live on other men's spiritual experience but on his own.

(135-10) This internal quickening and intense telepathy between the master and the disciple can only occur if the requisite conditions exist.

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(137-1)<sup>232</sup> The image of the master will afterwards come back to the disciple again and again after this first meeting. They may never have a second one on the physical plane, yet its inner relation, the mental contact, will never die.

(137-2) The law of compensation is everywhere operative. If the disciple smirks complacently about his residence in a holy retreat or his connection with a holy master, the danger is that he may fall into the delusion of rapid progress where in fact there is none. For in the emotional stimulation provided by such retreat or such master, he may naturally feel that he is now at levels of character spirituality and even consciousness which are far superior to those he formerly possessed. And in a sense there is some

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<sup>231</sup> Blank page

<sup>232</sup> The paras on this page are numbered 9-11, making them consecutive with the previous page.



truth in his feeling. What he overlooks, however, is that the stimulation will one day be withdrawn, (it is not necessary to go into the how or why of this here) that his condition is only a temporary one, and that he is really like a man basking in warm sunshine who imagines that the warmth and light are radiating from himself instead of from an outside source.

(137-3) It is rarely and reluctantly that a true master will give personal interviews. He finds that so many enquirers come either with an idealised pre-conceived picture of what he looks like (or ought to look like) or with certain prejudices which are activated when they see him, that in many cases the good work done by his writings may be nullified by the disappointment consequent on the meeting. This is because few persons are sufficiently non-materialistic to look behind physical appearances for the mental reality of the man interviewed. Most come carrying a preconceived picture of some perfectly wonderful, perfectly handsome, perfectly saint-like Perfect Friend. The ideal is not realised. They leave the meeting disillusioned. It is better for their sakes [that he]<sup>233</sup> remain behind the barrier of written words and not let them meet him face to face. [How<sup>234</sup> many prefer pigmentation to proficiency as a standard of spiritual wisdom, as shown by the numbers who cannot accept a dark-skinned Indian for teacher! How many are held prisoners by their preconceptions! How many reject both a teacher and his truth merely because they dislike the shape of his nose?] What hope could a bandy-legged master have to find any disciples? Of course, the seeker who confounds him with his body is really still unfit for philosophy and ought not be given any interview until life and reflection have prepared him to take proper advantage of it. It is unfortunate that this human weakness is so common. This is one of the lesser reasons why the philosophic discipline has to be imposed on candidates for philosophy as a preliminary to be undergone before its threshold can be crossed. The real teacher is hard to behold. For he can be seen partly with the heart, partly with the mind but rarely with the eye of flesh. He is the invisible man, whom they can recognise only by sensing, not by seeing him.

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<sup>233</sup> "that he" was typed above the line and inserted with a caret.

<sup>234</sup> PB himself inserted this section (marked "A") from the next page by hand.

<sup>235</sup> Text from this page was inserted on pg. 138, per typist's note.

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(141-1)<sup>238</sup> If he has not got the appearance they think he ought to have or they expect him to have, that is another cause for offense. The reality is blamed – and not themselves – for disappointing the fantasy.

(141-2) You do not see the master when you see his body. You do not know him when you know what he looks like. You do not love him if you are attracted only by his handsome appearance. The real master is his mind.

(141-3) Those who reject truth because of the external repulsiveness of the truth-bearer, do so for the right reasons, that is, they are not ready to receive it. Those who accept truth because of the external attractiveness of the truth-bearer, do so for the wrong reasons, that is, they have not received it at all. For in both cases it is not the mind or the heart to which appeal has been made, but the senses. It is not reason or intuition, sufficient experience or sufficient authority which has judged the testimony for truth, but bodily sight hearing and touch.

(141-4) Those who form romantic grandiose exotic or miraculous pictures of what a master is like and of what they seek in a man before they could accept him as a master, doom themselves to frustration and assure themselves of disappointment. For they do not yet understand what master-hood really is, hence they are still unfit for personal instruction by a master.

(141-5) Where is such a master, such a faultless paragon of virtue wisdom strength and pity, to be found? Look where we will, every man falls short of the ideal, shows an imperfection or betrays a weakness. The ideal sage portrayed in philosophical (as distinct from mystical) books, has not come to life in our times however much he may have done so in ancient times.

(141-6) How superficial the mind, how futile the expectation which believes that when it meets an adept's body it meets the adept himself. The body may be insignificant in

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<sup>237</sup> Blank page

<sup>238</sup> The paras on this page are numbered 12-18a, making them consecutive with the previous page.

size, unattractive in appearance, frail in health, all that is visible being indeed in complete and deceptive contrast to the man ensouling it.

(141-7) In the end, it is no external person who can save us but only the internal soul itself. The master may point out the way to discover that soul, he may even be useful in other capacities, but he cannot do what it is ultimately the business of the divine in us to do.

(141-8) Such a man is sent by God to take these seekers by the hand and lead them.

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(143-1)<sup>240</sup> Although it is true that the meeting with inspired men does arouse some persons for the first time to the need of a higher life, it is also true that deep probing would show to what a large extent previous events or reflections had already mentally led such persons to the verge of this need. The inspired teacher does not create it. He only indicates it. Fate brings him at the right moment into the other man's life to enable this to be done.

(143-2) The mere physical proximity of teacher and disciple does not constitute their association. Unless the lesser man catches by empathy and cultivates by effort something of the greater one's thoughts and feelings, he does not associate with him at all, whatever his body may be doing. It is not the person of a master but his Idea that is important.

(143-3) Those who interest themselves in personalities take the wrong path. A master's ideas are the best part of him. Let students take them<sup>241</sup> and not trouble themselves about his appearance, career, traits and habits.

(143-4) With the meeting the aspirant's supreme chance has come. When an aspirant comes into contact with an advanced soul, his own longing is like a magnet which itself spontaneously attracts spiritual force and thought from the other man. There upon he

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<sup>239</sup> Blank page

<sup>240</sup> The paras on this page are numbered 19-23a, making them consecutive with the previous page.

<sup>241</sup> PB himself underlined "them" by hand.

experiences an uplift and an enlightenment. If the meeting is a personal one this result is at its fullest. If through a book or letter written by the other man, it is still present but in a weaker degree.

(143-5) That man is most likely to become and is best fitted to become your teacher to whom you are drawn not so much by his experience and wisdom, his goodness and power, as by some intuitional attraction. For this is a sign of an earlier relationship in other lives on earth. The personal trust and intellectual dependence which it generates are themselves signs that you have been teacher and disciple in former reincarnations. It is best to accept the leading of this attraction. For the man under whom you have continuously worked before is the man whom destiny will allot you to pick up the same work again. You may postpone the opening up of such a relationship again but in the end you cannot avoid it. Destiny will have the last word in such a matter.

(143-6) The blessing of peace or power which the seeker feels in such a man's presence, the fading away of all questions in his aura - these are indications of authenticity and spirituality.

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(145-1)<sup>243</sup> The adept inspires such a feeling of devotion that we would like to stay with him for years.

(145-2) Sometimes an aspirant, a candidate, a neophyte or a disciple will refuse the opportunity of personal contact with a master, when it occurs, because he feels unworthy, shamefaced or even guilty. It is a grave mistake for him to reject what a favourable destiny thus offers him. However sinful he be, there is also the fact that he aspires to rise above his sins, else he would not feel sorry for them. However pure the master himself be, there is also the fact that he blames no one, shrinks from no one, extends good-will to the virtuous and the sinful alike. Of the master it may truly be said that the utter absence of the pride or conceit leads to the utter absence of the thought that he is holier than another. The chance to meet him should be taken despite all personal fears of him or personal feelings of one's own lack of virtue.

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<sup>242</sup> Blank page

<sup>243</sup> The paras on this page are numbered 24-31, making them consecutive with the previous page.

(145-3) The personal contact with a teacher is helpful. It informs the mind, ennobles the heart and invigorates the will.

(145-4) Even a single meeting with a master is vastly important to the aspirant. He may never enter into any personal relation with the master but that meeting will alone suffice to do four fundamental things: It will vindicate the value of his aspirations and demonstrate their attainability; it will convince him that the Overself<sup>244</sup> does exist and show him in what direction he is to seek it.

#### Steps in Discipleship

(145-5) For those who have taken to the path of discipleship a familiar sentence from the Bible may be slightly revised: "Be still and know that I am the master."

(145-6) One of the first duties of a spiritual guide is to correct the beginner, show where he has mistaken his way and expose his fallacies of thought feeling and conduct. A competent guide will be quick to perceive and fearless to point out these matters however unpleasant a duty it be and however unpalatable to the pupil.

(145-7) The first task of a genuine guide is not to flatter the seeker but to criticise him, not to let him remain ignorantly in the grip of his unrecognised weaknesses but to point them out relentlessly to him.

(145-8) A primary duty of the teacher during this phase of self-purification is to tell the disciple about his weaknesses, show him his failings. This is a disagreeable duty but any teacher who evaded it would fail in his responsibility.

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(147-1)<sup>246</sup> Instead of flattering him the first duty of a true teacher is to point out to the student his weaknesses faults deficiencies and prejudices.

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<sup>244</sup> PB himself capitalised "Overself" by hand.

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<sup>246</sup> The paras on this page are numbered 1-8; they are not consecutive with the previous page.

(147-2) The aspirant comes to the philosophic teacher with a mind filled by error and ignorance. He comes to the philosophic life with a character filled by egoism and prejudice. Thus he is the largest stumbling-block in his own path. He himself prevents the spiritual consciousness from approaching him. So the first duty of teacher is to show him all this error ignorance egoism and prejudice for the ugly things they are and make him aware and ashamed of them.

(147-3) Too many aspirants waste their time in trying to follow the path of discipleship when they possess too little qualification even to permit their entry. They are unprepared. It would be more profitable for them to bestow upon the improvement of their own psyche the thought they bestow upon the quest of a master.

(147-4) No aspirant has the right to seek personal discipleship with a genuine teacher before he has sufficiently developed himself for it, any more than a child who has not learned to read and write has the right to seek entrance into a collage.

(147-5) The services of a spiritual director in correcting errors, providing instruction, stimulating aspiration and fostering intuition are immense, but they are only a prelude to the services a student must render to himself.

(147-6) It is mere folly to believe that acceptance by, or faith in, a master exempts anyone from the duty and need of working diligently to improve his own character and to develop his own self.

(147-7) The technique must be followed by the pupil for himself; the teacher may expound it but cannot realise it vicariously for another person.

(147-8) We must gain our advancement through our own personal efforts and by our own merits. No master can do our walking for us nor hide our weaknesses from the inexorable laws which govern the quest. Flattery helps little. It is the duty of the guide clearly to perceive and frankly to expose to the disciple the evil parts of his character and the weak places of his consciousness.

(147-9) He may give the correct technique but he cannot give its ineffable result. That, you must earn for and by yourself. He cannot even promise you a successful outcome of your own endeavours. That is bestowed only by the grace of God.

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(149-1)<sup>248</sup> This consciousness cannot be got from another man by transfer (although its presence in him may be felt by sensitivity) but only by one's own hard toil.

(149-2) One of the teacher's most important labours is to give the pupil impulses in the right direction.

(149-3) The average aspirant does not find the true teachers because he would not behave himself correctly with them if he did. Sooner or later he would abuse the lofty character of the relation of discipleship and seek to force it to become a half-worldly one. It is probably true to say that even the imperfect teachers, who are all that the public is likely to know, often receive from their followers frantic appeals for this or that personal intervention or frenzied outpourings concerning this or that personal material problem for which immediate help is demanded. But even when the aspirant has linked himself up with an embodied master or invisible adopt, a scriptural personage or his own higher self, he may start to assume that the higher power or person is henceforth going to settle all his personal problems for him spontaneously and dispose of all his personal troubles without his own exertions being called for. This is a piece of wishful thinking. The very purpose of evolution would be defeated if he were to be deprived of the opportunity of tackling his problems and troubles for himself. It is only so that his capacities can stretch out and his understanding enlarge itself. We may sympathise with the need of troubled disciples but a wrong notion of what constitutes the teacher-disciple relation will not help them. It will lead to false hopes and the anguish of subsequent disappointment. For what is it that they are really trying to do? They are not merely using the teacher as a spiritual guide, which is quite correct, but also as a material guide, leaning post and father-mother, which is quite wrong. They want to shunt their own responsibilities and shift their personal burdens on to the back of a master or at least to share them with him. Such a conception of discipleship is a wrong one. Also it is an unfair one. Instead of using the master as a source of principles and inspirations to be applied by themselves in practical life, they try to exploit him, to avoid the responsibility for making their own decisions by saddling it upon his shoulders. The master cannot solve all their personal problems or carry all their burdens. This task rests with the disciples themselves. To seek to shift their responsibility for it on the master's shoulders

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<sup>248</sup> The paras on this page are numbered 9-11, making them consecutive with the previous page.

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(continued from the previous page) is to demand the impossible, the unfair and the unwise. If successful it would defeat the very purpose of their incarnation. It would rob them of the benefit of the experience to which they have been led by their own Overself.<sup>250</sup> Such excessive reliance on the guide makes them more and more incapable of independent thought and judgment. But it should be the object of a competent guide to help them develop these very things and grow in spiritual strength, as it should be the aim of a sincere one not dictatorially to rule their conduct but suggestively to elevate it.

If they are to advance to higher levels disciples must learn to rely on their own endeavours. No master can relieve them of this responsibility. It is not the work of a philosophic teacher to save students from having to make decisions for themselves. It is, on the contrary, his duty to encourage them to face up to rather than flee from the responsibility and profit of working out their own solutions. The prudent master will leave them to work out for themselves how to apply philosophy to their personal situations. For him to manage their lives, settle their problems and negotiate their difficulties might please their egos but would weaken their characters. Hence he does not wish to interfere in their lives nor assume responsibility for forming decisions on those personal, domestic, family, employment and business problems which they ought to arrive at for themselves. At best he can point out the general direction for travel, not supply a definite map; he can lay down the general principles of action and it is for them to find out the best way of applying these principles. The agony of coming to a right judgment is part of the educative process in developing right intuitions. Each experience looked at in this way brings out their independent creative faculty, i.e., makes them truly self-reliant. The principles of such solutions are partially in their hands; practical horse sense must be harnessed to shrewd reason and guided by ethical ideals and intuition.

(151-1)<sup>251</sup> It is not right for the would-be disciple to take the new relationship as an excuse for releasing himself from all personal responsibilities, all personal decisions. He should not expect the teacher to take entire charge of his entire life for him. Nor is it right for a teacher to accept such a position, to play a role consisting of father and mother and God combined into a single person toward an individual who has reached adult life. It will not help a disciple to let him evade his responsibilities

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<sup>250</sup> PB himself capitalised "Overself" by hand.

<sup>251</sup> This para is numbered 12, making it consecutive with the previous page.



(continued from the previous page) and shirk his decisions. If the atmosphere between them is surcharged with emotion alone without the restraining balances of reason and common sense, this is the kind of situation which is likely to be brought about. A wise teacher will try to meet his disciple upon the proper ground between accepting such helpless dependence and rebuffing it brusquely altogether. Any other meeting would be unhealthy emotionally and unsound intellectually.

(153-1)<sup>253</sup> The spiritual counsellor who takes personal advantage of the dependence placed upon him or of the trust shown in him, thereby renders himself unfit for such a high position. Therefore in his dealings with disciples it is best for him to maintain an independence in practical affairs and worldly relationship as well as a cool detachment in social contact and personal intercourse. It is inevitable that the disciples should feel hurt at such impersonality and such objectivity, but therein lies a protection both for themselves and for the teacher until such time as they are more developed, better balanced, more controlled and farther seeing. Then and then only is it possible for the teacher to revise the relationship and make it not only a warmer one but even a more personal one, with safety to both sides. Disciples who are not well balanced and somewhat neurotic often try to get the teacher personally involved in their lives. For they want to be set free from the need of developing themselves, the duty of improving their characters, the burden of accepting their responsibilities and the painfulness of working out emotional problems which are merely the result of their own egoism. If the teacher succumbs to their appeals then they remain unevolved and the relationship itself remains unpracticable. But if he firmly resists them he may, by such resistance, force a change in their attitude and consequently an increase in their wisdom. In doing so however he courts misunderstanding on the part of his disciples who may first become bewildered and later resentful. Affection may turn to anger for a time and the disciple may even withdraw altogether. If they are so foolish as to do this their development will not only be stopped but also, what is worse, set back for months or years.

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<sup>252</sup> Blank page

<sup>253</sup> The paras on this page are numbered 13-14, making them consecutive with the previous page.

(153-2) Merely to remember with devotion that such a man is living on earth is to know, in some mysterious telepathic way, that there is inward sustenance.

It is imprudent as well as impractical to counsel, teach or influence people with doctrines too far beyond their present stage of development.

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(155-1)<sup>256</sup> The method of a philosophic teacher is not to make the decisions of the pupil for him but rather to lead him to make them for himself. The teacher will outline the process of arriving at the correct conclusion but he will not deprive the pupil of responsibility of trusting that process and accepting its outcome. The teacher may even make available information which will be helpful to the student in arriving at a decision but beyond that he cannot go if the student is to arrive at independence and maturity. The relationship which we find in mystical or Oriental circles which leaves the pupil completely or continuously dependent upon his guide and causes him to come constantly running to and fro for advice as to what he should do next, will only increase the helplessness of the pupil. The philosophic way is to help him develop his own ability to dispose of problems and confront situations effectively. The philosophic method is to lead the pupil to the point where he requires no teacher. The mystical method is to lead him to the point where he cannot do without the teacher.

(155-2) Not only is the teacher helpful in pointing out the proper path to be followed and also in exposing the errors of the disciple but furthermore in bestowing upon him an impetus to the practice of meditation and the strength to obtain the concentration required for it. The impetus is needed because through long habit engendered over many reincarnations of the past, most people are unbalanced. That is, they are either too extroverted and over-active with outward matters or live in a state of continual mental restlessness through being too busy with their own thoughts. The strength is needed because keeping the attention along a single track and sustaining it for a certain period is an extremely difficult task. Once the inner contact has been properly established, quite often the mere thought of the master will be enough to inspire the

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<sup>254</sup> Blank page

<sup>255</sup> Handwritten notes at bottom of page read: "Two II"

<sup>256</sup> The paras on this page are numbered 14-17, making them consecutive with the previous page.

disciple and thus give him both the impetus and the strength required to make his attempts at meditation more effectual.

(155-3) The reason why the master cannot remake another man miraculously is because no man can think for another one. Each can do it for himself alone.

(155-4) The course of life's friendship is sometimes like a turning wheel. We think we grasp the hand of a friend but one day the wheel turns and he is gone. In the end we cannot escape from our solitariness.

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(157-1)<sup>259</sup> Why is it that on the path we seem to meet students and aspirants only, not real teachers or genuine adepts? Why is it that so few ever seem to realise their spiritual selves? The answer is that the way is long and the game is hard, that the animal self is too strong and the human ego too foolish, and that the struggle against our innate bestiality and ignorance is too long-drawn and too beset with failures. This is what observation tells us. It may be saddening but by being realistic we at least know what to expect, what is the nature of the path we are undertaking and what a tremendous patience we must bring to it.

(157-2) The Theosophic teaching that the master takes on the karma of his pupil is often misunderstood. So many students think that the master hesitates to accept a pupil because of this heavy liability of accepting his karma. The measure of truth in this belief is that the master does have some moral responsibility for the self-injuring mistakes committed by the pupil as a direct consequence of special knowledge entrusted to him, or for society-injuring misuse of special powers transferred to him or aroused into activity within him because of special instructions given by the teacher; in either case before he was sufficiently strong morally and pure in motive. But the general karma of the pupil is not accepted nor can it be accepted by any master. That is the pupil's making and he himself must work it out.

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<sup>257</sup> Blank page

<sup>258</sup> Handwritten notes at bottom of page read: "Two II"

<sup>259</sup> The paras on this page are numbered 17-21, making them consecutive with the previous page.

(157-3) It is a self-deception to believe that the master can interfere in all sorts of miraculous ways in the disciple's worldly life or intervene in all sorts of arbitrary ways in his spiritual life. The master's true function, the most important role he can play in the disciple's career, is to assist the latter's efforts to withdraw into his inner self, to guide strengthen and protect his endeavour to practice meditation.

(157-4) Part of a teacher's work and power is to arouse individuals to search for their higher selves.

(157-5) It is not the teacher who can sever the disciple's attachment to worldly life, for a man's heart is his own most intimate, most private possession. The disciple must do it for himself. It is he<sup>260</sup> who must realise the necessity of renunciation and it is he alone who must change his feelings accordingly. Such a change requires constant thinking about values, and incessant discipline of tendencies. Who else but the disciple is to think these thoughts and exercise this will if the result is to be shown in his character? The teacher cannot really help him in any vicarious sense, cannot save him from the stern task of working upon himself.

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(159-1)<sup>262</sup> The guide renders a great illuminating or healing service when he clarifies the major problems for the aspirant, as and when each is reached.

(159-2) The true teacher assists his disciples to find their own spiritual feet so that they can walk increasingly without leaning on him or anyone else. It is the duty of an honest disinterested spiritual guide to point out to his followers that their dependence on him is a weakness to be overcome, not a virtue to be cultivated. The false teacher, seeking to profit in some way by the situation, makes them utterly dependent on him.

(159-3) Too many disciples commit the fault of being too demanding and too possessive in their attitude towards the teacher. In the end they become a burden, a liability or even a nuisance to him. They ought to give him devotion, yes, they ought to think often

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<sup>260</sup> PB himself underlined "he" by hand.

<sup>261</sup> Blank page

<sup>262</sup> The paras on this page are numbered 22-30, making them consecutive with the previous page.

of him for inspiration and guidance but they ought not to turn themselves into emotional parasites who are unable to live on their own vitality at all.

(159-4) He who turns himself into a burden to his teacher by shirking his own responsibilities and throwing them on his teacher, is being selfish as well as weak.

(159-5) The guide will not only point out the way to spiritual maturity but also encourage the pupil to follow it. He seeks no other recompense than your loyalty, no better payment than your faith, no superior satisfaction than your own spiritual progress.

(159-6) It is not the business of a master to save the disciple from suffering so much as to save him from the faults in himself which create suffering. He may suggest and advise but never impose his will upon yours. He turns a lamp upon your problems but leaves you free to work them out for yourself.

(159-7) The master can see the disciple's character and motives, hidden complexes and unrevealed weakness better than he can himself.

(159-8) Whatever he says or suggests to his disciples is said or suggested with a view to their ultimate good. Therefore he may sometimes recommend a course of action which brings immediate pain or self-denial or self-discipline.

(159-9) As the disciple is slowly led onwards along this difficult path, confidence in the teacher is replaced by consciousness of the teacher, i.e., he finds as an inner presence the mental atmosphere of the teacher and thus comes to know him much better.

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(161-1)<sup>264</sup> Do not stray into waters that are too deep for you. Do not try to grasp the mystery of your master. You cannot do it and you will never do it for if ever you came to the very edge of succeeding in doing it both you and he would disappear from your ken. Do not seek to touch the untouchable. It is better to accept him for what he is and

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<sup>263</sup> Blank page

<sup>264</sup> The paras on this page are numbered 31-37, making them consecutive with the previous page.

let it go at that than to indulge in useless speculations and erroneous fancies. Not that you are to repress the faculty of enquiry but that you are to exercise it in the right place and at the right time. Your task now is to understand yourself and to understand the world. When you have come near the close of completing those two tasks, you will then be faced with the further task of comprehending the true character of your master but not till then. For then only will you be able to comprehend him correctly; before then you will only get a wrong notion, which is far worse than no notion at all. The last lesson of these words is: Trust him where you cannot understand; believe in him where you cannot follow and no regret on this point need ever be yours.

(161-2) Another value of a master is that in his person we can verify under everyday conditions the fact of a superior state of his and the practical importance of the philosophic ideal.

(161-3) For in the annals of wisdom it is said that hard it is to find a true master, but harder still to become accepted by him. For the relationship between pupil and teacher develops into a grave one, with certain self-sinking duties on the former's part and certain self-giving responsibilities on the latter's.

(161-4) But if the teacher must have the capacity to point out the right way, the student, in his turn, must have the capacity to travel every step of it in thought with him.

(161-5) The student's faith must meet the teacher's patience and the teacher's knowledge and integrity must be such as to inspire confidence in the student.

(161-6) "To avoid error in choosing a teacher the disciple requireth knowledge of his own faults and virtues," are the wise words of an old Tibetan text which wear well even in our own time.

(161-7) The master is a visible and manifested presence and therefore one that he can more easily recognise, more quickly get help from, than the invisible and unmanifested higher self within him.

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<sup>265</sup> Blank page

<sup>266</sup> Handwritten notes at bottom of page read: "Two II"

(163-1)<sup>267</sup> If you as the student choose him as your guide, and if he as the teacher accepts you, what will follow? You should not have mistaken or exaggerated notions about this relation, should not imagine, for instance, as so many have imagined, that within a week of acceptance you will have super-normal experiences, magically attain the transcendent insight or receive hour-by-hour watchful care from him. The path is a lifetime one; it may well run into several lifetimes. For the first and second things to happen is to run contrary to the laws of nature. His own work is so widespread and so surprisingly varied, his correspondence so large, his writing labours so important, that it is physically impossible for a teacher continuously to pay personal attention to the several hundred individuals seeking his help. What help, then, may you legitimately expect from him? You may expect help in the three branches of this path: the development of philosophical intelligence, the practice of mystical meditation, and the living of a wise and virtuous existence. Concerning the first item your intellectual difficulties questions and problems will be cleared up through advanced disciples or through the post or, less frequently, at personal interviews. Concerning the second item, you will be given a practical initiation at a personal meditation with him, which may even be repeated a number of times if possible. In addition you may be given the same privilege with his advanced disciples. But beyond this you must travel your own path. You must faithfully study the needful books, carry on the regular meditations and try to adjust your actions to your ideals for yourself and by yourself. You cannot omit any part of this work and then rightfully expect the teacher to carry you forward to successful achievement of the goal. He may be there to direct inspire and encourage your work but that does not absolve you from doing the work itself. When Buddha was asked by critics if all his disciples acted according to his teaching, he frankly answered: "Some do and some do not." The critics exclaimed: "How is it that even your own disciples do not follow you?" So Buddha explained "My task is merely to show the path. Some tread it and others do not."

(163-2) Whether it is those who publicly and loudly proclaim how close they were to the Master who were really so, or those who silently and secretly practised what he taught, the world is often in no position to judge.

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<sup>267</sup> The paras on this page are numbered 37 and 38, making them consecutive with the previous page.

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<sup>269</sup> Handwritten notes at bottom of page read: "Two II"

(165-1)<sup>270</sup> It is needful for you to understand that a philosophic teacher never really wants anyone to follow him but only to follow Truth. Socrates humorously described himself as practicing the same vocation as his mother who was a midwife, the only difference between them being that whereas she helped the woman to deliver themselves of infants he helped men to deliver themselves of the true ideas with which their minds were in labour. His business, like that of all genuine teachers, was not to impart truth as something new and foreign but to assist the student to elicit it from within himself. Every genuine teacher tries in his work to lead the student's mind in such a way that his thinking gradually changes without his becoming conscious of the fact at the time, although he will recognise it in retrospect later. He makes students think for themselves, stimulates them to solve their own metaphysical personal and emotional problems, periodically gives an inner mystical impetus to their meditation practice and points out the pitfalls and fallacies which lie in their life-path. Because his outlook is so disinterested, because his primary purpose is to liberate and not limit them, to give and not get, such a teacher's services can never be bought by anyone although they may be claimed by those who are prepared to cast off the shoes of conventional prejudice at his door and who are willing to refrain loyally from imposing upon him their pre-conceived notions of what characteristics the teaching, the teacher and the quest should possess. Thus if he will not shackle them they in their turn must not shackle him. Such would-be disciples are rare but such teachers who practice what they preach are rarer still.

(165-2) It is not enough that the would-be pupil is ripe. He must also be able to enter easily completely into sympathetic relationship with the particular teacher to whom he applies.

(165-3) The help which the master gives is intended to bring the disciples to the point where they can help themselves or he is no true master.

(165-4) It is not less a part of his task to point out the way than it is to point out the disciple's errors, weaknesses, shortcomings and misconceptions.

(165-5) It is not merely that knowledge is passed on or instruction is memorised. The student is required to do something more. He has to introvert his attention earnestly and keep himself passive to the subtler feelings which now tend to form themselves within him; to submit resignedly to their sway and to merge into union with them.

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<sup>270</sup> The paras on this page are numbered 38-42, making them consecutive with the previous page.



(167-1)<sup>272</sup> The help is given telepathically and the student will begin to sense during quiet periods and at odd times the current of peace flowing toward him.

(167-2) The attitude of the student towards his teacher is of great importance to the student, because it lays an unseen cable from him to the teacher, and along that cable passes to and fro the message and help which the teacher has to give. The teacher can never lose contact with the student by going to another part of the world. That unseen cable is elastic and it will stretch for thousands of miles, because the World-Mind consciousness will travel almost instantly and anywhere. Contact is not broken by increasing physical distance. It is broken by the change of heart, the alteration of mental attitude by the student towards the teacher. If the attitude is wrong, then the cable is first weakened and finally snapped. Nothing can then pass through and the student is really alone.

(167-3) If a teacher must put into finite phrases every communication from his inner being to a pupil, if he must use material means for every transmission of his own thought, then the man is not yet ready to be a disciple.

(167-4) You must play the teacher to yourself. He cannot tread the path for you; you must walk and work by your own effort. The mother cannot grow up on behalf of the child, no matter how greatly she loves it. The adept cannot do your growing-up for you. Nature's laws must prevail. He has shown you the way: use your will to follow it. But devote a little time each day to keeping open the channel of communication with him and thus receive his impetus, his inspiration to help you. So although you must strive by your own use of free will, do not imagine that you need strive unaided.

(167-5) To see what such a man is in bearing and conduct is itself a silent form of instruction.

(167-6) The telepathic impulses which he sends out to others during these times of prayer or meditation are most often received quite subconsciously. Only later is their

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<sup>271</sup> Blank page

<sup>272</sup> The paras on this page are numbered 43-48a, making them consecutive with the previous page.

effect felt or their origin suspected. His disciples may not be aware of any new reception of truth or beatitude at the time. But increasing clarification or growing liberation may slowly change their course.

(167-7) As long ago as 1896, Swami Vivekananda wrote in a letter half-jocularly, about the shiploads<sup>273</sup> of “Mahatma-seekers” arriving in India.

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(169-1)<sup>275</sup> The impact of such telepathic blessings upon the disciple’s mind may be instantaneously felt. Or it may first start a subconscious process working which will produce the same result more slowly and less certainly.

(169-2) The disciple who believes himself to be in continual contact with a master unconsciously projects his own influence limitation and suggestion into the figure he sees, the message he receives or the intuition he feels.

(169-3) Again and again the novice falls into mistakes about the telepathic communications which he feels he is receiving from the master. He regards them as such when they are nothing of the sort, or he interprets them in too material or too egoistic a manner. The master sends a thought-current to him which is intended to lift him up to a diviner, hence more impersonal level. He, however, drags it down to a lower, more egocentric level.

(169-4) Few aspirants are sufficiently developed to justify receiving the personal attention and tuition of a master. All aspirants may, however, seek for his blessing. He will not withhold it. But such is its potency that it may at times work out in a way contrary to their desire. It may bring the ego suffering in the removal of inner weakness as a prelude to bringing it inner light. They should therefore pause and consider before they ask for his blessing. Only a deep earnestness about the quest should motivate such an approach.

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<sup>273</sup> “shipleas” in the original which is either a typo or an even bigger put-down, as it appears to be Gaelic for “clearing full of sheep.”

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<sup>275</sup> The paras on this page are numbered 49–55, making them consecutive with the previous page.

(169-5) The guide may send his blessing telepathically only once but if it is powerful enough it may work itself out through a hundred different experiences extending over several years. Because he identifies himself with the timeless spaceless soul, his blessing may express itself anywhere in space and any when in time. Moreover he may formulate it in a general way but it may take precise shapes unconsciously fashioned by and suited to the recipient's own mentality and degree of development.

(169-6) The teaching that "when the pupil is ready the master appears" does not mean that the master knocks on the pupil's door and invites him to accept tuition.

(169-7) Discipleship imposes certain responsibilities upon the disciple also. It is not a one-way street. Not only is correct instruction on the teacher's side needed, but conscious effort on the disciple's also.

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(171-1)<sup>277</sup> When a sensitive heart, receptive mind and a strong yearning for spiritual perfection meet a man who embodies such perfection to a large degree, there is or should be some recognition, some brief purification, some intellectual clarification, some emotional exaltation, amounting in all to a miniature mystical experience.

(171-2) There are certain qualifications which a candidate must possess before he can be accepted as a personal disciple. This is the old tradition in the Orient. It is considered a waste of time for anyone lacking such fitness to seek initiation, which would bring confusion to himself and danger to others. Consequently although an Oriental master may give advice, grant interviews or correspond with hundreds of persons, he will personally instruct or train very few of them.

(171-3) The way of discipleship means that there is to be constant endeavour to live in the master's mental atmosphere. Of course this can be done very feebly and only occasionally at first. Success depends not only on the pressure of perseverance but also on the sensitivity to thought-transference.

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<sup>277</sup> The paras on this page are numbered 56-62, making them consecutive with the previous page.

(171-4) Patanjali prescribes “complete obedience to the master” as one of the necessary practices “to bring spiritual insight and to reduce suffering.”

(171-5) Where a teacher genuinely derives his authority from the higher self, reverence and obedience love and respect should surely be his desserts.

(171-6) Nobody need remain long puzzled if he will come humbly and converse frankly with his teacher in any difficulty, instead of proposing to regard himself as fit and qualified to sit in judgment upon his teacher. His humility will always be met by kindness and his frankness by an equal frankness. The teacher is ever ready to help him clear up these difficulties but he is not ready to assist any to the slightest degree who come with a mind already prejudiced to distrust, or who do not come at all but assume their fitness to understand the teacher or his doctrine prior to initiation and acceptance.

(171-7) Students do not understand the role played by the teacher in group meditation. In order to reproduce in them the condition of yoga-withdrawnness, he has first to produce the deeper condition of trance within himself. If therefore he does this and appears to fall asleep, whether it be faint moderate or deep, they must understand that he has done it for their benefit. Although he may show all the outward signs of sleep, they will be much mistaken if they take it for ordinary sleep.

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(173-1)<sup>280</sup> All this talk of master and disciple is vain and futile. You yourself, when attracted to a certain man in whom you have faith, set him up as a master in your own mind, keep him there for a number of years, and eventually drop him [when]<sup>281</sup> you no longer feel the need of a human symbol of the Infinite. All this time it is your own higher self which is guiding you, even when it is using the mental image of the guide you may have selected, for the purpose. All this time you were moving in the direction of the discovery of your Overself inwardly even when you seemed to be moving towards an external master. If you find A B C a helpful symbol, use him as your

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<sup>279</sup> PB himself changed “The Master as Symbol” to “Master as the Symbol” by hand.

<sup>280</sup> The paras on this page are numbered 1-5; they are not consecutive with the previous page.

<sup>281</sup> PB himself changed “if” to “when” by hand.

master, but do not ask him to confirm this usage for the choice was yours. No confirmation from him is called for. Why doubt the guidance of your Overself? If you accept the master in full faith, by that very act you are showing faith in the leading given you by the Overself. Your obedience to it is enough. It has accepted you or it would not be drawing you inwards, as it is. A B C is one with it. Therefore how could the master refuse you? But do not lose sight of the inwardness of the whole process by going to him for an outward sign. Do not materialise it. Make use of him if you wish to, and if he is what you believe him to be, your faith will not be wasted. Your act of mental creation will not lead to hallucination so long as you know that the true A B C is not his body but his mind.

(173-2) The notion of pure spirit or even of the higher self is too vague for most aspirants, and hence too difficult as a theme for concentration. The mental image of an inspired man gives their thoughts something concrete to fasten on and their aspirations something immediately recognizable to turn towards. Here, then, is a prime value of having a human ideal.

(173-3) Here arises the need of a Symbol, to which his heart can yield loving devotion and on which his mind can practice intense concentration.

(173-4) Wherever he may be, the intelligent disciple can create inner contact with his master by finding the latter's mental image within himself as a deep vivid and actual presence.

(173-5) Photograph the master's face with your mental camera and then carry the picture with you - not of course in the foreground of attention but always in its background. When at odd places and odd times you wish to meditate, preface your exercise by gazing intently at the eyes in your mental picture for a minute or two.

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(175-1)<sup>283</sup> The photograph of the teacher is placed immediately in front of the pupil. The latter fixes his gaze upon it and gives the whole energy of his mind to its contemplation. Thus the photograph becomes "printed" on the mental screen. The practice is

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<sup>283</sup> The paras on this page are numbered 6-12, making them consecutive with the previous page.

continued until it can be “seen” with the eyes closed as clearly as with the eyes open. This after image must then be meditated.

(175-2) When this picture impresses itself so strongly, so vividly and so frequently on his consciousness that it begins to have a hypnotic effect, the real work of his guide also begins.

(175-3) It is the mystic’s ego which constructs the image of his teacher or saviour, and his Overself which animates that image with divine power. This explains why earnest pupils of false teachers have made good progress and why saviours dead for thousands of years still seem to help their followers.

(175-4) There are two ways whereby help is given by a master to his disciples. The first is a conscious one whereas the second is not. And it is the second, the apparently less important way, which is really the commonest one. Just as the sun does not need to be aware of every individual plant upon which it sheds its beneficent life-giving growth-stimulating rays, so the master does not need to be aware of every individual disciple who uses him as a focus for his meditations or as a symbol for his worship. Yet each disciple will soon realise that he is receiving from such activities a vital inward stimulus, a real guidance and definite assistance. This result will develop the power unconsciously drawn from the disciple’s own higher self, which in turn will utilise the mental image of the master as a channel through which to shed its grace.

(175-5) Abrupt recalls to the inner life, when associated with remembrance of the name, or seeing the image of the guide, are intuitions of real value. The student should at once drop all other activities and concentrate on them, giving himself up utterly to the inward-turning of attention they prompt him to practice.

(175-6) He will feel the master’s presence, however far away he may be. Even remembrance alone will be able to conjure up this presence and bring the revered personality vividly before him.

(175-7) What he cannot feel or achieve by himself, he may feel or achieve through the master.

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(177-1)<sup>285</sup> Until this knowledge has clearly formulated itself in his consciousness he is not ready for the personal help of a guide.

(177-2) In ancient times there were few books to guide the aspirant and fewer still available to him. Consequently the need of a living guide was much greater than it is now. Even in ancient times such teachers were hard to find. "That Guru is rare who can bring riddance to his disciple from the sorrows which agitate his heart," says Skanda Puranam.

(177-3) He whose hearing is still dim, who is not yet ready to turn solely to the inner voice, must needs listen to an outer one.

(177-4) Why not utilize the knowledge and experience gained by those who have travelled this path for a long distance or who have even reached its glorious terminus?

(177-5) The inspirational and moral, the intellectual and meditational helps which a competent guide can give to a worthy disciple are valuable. If such a worthy, honourable, selfless, experienced and expert guide can be found – and this may be counted exceptional good fortune – the disciple should certainly submit to his tutelage and surrender to his influence.

(177-6) Life extends far beyond the narrow domain of this our flesh. Those who deride this truth will live to learn strange and surprising things.

(177-7) Jesus described himself as the Door; the Bab, of Persia referred to himself as the Gate. What did these prophets mean? The average seeker needs a symbol, a form through which he can pass to the formless. Such a form then becomes a door or gate for him. The mental image of the prophet who most attracts him provides him with it.

(177-8) The need of a spiritual guide is nearly as great as ever today and remains but little changed, but the character of the relation between the disciple and the guide has to change. The old following in blind faith must give place to a new following in intelligent faith.

(177-9) The argument as to whether a living master alone can "save" men or whether a dead one can also do so, is a fallacious one. No man is saved by another man. His own soul is his real saviour. When he believes that a master, living or dead, is saving him,

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<sup>285</sup> The paras on this page are numbered 13-21, making them consecutive with the previous page.

his own soul is actually at work within him at the time but is using the mental image of the master to serve as a focus-point for his side, i.e., the self-effort side, of the process. Thousands who never knew the living Jesus have felt the real presence and dynamic

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(continued from the previous page) power of Jesus enough to convert them from sinful to Godly lives. It was the idea of Jesus which they really knew, not the man himself, as it was the grace of their Overselves which was the true presence and power they admittedly felt. They concentrated their faith on the idea but the reality behind it was the unknown Overself. They needed the idea - any idea - as a point in their own form-time-and-space personal consciousness where the formless timeless placeless impersonal soul could manifest itself to them.

(179-1)<sup>287</sup> Even if the Symbol were a man devoid of spiritual power and light, its effects would still appear beneficially within his life. This is because he has imagined it to be powerful and enlightening and the creative power of his own thought produces some benefit. If however the Symbol were an evil and living man, then the effects would be more or less harmful. This is because a subconscious telepathic working exists between the two minds through the intense devotion and passive submission of one to the other. But if the Symbol were a genuine living mystic, then the devotee's thought could draw from him and without his conscious will or knowledge, benefits greater than in the first case. It is possible to get still greater benefits if the seeker attaches himself to and becomes the disciple of a living genuine sage. For to the above mentioned effects will be added the latter's deliberately-given help and blessing.

(179-2) The fact that the spiritual guide has a human form gives something for the disciple's imagination to take hold of and keep firmly concentrated on. A properly controlled wisely directed imagination can be a powerful aid in mystical exercises.

(179-3) Contrary to the common Hindu teaching, the Buddha taught that although this would necessarily be the slower path, still it was possible for anyone to attain Nirvana (as a Pacceka Buddha) by relying on himself alone and remaining independent of any

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<sup>287</sup> The paras on this page are numbered 22-25, making them consecutive with the previous page.



master's help. And his statement to his personal disciples is significant "Treat my doctrine as your Teacher when I am dead."

(179-4) The disciple who was most constantly in attendance on Buddha was Ananda. The disciple who followed him about for more years and for longer journeys than any other was Ananda. Yet the disciple who was among the last of all to attain Nirvana was also Ananda. The lesson is that if a disciple gets attached to a competent master his progress will be facilitated, but if he gets over-attached to the personality of his teacher, then his further progress will be hindered. For his ultimate task is to free himself from all attachments and to learn to stand resolutely on his own feet.

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(181-1)<sup>289</sup> Even in the ancient Egyptian Mysteries the disciple who attended the college temple after having successfully passed the initial test which gave him entry, had to learn this same lesson of self-reliance. Edouard Schure, the French writer on this subject, says: "He was left much to himself, so that he might become rather than merely know, and so he was often surprised at his teacher's coldness and indifference. To his anxious queries came the reply: 'Wait and work.' Doubts came to him at times, frightful suspicions of his teachers, but they would pass."

(181-2) Sri Ramakrishna told seeking newcomers: "Keep on visiting this place." But he also told them: "It is necessary in the beginning to come here off and on." I once heard Sri Ramana Maharshi tell a young Indian disciple who wept at being forced to leave him: "Living in Ashrams is only for beginners. The more advanced have to go away and develop from there. You have been here five years. If you want to progress you can now do so best by going away from here."

(181-3) If the life of Jesus be viewed symbolically, as the lives of such divine men often are in part, the same necessity, at a certain time, of physical separation from disciples to bring them into mental nearness, appears. Jesus told them: "I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. When He, the Spirit of Truth, is come, He will guide you into all truth."

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<sup>289</sup> The paras on this page are numbered 26-30, making them consecutive with the previous page.

(181-4) This last stage, where the presence and picture of the Master are displaced by the pictureless presence of the disciple's own spirit, is accurately described in the words of Jesus to his disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. When He, the Spirit of Truth, is come, He will guide you into all truth." Any other interpretation of them leaves them without reasonable meaning.

(181-5) There is a right time for all things. The symbol which has been such a grand help must now go. It has served him well, but to cling to it always will be to stop on the way to his great goal. The reason for this is quite simple. The Real is beyond all individualisation, all ideation and all picturisation, because it is beyond all form, all the senses and all thought. Whilst anything - any particular human image or idea - occupies his mind, no matter how exalted it may be, he is giving himself up to that thing, not to the ineffable Real itself. Unless he frees his mind from it, he will miss aim. Hence he must withdraw attention

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(continued from the previous page) from the concrete symbol and bestow it henceforth on the lonely formless void which is then left. Nothing and nobody must then be permitted entrance therein. Most aspirants naturally shrink from this step, shrink from deserting what has been such a faithful helpful friend in the past but it is one that cannot be avoided.

(183-1)<sup>291</sup> The soul will lead him by stages to itself. Hence it may lead him to reverence for some scriptural personage or to devotion toward some living master and then, when these have fulfilled their purpose, away and beyond them. For the quest is from the world of things and men to the world of Mind's void; from thoughts and forms to the thought-free formless Divine.

Mystic Union of Master and Pupil

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<sup>291</sup> The paras on this page are numbered 31-35, making them consecutive with the previous page.

(183-2) The best way to follow a teacher is to possess yourself of his spirit. The rest will take care of itself. When the disciple's maturity meets the teacher's grace, the path to spiritual attainment is really opened up.

(183-3) A wise teacher imposes no dogmas upon his pupils; the latter may believe or doubt as they wish, so long as they follow the path he has pointed out. Discipleship is really spiritual union. It is not academic remembrance of words. It is a placing oneself in such a receptive attitude that the spirit of the master may enter in. No speech is necessary to effect this and in silence it is more readily achieved; anything else is only giving instruction, which is not the same as proffering discipleship.

(183-4) Either at acceptance or later, the disciple experiences an ecstatic reverie of communion with the teacher's soul. There is a sensation of space filled with light, of self liberated from bondage, of peace being the law of life. The disciple will understand that this is the real initiation from the hands of the teacher rather than the formal one. The disciple will probably be so carried away by the experience as to wish it to happen every day. But this cannot be. It can happen only at long intervals. It is rather to be taken as a sign of the wonderful relation which has sprung up between them and as a token of eventual attainment.

(183-5) That mental waves can be transmitted from master to disciple, that spiritual peace can be reflected from the mind of one to the mind of the other, is not merely a new theory but really an old practice. It has been known and done in the Orient for thousands of years.

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(185-1)<sup>293</sup> When this personal purification has been undergone and inner contact has been established, the disciple will find his master ever present and recognisable when called upon, ever responsive to the obeisance of his thought and feeling.

(185-2) He should ask himself whether he is attracted by the teacher's mind or body, whether he is devoted to the teacher's thought or flesh? If he can answer correctly he should grant that real discipleship exists only when the sense of the teacher's physical

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<sup>293</sup> The paras on this page are numbered 1-7; they are not consecutive with the previous page.

form is absent and his spiritual being is present. And this indeed is the case. The outer relation is only a beginning, a slight foretaste of the richness possible in this inner relation, this union of heart and soul. Then the disciple finds that the teacher's nearness or distance from him is not to be measured in miles, is not an affair of what can be seen sensorially, but of what can be felt mentally.

(185-3) The response from the master flows back to the disciple quite automatically every time he fulfils the required conditions for establishing inner contact.

(185-4) Although there is always this general response to each of the disciple's turning towards his master, there is also the special response deliberately made on the master's own initiative at special times and impressed on the disciple.

(185-5) Deprived of the physical presence of his master, he is forced to seek and find the mental presence. At first he does this as a substitute for what he cannot get but later he learns to accept it as the reality.

(185-6) If the disciple becomes responsive enough, if his mind is harmonised with the master's, there will be a feeling of his presence even though a continent's width separates them. The master's nearness will sometimes seem quite uncanny.

(185-7) Because the master knows and regards his own self to be impersonal and immaterial, mental and not physical, the aspirant does not have to meet him personally in order to get inspiration from him. It is enough to meet him mentally by faith remembrance and devotion to get the desired result. Indeed, unless the aspirant makes inner contact with the master he does not become a disciple at all. No outer contact and no verbal communication will suffice to give more than a pretence of discipleship; the reality can be given from within alone. The truth is that no one becomes the disciple of an adept merely by verbal intercourse; he becomes so only when he has attained enough purity and developed enough power to meet the adept telepathically in meditation. Until that time he is still in the outer court of the temple.

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(187-1)<sup>295</sup> He has to catch the mental radiations from his master and transform them into intuitions and inspirations as a radio set catches electrical waves from a broadcasting station and transforms them into sounds.

(187-2) The true master does not call disciples to reside in any ashram but to unite with himself. And he is, in his own sight, a mental and not a physical being. Hence they can find and meet him in thought anywhere. The necessity of living in an ashram with him is an illusory one. All that is requisite is a single meeting between him and the disciple. Physically such a meeting can achieve its purpose in a few minutes. Thereafter both may remain permanently apart physically and yet the inner work can continue to develop all the same. For the relation between them is primarily a mental, not a physical one. Even in ordinary life we see that true friendship and true love is mental affinity and not a mere neighbourhood of fleshly bodies. The disciple's intense faith in and emotional veneration for the master, however far distant they may be from each other, plus the necessary mystical ripeness, will telepathically create true association. But without them, his grace is like a spark falling on stone, not on tinder. Furthermore, by the higher powers of his mind the adept can really help devotees at a distance even though they may never attend his ashram. Those who live in an ashram can get from him only what they can absorb in their inner being. But precisely the same can be done by those who do not live in one. His thought-presence will be found by them to be just as effectual as his bodily presence.

(187-3) The Yoga of self-identification with an adept is the most effective method and brings the quickest results because it quickly elicits his grace. After all, it is the result that counts. The fact is that inspiration does come with the mere thought of him. This yoga-path involves two techniques, first, formal meditation at fixed periods, focused on the master's mental picture and presence and, second, informal remembrance of the master as frequently as possible at any and all times of the day. In both techniques you are to offer your body to him just as a spiritist medium offers his own to a disincarnate spirit. You are to invite and let him take possession of your mind and body. First, you feel his presence, then you feel that he takes possession of your body and mind, next you feel that you are he (no duality). Finally he vanishes from consciousness and another being announces itself as your divine soul. This is the goal. You have found your higher self.

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<sup>295</sup> The paras on this page are numbered 8-10, making them consecutive with the previous page.

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(189-1)<sup>297</sup> The disciple should try to feel the master inside himself, sensing his presence and seeing his image at various times. For the master is really there, but must be sought for and felt after. This self-identification with the master is one of the best of short cuts for those who find it difficult to meditate. Even when working or walking they should suddenly pull themselves up in thought and imagine the master present in them and working or walking through them. Once such a habit is created and properly established it will not be long before remarkable results are obtained.

(189-2) In most of the other affairs of life we find it necessary to use the services of specialists. Just so, here. We surrender our body to the surgeon. We must surrender our mind to the spiritual guide. Both, if incompetent or unscrupulous, may maim us for life. It is of the greatest importance therefore to exercise right judgment in the choice of one or the other.

(189-3) If a man has hitched the wagon of his spiritual effort to the star of a competent and worthy spiritual guide, it is nonsensical to object that he surrenders his freedom whenever he surrenders his own personal judgment to the guide's, or even whenever he obeys a command from the guide. For who chose the guide? He, himself. By the exercise of what faculty did he make such a choice? By the exercise of free will. Therefore the initial act was a free choice. It was also the most important one because it was causal, all his other acts as a disciple being merely its effects, however long be the chain which extends from it. It is because he respects the larger wisdom of the guide and trusts his disinterestedness that the disciple follows him in thought and practice, not because he has become a puppet.

(189-4) No master has the right to ask any candidate for discipleship to surrender himself absolutely, to place him-self unreservedly in the master's hands and to obey unquestioningly the master's orders. The trust demanded should arise of its own accord by progressive degrees as the relationship proceeds and develops, and as the master proves by his conduct and effectiveness to be fully worthy of it.

(189-5) If the disciple does not obey the regime laid down by the teacher but follows his own ideas as to what he ought to do, then he is not truly surrendering his ego, but is thereby showing his attachment to the ego. Consequently he will not get the hoped-for results. When disappointment follows he should not blame the ineffectiveness of his teacher for this but rather his own obstinate egotism.

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<sup>297</sup> The paras on this page are numbered 11-15, making them consecutive with the previous page.

(191-1)<sup>299</sup> If his understanding of this teaching delivers him from excessive dependence on another man or on external methods, it will clear his path and help his self-reliance. But if it outruns itself and makes him cocksure, proud, arrogant and irreverent towards the masters, then it has degenerated into misunderstanding. This will block his path.

(191-2) The problem is one of reconciling the giving of complete faith to the teacher and the keeping alive of one's inner freedom to think for oneself and to receive intuition from oneself.

(191-3) An important part of the process used by a master is to hold the mental picture of his disciple continually inside his own heart. Inevitably this draws forth the pupil's affection and creates desire for union with his master. The effect will be like the sun holding a tiny seedling continually within its rays. The seedling cannot escape natural growth through the action of the sunlight nor the inevitable seeking for and love of the sun itself. In the same way the pupil, who is thus given an adept's grace, may depart from or desert him but in the end he will have to recognise the presence of the adept, the efficiency of the adept and spontaneously love the adept again. To complete this process, the pupil should keep the mental picture of his master continually in his heart, too. This directly helps himself and enables the master to help him inwardly more effectively. If the latter did nothing more than this, its power would be enough to advance the disciple a long way. But of course he does so much more by way of pointing out the path, clearing intellectual doubts and difficulties, encouraging, inspiring and so on.

(191-4) To the extent that a teacher helps in the growth of a disciple's inner life, he shares in it.

(191-5) Teacher and student share each other's world.

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<sup>299</sup> The paras on this page are numbered 16-24, making them consecutive with the previous page.

(191-6) There is intimacy in the fellowship between teacher and disciple which is unique. There is an impersonality in this most personal of human relationships which is equally unique.

(191-7) Their relationship must have a solid foundation on which it can be built. It must have love, affinity and trust

(191-8) The affinity between them is an ancient one; its roots stretch through earlier births.

(191-9) The Sufis consider the relation between teacher and disciple as a sacred eternal tie that can never be broken; as the mystical union by which two souls become so close by the telepathic link as to live and feel almost as one.

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(193-1)<sup>301</sup> The disciple is bound to the guide with a tie of inner attraction which, without the consent of destiny or the guide himself, he cannot break:

(193-2) The projected ideas and concentrated thoughts of a {man}<sup>302</sup> who has made a permanent connection with his Overself are powerful enough to affect beneficently the inner life of other men. But even here nature requires the latter to establish their own inner connection with him in turn. And this can be done only by the right mental attitude of trust and devotion.

(193-3) There is such a thing as telepathy. A fine concentrated thought, a strong emotion, once born, will float through the air and pass into some kindred mind which will discover and use it. Just as the etheric waves which carry wireless speeches are flung around the world and picked up by receiving sets which are able to tune in, so under appropriate conditions and within certain limitations...

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<sup>300</sup> Blank page

<sup>301</sup> The paras on this page are numbered 25-32, making them consecutive with the previous page.

<sup>302</sup> The word is entirely cut off by a hole punch in the original. However, it is intact in the carbon – Carbon 7, 687-2, so we have imported “man” from there.



(193-4) If the master practices the technique of silent helping from a distance at the very time when his mind is deeply sunk in the mystic heart, and the mental image of the pupil introduced there, the latter will suddenly have a beautiful experience. He will feel an inner opening and another consciousness will seem to flow in. Then he will sense the real nearness of the master and savour something of the spiritual quality of his aura.

(193-5) The silent wordless and unprepared hypnosis of a subject is a factual pointer to the understanding of the silent wordless and telepathic influence of a disciple by his guide. As the power of suggestion becomes dynamic in the hypnotist, so its higher octave, the power of grace, becomes dynamic in the spiritual guide.

(193-6) It is not merely an association but an active collaboration.

(193-7) The disciple must feel that he is living inside the teacher at times and that the teacher is living inside him at other times.

(193-8) If they believe in the genuineness and reality of telepathy – as they must if they believe in philosophy at all then they must accept our declaration that inner communion renders unnecessary the outer communion, that the sense of inner presence of the guide renders unnecessary his letters visits and other external signs.

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(195-1)<sup>304</sup> No other relationship, whether familial or friendly, can compare with this relationship in depth or beauty or value.

(195-2) In an adept's presence, as in the sun's presence, things begin to happen of their own accord. People feel a spiritual quickening and begin to call him master and themselves disciples. The whole institution of discipleship is nothing but a convenient illusion created by people themselves and tolerantly permitted by the adept for their sakes. He himself however is aware of no such thing, has no favouritism, but sends out his light and power to the whole of mankind indiscriminately. Yet this is not to say that

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<sup>304</sup> The paras on this page are numbered 33–36, making them consecutive with the previous page.

the disciples' illusion is a useless or baseless one. It is indeed very real from their standpoint and experience and affords the greatest help to their advancement. Ultimately however, towards the final stages of the path, they discover him entirely within themselves as the infinite reality, not disparate from themselves, and the sense of duality begins to disappear. Later they merge in him and "I and my Father am one" may then be truly uttered.

(195-3) Light the lamp and it will spread out its rays by itself. We are indeed blessed by the presence of these great souls on this earth and doubly so if we meet in person. They deserve not merely our respect but our veneration. But even if we are never fortunate enough to meet one of these masters, the mere knowledge that such men do exist and live demonstrates the possibility of spiritual achievement and proves that the quest is no chimera. It should comfort and encourage us to know this. Therefore we should regard him as one of humanity's precious treasures. We should cherish his name as a personal inspiration. We should venerate his sayings or writings as whispers out of the eternal silence.

(195-4) The humble appeal of the seeking soul direct to God (or one's own Overself) will in time bring direct help without the intermediary of any human being. If anyone believes that he has entered into realisation solely through the blessing of a master, then there will surely be a disillusionment one day. The real duty of a master is to point out the correct path at each different stage of the aspirant's life, to keep up his faith until he knows the truth for himself and not through somebody else's words, to inspire him by his own example and encouragement<sup>305</sup> never to desert the quest and to show that its benefits are worthwhile, to give his grace in the sense of taking a personal interest in the student's progress and telepathically to keep the student within his own consciousness.

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(197-1)<sup>308</sup> They regard him as a superior being, as someone perched on an inaccessible height far above and beyond the ordinary average person

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<sup>305</sup> PB himself deleted a comma by hand.

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<sup>307</sup> PB himself inserted "XVIII" by hand.

<sup>308</sup> The paras on this page are numbered 60-67c; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(197-2) That which is taught to the religious devotee under allegorical forms and in limited degree, is taught plainly and abundantly to the philosophic student.

(197-3) We need an integral outlook. We are to be students of philosophy, seekers after truth, not followers of this or that particular ism or system.

(197-4) Philosophy is distinguished in an austere way.

(197-5) Philosophy can never collide with religion. Indeed it includes a cult, a worship of the higher Power. But it may and does collide with superstition masquerading as religion, and with exploitation pretending to be religion.

(197-6) It is by the maintenance of such secrecy that they succeed in avoiding conflict with the prejudice and narrowness, the dogmatism and intolerance prevailing among those around them

(197-7) It is not sinful to seek his personal benefit, but it is foolish to seek it irrespective of all other considerations. In the early periods of his evolution man commits this blunder, but in the later ones he learns to adjust his desires to the controls of the laws of life.

(197-8) Philosophy alone is capable of offering the modern man a complete cult of religious worship and system of metaphysical thought, mystical intuition and social practice, moral discipline and meditational technique suited to his temperament, aptitude, age and circumstances.

(197-9) These doctrines that the world is only an idea and that the personality is only a wave, are likely to terrify the populace.

(197-10) We would not expect an enlightened man to utter careless statements.

(197-11) If there is no outer mission to be fulfilled he will prefer to go about unnoticed and inconspicuous

(197-12) But whatever teachings these prophets give us, and however lofty their nature, message, ethics, they [have still to be received in our minds as further thoughts, and added to]<sup>309</sup> the store which we already have and which condition us and, in a way, imprison us.

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<sup>309</sup> PB himself changed "and is" to "have still to be received in our minds as further thoughts, and added to" by typing the new phrase below the line and inserting it with a caret. He then further inserted "still" by hand.

(199-1)<sup>311</sup> The illusion that some human being has somewhere achieved perfection gives the naive a curious kind of satisfaction

(199-2) Although philosophy has its own way of looking at the world and man, that way includes and 'places' all other ways.

(199-3) Nothing is lost by granting that these clamorous differences in individual response do exist because, evolutionarily, they must exist. On the contrary, everything is gained by providing for the distinctive needs of the different individual types.

(199-4) Philosophy calls for activity in the whole personality. It is complete. It has its metaphysical doctrines, its religious cult, its mystical exercises and its moral disciplines.

(199-5) In philosophy a man can find everything he needs for his spiritual guidance throughout life. His religious, mystical, metaphysical and ethical requirements are all provided for. If he faithfully follows its teaching, no other system will ever attract him again.

(199-6) Philosophy not only provides its adherents with meditational exercises but also with devotional ones.

(199-7) This fabulous wisdom of the Orient has been brought to our shores from time to time by a few men who have emerged from their tropical tranquillity to enlighten those who [are]<sup>312</sup> ready.

(199-8) Philosophy adjusts its spiritual help to suit the needs of those it seeks to help. It is religious with the religious believers, metaphysical with the metaphysical-minded, mystical with the mystically experienced, practical with the active. But with those who can appreciate its own breadth and integrality, it is all these things and more at one and the same time.

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<sup>310</sup> Blank page

<sup>311</sup> The paras on this page are numbered 209-217; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

<sup>312</sup> PB himself inserted "are" by hand.

(199-9) The sense of liberation which comes with the advent of philosophy derives not only from its manifold theoretical and practical merits but also from the release it confers from the narrow particularism of attitude which besets most men. We are no longer a religionist only, a mystic only, an ascetic only, a metaphysician only but, within reasonable limits, all these and more. There is a wholeness of outlook, a wholesomeness of feeling which is even greater than their mere sum.

(199-10) Philosophy does not leave out the mystical and intuitive but includes them. Not all seem to know this and some seem to believe, because of its refusal to walk blindly and uncritically, that it utilizes the products of reason alone.

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(201-1)<sup>315</sup> Philosophy is at one and the same time a religious cult, a metaphysical system, a mystical technique, a moral discipline and a practical guide.

(201-2) All that is true and good and beautiful in every faith creed sect or school belongs to him yet he himself may belong to none.

(201-3) "The knowledge of divine things is the highest philosophy" admits Aristotle.

(201-4) It is philosophy warm with beautiful feeling, not metaphysics cold with logical speculation.

(201-5) Philosophy puts in definite form ideas which meet the subconscious need of some and sets down clearly ideals which express the fine but vague aspirations of others.

(201-6) We do not claim finality in the absolute sense for this exposition. History holds in her bag many "latest" forms of philosophy but no "last" form.

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<sup>314</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>315</sup> The paras on this page are numbered 230-241; they are not consecutive with the previous page, but follow the paras on page 205.

(201-7) The magnificent penetrative range of philosophic research impresses the man who realises that the discovery of relativity alone warns him not to confuse the obvious with the true.

(201-8) If some of its tenets are admittedly unfamiliar and provocative, this is not to say that they are outside the reach of anyone with moderate capacity who will approach them with a will to understand.

(201-9) Pythagoras divided his students into two classes, the “probationers” and the “mathematicians.” But the latter term signified more to him than it means to us. For him it meant those devoted to advanced thinking and it embraced those who studied philosophy and science as well as mathematics. For Pythagoras regarded the rational disciple as essential to the higher quest.

(201-10) Anything that concerns human life is grist for the mill of philosophic reflection and action. For philosophy does not merely concern itself with interpreting life but also with remoulding it.

(201-11) Wilhelm Von Humboldt<sup>316</sup> read Wilkins’ English translation of the Bhagavad Gita, with the result that he felt bound to thank destiny for having left him life long enough to allow him to read the incomparable work, which he called “the finest philosophic poem that the literatures known to us can offer to humanity.”

(201-12) It is not enough to preserve this old knowledge; we must also promote its adaptation to the new science.

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(203-1)<sup>319</sup> Wisdom lies in combining the three chief yogas, not in separating them. For instance, low vitality does not promote high intelligence but rather hinders it, hence some physical disciplines are as needful as mental ones. The three yoga groups are not only not antagonistic to each other but actually complementary. Whoever ignores any single one can make only one-sided progress.

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<sup>316</sup> PB himself inserted underline by hand.

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<sup>318</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>319</sup> The paras on this page are numbered 242–248b, making them consecutive with the previous page.

(203-2) Specialisation in the search after knowledge leads inevitably to an unbalanced picture of the whole. The expert usually knows more about one single thing but less about everything else. He loses the art of putting all these bits of knowledge together in a just and undistorted way.

(203-3) Each science can only deal in a limited range of facts. Philosophy takes up the results of all the separate sciences and puts them together. Then it takes up the results of all the arts, of all the religions, all the yogas, and of all the other branches of human activity. Finally it combines the lot. None of these branches can authoritatively pronounce on the meaning of universal existence, for this is beyond its sphere of reference. It may indeed talk foolishly when it ventures to do so. This is why philosophy is unique.

(203-4) We are not constructing a closed and rigid system of philosophy but rather revealing an attitude of mind which can lead to truth.

(203-5) Few have the time to go through every word in the ancient texts. So let us pick out those sentences which have a peculiar importance, and also those which are most often misinterpreted and misunderstood.

(203-6) The Christian thought of Clemens and Dionysius is close to the higher philosophic thought of the Indian Rishi-sages. And this is not surprising when we remember that they got their ideas in Alexandria, which was then having regular commerce with India.

(203-7) Eugenius Philalethes,<sup>320</sup> the Rosicrucian Adept, in 1655, wrote: "I doubt not to affirm that the Mystery of salvation can never be fully understood without philosophy."

(203-8) Is the world ripe for such a single all-enclosing system? We must ruefully answer that it is not although it ought to be.

(203-9) Because they sought to help the multitude for whom they came, rather than the elite, sages used the popular language to deliver their teachings. Hence Buddha spoke in Prakrit rather than in Sanskrit, Jesus in Aramaic rather than Hebrew.

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<sup>320</sup> PB himself inserted underline by hand.

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(205-1)<sup>323</sup> Philosophy does not deal in unverified assertions or mere opinions. If it accepts revelations as part of its teaching, it does so only because the revealers have proven themselves to be utterly reliable, only because they have gone through the most strenuous mental emotional and moral discipline. Much of its teaching, however, may be put to the test of evidence and reasoning and this test is not only welcomed but required.

(205-2) It is not only a metaphysical doctrine to satisfy the reason in its acutest questionings; it is also a religious power to sustain the ego in its darkest hours.

(205-3) Philosophy is something more than merely arguing metaphysical subtleties or playing with mystical feelings. It is a comprehensive way of life, an integral mode of thinking feeling intuiting and doing.

(205-4) The philosopher has no desire to advertise his wisdom or parade his virtue. Why should he?

(205-5) There are fragments of this teaching to be found in ancient Rome amongst the Stoics, in ancient Greece amongst the Platonists and in ancient India amongst the Buddhists. But they are fragments only. If you want the complete system, you must go to philosophy.

(205-6) Philosophy is both a culture and a discipline, a mode of thought and a rhythm of life.

(205-7) If we wish to serve the many with this truth-offering, then the terminology which bewilders and irritates them must be absent from our speaking and writing. Whether it be the jargon of metaphysics, the exoticism of Sanskrit or the abracadabra of occultism, let us say plainly what we mean.

(205-8) The higher philosophy can never alter its essence but it can and does alter its form with altered historical and cultural environments.

(205-9) Philosophy is unsuited to those of small mental calibre and narrow religious culture.

(205-10) Although philosophy is unique it is also all-inclusive.

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<sup>322</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>323</sup> The paras on this page are numbered 218-229, making them consecutive with page 199.



(205-11) Others are attracted to these teachings through an impulse of feeling unsupported by the understanding of reason. It is safe to say that such persons are being led by their souls into this attraction.

(205-12) The method of metaphorical instruction by signs, of easy suggestion by symbols is not so suitable today for large numbers of grown-up minds as the method of instruction by direct scientific statement and explicit rational formulation.

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(207-1)<sup>326</sup> Truth does not offer itself up to the call but awaits the right moment

(207-2) Truth does not display itself ostentatiously

(207-3) Is it right to deny truth to the masses?

(207-4) He who seeks truth beyond the horizon of common humanity, thereby sets up a difference which is none the less actual and deep because it is invisible. But it is not merely because he is conscious that he is different from the herd that the philosopher wears a mask of secrecy over the face of his philosophy: it is also because he is conscious that there is little he can do about it that the long discipline of life will do better what is ever necessary to bring the herd into the same perception.

(207-5) Philosophy's appeal in the past has always been only to scattered individuals or to small groups, never to the mass of mankind composed as it was of a toiling proletariat without the time and aptitude for study or reflection, self-culture or meditation.

(207-6) Philosophy takes up the sound essentials of mysticism, accepts them, and goes on from that basis to a further stage.

(207-7) They are unlikely to recognise a true teacher, much less respond to him.

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<sup>325</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>326</sup> The paras on this page are numbered 68-74; they are not consecutive with the previous page. There are three unnumbered paras at the top of the page.

(207-8) It is inevitable too that the poorer and unsuccessful classes should need and seek the consolations of religion much more than the wealthy, or successful ones. Despite all the truth and nonsense talked about this matter it is a fact that the latter are more contented than the former. Their spiritual yearnings are less urgent and less strong, whereas the others have to find internal or over-worldly compensations for their external and this worldly frustrations.

(207-9) For every person who perceives this truth a thousand, nay ten thousand, do not.

(207-10) Humanity will have to travel far [in mind]<sup>327</sup> and long [in time]<sup>328</sup> before philosophy will really flourish.

(207-11) If those who can really put away self-interest and who possess talents or powers to guide others refrain from doing so, the way is open for the opposite types to go on leading mankind [until all fall]<sup>329</sup> into the ditch

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(209-1)<sup>332</sup> To the extent that he has let the Overself take him over, to that extent his help is truly disinterested.

(209-2) For to teach the masses that the world of their experiences is only an idea, is to tell them something which may be easily misconstrued. It may then become a means of destroying their entire mental stability and of plunging their entire practical life into chaos.

(209-3) It has been a traditional view of philosophy that people should be left undisturbed in their faith, even though it is recognised by superior minds as faulty or erroneous. Only when their own minds become troubled about, it, should its defectiveness be admitted and a truer faith placed before them.

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<sup>327</sup> PB himself inserted "in mind" by hand.

<sup>328</sup> PB himself inserted "in time" by hand.

<sup>329</sup> "until all fall" was typed below the line and inserted with an arrow.

<sup>330</sup> Blank page

<sup>331</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>332</sup> The paras on this page are numbered 122-130; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(209-4) He has had to take a line of his own and withdraw from crowded paths. No party, institution or cult claim his allegiance. It is certainly a harder way to travel. There is however this consolation that he is not exactly traversing a wilderness, that a few loyal hearts and discerning minds accompany him in such self-sought exile.

(209-5) Philosophy is not the preserve of any organised institution.

(209-6) Is philosophy so remote from normal life, so unrelated to normal concerns, that its pursuit is a waste of life and time?

(209-7) It is unwise to expect that the teacher can live up to the anticipations of him, exaggerated and unrealistic as they usually are,.

(209-8) The multitudes who people our planet will eventually travel the same course that the philosophic aspirant now travels. But they will do it slowly through the lapse of numerous centuries; they will move lightly, imperceptibly and without the intense pressure he puts upon himself.

(209-9) It is an invisible spiritual order to which they belong, one which needs no visible organisation because that could never express it but only limit its universality and falsify its insights.

(209-10) We know that the mind can both project and receive thoughts. Telepathy becomes more and more a scientifically-recognised fact. Where affinity harmony and preparation exist, the spiritual guide can project calming, uplifting and spiritualising mental waves to the spiritual aspirant

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(211-1)<sup>334</sup> The disciple will learn in the end, by experience, that he must look to himself alone for salvation. The last words of the dying Buddha, addressed though they were to his own disciples, have been a useful guide to me: "Look not for refuge to anyone besides yourselves."

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<sup>334</sup> The paras on this page are numbered 37-43; they are not consecutive with the previous page. Paras 39-43 were typed on a different typewriter at a later point.

(211-2) When a man has at last found himself, when he has no longer any need of an outside human Symbol but passes directly to his own inner reality, he may stand shoulder to shoulder with the teacher in the oldest, the longest and the greatest of struggles.

(211-3) If an opportunity seems to occur to become the disciple of a master, be sure first to test whether he is fit to hold such a position. Do not test his supposed possession of occult powers or healing gifts; check rather whether he is a master over himself before he plays the role over the lives of others. Is he free from the lust of sex, the greed of money, the itch for fame, the passion of wrath and the desire for power? If not, he may be remarkable, unusual, clever, fluent, psychic, friendly or anything else, but be sure that he is not competent to guide disciples to the kingdom of heaven.

(211-4) The teacher whose motives gets mixed up, whose desire to help and serve others twines around his desire to gain money, prestige, influence or power, is one who begins to teach before he is ready to do so. Both he and his disciples will have to pay the price for his premature activities.

(211-5) Take that man as your teacher whose character and mentality approach the ideal you have formed, and with whose doctrine and personality you feel in sympathy.

(211-6) It is said in the Yogic and Sufi schools that the company of enlightened men tends to arouse those who dwell in darkness to seek light, as it tends to hasten the development of those who are already engaged in this search

(211-7) The Master who respects their need of learning self-reliance will guide them as much by slight hints and brief suggestions as by positive counsel and clear directions.

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(213-1)<sup>339</sup> Even the teaching of primitive science was in ancient times restricted to a small priestly class whereas now they are taught to everyone. "To the masses, who

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<sup>335</sup> Blank page

<sup>336</sup> Handwritten notes at bottom of page read: "Two II"

<sup>337</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>338</sup> PB himself inserted "Vol 3." at top of the page by hand.

<sup>339</sup> The paras on this page are numbered 1-3; they are not consecutive with the previous page.

need only practical guidance and support, metaphysics and mysticism are not of much consequence, but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance” –H.P. Blavatsky wrote in “Key to Theosophy.” Radical change in the revealment of esoteric doctrine is necessary. The old secrecy must be partially relaxed now that institutional religion is largely a failure and human mentality more rationally inclined. We have to take advantage of the modern interest in science, the modern popularisation of knowledge, and turn it to the profit of our doctrines. It must be thrown open to the world with a candid revelation, so far as it is judicious to do so, for both the educated and the masses are in grave danger of perishing spiritually.

(213-2) His own higher self will direct the [properly equipped]<sup>340</sup> seeker’s steps towards philosophy. He may go reluctantly, fighting against its ideas secretly or openly for months and years. But in the end he will have to yield to what will become quite plainly a divine leading. His intellect will have to obey this irresistible intuition.

(213-3) That a long and persistent course of intellectual striving is the coin to be tendered for the full understanding of its metaphysical side, is undeniable. That this – not less than the unorthodox character of its conceptions with their likelihood of giving a shock to the mind has tended to make the whole system esoteric, is also undeniable. But that the few leading ideas could be presented in a greatly simplified manner, and so made easier for popular taste, is not less undeniable. If most people show indifference towards this teaching, that is not altogether their fault.

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(215-1)<sup>343</sup> Philosophy never descends to making public propaganda on its own behalf. Those who can understand the reasons for such a policy, will respect its necessity and admire its wisdom.

(215-2) The qualifications which philosophy demands have the inevitable effect of reserving it for a scanty few.

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<sup>340</sup> PB himself inserted “properly equipped” by hand.

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<sup>342</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>343</sup> The paras on this page are numbered 4-16, making them consecutive with the previous page.

(215-3) The wavering and bewilderments, the indecisions and vacillations, the uncertainties and hesitancies of an unintegrated and unevolved mind, no longer afflict him.

(215-4) His conviction of philosophy's truth becomes steel-hard when it is forged not only by the firmest reasoning but also by the clearest intuition, the profoundest mystical experience, the widest worldly experience, and the greatest sages' teaching.

(215-5) These requirements alone would suffice to confine philosophy inside the circle of a small elite, but there are still more.

(215-6) Its wisdom is perfect, its truth absolute, its ethics superb.

(215-7) Because philosophy provides a view of life's landscape from the mountain-top, it provides the truest fullest view.

(215-8) Its truth sears the ego like a red-hot iron. Hence philosophy repels men.

(215-9) In the past, philosophical mystics usually concealed themselves, but wild or frenzied mystics did not do so and had to suffer persecution.

(215-10) It is a teaching for the man of large mind and larger heart, who is no longer satisfied with creeds or systems that are only fragmentarily true.

(215-11) The balanced world-view which philosophy alone possesses is an inevitable result of that balanced psyche which philosophers alone possess.

(215-12) A few individuals here and there have entered philosophy's portals but the mass of humanity remains outside.

(215-13) Philosophy is simply mysticism grown up and become fully mature. The completeness and sanity of its tenets commend themselves therefore to the proficient rather than the novice.

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<sup>345</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

(217-1)<sup>346</sup> The number of those who devote themselves to philosophic thought and practice is not a significant one. It is indeed quite a small one. But as life on this earth will get more and more intolerable (as it is doing in this twentieth century), people will get more and more to realise that there is something wrong or lacking in the faith by which they live – be it faith in simple materialism or in orthodox religion. After they have thus started a’ questioning some of them will pass to the ultimate stage and go a’ questing.<sup>347</sup> In the end they will arrive at philosophy because all other teachings are merely on the approach to it. In the end the number of its votaries will continually increase. But they will not, say within the next thousand years, be in any danger of becoming quite a crowd. They shall have to go on living in loneliness. They will<sup>348</sup> remain a tiny minority, with the satisfaction of being less tiny than it is now. The choice which is usually presented to us only, is a vicious and false one. We are asked to choose between materialism and orthodox religion, thus dividing us into the supposition that these are the only possible spiritual views which mankind can adopt. This supposition is an unjustified one. We are moving beyond them. We are no longer limited to such a narrow choice. There is a third road open to us – that of the philosophic view. Out of the clash between two such opposite attitudes, there has been born for independent thinkers a third attitude which is truer than both.

(217-2) But we shall not arrive at such a higher standpoint unless we arrive at clear thought about the matter. One of the trickiest obstacles in the way of correct thinking about these problems is the partisan habit of propounding a dilemma which presents one with the choice between two alternatives. Thus either one must accept materialism and reject religion or vice versa. The proper course to be travelled will not only lie between these two extremes but also take us into lands beyond them.

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(219-1)<sup>351</sup> So long as his attainment depends on a contemplative stage which in its turn depends on inactivity and solitude, so long will it be only a half-attainment.

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<sup>346</sup> The paras on this page are numbered 17-18, making them consecutive with the previous page.

<sup>347</sup> “a’ questioning” in the original, but the context suggests this is an error – it is probably “a’ questing” and we have made that change. – TJS ‘20

<sup>348</sup> “well” in the original, we take this to be a typo for “will” – TJS ‘20

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<sup>350</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>351</sup> The paras on this page are numbered 54-59; they are not consecutive with the previous page. There is an unnumbered para at the bottom of the page.

(219-2) It is crude animal instinct which stirs the masses to enjoy jazz. The refined taste necessary to enjoy a symphony concert does not come by instinct but by development. In the same way it is simple emotional need which prompts them to accept religion but ripened intuition and intelligence which leads the developed few to accept mystical philosophy.

(219-3) If they will have the courage to rely on what is at once the newest and yet oldest platform in the cultural world, if they will be bold enough to forsake the merely mystical for the truly philosophical, they will help both themselves and humanity.

(219-4) Philosophy stretches itself out on all sides. It is limited only by the limits of man's capacity to comprehend it.

(219-5) He who published mystical teachings in former centuries, always risked his freedom and sometimes endangered his life.

(219-6) To insist on carrying religious dogmas into philosophic truth, for example, is to insist on carrying the child-mind into adult life. Each has valuable work to do in its own place but may become useless or even harmful when set up in judgement of what is beyond its frontier. Religion is important, mysticism is important, metaphysics is important but if we fail to distinguish between the relative degrees of such importance, if we do not estimate them separately against the larger background of philosophy, we are liable to fall into the common error of confusing their categories and values, and thus deceive ourselves.

(219-7) He does not know and does not need to [know]<sup>352</sup> the various personal problems of disciples as and when each one arises. This is because he does not assume the role of a personal master, hence does not pry into their mental and emotional states This does not mean that he is not helping them. He does. But he is able to do so without opening the doors of his conscious mind. The subconscious doors are always open and through them there enters each [disciple's]<sup>353</sup> call and [there]<sup>354</sup> emerges [his]<sup>355</sup> response.

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<sup>352</sup> PB himself inserted "know" by hand.

<sup>353</sup> PB himself inserted "disciple's" by hand.

<sup>354</sup> PB himself inserted "there" by hand.

<sup>355</sup> PB himself changed "each" to "his" by hand.

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(221-1)<sup>357</sup> Are these sages merely figures of fiction, dreamed up by luxuriant Oriental imaginations?

(221-2) He may be generous enough to accept them as they are, with their weaknesses and mistakes, but the law of karma is above all human emotions, whether they be generous or ingenerous. It demands full payment and distributes to them the consequences of their actions.

(221-3) Such a man does not want and will not accept the adulation of a cult.

(221-4) The first and last illusion to go is that any perfect men exist anywhere. Not only is there no absolute perfection to be found, but not even does a moderate perfection exist among the most spiritual of human beings. Hence, the atmosphere of personal idolatry is not a healthy one. It is right that the impact of an unusually-outstanding personality should produce an unforgettable intellectual or emotional experience. But it is wrong to believe, him a god rather than a man, or to lead others to believe it, for that is an excess which can only lead to the reaction of disappointment in the end, for sooner or later he will be reduced by further knowledge to human proportions. To ask that a spiritual master or a loved mate shall be perfect in every respect is to ask the impossible and the non-existent. In the case of a seeker, it is likely to result in missing the very opportunity he is seeking. In the case of one who is already associated with a master or mate, experimental straying away is likely to result in disappointment and a retracing of steps. Let us not turn them into what they are not. They are human, they make mistakes; they are not gods.

(221-5) The disciple who poses as a master is a fool. The master who poses as a disciple is a sage.

(221-6) It is not necessary to [display]<sup>358</sup> frenzied fervour in order to be a devoted disciple.

(221-7) It is the Master's business to lead his disciples to make their own discovery of the hidden track to the Overself.

(221-8) It is imprudent to upset the religious beliefs of others or to disturb their traditional convictions.

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<sup>357</sup> The paras on this page are numbered 113-122; they are not consecutive with the previous page.

<sup>358</sup> PB himself changed "have the" to "display" by hand.

(221-9) The few centuries between the rise of Athens and the birth of Christianity saw an unparalleled galaxy of spiritual teachers and philosophic thinkers.

(221-10) He speaks or writes as one who is perfectly at home in these higher levels of consciousness.

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(223-<sup>360</sup>1) He is fitly called teacher who not only possesses knowledge but is also capable of imparting it to others.

(223-2) The simple recognition of one's own stature need not become a matter for pride [or conceit.]<sup>361</sup>

(223-3) Because man is a complex being, all parts of his nature must enter the quest and engage themselves in its activity. Then only will be the result a well-balanced one, truth.

(223-4) If most men will not heed his words, some men are starving for them. Can he remain totally silent while these few require help?

(223-5) The proper service of oneself is a pre-requisite to the effective service of one's fellow men.

(223-6) He should cultivate those aspects of his psyche which need further stature and he should deliberately neglect those which have already been over-cultivated. In this way he will bring about a better equilibrium, a sounder harmony within his own being.

(223-7) If an undeveloped beginner or an unpurified aspirant attempts prematurely to engage in the spiritual service of other people, the result may be merely a futile waste of time and energy or actually dangerous in material, moral and psychic consequences.

(223-8) The movement from thought to deed, the translation of moral impulse into practical conduct is the final but not the only proof that philosophy is more than useful.

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<sup>359</sup> Blank page

<sup>360</sup> The paras on this page are numbered 78-89c; they are not consecutive with the previous page. There are two unnumbered paras at the top of the page.

<sup>361</sup> "or conceit." was typed above the line and inserted with a caret.

(223-9) The mystic who gives himself up to solitary struggle to gain a solitary delight; is beyond our criticism but also beyond our praise.

(223-10) Work done under the Overself's inspiration can never be tedious but will always be satisfying.

(223-11) But the last argument in favour of the practical value of philosophy is short and plain. Can anyone deny that the fate of the German people would have been as happy if it had been governed by Plato as it actually was miserable because it was governed by Hitler?

(223-12) An absentee mysticism, preoccupied with its own development, is excusable but not admirable.

(223-13) We react to the different situations in life according to our nature, our habitual trend of thought.

(223-14) The aim is not only to develop the different parts of psyche, but to bring them into a condition of internal equilibrium.

(223-15) The premature attempt to teach others [may really be]<sup>362</sup> an attempt to magnify his own little personality.

(223-16) The master must have the continued cooperation of the disciple, if he is to do his best.

(223-17) Philosophy sends out no apostles and acquires no followers.

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(225-<sup>365</sup>1) I do not say that finding the master internally in this manner is the best way but that, for many seekers, it is the only way. Their own limitations combine with destiny to make it so.

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<sup>362</sup> PB himself changed "is merely, if partly," to "may really be" by hand.

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<sup>364</sup> The paras on this page were re-categorised from "XV (d)" to "XVIII" by hand.

(225-2) It is natural for him to look upon social contacts as disturbances and social service as a hindrance to his own progress.

(225-3) The search for truth is good but not enough. It ought to be completed by the spread of truth.

(225-4) Whatever his task or profession in the world may be, he will so contrive that it will become a labour for the good of his fellow creatures not less than for personal profit.

(225-5) Whoever keeps this divine flame burning brightly within his heart, radiates the spirit of his purpose to all whom he contacts.

(225-6) A silent compassion which does things is preferable to a voluble sentimentality which does nothing.

(225-7) This itch to help others is a malady. We do not even help. We merely give a pleasant feeling to our vanity.

(225-8) His devotion to the common welfare does not mean that he should neglect his own.

(225-9) He approaches men not as a beggar seeking help but as a benefactor offering it.

(225-10) As he grows in spiritual stature the radius of his circle of service will grow with him.

(225-11) Such a power is like a catalyst in chemistry. Itself invisible, it inspires others to visible deeds.

(225-12) He will have a work of real service to perform only after he has achieved the awareness of his spiritual self.

(225-13) Love is both sunshine for the seed and fruit from the tree. It is a part of the way to self-realisation and also a result of reaching the goal itself.

(225-14) The gods keep a vacant seat for him in the high places; while simple men and women throw unseen roses of appreciation when he enters their orbit.

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<sup>365</sup> The paras on this page are numbered 74a-90a; they are not consecutive with the previous page.

(225-15) He must liberate himself from his own weaknesses before he can liberate others from theirs. That is true. But it is not the whole truth.

(225-16) To serve out of love of service, to work altruistically without expectation of reward is rare to find and hard to achieve.

(225-17) The acts of service are yours, the consequences of service are God's. Do not be anxious where anxiety is not your business.

(225-18) If he can find a Master-Inspirer, he will find his greatest help in the Quest.

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(227-<sup>368</sup>1) If it is his destiny to find a master only in the mind and not in the body, if circumstances force him to search internally and not externally, then he will be wise to accept the leading and not rebel against it. For he will find that, faithfully followed, it will bring him to a vivid presence within, a voice that guides where there is seemingly none to guide.

(227-2) It is an error to place too much stress on unselfish activity as an element in the aspirant's qualifications. We did not incarnate primarily to serve each other. We incarnated to realise the Overself, to change the quality of individual consciousness. Altruism is therefore always subordinate to this higher activity. The sage's compassion is not primarily for other peoples troubles although he certainly feels that too, but he knows that these will continue without end in some form or other such being the unalterable nature of mundane existence. It is for the ignorance out of which many avoidable troubles spring or which when they are unavoidable prevents people attaining inner peace. Hence he economises time and energy by refraining from devoting them merely and solely to humanitarian work and uses them instead for the root-work of alleviating spiritual ignorance.

(227-3) When he first attains to this clear vision he sees not only that which brings him great joy but also that which brings him great sorrow. He sees men bewildered by life, pained by life, blinded by life. He sees them wandering into wrong paths because there

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<sup>367</sup> The paras on this page were re-categorised from "XV (d)" to "XVIII" by hand.

<sup>368</sup> The paras on this page are numbered 55a-60; they are not consecutive with the previous page.

is no one to lead them into right ones. He sees them praying for light but surrounded by darkness. In that hour he makes a decision which will fundamentally affect the whole of his life. Henceforth he will intercede for these others, devote himself to their spiritual service.

(227-4) The ancient texts truly point out a paramount duty of the sage: "Whatsoever a great man doeth, that other men also do; the standard he setteth up, by that people go." says the Bhagavad Gita.<sup>369</sup>

(227-5) He who has dedicated his life to service understands well what Balzac, himself a server, meant when he cried: "Perpetual work is the law of art, as it is the law of life."

(227-6) Humanity may go on stumbling in its darkness and suffering in its error, but he is too busy preserving his own complacency, his so-called inner peace, to care about it.

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(229-<sup>373</sup>1) If some joyfully recognise the truth as soon as they meet with it, others shudderingly turn away from it.

(229-2) For one man who will respond to the call of philosophy, there are perhaps a thousand who can hear only the call of religion.

(229-3) How could philosophy keep down its deep teaching only to shallow levels of understanding and character without violating its own integrity, its own ideals? On the other hand, how could it stand indifferently by in face of suffering humanity's tragic need? It solved the problem by offering religion and mysticism.

(229-4) He would not be so bad a judge of value as to prefer reason over intuition, whenever he had the absolute certainty that it was intuition. But past experience has shown how difficult it is to arrive at such certitudes, how deceptive are the masks which impulse, desire, rashness and selfishness can assume. Until therefore his development has reached the point where a genuine intuition is at once recognised as

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<sup>369</sup> "Bhag.Gita" in the original.

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<sup>371</sup> Handwritten notes at the bottom of the page read: "Two II"

<sup>372</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>373</sup> The paras on this page are numbered 19-26; they are not consecutive with the previous page.

such and a pseudo-intuition quickly detected for what it is, he must not abandon the use of reason but rather regard it as a most valuable ally.

(229-5) If formerly society forced him to choose between hypocrisy and heresy, and he had a painful time in consequence, today it grants a large freedom in religious matters and shows a humane tolerance towards<sup>374</sup> mystical cults.

(229-6) Its subtle arcana elude the unprepared mentality and evade the unthinking crowd.

(229-7) Such men and women are indeed the spiritual vanguard of the human race.

(229-8) If any view point has served its purpose but he refuses to advance beyond it, then it has become an obstacle in his spiritual path. The truth must be cautiously fitted to the receptivity of the learner. It is not everyone who can receive the same message. Hence we find it takes, in ascending degrees, the religious, the mystical and the philosophical forms.

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(231-1)<sup>377</sup> The visible and outer ceremonies which are so valuable in religion, become valueless in mysticism. The philosopher however, stands aside both from the religionist who considers them to be indispensable usages and the mystic who considers them to be discardable superstitions. He knows the relativity of all things and refuses to appraise them except in relation to a particular stage of development or a particular individual.

(231-2) Here, in philosophy he has at last reached what is fundamental and essential for the understanding of life's general purposes and for the proper conduct of his personal ones.

(231-3) mysticism must not reject scientific advances but rather accept and make them its own. It must have the vision to see the need of self-broadening and the strength to

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<sup>374</sup> PB himself deleted duplicate word "toward" by hand.

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<sup>376</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>377</sup> The paras on this page are numbered 27-34 and 145, making them consecutive with the previous page.

practice self-completion. But if and when it does all this, it is then no longer mysticism; it becomes philosophy.

(231-4) In this age of plain speaking, universal education, religious tolerance and popular uplift, secrecy has not only become irrelevant but even sinful.

(231-5) What was then perforce kept secret may now be freely made apparent. Its sublime ideals and subtle tenets,

(231-6) These teachings have been released, not to gain proselytes – although they will come – but primarily to help seekers who are already familiar with the first principles of mysticism.

(231-7) Philosophy has no wish to argue these points with sceptics, no urge to triumph in the debate over opponents.

(231-8) Philosophy is happy if it can find comprehension for its ideas among a few intelligent discerning and sensitive persons.

(231-9) Wisdom requires that we throw emphasis on those aspects of the teaching which will make most appeal to the contemporary mind. It also requires that we bring forward those features which are most pertinent to modern needs. For this reason it is desirable that Truth should be re-stated.

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(233-1)<sup>380</sup> The intimate association of eastern thought with western culture, of ancient wisdom with modern knowledge, will give to each element a new and broader meaning while blending and harmonising all of them. Philosophy combines in a truly catholic manner those elements of truth which are present in all these teachings but without any of their errors, absurdities and archaic limitations.

(233-2) They are like infants and best learn the alphabet of the spiritual life from the picture-books of a religion of external observances and ceremonial forms, and

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<sup>379</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>380</sup> The paras on this page are numbered 35–39, making them consecutive with the previous page.



impressive processions. How far indeed is this attitude of philosophy, when it declares that there is a relative or partial truth in the different standpoints, from the attitude of most sects, when they declare that theirs is the only true standpoint and all others wrong!

(233-3) Science suppresses the subject of experience and studies the object. Mysticism suppresses the object of experience and studies the subject. Philosophy suppresses nothing, studies both subject and object; indeed it embraces the study of all experience.

(233-4) The essential truth of things being always the same, its restatements can never alter, its principles never become obsolete, its revelations never become false. Nevertheless, the presentation of truth must be evolutionary in its development if it is to keep pace with the development of human mentality.

(233-5) It is the character which he has inherited from former earth lives, which make him susceptible to spiritual urges and attracts him to mystical teachings of this kind. If changing events or changed environments, new contacts with living men or [with]<sup>381</sup> printed books appear to be responsible, this is only because 'delayed-action' tendencies were already in existence but still needed such external changes to be able to manifest themselves.

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(235-1)<sup>384</sup> Religion is truth in its ungrown infancy, mysticism or metaphysics truth in its waxing adolescence, and philosophy alone truth in its ripe maturity.

(235-2) The philosophic world-view will be satisfactory to those few only who do not scorn mysticism because they esteem science and who do not scorn science because they esteem mysticism.

(235-3) It is a grave error to regard philosophy as being identical with metaphysics. It is quite true that every philosopher is also a metaphysician but he is not a metaphysician only. He is also a mystic, a religionist, an activist.

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

<sup>382</sup> Blank page

<sup>383</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>384</sup> The paras on this page are numbered 40-46, making them consecutive with the previous page.

(235-4) The receptivity to philosophical instruction and the willingness for philosophical action, exist in few persons. Consequently we do not expect from the general mass of people what they cannot possibly give nor look amongst them for what cannot possibly be there.

(235-5) Both religion and mysticism are effective in their place and for their purpose, but only philosophy includes both their contributions and supplies what they themselves lack.

(235-6) Philosophy does not compete with any religion, any mystical or metaphysical system, for it does not consider itself as existing on the same level as any of them. It can only be grasped by those who bring the necessary intuitive, mystical, intellectual, moral and devotional qualifications to it, and it can only be appreciated by those who can grasp it.

(235-7) That the teaching of the needfulness of knowing the external world no less than the 'I' is justified may be deduced from the miserable state of affairs at certain times. It is because the yogi deliberately shuts his eyes to what is going on there, to what is external to him, that such conditions have arisen. To disregard them because they are 'illusion' is mere self-deception because he does not disregard his body; he gives it food and attention. But the body is really a part of his external environment, hence a part of the ashram. Where is the sense of attend-to one part and neglecting the other one?

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(237-<sup>387</sup>1) However subtle its doctrines may be, they are so solidly-based and so all-comprehensive, that the man who has once made them his own has gained a light for the rest of his lifetime.

(237-2) Here and there we find individuals who have sufficiently matured to be able to receive this teaching, but the masses remain too unevolved for such ready receptivity.

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<sup>386</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>387</sup> The paras on this page are numbered 97-105; they are not consecutive with the previous page.

(237-3) He is interested in the transmission of ideas to those who are ready for them, not in the dissemination of ideas among those who are hostile to them.

(237-4) He begins by an unthinking and immature religious attitude, proceeds to the meditational experiments and personal experience of mysticism or the rational abstractions of metaphysics, and ends in the integral all-embracing all-transcending life of philosophy.

(237-5) After such considerations, we are led to wonder what constitutes the reality behind the universe. This is a quest which takes us into religion, mysticism and philosophy and the great mysteries of life, a quest which eventually confirms those celebrated words of Francis Bacon: "A little thinking may incline the mind toward atheism, but greatness of study bringeth the mind back again to God."

(237-6) Philosophy is the higher culture of life. To be philosophic is to live more fully.

(237-7) If the teaching favourably commends itself to any individual from the first contact as being requisite to his needs, this is often a sign that he has followed it in earlier existences.

(237-8) Such a teaching cannot indulge in propagandist methods or militant sectarianism. It must live quietly and offer itself only to those who are intellectually prepared and emotionally willing to receive it.

(237-9) Humanity needs these life-giving waters of truth. Why should they be kept hidden from it? Such a question rises at once to our lips.

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(239-<sup>390</sup>1) It is inevitable that the student will feel isolated.

(239-2) How noble is the philosophic character, how lofty the philosophic ideal, how wise the philosophic conduct!

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<sup>389</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>390</sup> The paras on this page are numbered 75-84; they are not consecutive with the previous page.

(239-3) The first interest of the common people to-day is to better economic conditions. The interest in religion, if it comes at all into their lives, is naturally somewhat distant from this one. The interest in mysticism, if it manifests in groups here and there, is still more distant from it. The interest in philosophy, if it awakens in a few individuals, is so far off from the interest in improving their lot, as to be almost shadowy.

(239-4) This is the gospel of inspired action, of dynamic philosophy, of rational religion of balanced mysticism.

(239-5) It will not undo the work already done by religion, by metaphysics and by mysticism, but it will supplement and carry it to completion.

(239-6) Philosophy does not meet the requirements of the multitude whereas religion does. The two do not compete against one another. It is only ignorant minds and bigoted hearts which believe that they do compete.

(239-7) He will evince no truculent zeal to indulge in propaganda for philosophy. On the contrary, he will learn by experience, what he already understands by insight, to maintain a scrupulous silence about his knowledge, except when earnest truth-seekers themselves approach him with enquiries.

(239-8) The ideological presentation of the teaching will become more complex as the human mind evolves and as human knowledge itself becomes more complex.

(239-9) Until he is willing to investigate more widely and search more deeply, no man is likely either to find philosophy or appreciate it when found.

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(241-<sup>393</sup>1) In one sense, he is the loneliest of men, for he rarely meets with others of his kind inhabiting the planet. But in another sense he is not, for the extent and depth of the affection which he receives are out of the ordinary.

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<sup>391</sup> Blank page

<sup>392</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>393</sup> The paras on this page are numbered 101-110; they are not consecutive with the previous page.

(241-2) Those who can no longer confine their thinking within the conventional boundaries of common experience, may cross over into religion's reverent faith, into Mysticism's deep-felt intuition, or into philosophy's final certitude.

(241-3) Those who earnestly seek a course of thought and right action in this chaotic civilisation, can find it only to the degree that they are mentally intuitively and morally equipped to do so by nature.

(241-4) It is not only that these truths do not appeal to men whose outlook on life is so alien but also that they have no meaning for men whose stage of evolution is so different.

(241-5) Useless would it be to thrust these truths on unprepared people and to get them to take up a way of spiritual growth unsuited to their taste and temperament. Persuasion should arise of its own accord through inner attraction.

(241-6) Philosophy was unsuited to the masses because it was unsuited to those who could not think out their own attitudes but had to accept them from authority.

(241-7) "With the most ancient men and schools I was best pleased, because religion and philosophy were completely combined into one" –Goethe

(241-8) Men find truth only to the degree that they are entitled to do so. Their aspiration is not enough by itself to determine this degree, their mental moral and intuitional equipment also decide it.

(241-9) An obscure and recondite teaching must expect few students to enter in its dark halls.

(241-10) Whenever he happens to be forced into closer contact with the worldings and earthlings, he will be polite to them but that is the end of the contact. His inmost thoughts will remain unshared.

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<sup>395</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

(243-<sup>396</sup>1) The snubs and rebuffs he will meet will cure him of the delusion that society is filled with people who would eagerly take to the quest if only they were told about its existence. Thus he will be brought face to face with the problem of the general incomprehension of mysticism, the common unsympathy to philosophy. He will discover that his own feelings, his own intuitions, cannot be communicated to others through the medium of words where neither experience nor reflection have prepared a way for them. So he cannot share them with the crowd but must perforce keep them to himself.

(243-2) It will be only of interest and value to a small body of men. It cannot directly become a social force.

(243-3) To have used such obscurities as a mask in the days when plain writing would have endangered the writer's life, is defensible, to use them today, when free thought and free speech are common democratic privileges is not.

(243-4) Shri Ramakrishna came to his illumination without practicing any systematic discipline in Yoga and after only six months of passionate prayer whereas it took Buddha six years of arduous disciplined effort to attain his illumination. The difference of the two accounts for a difference of efforts and explains why Ramakrishna attained the high stage of Mysticism whereas Buddha attained the high stage of philosophy. The longer the road, the loftier is the attainment and only those who take the time and trouble to traverse the whole length of the way may expect to gain all the fruits. He who stops part of the way may only expect to gain the part of the result.

(243-5) The benefit of [approaching]<sup>397</sup> a master as a disciple is that he provides inspirational stimulus and aspirational uplift. He pours [a current of power]<sup>398</sup> into the disciple, who then finds renewed strength to continue the Quest in a general sense. In the special matter of practising meditation, he is able to go [into it]<sup>399</sup> deeper and [to]<sup>400</sup> sustain [it]<sup>401</sup> longer

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<sup>396</sup> The paras on this page are numbered 130-133; they are not consecutive with the previous page. There is an unnumbered para at the bottom of the page.

<sup>397</sup> PB himself changed "meeting" to "approaching" by hand.

<sup>398</sup> PB himself changed "He pours into the disciple, a current of power, who then finds..." to "He pours a current of power into the disciple, who then finds..." by hand.

<sup>399</sup> "into it" was typed below the line and inserted with a caret.

<sup>400</sup> PB himself inserted "to" by hand.

<sup>401</sup> "it" was typed below the line and inserted with a caret.

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(245-<sup>404</sup>1) Thus a knowledge which was formerly kept in the hands of those who had both the internal capacities and external circumstances best able to profit by it, now is emerging for the benefit of a larger number of the common people. In this day and age when the under-privileged classes are coming into their own, such a development is not only quite inevitable but also quite just.

(247-1)<sup>407</sup> When we comprehend what it is that must go into the making of a sage, how many and how diverse the experiences through which he has passed in former incarnations, we realise that such a man's wisdom is part of his blood-stream.

(247-2) Philosophy gives us a truth and satisfaction which are integral and which cannot therefore be given by any other and lesser culture of itself.

(247-3) It would be a mistake to suppose that we who have exposed this teaching seek to establish a new religious sect, still more to consider us to be members of one.

(247-4) It is only a surface-glance at philosophy which could yield the judgement that it is nothing more than an intellectual pastime, a useless weaving of unreal speculations.

(247-5) It would be futile to give this message to those who are not emotionally able to receive it or to attempt to convince those who are not intellectually ready for it.

(247-6) Because the philosophical approach to the soul is the most comprehensive of all, it is the best of all. For it alone satisfies the needs of the whole man and does not starve any of them. Other ways may suit the primitive or even medieval type of seeker but they will not suit the modern, with his complex nature and richer experience, so well as the philosophical one. Indeed all these others converge in it in the end.

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<sup>403</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>404</sup> The para on this page was originally numbered 141; it is not consecutive with the previous page.

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<sup>406</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>407</sup> The paras on this page are numbered 142-150, making them consecutive with the previous page.

(247-7) Philosophy is as much for those who dislike contemporary institutional religion as for those who like it.

(247-8) This knowledge is not to be divulged to the uninitiated.

(247-9) There are valuable features in various schools of thought. How then can a truth-seeker become a mere partisan?

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(249-1)<sup>410</sup> Philosophy does not contend against any religious system or mystical order for the office of instructing humanity. It is content to instruct some select individuals.

(249-2) Those only will appreciate this point of view who have awakened to the need of penetrating through illusion to reality and who understand how important this is to humanity's future.

(249-3) To stop his search for the Divine at the religious stage, is to condemn himself to an imperfect and incomplete relation to it.

(249-4) Only the man who has devoted a few years to philosophical study and practice knows what a flood of light it casts upon his varied experiences in life.

(249-5) The general mass of people cannot help but stop short of the more developed forms which spiritual seeking takes. Their inward receptivity and outward circumstances usually fix limits for them. Orthodox religion operates within these limits.

(249-6) Men whose lives have been so endangered and whose minds so troubled will either turn for relief to gross sensuality or search for wholeness in new spirituality.

(249-7) Philosophy is too large hearted emotionally to appeal to those who are themselves steeped in bigotries and fanaticisms, too comprehensive intellectually for

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<sup>409</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>410</sup> The paras on this page are numbered 151-158, making them consecutive with the previous page. Para 157 was cut out by hand.



those who can only take a narrow partisan standpoint, too free actively for those who seek to support or establish separative organisations and religious monopolies.

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(251-<sup>413</sup>1) Such was the primitive intellectual condition of the masses in former times that spiritual truth was best conveyed and easiest understood through parables, myths, allegories and personifications. In our own day, the improvement of intellectual condition permits of straightforward statement and scientific precision in conveying the same truth. Thus the appeal to imagination is displaced by the appeal to reason.

(251-2) No vow of secrecy will be required of him, no pledge of loyalty demanded from him, he must enter the scattered formless order by a silent act of his whole heart, not by a vocal utterance of his fleshly lips.

(251-3) The comparative method of studying religion mysticism and metaphysics, if approached with a mind clear of prejudice, is a valuable part of philosophic culture.

(251-4) Whereas in former times, the seeker had to find and join a secret society, today esoteric doctrines are being printed in books or journals and published to the world.

(251-5) Yet despite its esoteric character, philosophy has no desire to hide from those who sincerely seek for it and are qualified to study it.

(251-6) Although systematic concealment of its doctrines have been abandoned, some items of practical knowledge are still withheld because of the danger of their misuse for evil ends.

(251-7) But this is the state of mind of a rare type of individual. It is not the state of mind of the average man.

(251-8) The period of preparation and discipline will be a long one. Few have even the desire, let alone the patience, to undergo it.

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<sup>412</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>413</sup> The paras on this page are numbered 164-173; they are not consecutive with the previous page. Para 167 was cut out by hand.

(251-9) Philosophy will always have to be put before the people in a guarded and judicious manner, but there is no need today for many reservations which were formerly necessary.

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(253-1)<sup>416</sup> The philosopher's inner life is an isolated one. It would be very foolish to blurt out all that he believes, thinks or knows in any and every company. He recognises the graded character of human mentality. This recognition compels him quite often to listen without dispute and with all tolerance to statements embodying extremely limited conceptions, half-developed ideas or wholly biased views, A consequence of this attitude is that he usually understands more than anyone guesses.

(253-2) If what was perfectly suited to an earlier period or to a lower stage of evolution, and was then quite right, is carried over into a later period or higher stage when it ought to have been left behind, it may become quite wrong.

(253-3) Because it is not everyone who can comprehend the divine knowledge or who would be willing to follow the divine path, these things have naturally tended to become mysterious, remote and occult. The secrecy which was formerly enjoined was really a precautionary measure taken for self-protection in a hostile social environment, where vested interests profited by the spiritual ignorance of the masses. But it is now artificial and unnecessary.

(253-4) We do not claim that an entirely new teaching has been given to the world. But we do claim that a teaching and a praxis which we found in a primitive antique form have been brought up-to-date and given a scientific modern expression, that some parts of it which were formerly half-hidden and others wholly so, have been completely revealed and made accessible to everyone who cares for such things.

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<sup>415</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>416</sup> The paras on this page are numbered 174-177, making them consecutive with the previous page.

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(255-1)<sup>419</sup> Only the man who is favourably situated can have the leisure to study metaphysics. This makes it a somewhat exclusive activity.

(255-2) It is unwise for the adepts and unhelpful to the masses to place advanced truths in the latter's unprepared hands when they have not mastered the elementary ones.

(255-3) If philosophy does not go out of its way to seek recruits, it nevertheless gladly welcomes them if they choose to enter its portals.

(257-<sup>422</sup>1) Is there a universal truth? Is there a doctrine which does not depend on individual opinion or the peculiarities of a particular age or the level of culture of a particular land? Is there a teaching which appeals to universal experience and not to private prejudice? We reply that there is, but it has been buried underneath much metaphysical lumber, much ancient lore and much Oriental superstition. Our work has been to rescue this doctrine from the dead past for the benefit of the living present. In these pages we explode false counterfeits and expound the genuine doctrine.

(257-2) But when we say that philosophy must today make itself available to the public we do not mean obtrude itself upon the public. It is too conscious of the inequalities of character, intelligence, aspiration and intuition, to delude itself into the belief that it could ever become popular or attractive to the multitude.

(257-3) We prefer to follow the creative rather than the compulsive way, to help men find their own way rather than force them to travel our way. And this can only be done by starting with the roots, with the ideas they hold and the attitudes which dominate them.

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<sup>418</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>419</sup> The paras on this page are numbered 178-180, making them consecutive with the previous page.

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<sup>421</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>422</sup> The paras on this page are numbered 160-164; they are not consecutive with the previous page.

(257-4) Thus the vaguely-felt-dimly-apprehended and always symbolic truth of religion, is developed into clear full direct knowledge by philosophy.

(257-5) There will come moments when a serene peace and an impersonal joy well up without external cause [and quite suddenly]<sup>423</sup> within his being. They may or may not be accompanied by a mental picture of the Master, but he will intuitively feel that they derive from him and instantly connect their arising with him. [He will not be wrong. For whether at that moment exactly, or at an earlier one, the Master has indeed remembered the disciple.]<sup>424</sup>

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(259-<sup>427</sup>1) He who appears amongst humanity, bearing the chalice of pure truth in his hands, must expect insult and endure isolation.

(259-2) But because philosophy has never had a popular appeal and philosophers have always been small in number, this is not to say that they have not affected the life of society and the trend of events. On the contrary, the intellectual capacity and moral character of philosophers have naturally made them members of the influential classes in their community, whilst the ideal of service, constantly thought about and acted upon, has by the law and power of recompense inevitably brought them into positions where there was opportunity to express it.

(259-3) Philosophy not only gives its votaries a doctrine to study but also a method of worship, not only a way of life but also a technique of meditation.

(259-4) But when intelligence has fully bloomed and virtue has fully grown, they will come to see that no other teaching is worth embracing.

(259-5) From the moment that these teachings were printed and circulated, they became public property and lost their esoteric character.

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<sup>423</sup> PB himself inserted "and quite suddenly" by hand.

<sup>424</sup> PB himself inserted "He will not be wrong. For whether at that moment exactly, or at an earlier one, the Master has indeed remembered the disciple." by hand.

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<sup>426</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>427</sup> The paras on this page are numbered 134-140; they are not consecutive with the previous page. Para 138 was cut out by hand.

(259-6) It is too subtle for popular appeal, too selfless for popular emotion. Too honest for popular thought.

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(261-<sup>430</sup>1) It may be that such men are vanishing from the world scene, that their successors today are second and third rate, possessors of a shallower enlightenment and a narrower perception

(261-2) Such a circle, with its esoteric doctrines and exclusive membership, cannot be understood properly by those who stand outside it and who therefore do not know its informing spirit.

(261-3) Because the very inwardness of philosophic truth makes it necessary that it must be understood by each person for himself, those who have found it know how hard, how insuperable are the difficulties in the way of communicating it.

(261-4) I have tried to put in plainer language that which was so long withheld from the majority of people because it was deemed to be too philosophic for their understanding.

(261-5) True philosophy possesses an unassailable basis and unchallengeable principles.

(261-6) We must not expect too much from these who know not how to order their thoughts and have not seen the hidden depths of mind.

(261-7) Mankind is led by easy preparatory stages towards the highest philosophy. Only when they are well grounded in true religion or mysticism and sound metaphysics is the full and final revelation made to them.

(261-8) Here is a society too troubled by its present, too uncertain of its future.

(261-9) Will the proportion of new evil be larger than the proportion of new good in this mixed post-war character?

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<sup>429</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>430</sup> The paras on this page are numbered 60-71c; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(261-10) If he has learnt anything from the events of the past decade, if they have shocked him out of follies and sins, they have not been without use.

(261-11) All spiritual cultures found their testing time in the anguished hours of this tragical world crisis. How worthily or unworthily did they emerge?

(261-12) To the common man, it often sounds remote, queer and even incomprehensible.

(261-13) His desperate need drives him to go in search of help wherever he can find it.

(261-14) After making all allowance for the awe and affection which, quite properly, well up in the guru's presence, it is still a fact that Oriental devotees are unduly laudatory of him.

(261-15) We may admire him for his fine qualities but that does not mean we have to agree with him in all his views.

(261-16) There is too much suspicion of spiritual claimants these days to allow an easy triumph for spiritual claims

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(263-<sup>433</sup>1) School the immature to enjoy and appreciate truth, prepare them for it, give them a chance to learn its elementary phases: this is a [better way to stop their estrangement from religion.]<sup>434</sup>

(263-2) Their secrecy protected them from opposition and persecution, from antagonism and martyrdom.

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<sup>432</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>433</sup> The paras on this page are numbered 1-12; they are not consecutive with the previous page. There is an unnumbered para at the top of the page and an unnumbered para at the bottom of the page.

<sup>434</sup> "better way to stop their estrangement from religion." was typed in the left margin and inserted with an arrow.

(263-3) Philosophy promotes the fullest intellectual independence, but not the freest intellectual anarchy. Therefore it adjures the student at the same time to gather up the harvest of the whole world's best thought from the earliest times to the latest.

(263-4) The philosopher hopes to educate the mind and train the temperament [only]<sup>435</sup> of his disciples,<sup>436</sup> [for]<sup>437</sup> with [them he needs]<sup>438</sup> the minimum of energy and effort. If he were to set out to educate and train the masses both he and they would be dead before much could be done.

(263-5) A more copious and less condensed treatment than that offered by the ancient texts is desirable, if these difficult ideas are to be better understood.

(263-6) Philosophic truth has not merely a local or parochial significance, like some religions, but an universal one.

(263-7) The promises of religion are mild efforts to console the weakly people but the rewards of philosophy are truths that have to be heroically borne.

(263-8) There are no schools in the higher philosophy because there are no speculations. It is not truer to-day than it was in Greek times for it is not the result of an evolutionary process.

(263-9) The teaching which is to satisfy the elevated ideals of the few will not satisfy the lower ideals of the crowd.

(263-10) The shock of these revealing truths must be muted and graduated, if they are to be accepted at all by adolescent minds and hearts.

(263-11) Philosophic truths are not at variance with the demonstrations and deductions of science

(263-12) There is nothing melodramatic about realisation of Truth. Those who look for marvels look in vain, unless indeed its bestowal of singular serenity is a marvel.

(263-13) Genuine spiritual culture cuts across the frontiers of birth and of creed.

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<sup>435</sup> "only" was typed in the right margin and inserted with an arrow.

<sup>436</sup> PB himself inserted a comma after "disciples," by hand.

<sup>437</sup> PB himself changed "and" to "for" by hand.

<sup>438</sup> PB himself inserted "them he needs" by hand.

(263-14) If the millions have no taste for truth it is partly because they have never been offered the chance to acquire it. If they prefer the debased and debauched, it is partly because they have been schooled to appreciate them

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### Why Philosophy is Esoteric and Not Revealed to the Masses

(265-<sup>441</sup>1) It is not easy or pleasant to teach truth that contradicts the doctrine of organised established churches with all their power and authority. Persecution always, crucifixion sometimes, is the punishment for those who disturb the safe comfortable beliefs of conventional hordes. Hence the secrecy with which philosophy protects itself is inevitable.

(265-2) It is not only the needs of public religion and private safety which have compelled this secrecy about philosophy; not only its intellectual hardness and mystical subtlety. There has also been the dangers involved in its meditational exercises. These bring eventually the powers of a concentrated mind and of a concentrated dynamism to bear upon life. If selfishness or ambition, passion or desire, greed or appetite be strong and ungratified, then it is likely that these powers will be made to serve ignoble ends or, worse, to injure others in the process.

(265-3) A few men, gifted with deep insight, have attained this knowledge and guard it closely. They fear more harm than good would be done by revealing it to the unready and unprepared masses. So they cautiously keep this property a secret. Only the candidate who proves his character and fitness by long probation, is taught.

(265-4) It is inevitable that the undeveloped mentalities and unprepared characters of the common people should find the metaphysical doctrine of philosophy unintelligible and the ethical code of philosophy shocking.

(265-5) I have avoided the risk of starting a new movement or founding a new church only by taking the risk of causing confusion among those belonging to the old movements, the old churches. For by giving so broad a name as "philosophy" to this teaching, a name to which they are already accustomed and with which they are already familiar, they will take it to be a harmless barren intellectual playing with ideas

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<sup>440</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>441</sup> The paras on this page are numbered 1-7; they are not consecutive with the previous page.



remote from us in history time relevance and usefulness. They will fear no rivalry from it and will mostly ignore it and thus leave others, who can appreciate its timeliness, to work at it in peace.

(265-6) Fired by this noble ideal and seeking its realisation though he is, nevertheless he will not waste his energies in trying to convey to the undeveloped mind more than it can take in. This is not spiritual obscurantism.

(265-7) He has to adapt the teaching to the understanding of the hearers.

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(267-1)<sup>444</sup> But the obstacles which prevent the spread of philosophy amongst the masses are not only the lack of culture, the lack of leisure and the lack of interest. The most powerful of all is one which affects all social classes alike – it is the ego itself. The stubborn way in which they cherish it, the passionate strength with which they cling to it and the tremendous belief which they give to it, combine to build a fortress-wall against philosophy's serene statements of what is. People demand instead what they desire. Hence it is easier to tell them, and easier for them to receive, that God's will decides everything and that the patient submission to this will is always the best course, than to tell them that their blind attachment to the ego creates so large a part of their sufferings and that if they will not approach life impersonally there is no other course than to bear painful results of a wrong attitude. This is the way of religion. Philosophy, however, insists on telling the full truth to its students even if its detached still voice chills their egos to the bone. Acceptance of the philosophic standpoint involves a surrender of the selfish one. This is an adjustment that only the morally heroic can make. We need not therefore expect any rush on people's part to become philosophers.

(267-2) The Maitreya Upanishad: "Contemplation of reality in a seeker is the best. Study of the scriptures is middling. Worship by means of set prayers is the lower one. And the least helpful is running about places of pilgrimage. The true joy of Brahman does not come through words without real experience, like the taste of the fruit of a tree which is reflected in a glass."

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<sup>443</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>444</sup> The paras on this page are numbered 8-10, making them consecutive with the previous page.

(267-3) All seekers inevitably gravitate to the kind of teaching that suits their grade; the better the stuff they are made of, the better the quality of teaching they are likely to accept. Thus their different spiritual requirements are provided for, and thus we find in existence a medley of cults and a variety of sects. Nine-carat truth may hope to achieve some popularity but twenty-four carat may not. Consequently philosophy does not lend itself to propaganda and can have no large-scale appeal. Its expectation of finding students will necessarily be qualified by its realisation of limited appeal. It is too tough for the multitude, too subtle for the prosaic, too remote for those preoccupied wholly with personal cares and fears. It must perforce remain to a considerable extent an esoteric doctrine to be communicated only to those who have first made themselves fit to receive it by maturing their intelligence and disciplining their character. Hence it is not enough to be a seeker.

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(continued from the previous page) That by itself does not entitle anyone to initiation into the highest truth. He must also be fit to receive it. Such a select few will be completely outnumbered by the gross multitude. We must thrust wishful thinking aside and resignedly accept this bare fact.

(269-1)<sup>447</sup> He does not speak about the truth because he knows that he will not be understood.

(269-2) Philosophy has never had at any time more than a small band of devotees. Only fastidious minds could appreciate its teaching.

(269-3) The needs of personal security and practical discretion led them to keep silent about their knowledge.

(269-4) Men who came home after a hard struggle for bare necessities<sup>448</sup> could not shake off their fatigue so easily that higher learning could attract them.

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<sup>445</sup> Blank page

<sup>446</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>447</sup> The paras on this page are numbered 11-21, making them consecutive with the previous page.

(269-5) The capacity to receive truth is limited by the moral intellectual and intuitional limitations of the receiver. Hence the sages put their teachings in a form proportionate to the receptivity of their audience. They keep silent on what it is unprofitable to mention because impossible to grasp.

(269-6) The highest truth for one class of men may be the lowest for another. Those who teach have to bear this in mind and to make their teaching proportionate to their hearer's understanding.

(269-7) If he guards his status with hermetic silence, if he rarely reveals his spiritual identity, be sure that he has good reason for it.

(269-8) To those who wonder what it is all about, philosophy can become alive and interesting. To the others, it can be deadly dull.

(269-9) He is not happy at having to restrict his philosophical teaching only to a few. Yet he knows that he cannot expand it to the many who will not have it. The first activity is not enough for him but the second would be futile for him

(269-10) He sees that there is nothing he can do for people whose point of view is so undeveloped, so materialistic, so concerned with surfaces and appearances. He does not engage in the futile task of meddling with their lives. He does not attempt the impossible task of changing them suddenly. He leaves them to the natural processes of growth and to the cosmical forces responsible for their past and future course.

(269-11) The metaphysical incapacity of the popular mentality renders useless any efforts to enlighten it in this way.

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(271-<sup>451</sup>) There are two types of illumined men, of those who have attained spiritual perfection. The first have sought the goal for their own sake alone and are satisfied to

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<sup>448</sup> PB himself deleted a comma after "necessities" by hand.

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<sup>450</sup> PB himself inserted "XVIII" by hand.

rest on their labours with the attainments. The [second]<sup>452</sup> type does not accept this rest for their very search was made with the intention to share with others. The first type have been called in the Orient, Silent Masters, also Isolated Masters. The second type have been called Preaching Masters, also Teaching Masters and Compassionate Masters. In the case of the first type, the renunciation of the world is usually abrupt and sudden, though the period spent by him between his renunciation and the attainment of Enlightenment may be long and weary. It is possible for one to become a Silent Master, while yet a layman, but, in this case, the marks of a layman, such as the clothes he wears, immediately disappear. The spiritual attainments of a Preaching Master and those of a Silent Master are alike but in the case of the latter, though he attains to supreme and perfect insight, yet his enlightenment is individual. His enlightenment is of benefit to himself alone; he does not proclaim to the world the great Truths discovered by him. He cannot instruct others “effectively,” his realisation of the Truth is “like a dream seen by a deaf-mute.” Silent is unsatisfactory because they do preach to those who come to them, though their preaching is restricted to admonitions regarding good, righteous and proper conduct. They even have personal attendants whom the world may regard as disciples, but they give no instruction other than ethical instruction.

(271-2) To expect from such a man at all times and in all places, as both sceptics and followers often expect, a pharisaical propriety of conduct simply shows how little they have comprehended the perfect selflessness and utter purity of his character. For they expect him to behave [rigidly]<sup>453</sup> according to the patterns of conventional morality,<sup>454</sup> [although]<sup>455</sup> these are not always sincere generous or wise. Because his guidance must come from within, from his diviner consciousness and not from outside, from a society led by its ego consciousness, there will be occasions when his actions will not conform to these patterns. And this in spite of the fact that he knows well, and obeys where possible, the requirement that he shall set an example to others. His non-conformity will then be denounced, or misunderstood, reviled or viewed with bewilderment.

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<sup>451</sup> The paras on this page are numbered 163-164; they are not consecutive with the previous page.

<sup>452</sup> PB himself changed “2nd” to “second” by hand.

<sup>453</sup> PB himself inserted “rigidly” by hand.

<sup>454</sup> PB himself inserted a comma after “morality” by hand.

<sup>455</sup> PB himself changed “and” to “although” by hand.

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## Why Philosophy is Esoteric and Not Revealed to the Masses

(273-<sup>458</sup>1) From being not even a name to the masses, from being either a chimera or an enigma to those for whom it is a name, philosophy will become a respected fact, even though its practice will, as always, be a matter for the few.

(273-2) Although more men are ready to receive it than ever before, philosophy's time has not yet come. It is still only a tiny minority which can recognise its truth, appreciate its worth and practice its ethic.

(273-3) If it be true that the hour is ripe to unveil the tenets of philosophic mysticism to many people, it is also true that this unveiling must be cautiously, discriminatingly and guardedly done.

(273-4) Philosophy knows that it struggles uselessly when it struggles to bring unready men to admit the highest truth into their minds.

(273-5)<sup>459</sup> It is worthy of being received by all men, but most men, through their spiritual inexperience and ignorance, would coldly reject it.

(273-6) To be a philosopher is to walk alone. It is to desert the crowded roads.

(273-7) To the inexperienced or ignorant the conclusions of reason and the discoveries of intuition may clash<sup>460</sup> but to the matured they accommodate and adjust themselves harmoniously.

(273-8) Such a highly metaphysical point of view has hitherto been unintelligible to the popular mind.

(273-9) When the truth of an idea has to be stepped down to suit the receptivity of insufficiently developed minds -

(273-10) Those who seek neither moral elevation nor spiritual teaching do not thereby show their indifference to thought about life. They show only that they are smugly satisfied with the little thought they have managed to do.

(273-11) If men are not ready to take in truth<sup>461</sup> it does not help them to give them the truth.

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<sup>457</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>458</sup> The paras on this page are numbered 22-35; they are not consecutive with the previous page.

<sup>459</sup> This para was re-categorised from "XVIII" to "II" by hand.

<sup>460</sup> PB himself deleted a period after "clash" by hand.

(273-12)<sup>462</sup> Each person interprets life and understands experience in accordance with his mental and moral qualifications, his personal and racial prejudices.

(273-13) Why should he upset the faith of others? There are enough men of a critical or sceptical mentality to do that, and there is life itself. So he prefers to work more constructively.

(273-14) Philosophy is not kept esoteric by them as a selfish monopoly or as a miser's hoard. It is kept so by the lack of interest in it or desire for it on the part of the masses.

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(275-1)<sup>465</sup> The sage approaches them with compassion balanced by comprehension.

(275-2) If philosophical mysticism must inevitably remain denied to most by reason of innate incapacity to believe or practice it, philosophical concepts may yet be rendered most accessible by presenting them in the plainest of popular language.

(275-3) The adherents to philosophy become so by virtue of accepting its teachings, following its practices and cherishing its ideals. There exists no organisation which they could join, no order of which they could become members. For the philosophic way is a solitary one and its traveller must venture it alone with his higher self.

(275-4) Its votaries must be satisfied with being a lonely and superior elite, feeding on lonely and unpopular truths

(275-5) The philosopher remains unattached to any group, uncommitted to any dogmas.

(275-6) The philosopher cannot be neatly classified, labelled and catalogued.

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<sup>461</sup> PB himself deleted a period after "truth" by hand.

<sup>462</sup> This para was re-categorised from "XVIII" to "V" by hand.

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<sup>464</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>465</sup> The paras on this page are numbered 36-47, making them consecutive with the previous page.

(275-7) The time is here when such knowledge should no longer be kept back from the masses; when to reserve it as the exclusive possession of a select few is neither morally right nor socially expedient.

(275-8) It is not to be expected that the hidden teaching, which has been the accepted thought of the world's master minds, can quickly become the accepted thought of inferior minds.

(275-9) Only a few can come near to this ideal; it is not for the many.

(275-10) The world is never ready for philosophy's message.

(275-11) The lips of philosophy are intentionally reticent. For the only way in which it could spread as widely as other forms of culture would be for it to simplify itself down to the uttermost and for the multitude to raise themselves up to the uttermost. But then philosophy would lose its essence or purity and the multitude their distinguishing characteristics.

(275-12) These facts are known to a few. If they were made more generally known the lies which have been mixed up with truths in traditional religion for the selfish benefit of official organisations or professional individuals, would be exposed for what they are. A situation would then develop which would help clear the minds of some people but might throw the minds of many more people into confusion and despair.

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(277-1)<sup>468</sup> A teaching such as this must seem too remote and enigmatic, too unpractical and wrapped in sphinx-like mystery, to appeal to men of the world. This is one reason why they are indifferent to it.

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<sup>466</sup> Blank page

<sup>467</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>468</sup> The paras on this page are numbered 48-54, making them consecutive with the previous page.

(277-2) It is the business of philosophy to cast out error and establish truth. This takes it away from the popular conceptions of religion. Philosophy by its very nature must be unpopular<sup>469</sup> hence it does not ordinarily go out of its way to spread its ideas in the world. Only at special periods,<sup>470</sup> like our own, when history and evolution have prepared enough individuals to make a modest audience, does philosophy promulgate such of its tenets as are best suited to the mind of that period.

(277-3) These ideas have not succeeded in getting into the popular mind. This is not because they have not succeeded in getting out of the mystical monasteries. It is because there has not previously existed a capacity to receive them.

(277-4) If philosophy shows its most precious and practical teachings only to the handful of men morally fit and mentally ready for them<sup>471</sup> it is because reason and experience warn it to maintain this reserve.

(277-5) It may be said that the world's supreme need is exactly what illumined man has found,<sup>472</sup> therefore his duty is to give it to the world. This is true, but it is equally true that the world is not ready for it any more than he himself was ready for it before he underwent a long course of purification, discipline and training. Accepting these realities of the situation<sup>473</sup> he feels no urge to spread his ideas, no impulse to organise a following. However, that does not mean that he does nothing at all; it only means that he will help in the ways he deems to be most effective<sup>474</sup> even if they are the least publicised and the least apparent. He is not deaf to the call of duty but he gives it a wider interpretation than those who are ignorant of the state and powers which he enjoys.

(277-6) The world will come into philosophy when it has evolved the necessary pre-requisites to do so. Until then it will possess only imperfect expressions of the truth, or caricatures distortions and falsifications of it. Only those individuals who are not satisfied with these substitutes or with the slow pace of the world's evolution, will step out of the mass and enter upon the Quest just now.

(277-7) Because of the extremely abstract character of its metaphysical system, its ideas can find favourable lodgement only in the minds of a few individuals.

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<sup>469</sup> PB himself deleted a semicolon after "unpopular" by hand.

<sup>470</sup> PB himself inserted a comma after "periods" by hand.

<sup>471</sup> PB himself deleted a comma after "them" by hand.

<sup>472</sup> PB himself changed a semicolon to a comma after "found" by hand.

<sup>473</sup> PB himself deleted a comma after "situation" by hand.

<sup>474</sup> PB himself deleted a comma after "effective" by hand.

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(279-<sup>476</sup>1) If he is to make any proselytes at all, he must also expect to make some enemies. The one cannot be had without the other. If a number will be attracted to him, others will be antagonised by him.

(279-2) 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.

(279-3) Frank Lloyd Wright, the distinguished architect, says that when a true master in the arts appears, he is at first suspected, then he is denied and ridiculed. "Genius is a sin against the mob," Wright adds. How often is this tragic situation true in the public activities of spiritual pioneers.

(279-4) The attraction which makes a man select someone as his master, and makes the master willing to help him, is analogous to chemical affinity. It is not that they deliberately and consciously chose one another but that they cannot help doing so.

(279-5) 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.

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<sup>476</sup> The paras on this page are numbered 10-14; they are not consecutive with the previous page.

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<sup>478</sup> PB himself inserted "Four IV" at the bottom of this page, but we have no idea why. — TJS '20

<sup>479</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

(281-<sup>480</sup>1) The philosophic attitude does not hoard truth like a miser in complete secrecy, yet it does not proclaim it openly like a town crier. It gladly feeds those who are hungry for it, but no others.

(281-2) A strong minority is bitterly opposed to this teaching, the great majority of people are both ignorant of and indifferent towards it, while only a few eagerly adopt it.

(281-3) How could it be otherwise? How could a spiritual elite be other than a fraction of the total society for long centuries to come?

(281-4) Hardened [and]<sup>481</sup> burdened by the struggle for a livelihood, the masses who depend on the work of their hands have had little taste in the past for metaphysical subtleties and mystical gropings.

(281-5) It ought not to be an unexpected thing that the public presentation of truth awakens opposition; that those who so present it arouse enmity to themselves.

(281-6) Philosophy comprehends that the condition of receptivity of people must be respected. Therefore it does not waste time looking for proselytes.

(281-7) Philosophy is not for those to whom the search for truth does not appeal. It is not for those to whom worship is merely a conventional and respectable act. It is not for those to whom the aspiration for self-improvement is an unprofitable enterprise. It is not for those who are afraid to depart along little-travelled tracks or thoughts, thereby risking the label of being eccentric or peculiar.

(281-8) Those who have to endure the dull miseries and intermittent despairs of permanent poverty feel little inclination for philosophy.

(281-9) Whoever refuses to walk in spiritual step with the crowd must not only expect to be isolated but also to be suspected.

(281-10) Men whose intellectual moral and religious horizons are bounded by their noses cannot be expected to regard philosophy with anything better than suspicion or to treat it with anything better than intolerance. This is one of the several reasons why philosophy does not send out any missionaries and does not try to get as many men interested in it as possible.

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<sup>480</sup> The paras on this page are numbered 55–65; they are not consecutive with the previous page.

<sup>481</sup> PB himself changed “(burdened?)” to “and burdened” by hand.

(281-11) Wherever one goes on this planet, whether in the so-called spiritual East or the so-called material West, in all countries it is only the discerning few who can receive elevated ideas.

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(283-1)<sup>484</sup> Sometimes it is quite harmful to reveal truths to minds which are not yet ready for them. If the ground has not been previously prepared, the shock may have quite a different effect from the intended one. Sometimes it is merely useless to make such a disclosure. The multitude will remain untouched by it and only the few serious seekers will be reached

(283-2) Abul Qasim Al-Arif<sup>485</sup> in "The Hills of Aspiration," an eleventh century Sufi work: "A man must be acquainted with the varieties of men, their varied purposes, the differences between their temperaments as well as the quality of their understanding and aspiration, that they may be guided and not bewildered. It is not evidence of enlightenment to speak of enlightenment with the children of this world. It is not right to disclose to every man the secret that is between oneself and the Beloved."

(283-3) Those who seek to venture beyond the present limits of their consciousness are few in number if we compare them with those who are satisfied with such limits.

(283-4) It is too much to expect undeveloped mentalities to grasp the metaphysical. The masses cannot absorb the pure idea. They must have something shaped in form, visible in space, moving in time.

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<sup>483</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>484</sup> The paras on this page are numbered 66-75, making them consecutive with the previous page.

<sup>485</sup> We could not find a perfect match for this name and nothing at all about the book or the quote. The two possible Sufis PB is referring to here are either: Ibn al-Arif (nickname) or Abu al-Abbas Ahmad ibn Mohammed ibn Musa ibn Ata Allah al-Mariyyi al-Sanhaji, or 'Abd al-Karim ibn Huzān Abū al-Qāsim al-Qushayrī al-Naysābūrī. – Both are noted 11th century Sufis, though the latter is the far more famous. – TJS '20

(283-5) It is useless to offer a metaphysical system to those who cannot appreciate subtle thinking, or to disclose the mysteries of advanced meditation to those who think all meditation a waste of time.

(283-6) If this teaching was kept hidden in the past, under the plea of necessity, conditions have become sufficiently modified to –<sup>486</sup>

(283-7)<sup>487</sup> Philosophy has perfect patience with those who are unable to follow its thought, who are still struggling in a darkness it has left behind. For its sympathy has expanded parallel with its expanding intelligence.

(283-8) It is not easy to explain the metaphysics of truth in such a way as to satisfy all readers or as to make it understood by people at widely different levels of progress.

(283-9) Historically, philosophy was always for the few, religion always for the many. Hence the wisdom which accompanies philosophy was also for the few.

(283-10) Why is the message of religion for the many? Because they are satisfied with the vague egoistic consolations which it offers. Why is the message of philosophy for the few? Because they are the only ones who will really take the trouble to search out the truth for its own sake, in addition to its consolations.

The last thing he wants to do is to leave a sect behind him. Like the Buddha, he wants men to depend on the truth rather than [on]<sup>488</sup> a person.

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(285-1)<sup>491</sup> Those who are drunk with the self-conceit which arises when men never for a moment stand aside from their little personal lives thoughts ideas emotions or deeds, are naturally impatient with, and irritated by, philosophic truth.

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<sup>486</sup> Incomplete para

<sup>487</sup> This para was re-categorised from “XVIII” to “III” by hand.

<sup>488</sup> “on” was typed below the line and inserted with an arrow.

<sup>489</sup> Blank page

<sup>490</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>491</sup> The paras on this page are numbered 76–88, making them consecutive with the previous page.

(285-2) Philosophy does not deliberately disregard the masses for the sake of a chosen few. It is the masses who disregard it, and it is [also]<sup>492</sup> the few who choose it.

(285-3) The effort to bring philosophy within a wider reach must be made in our time. It must be brought into the understanding of the intelligent lay-public.

(285-4) These teachings must be distributed cautiously and discriminatingly or the consequences may be as harmful in some quarters as they will be beneficial in others.

(285-5) Philosophy is primarily for the fairly advanced mentality; for the man who is familiar with the chief spiritual conceptions and practices; for the aspirant who is experienced and mature.

(285-6) We are aware, both by painful experience and peaceful reflection, that all mortals are not made alike; that for every one who is looking at a star a hundred are looking at the dull earth.

(285-7) The first requirement for a wider popular appeal for philosophy is an expression of its primary ideas in clearer form.

(285-8) Philosophy is forever giving itself to the world but the world is forever rejecting the gift. This is not ordinarily perceptible, for the first act is as secret and hidden as the second one is open and explicit by the lack of interest in truth seeking.

(285-9) Philosophy does not court those who would find it outside their range of comprehension. But today it makes concessions to them by trying to simplify its ideas and vulgarise its statements.

(285-10) He must carefully adjust the disclosure of his knowledge in proportion to the capacities of others.

(285-11) Whoever takes it upon himself to preach and promulgate a system of thought needs to remember that those who need Truth most like it least.

(285-12) Because religion is an easier approach, because it requires only a devotional attitude whereas philosophy requires both a devotional and an intellectual one, the one feeds the multitude, the other an elect.

(285-13) We ought not to ask and would be senseless to expect the populace to consider such ideas with the concentration and impersonality which they demand.

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<sup>492</sup> PB himself inserted "also" by hand.

## Why Philosophy is Esoteric and Not Revealed to the Masses

## Why Philosophy is Esoteric and Not Revealed to the Masses

(287-1)<sup>495</sup> Here is one<sup>496</sup> reason why the mystics learnt to keep their experiments secret or symbolised during feudal and fanatical centuries.

(287-2) A small mentality can only mangle a large truth.

(287-3) But the masses cannot be kept in perpetual spiritual and intellectual childhood. They are slowing growing up.

(287-4) Philosophy cannot be blamed if in the past it was too prudent to speak openly and too discriminative to speak promiscuously.

(287-5) Philosophy is faced with the problem of educating each individual seeker who aspires to understand it. There is no such thing as mass education in philosophy.

(287-6) Those who have not disciplined their lives and characters, balanced their minds and feelings, may misuse such knowledge to their own detriment and others' hurt. For knowledge is power.

(287-7) Why should he confide this knowledge to those who are likely to treat it either with disdain or disbelief? Hence at the first sign of these reactions he draws back and says no more.

(287-8) So many seekers are looking for occult "experiences;" so few are looking for the understanding of truth that philosophy could not, on this ground alone, become popular.

(287-9) From Omar Khayyam:

"To churls no mysteries reveal,  
From fools your secrets aye conceal,

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<sup>494</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>495</sup> The paras on this page are numbered 89-100, making them consecutive with the previous page.

<sup>496</sup> PB himself underlined "one" by hand.

Your acts towards men consider well,  
Your hopes to no man ever tell.”

(287-10) Men struggling for the means of bare subsistence, or weighed down by grinding poverty, have neither the desire nor the equipment to study philosophy.

(287-11) The advanced mystic has little value for the masses, who can neither understand his attainment nor profit by his example. He may be willing to give them his grace but how can they receive it? Sensitivity of mind and conscious search for the Divine must exist as prerequisite conditions before this can happen. If he is to teach at all, he must teach ripe individuals. He must leave all others to the tuition of institutional religion. Nor can he wisely engage himself in forming groups and organizing societies. These at best are for the half-ripe. The best work of a mystical leader calls for personal attention and individual guidance.

(287-12) Today aspirants will find philosophical doctrines expounded and mystical techniques described in numerous books and in a thoroughly scientific and detailed way unknown to earlier times.

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(289-1)<sup>499</sup> Awe-inspiring barriers of secrecy were formerly built around this teaching.

(289-2) They could not ask the peasant, chained to laborious toil for a mere subsistence, as he was, to delve into subtleties that required long thought, and to practice meditations that required utter detachment from earthly interests. On the other hand, they could not leave him condemned to inward darkness, perplexed and unhappy about his lot in life. They sought to help him and did so through the formulations of religion.

(289-3) The patriarchal age was a simple one. Men mostly worked on the land and worked long laborious hours. Their rewards, like their leisures, were few. They were

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<sup>498</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>499</sup> The paras on this page are numbered 101-108, making them consecutive with the previous page.

largely biologic automatons, not too far in intelligence habit and attitude from the animal herds many of them tended. How could such masses become conscious of higher aims than to eat, bear children, toil and die? What taste or temperament had they for feeding on philosophic truth?

(289-4) Dandapani, a Guru, once said to me in India: "Although we are writing popular works for the man in the street, never the less let them be philosophically correct and metaphysically accurate even from the standpoint of advanced students. Let us not mislead the [masses]<sup>500</sup> simplifying our doctrine [for them.]"<sup>501</sup>

(289-5) We have also to remember that every light throws a shadow, that the light of truth is opposed by the adverse element in Nature, that it finds its first barricade against the enemy in the curtain of complete secrecy with which it must be kept shrouded. The hostile forces of ignorance jealousy hatred and malice have to be fought by such secrecy. The task before the sages of keeping truth alive is too important and the opposition to it too strong to permit us to expose it unnecessarily to the danger of failure through the defection of traitors, the indiscretions of fools and the babbling of gossips.

(289-6) They refuse to deceive themselves. They know that they cannot hope to become more than a microscopic minority so long as they remain faithful to the highest truth.

(289-7) In the twentieth century such secrecy has become superfluous. The deepest truths of man's inner nature have already been published to the whole world. The most recondite teachings have been publicly proclaimed in nearly every modern language.

(289-8) They saw that men stood on diverse levels of intelligence and they had no alternative but to conceal such of their knowledge as the men they met could never grasp.

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Why Philosophy is Esoteric and Not Revealed to the Masses

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Why Philosophy is Esoteric and Not Revealed to the Masses

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<sup>500</sup> PB himself deleted "while" from after "masses" by hand.

<sup>501</sup> PB himself inserted "for them" by hand.

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<sup>503</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.



(291-1)<sup>504</sup> The<sup>505</sup> hidden teaching can no longer afford to be deprecated by religionists and despised by rationalists. It can no longer be confined to a few intelligentsia but must be brought to them even if it be necessary to placate popular opinion by over-emphasizing personal benefits, and to make concessions to contemporary knowledge by over-emphasizing the scientific standpoint. For more people are ready to discard antiquated doctrines than would seem likely. And the dangers which formerly attended the promiscuous disclosure of such information have largely vanished. The days when Krishna could speak of having taught this wisdom which goes beyond ordinary knowledge, as a secret to kings only, or when the high priests of Egypt could initiate Pharaohs and nobles alone, have gone, not to be recalled.

(291-2) "What have we who moil and toil for our bread, to do with all this far-fetched metaphysical web-spinning?" Ask the multitude. Who can blame them?

(291-3) Unless a man has the requisite mental ability and moral inclination to benefit by philosophical study, it is useless to offer it to him. The masters therefore seek to restrict their personal tuition to those who are fit to embark on a course of philosophy. The mentally immature, the experientially ill-equipped and the emotionally unfit people will only be bewildered by or rendered antagonistic by such an offering. The standards must be maintained and enforced if philosophy is not to degenerate, as it has so often done in the past, into scholasticism or mysticism.

(291-4) This teaching could not be given to those who, through immature mental constitution or strong personal prejudice were unfit for it.

(291-5) A reasonably good standard of character intuition and education is required for this study.

(291-6) Why did not the sages shout their precious life-saving truths from the housetops? The answer is that they knew better than to shout in vain.

(291-7) The sages of old deliberately restricted the public for their full knowledge so that their immediate following was always numerically insignificant. Yet the paradox was that they exercised an indirect influence disproportionate to their small numbers. This was achieved by (a) concentrating their tuition on men in positions of high authority or leadership, (b) establishing popular religions and cults suited to the capacity of the multitude.

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<sup>504</sup> The paras on this page are numbered 109–115, making them consecutive with the previous page.

<sup>505</sup> This para was re-categorised from "XVIII" to "V" by hand.

## Why Philosophy is Esoteric and Not Revealed to the Masses

## Why Philosophy is Esoteric and Not Revealed to the Masses

(293-1)<sup>508</sup> If the sages did not deign to share their wisdom with the populace, it was because they reserved knowledge for those who were worthy and able to comprehend it.

(293-2) Freely to put forward ideas that are in advance of public preparedness for them, is unwise.

(293-3) It is a Brahminical notion that because minds young [in]<sup>509</sup> evolution cannot grasp the higher intellectual truths, they should therefore be taught nothing but intellectual false-hoods. This has been their practice and the degradation of the masses is a living witness to the unwisdom of this extremist practice. Philosophical verities have been carefully hidden from the millions and made the preserve of a mere few. The others have been given a grossly materialistic religion and an ethical code based on utter superstition. The consequence is that now Western ideas and modern education are beginning to spread their ripples beyond the cities to the villages and beyond the better classes to the illiterates,<sup>510</sup> the moral power of religion is breaking down and the miserable masses are being left without anything better than incipient hopelessness and the educated classes without anything better than bitter cynicism. How much wiser would it have been to make the fruits of philosophy available to those who sought them, how much wiser to have carefully taught at least some of the truth about life to these younger minds instead of hiding all truth from them so completely that when the more intelligent ones wake up and discover how they have been deceived, the sudden shock of disillusionment unbalances them utterly and leaves them without ideals and with revolutionary destructive instincts. Too much concealment of the truth has led to the disaster of Bolshevik and Nazi reactions. Too much shielding of undeveloped minds from the facts of existence has left them prey to the worst superstitions and the most harmful charlatanry in the fields of thought and action. The doctrine of secrecy must not be pushed to foolish limits. Let us face the fact that man's mentality has

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<sup>507</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>508</sup> The paras on this page are numbered 116-119, making them consecutive with the previous page.

<sup>509</sup> PB himself inserted "in" by hand.

<sup>510</sup> PB himself changed a semicolon to a comma after "illiterates" by hand.

grown and let us give it nourishment suited to its age. If the easier principles of philosophic truth are taught gradually and led up to from the superstitious dogmas which merely symbolise them, the slow revelation will not unsettle the minds of people but on the contrary will strengthen them against wrong-doing and nurture their own self-reliance.

(293-4) People whose whole time and energy are absorbed by the quest of food shelter fuel and clothing cannot be expected to take up the quest of truth.

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Why Philosophy is Esoteric and Not Revealed to the Masses

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Why Philosophy is Esoteric and Not Revealed to the Masses

(295-1)<sup>513</sup> The hidden philosophy is not something with which mankind at large is acquainted today. Many fragments of it have certainly found their way into the world, but the complete pattern of this philosophy has not.

(295-2) It sufficed in the old days to keep these teachings hidden because the multitude was without learning, without intellect and without ideals. But today such an attitude has become obsolete. To perpetuate it in face of the almost seismic upheavals through which the mind and fortune of mankind have passed is to perpetuate error and to stand in the light.

(295-3) Snobbery is but another name for selfishness and exclusiveness, qualities which helped to cause the disappearance of the hidden teaching from the world.

(295-4) Buddha in 'Saddharma Pundarika: "Thou shalt not expound a teaching like this (of the hidden truth) before foolish people. Thou mayest reveal this teaching to all who are striving after the supreme enlightenment."

(295-5) Let [it]<sup>514</sup> be granted that the struggle for bread leaves most people no time for the struggle for truth. But in the long run the former is equivalent to the latter. For all experience is education.

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<sup>512</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>513</sup> The paras on this page are numbered 120-126, making them consecutive with the previous page.

<sup>514</sup> PB himself deleted "not" from after "it" by hand.

(295-6)<sup>515</sup> The reader will naturally ask why, if the higher wisdom is of such importance to mankind, it has not been made generally available for the benefit of mankind. I can reply only that this knowledge has been rarely attained and even then more frequently in remote lands than in Europe or America and more frequently in antiquity than during modern times. Whenever it has been alluded to and wherever it has been written about, it has been generally expressed in language which was either cryptic and obscure or in terminology which was either symbolic or technical. Consequently even those statement of it which have appeared in book, Bible or palm-leaf, text have been largely misunderstood where they were not completely ignored. Moreover, there was always the overt or open antagonism of religious heads who feared for their own influence or power. However the rapid advances made by science mysticism and philosophy in our own generation betoken possibilities of a brighter welcome for the advent of truth. These advances encourage hope for a wider friendlier reception.

(295-7) He may give the teaching to others where opportunity occurs, where someone is willing to listen and wants to learn it, but not otherwise.

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Why Philosophy is Esoteric and Not Revealed to the Masses

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Its Worth and Importance

(297-1)<sup>518</sup> The critics who had only a superficial knowledge of the historical service and integral nature of philosophical mysticism dismissed it by tagging it under the names of those very groups whose goals methods and followers are so different. They sneeringly considered it as a tiny sect propagating exotic oriental ideas suited to eccentric men and hysterical women. But this shows that they merely know about it, having failed to comprehend it. However, they are being forced by events to abandon this spiritual arrogance, this intellectual intolerance. Formerly they treated philosophy with contemptuous silence. Now they have to discuss its validity quite seriously. Only a qualified few, who thoroughly understand to what end it is leading, will also understand that it stands in a class quite apart from such insignificant groups and fanatical sects.

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<sup>515</sup> This para was re-categorised from "XVIII" to "II" by hand.

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<sup>517</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>518</sup> The paras on this page are numbered 126-132, making them consecutive with the previous page.

(297-2) Philosophy will show a man how to find his better self, will lead him to cultivate intuition, will guide him to acquire sounder values and stronger will, will train him in right thinking and wise reflection and, lastly, will give him correct standards of ethical rightness or wrongness. If its theoretical pursuit is so satisfying that it can be an end and a reward in itself, its practical application to current living is immeasurably useful, valuable and helpful.

(297-3) The noble dignity of philosophic ethics, the unrivalled efficacy of philosophic methods, the intellectual soundness of philosophic foundations, place philosophy itself beyond the debating forum.

(297-4) Such knowledge is the property of a few. It is their responsibility to keep the torch of philosophy alight.

(297-5) Philosophy is not one teaching among many others, to be chosen in rivalry amongst all. It is fundamentally different from them in kind and nature.

(297-6) If philosophy has commanded the allegiance of brilliant minds and noble characters, it is because no other teaching could suit their natures and meet their needs so well.

(297-7) The sanity and balance, the inspiration and practicality of philosophy commend it to those select individuals who are seeking a mode of thought and a way of life suited to a century which is both the heir of such a long stretch of human striving and the parent of a new cycle of human history.

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Its Worth and Importance

(299-1)<sup>521</sup> In<sup>522</sup> this tolerant day obscurantism needs to be opposed, not to be supported as it was in intolerant medieval times.

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<sup>520</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>521</sup> The paras on this page are numbered 133–148, making them consecutive with the previous page.

<sup>522</sup> This para was re-categorised from "XVIII" to "IV" by hand.

(299-2) It is the essential office of philosophy to declare the supreme worth of truth.

(299-3) Although it is primarily a teaching for those who are somewhat advanced in the cultural scale, it has many points which are simple enough for anyone to grasp.

(299-4) Men may live without philosophy but they are only half-men, their lives only half-lives. For the higher part of their nature is wholly or partly inactive.

(299-5) How strong and how clear is the philosophic vision!

(299-6) The noblest calling in life and the most useful vocation is philosophical teaching.

(299-7) Philosophy is fully worthy of the dignified position which it holds.

(299-8) If we search for intellectual flaws in this teaching we shall not find them.

(299-9) Its wisdom born out of marmoreal calm, its moral code enframed in gracious compassion, philosophy stands peerless above all other offerings.

(299-10) The worth of philosophy can be rightly appraised and appreciated only by mentalities that are equal to it in intelligence morality and subtlety. No others are really competent to judge it. Then is it solely for a mere handful of men? No, for what we are unable to take hold of by full sight we may still take hold of by well-placed faith.

(299-11) Philosophy points out how foolish it is to judge all mankind alike.

(299-12) What wonder that this teaching takes such a hold on men's hearts once it is properly comprehended?

(299-13) Its meaning unknown, its worth unappreciated, philosophy can nevertheless smile and wait patiently for its inevitable day.

(299-14) Philosophy is for those who demand the ultimate, who are satisfied with nothing less and who have enough discernment to discriminate between it and its many substitutes

(299-15) Philosophy can smile tolerantly at creeds and systems which imagine themselves to be its rivals. It is so entirely distinctive, so utterly original, so historically unique that it has no rival.

(299-16)<sup>523</sup> Philosophy is an explanation of life and a distillation of its highest knowledge. Consequently it includes metaphysics. But it is not identical with metaphysics, being far greater.

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Its Worth and Importance

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Its Worth and Importance

(301-1)<sup>526</sup> It is not surprising that most people ignore philosophy. Only the few who can appraise the significance of its intellectual ideas and the value of its practical attitudes, can also find its absorbing interest, feel its strong vitality and appreciate its exceptional character.

(301-2) It gives him a positive purpose in life, clear concepts about it and splendid emotions to accompany it.

(301-3) Philosophy does not set out to please people but to guide them; not to be commercially successful but to be ethically successful; not to dispense with truth for the sake of holding followers but to dispense with followers for the sake of holding truth.

(301-4) We do not narrow the meaning of this expressive term down to the merely academic and theoretical. We cling to its ancient significance and declare that there is no other study whose rewards are so great as those of philosophy. But it is to be studied not only from ponderous books, but also from pulsating experience.

(301-5) It satisfies feeling and suffices reason.

(301-6) Those who can descend into these deep waters will find the pearls of valuable truth.

(301-7) Its teachings comfort the sufferer and give certitude to the seeker.

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<sup>523</sup> This para was re-categorised from "XVIII" to "III" by hand.

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<sup>525</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>526</sup> The paras on this page are numbered 149-161, making them consecutive with the previous page.

(301-8) Philosophy is a way of thought not merely for scholars but for everyone who wants to understand truth. It is a way of life not merely for monks but for everyone who is engaged in the world's activity. It offers the best in doctrine,<sup>527</sup> the wisest in conduct.

(301-9) Its rationality is shown in its system of metaphysics, its universality,<sup>528</sup> and in its system of ethics.

(301-10) Its reticence grows not from an aristocratic pride but from a sensitive humility. Philosophy does not go out of its way to seek recruits.

(301-11) There is one teaching which, by its integral character and modern presentation, is alone fitted to serve humanity best in its present stage of evolution. That teaching is the hidden philosophy. Though it touches other doctrines at several points, it is quite unique and goes its own way.

(301-12) It is unfortunate that true philosophy has few competent and persuasive advocates in our own days, and that as a consequence the word "philosophy" is used in a very loose and inexact manner.

(301-13) These lofty doctrines have been misunderstood by dull minds and misrepresented by dishonest ones.

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Its Worth and Importance

(303-1)<sup>531</sup> The custodians of esoteric truth do not pursue a spendthrift policy. They do not give it way indiscriminately. They are not satisfied with its value being recognised by few people outside themselves. But there is nothing much they can do about it. The upward development of mankind can no more be forced than can the upward growth of an oak tree.

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<sup>527</sup> PB himself inserted a comma by hand.

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<sup>530</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>531</sup> The paras on this page are numbered 162-171, making them consecutive with the previous page.



(303-2) To arrive at great certitude is to arrive at great strength. Truth not only clears the head but also arms the will. It is not only a light to our feet but is itself a force in the blood.

(303-3)<sup>532</sup> Philosophy is a way of thought, a way of feeling and a way of life. Its demands on intelligence and character are of such a high grade that it has never been and is not now suited to popular taste. How could it be when, for instance, its votaries have to free themselves from every kind of bias and prejudice?

(303-4) “In independence of thought is the proudest of all aristocracies,” – Anatole France.

(303-5) Philosophy occupies an unassailable position, which can endure and survive all the intellectual emotional and practical changes likely to happen in a man’s life.

(303-6) The achievements of true philosophy are immensely inspiring. They break down limitations which would otherwise seem insuperable.

(303-7) Within its means and opportunity, philosophy explains truth to a floundering society and supports morality in a confused one.

(303-8) More than a thousand years ago Theon, of Smyrna, wrote: “It may be said that philosophy is the initiation into and tradition of real and true Mysteries.” And he mentioned that this initiation begins with purification but ends with felicity.

(303-9) The custodians of this teaching judge their responsibilities well when, in view of the power which is released by its secret exercises, they are extremely careful in accepting a candidate and even then admit the accepted neophyte only after a period of probation training and discipline.

(303-10) The worth of this teaching does not depend upon the numbers of people who espouse it. The weaker the response which it receives from the world in general, the stronger should be the effort put forth by the few if they really believe in it, to keep it alive.

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<sup>532</sup> This para was re-categorised from “XVIII” to “III” by hand.

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(305-1)<sup>535</sup> The Mahabharata: “This lore, my son, is the esoteric essence of all the Vedas, independent of tradition or of scripture, a self-evidencing doctrine. This instruction is better than the gift of this whole world, were it filled with jewels.”

(305-2) Note the similarity to Jesus’ “Seek ye first the kingdom of heaven and all these things shall be added.” In the “Wisdom of Solomon:” “I preferred Wisdom before sceptres and thrones, and esteemed riches nothing in comparison of her...All good things together came to me with her, and innumerable riches in her hands...she was the mother of them. If riches be a possession to be desired in this life, what is richer than wisdom that worketh all things.” – The quest of philosophic wisdom is also the quest of the kingdom of heaven.

(305-3) The 19th century threw open the archaeological remains of many lands to our view and discovered for us the remnants of Central American, North African and Central Asian civilisations; it uncovered for us lava-buried cities of Italy and jungle-grown cities of India; it deciphered for the first time the hieroglyphic scripts of ancient Egypt. Can the 20th century do less? Can it not reveal to us the first authentic and admitted records of the hidden philosophy?

(305-4) The more we perceive how low Egypt had fallen in those latter days of her long history, when the ruthless Romans took her, the more we appreciate her past grandeur. And the more we witness the spectacle of modern India enslaved by sanctified superstitions, the more we may value the higher philosophy which is uncovered when we burrow into her venerable history.

(305-5) Sooner or later all other branches of knowledge, but not necessarily of experience, will have to fall at the feet of philosophy for final evaluation.

(305-6) The fresh insight which is conferred upon us by philosophy will profitably affect all our subsequent reflections.

(305-7) Philosophy calls for some leisure to study it and for some capacity to understand what is being studied. It is not enough to be an amateur in philosophy: one must become an expert.

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<sup>534</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>535</sup> The paras on this page are numbered 172-179, making them consecutive with the previous page.

(305-8) "God hath not created anything better than wisdom," wrote Muhammad. Also the prophet declared that his followers would be rewarded ultimately, not according to their performance of prayer, fasting, charity or pilgrimage, but only according to the degree of their wisdom.

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Its All Inclusiveness

(307-<sup>538</sup>1) Philosophy is too big for any physical organisation to do other than cramp it.

(307-2) Any account of the philosophic life which left the impression that it had no place for religious veneration and personal prayer, would be misleading. Practical philosophy calls for the regular pursuit of devotional exercises just as much as it calls for the regular pursuit of mystical ones. The four genuflections and associated prayers are the means to this. To neglect the duty of daily worship on the plea that one has risen above it, is an excuse which is manufactured by the lower self to perpetuate its own sovereignty. The higher philosophic experiences are not open to the man who is too proud to go down on bent knees in humble reverence or spiritual pleading. The student's religious fervours and exercises will not be rendered obsolete and consequently rejected, but they will be assimilated to and made use of in the larger philosophic life. Philosophy would indeed be foolish if it were to kick away the ladders of religion and mysticism by which men may ascend to it. Just as food can never displace drink for the sustenance of a healthy body, so meditation can never displace prayer for the sustenance of a healthy spiritual life any more than study can displace meditation. Worship and prayer are essential philosophic duties.

(307-3) The faith in and the practice of reverential worship into which he was initiated by religion must not be dropped. It is required by philosophy also. Only, he is to correct purify and refine it. He is to worship the divine presence in his heart, not some distant remote being, and he is to do so more by an act of concentrated thought and unwavering feeling than by resort to external indirect and physical methods. With the philosopher, as with the devotee, the habit of prayer is a daily one. But whereas he prays with light and heat, the other prays with heat alone. The heart finds in such

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<sup>537</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>538</sup> The paras on this page are numbered 182-184; they are not consecutive with the previous page.

worship a means of pouring out its deepest feelings of devotion, reverence, humility and communion before its divine source. Thus we see that philosophy does not annul religious worship, but purifies and preserves what is best in it. It does annul the superstitions, exploitations and futilities connected with conventional religious worship. In the end philosophy brings the seeker back to religion but not to a religion; to the reverence for a supreme power which he had discarded when he discarded the superstitions which had entwined themselves around it.

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Its All Inclusiveness

(continued from the previous page) Philosophy is naturally religious and inevitably mystical. Hence it keeps intact and does not break to pieces that which it receives from religion and yoga. It will of course receive only their sound fruits, not their bad ones. Philosophic endeavour does not, for instance, disdain religious worship and humble prayer merely because its higher elements transcends them. They are indeed part of such endeavour. But they are not, as with religionists, the whole of it. The mystic must not give up being religious merely because he has become a mystic. In the same way the philosopher must not give up being both mystical and religious merely because he has become a philosopher. It is vitally important to know this. Philosophy does not supersede religion but keeps it and enlarges it.

(309-1)<sup>541</sup> Whereas most other forms of culture are mere branches of it and consequently emphasise one particular aspect of life, philosophy embraces its whole field.

(309-2) The unequalled depth and unparalleled universality of philosophy's view.

(309-3)<sup>542</sup> I regret to state that most academic people mistake the history of philosophy for the study of philosophy.

(309-4)<sup>543</sup> We are not to worry ourselves about the opinions of this or that man so much as about whether his opinions are true.

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<sup>540</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>541</sup> The paras on this page are numbered 185-196, making them consecutive with the previous page.

<sup>542</sup> This para was re-categorised from "XVIII" to "VI" by hand.

(309-5) The humility reverence and devotion represented by religion are not cast aside but preserved intact in the philosophical life.

(309-6) Philosophy refuses to regard itself in an exclusive sense. It admits all labelled points of view. But it refuses to limit itself to any of them. For they deal with apparent truth. The point of view which deals with real truth is really no point of view at all.

(309-7) Philosophy couples the short and long views together assigning each its place and value.

(309-8) It is not merely the fruit of ideological reasoning but also of abundant experience.

(309-9) The teaching is thus both an inheritance from the past and a precursor of the future.

(309-10) It can answer age-old questions with complete finality.

(309-11) Philosophy possesses a unique point of view.

(309-12) It is not a teaching that appeals to wild enthusiasts only, as some may think. It appeals just as much to reasonable men, to quiet temperaments and to practical persons.

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Its All Inclusiveness

(311-<sup>545</sup>1) Philosophy speaks to the whole man, not to the intellect alone, nor the mystical intuition alone. It is the most catholic of all systems.

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<sup>543</sup> This para was re-categorised from "XVIII" to "V" by hand.

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<sup>545</sup> The paras on this page are numbered 198-208; they are not consecutive with the previous page. Para 204 was cut out of the page.

(311-2) Only a man who has spent his life in religious, mystical and philosophic investigations can appreciate the universal, the timeless and the placeless character of this teaching.

(311-3) Philosophy accepts art and appreciates science and does not, like the narrower-minded kinds of mysticism, scorn and reject them.

(311-4) The teaching which philosophy offers deals with matters of permanent rather than topical interest. The counsel which philosophy gives deals with the general course of human life rather than with particular personal vicissitudes.

(311-5) It is to be judged not only as a metaphysical system but also as a moral influence.

(311-6) It gains recruits only from those whose values are so lofty that they regard the finding of truth a satisfying end in itself, and whose minds are so tolerant that they make their search for it in the widespread field of comparative and universal cultures.

(311-7) Philosophy, with its balanced scheme of living, its recognition of both higher and lower needs, its enrichment and not negation of human existence, has more to offer us than anything else.

(311-8) The philosophical movement is a loose and free one. Its strength cannot be measured by numbers or institutions, for externality and rigidity are out of harmony with its teaching and character. Yet, unorganised and unadvertised though it be, it is not less vital and not less significant than more visible movements.

(311-9) Because it respects the fact that evolutionary fitness brings to all persons what is truly their own, philosophy {never}<sup>546</sup> seeks to make proselytes. Only when men are ready to be led to its own higher position does it bring its truth to them. And even then such truth will be dropped quietly like a seed into their minds, to grow by its own mysterious power and in its own hidden way.

(311-10) Such teaching arouses man to knowledge of his relationship to the divine, gives solace to his heart and peace to his mind.

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Its All Inclusiveness

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<sup>546</sup> The word is cut off by a hole punch. Only “-ever” is visible in the original.

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(313-<sup>549</sup>1) That most people are only in the first degree of religion is not their fault; they cannot help it and are not to be blamed. They are simply what their past has made them. If other men have risen to the higher degrees of mysticism or philosophy it is because they have a longer fuller past behind them. Young plants are not to be reproached because they are not old trees.

(313-2) Yet the worship that is given by the multitude to an imagined God is not without value. It is an initiation, a preparation and a training for the worship that will one day be given to the real God. It is an archway through which they pass on their way to philosophic worship.

(313-3) If mysticism reveals the nature of man, philosophy reveals the nature of the universe.

(313-4) The work he has begun with religion will be completed only with philosophy.

(313-5) The man who is intellectually ripe and morally ready for philosophy's explanations will not be able to hold out against them, provided he examines them carefully.

(313-6) He may say nothing to disturb those who desire to rest in the preliminary stage of spiritual understanding, which is the religious stage. It is better to leave them to the tutoring of life, to the processes of evolution.

(313-7) It is not that philosophy holds a different conception about man from the religious one but that it holds a deeper one.

(313-8) He would be untrue to philosophy if he were to seek a single proselyte. Nevertheless, when through his work anybody does accept this teaching he rejoices with and for him. But this jubilation is mostly on the other's account. The gain is the proselyte's, not the philosopher's.

(313-9) There is much more under judgment here than a merely verbal distinction. The matter is not so simple but far more complex than it seems. For philosophical

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<sup>548</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>549</sup> The paras on this page are numbered 262-271; they are not consecutive with the previous page.

mysticism introduces some new principles into mysticism which make a profound difference in results and values.

(313-10) By the single fact of its refusal to proselyte, philosophy is taken out of the ranks of conventional teaching, but by its daring thought it is taken out even more. And it is distinguished even more by the calm tolerance of its attitude towards other teachings, by the measured fairness with which it appraises them and by its refusal to degenerate into personal offensiveness or bitter animosity. It knows quite well that truth cannot be elucidated in an atmosphere of angry feelings and personal polemics.

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(315-1)<sup>552</sup> Philosophy clears away all the unnecessary mystery from mysticism, while preserving a proper attitude of awe and reverence to whatever is worthy of it.

(315-2) The fact that the principles of the hidden teaching are now given out publicly and openly, whereas in former centuries they had to be given out secretly and privately, must be carefully appraised. If it indicates progression in one sense, it also indicates retrogression in another. It shows that greater opportunities for intellectual and spiritual freedom exist today, but it also shows that the power of religious institutions and faith in religious truth have waned.

(315-3) Philosophy offers the same meditational experience as mysticism but it carries this experience to a wider and deeper level and at the same time integrates it with moral social and rational elements.

(315-4) The emotional experience of the mystic must be wedded to the thought-out understanding of the metaphysician.

(315-5) Philosophy preserves all the essential faith of religious cults and all the positive achievement of mystical experiences but at the same time reaches out to a greatness which religion and mysticism have never attained.

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<sup>551</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>552</sup> The paras on this page are numbered 272-281, making them consecutive with the previous page.



(315-6) Philosophy draws some of its students from the orthodox religionists but more from the unorthodox and the irreligious.

(315-7) These gradations in spiritual status philosophy recognises, not insultingly, as a proud boast, but quietly as a scientific observation. It does not get emotional about knowing that it is only for those mature enough to understand its metaphysics, disciplined enough to follow its ethics, intuitive enough to accept its religious iconoclasm.

(315-8) Philosophy is always sympathetic towards religion because the parent is always sympathetic towards its offspring.

(315-9) It is perhaps the amplitude and symmetry of the philosophic approach which make it so completely satisfying. For this is the only approach which honours reason and appreciates beauty, cultivates intuition and respects mystical experience, fosters reverence and teaches true prayer, enjoins action and promotes morality. It is the spiritual life fully grown.

(315-10) Much depends on the standpoint from which we approach the subject. The mystical standpoint is a more comprehensive one than the religious and consequently yields more fruitful results. But if we pass to the philosophical standpoint we can obtain the completes possible, the most satisfying results of all.

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(317-1)<sup>555</sup> No man who has totally failed to use his intuitional faculty will have the capacity to receive philosophy.

(317-2) Religion adores God from a distance, mysticism feels God's ray within itself, metaphysics knows the certitude of God's existence only in the intellect. Philosophy alone makes a many-sided approach to God.

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<sup>554</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>555</sup> The paras on this page are numbered 282-295, making them consecutive with the previous page.

(317-3) The depth of understanding at which men have arrived determines the grade of interpretation which life yields them.

(317-4) A man may come under the influence of philosophy through intellectual conviction emotional expansion or intuitional cultivation, through mystical ecstasy or deep suffering.

(317-5) Religion and mysticism have been historically exploited by the obscurantist and the reactionary, but philosophy is beyond their reach.

(317-6) Philosophy is more complete than mysticism inasmuch as it does not despise reason but accepts it, does not reject action but welcomes it, does not sit preoccupied with self but goes forth to serve others.

(317-7) Such people are now ready to open their minds to a higher conception of existence - the philosophic one.

(317-8) Today every seeker is welcome to philosophy's ranks provided he be sincere and qualified.

(317-9) The attempt to secure proselytes on behalf of such a deep and difficult teaching is unsound.

(317-10) In every act of religious worship - however blind it be - there is a dim realisation of God's existence. It is the business of mysticism to get rid of much of this dimness and of philosophy to get rid of it altogether.

(317-11) Religion is man's quest of reality on its elementary level. Metaphysics is the same quest on its lower-intermediate level and mysticism is the higher-intermediate one. In philosophy the quest is completed on the highest plane.

(317-12) The mystic must grow into the philosopher as the religionist must grow into the mystic

(317-13) The prudent teacher will not give out a teaching higher than the pupil's spiritual degree and intellectual capacity can receive.

(317-14) We must retain as philosophers whatever worthwhile things we possessed as religious believers. We must retain the principles even if we will have to vary the forms, of religious worship, prayer, devotion, aspiration and communion.

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(319-1)<sup>558</sup> The teaching which is suited to those who are well on the way to the final stage of spiritual development, is not much help to those who are only at the first stage.

(319-2) A path which requires so much from the traveller will inevitably be a slower path than the religious and mystical ways. But it will also be a surer one.

(319-3) A single teaching could suit persons at widely different degrees of advancement only by lowering its quality to suit the lowest degree. But it would then no longer be itself.

(319-4) The ancient division of men into three grades of spiritual development<sup>559</sup> was expressed variously in different countries. In India the "Bhagavad Gita" placed lowest the man whose mentality was inert and dull, next the man whose understanding was coloured by emotion or distorted by passion, and highest the man of clear and balanced intelligence

(319-5) Between those who feel too weak to go farther than the simple reverence of church religion and those who feel strong enough to enter the philosophical quest in full consciousness, there is every possible degree.

(319-6) The willingness to communicate spiritual knowledge is conditioned by how much or how little desire there is for it; by the presence or absence of the passive receptivity of it and by the degree of development in the receiving person.

(319-7) Those who are no longer satisfied with the poor results of orthodox religion and have set forth in search of a purer and more effective faith, may find it in mysticism or, if they are sufficiently developed beyond the masses, in philosophy.

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<sup>557</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>558</sup> The paras on this page are numbered 296–306, making them consecutive with the previous page.

<sup>559</sup> PB himself deleted a comma after "development" by hand.

(319-8) If he searches indefatigably and intelligently through orthodox faiths and heterodox "isms" alike, he will be led in the end to discover philosophy.

(319-9) It is excellent, the need for it is immense, but it is not enough. It lacks the largeness, the integrality and the wholeness which only philosophy can furnish.

(319-10) The mastery of any subject moves through a series of steps and the higher the step the fewer the number of those capable of understanding it.

(319-11) The first lessons of the higher philosophy cannot be usefully taught to those who have not learnt the last lessons of religion. But for those who have gone a little way into mysticism or metaphysics, such instruction need not be deferred.

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(321-1)<sup>562</sup> He who gives the first dynamic impulse to a spiritualising movement inevitably creates a religion if the emotions of the masses are touched, a metaphysic if the intellect of the elite is touched, a mysticism if the intuition of individuals is touched.

(321-2) It depends on their level of intellectual culture and their stage of moral development.

(321-3) No opinion of philosophy has any value if it comes from those who do not know what it is and will not even try to learn what it is.

(321-4) It is comforting only to the few who are prepared to part with their egoism, their pride, their sensuality and their inertia for the sake of truth.

(321-5) Those who find fault with philosophy are really finding fault with themselves; are exposing their own narrowness weakness and immaturity,

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<sup>561</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>562</sup> The paras on this page are numbered 307-318, making them consecutive with the previous page.

(321-6) Both the religious devotee and the philosopher may use the word “soul,” for instance. But whereas the one is only dimly aware of its significance, the other is fully aware.

(321-7) The religious mystical and philosophical stages of life correspond to the elementary intermediate and advanced stages of education.

(321-8) The spiritual seeking which brought them out of materialism into mysticism cannot, if they are intelligent enough and sincere enough, stop there.

(321-9) It is enough for the man in the first grade to give his faith to a higher power. But for the man in the next grade, it is not enough. He wants to know the nature of this power.

(321-10) The task which is begun by religion is finished by philosophy.

(321-11) If you feel you want to spread this teaching, then do so, but do it in the right way. You don't have to organise a society or indulge in a loud propaganda. Truth is not something which can be imposed on other people. They must grow through experience and reflection into the right attitude of receptivity and they will look for whatever they need. It is only at such a critical moment that you have any right to offer what you yourself have found, just as it is only at such a moment that your offering will be successful and not a wasted one.

(321-12) The intellectual heights and mystical peaks climbed by philosophy are too steep for many to climb.

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(323-1)<sup>565</sup> The belief is usually held that mysticism is the only alternative to scientific materialism or uninspired religion. But this is not a correct assumption. There is a third possible view – that of a mystical philosophy.

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<sup>564</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>565</sup> The paras on this page are numbered 319–330, making them consecutive with the previous page.

(323-2) Those who have been driven crazy by the aberrations of mysticism may find themselves restored to sanity by the poise of philosophy.

(323-3) It is possible to conserve past gains even while we embrace new ones.

(323-4) But we cannot leave it there. The full picture is not unveiled by religion and mysticism.

(323-5) Our advice is - study metaphysics to its bottom and then make good your escape from it before you become a mere metaphysician! Once you start using metaphysical jargon you are lost.

(323-6) Religion is not the final utterance of the Holy Ghost. That privilege belongs to philosophy.

(323-7)<sup>566</sup> Philosophy alone can give complete satisfaction to the truth-seeker because it alone proffers nutriment for the complete man - that is, for his thoughts feelings and actions. It alone is all-inclusive enough to help him cultivate not merely a part but the whole of his nature. It alone is truly healthy because it respects the law of balance and seeks to evolve an all-round life.

(323-8) Contrary to conventional beliefs, philosophy does no harm to whatever is worth retaining. It makes religion truly religious, rationalism more rational and mysticism soundly mystical. It takes away their follies, true, but it leaves their facts untouched.

(323-9) The day when all men shall worship at the common altar of Truth is too remote.

(323-10) Doctrines couched in incomprehensible phrases and polysyllabic terms repel many earnest truth-seekers.

(323-11) We imagine that the thought of the Sage is too far behind us; we left all that when we left the primitive and medieval ages. The philosophic quest is apparently something quite obnoxious to the modern matter-of-fact spirit. The reality is that the thought of the Sage is too far ahead of us, and leaves the plain man panting.

(323-12) Man is the keystone of the arch of material life, whereas an animal lives solely under the impulses of self-preservation and self-procreation. Only in man can this Divine Being arrive at Self-consciousness, because only man can develop intelligence in its fullness. The intelligence which

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<sup>566</sup> This para was re-categorised from "XVIII" to "III" by hand.

(continued from the previous page) animals possess, however excellently it suffices them, is after all one which is concerned purely with objective things. Animals cannot move in the realm of abstract ideas, but man can escape from the concrete through his developed reason, his religious feeling, his mystic intuition.

(325-1)<sup>569</sup> We must make a sharp distinction between the true principles, the innermost teachings of philosophy and the popular conceptions of them which have been formulated under the name of religion. The former were barred off from the masses and kept for an exclusive circle of initiates.

(325-2) Every child must pass through a proper training in elementary and intermediate mathematics before the principles of higher calculus can be explained to it. So those who wish to grasp the advanced portion of philosophy must likewise prepare the mind and heart, the will and character.

(325-3) "To them ever steadfast and serving me with affection I give that Buddhi Yoga by which they come unto me." Gita,X,10.

(325-4) Because it is the one and only true path, few ever find this ultimate path, whereas there are a multitude of false, misleading or half-true paths which can more easily be found merely because they are more numerous.

(325-5) The tradition of this hidden philosophy has been carefully transmitted from a time so ancient that even five thousand years ago Yajnavalkya mentions in the Brihadaranyaka Upanishad its origin as having been lost in still earlier antiquity.

(325-6)<sup>570</sup> The history of truth is an international one. It is from and for all the peoples of the world.

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<sup>568</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>569</sup> The paras on this page are numbered 331-339, making them consecutive with the previous page.

<sup>570</sup> This para was re-categorised from "XVIII" to "III" by hand.

(325-7) Most of the texts of the hidden teaching, like the Upanishads, do not disclose the logical steps by which their conclusions are attained, but only affirm the conclusions themselves. This was done because it was left to the teacher to expound vocally and supply personally what had been left out. But this is unfortunate for modern students, for teachers who know the Overself are almost non-existent.

(325-8) Beliefs which suited the days when men lived in a forest clearing will not suit the days when he lives in a scientific civilisation. Consequently the hidden teaching which in former times would have dashed in vain against the mass dullness, may now make a remarkable impact on the group of matured minds.

(325-9) Such an exalted teaching is never to be forced on others; they must first feel the desire for truth, and that strongly enough to begin to seek for it. Each man therefore obtains the truths to which he is entitled. It is all a matter of ripeness.

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(327-1)<sup>573</sup> Says Carlyle<sup>574</sup> in "Miscellanies:" "Religion was everywhere; philosophy lay hid under it, peaceably included in it."

(327-2) This is true but it is not the whole truth. There is something beyond mysticism. Peace is not the final goal of man. It is good but it is not enough. Just as religion must finally find its culmination in mysticism, so mysticism must find it in philosophy, and so metaphysics must find it in philosophic mysticism.

(327-3) We must disapprove of the abuses and superstitions of religion but that need not stop our approval of its values and services. We must turn our ears away from the senseless partings of mystics' vagaries, but that should not stop our devoted practice of its meditational exercises.

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<sup>572</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>573</sup> The paras on this page are numbered 340-346, making them consecutive with the previous page.

<sup>574</sup> Thomas Carlyle



(327-4)<sup>575</sup> A trinity of adjoining peaks stands above the landscape of universal existence and symbolises the heights which man must climb in the evolutionary development of his character and consciousness. The lowest peak stands for religion, the middle one for mysticism and the loftiest one for philosophy.

(327-5) Those who decline to search for ultimate truth because they believe it to be unattainable, because they despair of ever finding it, betray it.

(327-6) Those who look beyond immediate material problems must take such ultimate questions seriously while all others will shirk them.

(327-7) Freemasonry; The roots of Freemasonry have been attributed both by its own pioneers and by history to lie embedded in ancient Egypt. The cultural connection of ancient Egypt and ancient India is now slowly being established; the philosophic and religious indebtedness of the country of the Nile to the country of the Ganges is being uncovered by history and archaeology. This esoteric system admittedly once fulfilled a far loftier mission than it does today and was therefore worked in an atmosphere of greater secrecy. It was closely connected with religion, mysticism, ethics and philosophy. Even today we find that it still possesses three progressive degrees of initiation [whose names are drawn from the act of building:]<sup>576</sup> the "Entered Apprentice," the "Craftsman" and the "Master Mason." The first degree represents spiritual faculties just dawning; the second degree those same faculties grown quite active; the third degree represents the quest and the ultimate discovery within himself of the true Self. If the earlier degrees teach him how to behave towards others, the last degree teaches him rightly how to behave towards himself. For here his search ends in undergoing the mystical death of the ego, which allows him to live in his own spiritual centre henceforth.

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<sup>575</sup> This para was re-categorised from "XVIII" to "V" by hand.

<sup>576</sup> "whose names are drawn from the act of building;" was typed in the left margin and drawing a line.

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<sup>578</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

(continued from the previous page) Whoever fulfils the Masonic rule of being “of lawful age and well recommended” may then knock as “a poor blind candidate” at the door of the Master’s chamber for admittance. The initiation of the novice into the first degree of Masonry is symbolically performed while he is half-clothed. He is then called an “Entered Apprentice.” All men throughout the world who sincerely and seriously adopt religion because they apprehend a mystery to be concealed behind the universe, thereby unconsciously enter this degree. All religious men who live up to their ethical obligations and thus make themselves worthy are eventually passed into the second degree, that of “Fellow Craft.” This symbolises the stage of mysticism wherein the seeking mind passes half-way behind the symbol. It is the mystics who consecrate their quest to inner contemplation within themselves rather than in external churches or temples. They furnish from among their number the few who have discovered that service is the most powerful means of advancement and who are raised to the third degree of a fully-robed “Master Mason.” He alone is given the clue whereby he may recover the “Lost Word” of the true Self, the ultimate Reality, a secret now vanished from the ken of the modern successors of Enoch and Hiram Abiff.<sup>579</sup> And he alone dons blue robes as a token of his universal outlook – that same blue which is the colour of the cloudless overarching sky that covers all creatures on the planet.

Apart from its use of the solar symbol,<sup>580</sup> in this highest grade, of the sun at noon as a sign that the Master will work for the enlightenment of all, you will find that Masonry has indicated its worship of Light by including the cock in its ceremonial rites. For this is the bird which rises with the sun;<sup>581</sup> which, in fact, vigorously and loudly informs its little world that the dawn is at hand and that the benign rays will soon be shed upon it.

(329-1)<sup>582</sup> Natalie Rokotoff, the Russian Orientalist, after considerable original researches, wrote in the book “Foundation of Buddhism:” “Certainly Buddha’s knowledge was not limited to his doctrines, but caution prompted by great wisdom made him hesitant to divulge conceptions which, if misunderstood, might be disastrous. A tradition of three circles of his teachings was established for the chosen ones, for members of the monastic fraternity and for all.”

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<sup>579</sup> See our Wikinotes page for these references. – TJS ‘20

<sup>580</sup> PB himself inserted a comma by hand.

<sup>581</sup> PB himself changed comma to semi-colon by hand.

<sup>582</sup> The para on this page was originally numbered 347; it is consecutive with the previous page.

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(331-1)<sup>585</sup> The subtle implication rather than open statement was too often used in the past.

(331-2) The truth, freed from confusions entanglements and superstitions is thus laid bare for us to learn.

(331-3) The sects compete against each other in the game of making proselytes. Philosophy alone remains untroubled by, and aloof from, this self-interested strife.

(331-4) He may say, as Sebastian Franck said four hundred years ago: "I cannot belong to any separate sect."

(331-5) Hatim Hashim, a dervish of Khorassan, [said:]<sup>586</sup> Remember whatever you do, eat, enjoy, it is being seen by God who is looking at [you.<sup>587</sup> So during] the silence hour, meditate on God as the All-Seer. [He also said]<sup>588</sup> "He who looks up to God in the daily trials of life, and whose only hope is God and none but God."

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Conscious Fulfilment of Life's Purpose, Conscious World-View, is the Philosophic Aim

(333-1)<sup>591</sup> Although philosophy propounds statements of universal laws and eternal truths, nevertheless each man draws from its study highly personal application and gains from its practices markedly individual fulfilment. Although it is the only Idea which can ever bring men together in harmony and unity, nevertheless it becomes

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<sup>584</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>585</sup> The paras on this page are numbered 347a-347d, making them consecutive with the previous page. There is one unnumbered para at the bottom of the page that was pasted on from a different source.

<sup>586</sup> PB himself changed "gave the following helpful techniques (a)" to "said:" by hand.

<sup>587</sup> PB himself changed "you (b) during" to "you. During" by hand.

<sup>588</sup> PB himself inserted "He also said" by hand.

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<sup>590</sup> Handwritten note at the bottom of the page reads "One (I)"

<sup>591</sup> The paras on this page are numbered 348-354, making them consecutive with the previous page.

unique for every fresh adherent. And although it transcends all limitations imposed by intellect emotion form and egoism, nevertheless it inspires the poet, teaches the thinker, gives vistas to the artist, guides the executive and solaces the labourer.

(333-2) If philosophy hides its truth from mental unreadiness and its votaries from social persecution, it is, nevertheless, always ready when it is needed by any sincere seeker who has evolved to the requisite degree. If he has got enough religious prejudice and mystical superstition out of his mind to be free to think for himself; if he has lifted his character somewhat above the common weaknesses; if his sense of values is such that the Truth appears desirable above all things, then philosophy is the only thing to which he can turn for guidance and enlightenment - and philosophy will surely welcome him.

(333-3) So long as a metaphysical world-view is usually treated as a theoretical matter, so long is its value as ground for action overlooked.

(333-4) The metaphysics of truth must not only be rightly grasped but also reverently grasped.

(333-5) In pursuing this integral quest they have the satisfaction of knowing that they are pursuing the only quest which can bring them to a truth which is all-embracing and all-explaining.

(333-6) A doctrine which teaches people to live for such noble ideals and sweetens their minds with such generous thoughts cannot be without utility. And insofar as it resolves these three tremendous questions - What is man? What is the higher purpose of his life? How shall he fulfil this purpose? - it cannot be far wrong.

(333-7) Whoever enters into this perfect peace must emerge from it again in the end. When he returns to his fellow men he will find it hard - if he is a novice - to keep silent about his wonderful experience, but easy if he is a proficient. This is because the novice is still egoistic whereas the adept is truly altruistic. For the one is concerned with his own experience whereas the other is concerned with whether his fellows are ready to leap so high.

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Conscious Fulfilment of Life's Purpose, Conscious World-View, is the Philosophic Aim

(335-1)<sup>594</sup> It does not matter that philosophy is a lone voice now for it is an enduring one. Other and more orthodox voices will make themselves better heard but they will also fade eventually into silence. The truth can never perish but its counterfeits and substitutes, must.

(335-2) Philosophy possesses a unique point of view.

(335-3) The philosopher has liberated himself from all the mental cages which are offered by time and tradition to seeking man. He is not the representative of any organised religion nor the advocate of any denominational sect nor the missionary of any proselyting cult. He appreciates the past history of religion and extracts what he can find of value in it, but he refuses to let it burden him with what is not. He is determined to remain free from its debris and to find his way to the original source of truth.

(335-4) In every generation there is a small number of men and women who segregate themselves spiritually from the common herd, who dedicate themselves to the ideal.

(335-5) The importance of moving knowingly – instead of unknowingly – towards the goal for which he is here on earth.

(335-6) Faced with the mystery of his own existence, man finally finds an answer in religion or mysticism. If he adds the mystery of the world's existence, he must look for his complete answer in philosophy.

(335-7) Philosophy is unique in this respect: No other teaching views life so broadly and yet so penetratingly.

(335-8) A man may not have a definite philosophy but his acts are nevertheless the outcome of an unconscious philosophy. They are the expression of his native attitude in the facing of life.

(335-9) Ordinary living accepts anyone as a divided individual – a part of the man, but philosophic living demands an integrated individual – the whole man.

(335-10) Everyone in some way, blindly or consciously, slavishly or independently, wrongly or correctly, necessarily and always believes in a particular decipherment of

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<sup>593</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>594</sup> The paras on this page are numbered 355–366, making them consecutive with the previous page.

the enigma of life. But only he who has brought the best mental equipment to bear upon it is likely to make the best decipherment. And only the philosophical discipline gives this.

(335-11) The teaching does not have to go forth to meet people. They will find their own way to meet it as they develop through science religion art and life.

(335-12) Philosophy has its own unique world-view but hitherto it has kept that view largely to itself.

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Conscious Fulfilment of Life's Purpose, Conscious World-View, is the Philosophic Aim

(337-1)<sup>597</sup> The bane of Indian higher cultural life is the lack of independent ventures of the mind. For hundreds of years men have not had the courage to do more than write interpretations of other books, which themselves were written thousands of years ago and hence before human knowledge had advanced to the degree it did later. We find in Sanskrit few original works but any number of commentaries.

(337-2) We find in the world men of different stages of mental maturity, of different intellectual calibre. They should be provided with methods most suited to them.

(337-3) Amid all this luxuriant jungle-growth of metaphysical speculation, this embarrassing catalogue of metaphysic notion, a man can only become bewildered confused and plunged into intellectual despair.

(337-4) There have been too many lectures and too many books in our time. In the East of long ago students were not allowed to have the most important books. The teachers alone possessed them. They would bring one of these books out during a lesson and expound a few paragraphs and then put the volume away again.

(337-5) Such doctrines were more likely to provoke enemies than to produce followers.

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<sup>596</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>597</sup> The paras on this page are numbered 93-100; they are not consecutive with the previous page.

(337-6) It is hard to bring a man from a wrong point of view to a right one, not only because he may not be intellectually or intuitively capable of making the transition, but also because he can make it only by losing some of his emotional egoistic self-esteem. This is as true of general propaganda among the masses as it is of the preliminary correction of pupils by a master.

(337-7) Where knowledge of mysticism is confined to [the few]<sup>598</sup> facts which their limited mentality can alone understand, the wide knowledge and broad view proffered by philosophy make no appeal.

(337-8)<sup>599</sup> Pythagoras in Greece, Lao-Tzu<sup>600</sup> in China and Buddha in India lived not only about the same time period but also taught essentially the same doctrine. Yet to the materialistic critic, unable to sense the spirit within their words because lacking in the mystic experience which produced those words, their doctrines would seem to be greatly at variance.

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(339-1)<sup>603</sup> It does not admit the popular delusion that every member of the human race is fit to pass proper judgment on any issue merely by consulting his opinion or feeling about it – much less about religion and mysticism.

(339-2) It is the difference in world-view which explains why one man fills his heart with anger and hate at exactly the same [mistreatment]<sup>604</sup> under which another man fills his heart with forbearance and forgiveness.

(339-3) Only the discerning few who can appreciate adequately the profound wisdom of this philosophic attitude, the serene beauty of its ideals, the noble grandeur of its ethics, the generous breadth and fresh modernity of its supporting principles –<sup>605</sup>

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<sup>598</sup> PB himself inserted "the few" by hand.

<sup>599</sup> PB himself inserted "XVIII" before this para by hand.

<sup>600</sup> Lao Tse in original.

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<sup>602</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>603</sup> The paras on this page are numbered 367-377; they are not consecutive with the previous page. Para 339-7 was cut from another page and pasted here by hand.

<sup>604</sup> PB himself changed "treatment" to "mistreatment" by typing "mis" above the line and inserting it with a caret.

(339-4) What is the inner purpose of human life as apart from its outer object?

(339-5) It is a doctrine inspired by divinity, founded on truth and applied to life.

(339-6) Philosophy is not studied merely from books. Every experience provides material for philosophic reflection.

(339-7) The effect of the first meeting with a master fades off with time, like the effect of a mystical glimpse. When that happens it needs to be renewed by another meeting, and that again in turn still later by a third.

(339-8) At whatever point in the world of human knowledge we start from, if we push our investigation deeply enough, and if we try to correlate it with the general body of knowledge, we shall be brought to the consideration of philosophy.

(339-9) By such meditation and study the mind returns, like a circle, upon itself, with the result that when this movement is successfully completed, it knows itself in its deepest divinest phase.

(339-10) Every man has his own [abstract]<sup>606</sup> view of his relation to the universe. In most cases it is either an unconscious or half-conscious one. But still it is there. To the extent that he seeks to make it a fully conscious and completely true one, he becomes a philosopher.

(339-11) We may begin by asking what this philosophy offers us. It offers those who pursue it to the end a deep understanding of the world, and a satisfying explanation of the significance of human experience. It offers them the power to penetrate appearances and to dis sever the genuinely real from the mere appearance of reality; it offers satisfaction of that desire<sup>607</sup> which everyone, everywhere, holds somewhere in his heart – the desire to be free.

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<sup>605</sup> Incomplete para

<sup>606</sup> "abstract" was typed above the line and inserted with a caret.

<sup>607</sup> PB himself deleted a comma after "desire" by hand.

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(341-1)<sup>610</sup> These teachings have first to become known, then understood, next accepted and lastly made a part of day-to-day living.

(341-2) When historically seen, man's conception of the universe will be found to have passed and to still pass through four well-defined stages. Primitive man took a religious view of it; more progressive man took a mystical view while more intellectual man took a scientific view (now the dominant one) and the most cultivated man took a philosophical view.

(341-3) The educated classes are expected to stand in the forefront of this struggle for world-enlightenment and therefore it is for the more thoughtful amongst them to absorb the hidden teaching.

(341-4) We may perceive in the history of religion mysticism and philosophy a history of the intellectual progress of all mankind.

(341-5) Just as Religion is larger than the religions, so is Philosophy larger than the philosophies.

(341-6) The major questions of life are ignored amid the bustle of modern business but one day they will imperiously demand a flat answer.

(341-7) The teacher has to be firm at some times, gentle at others.

(341-8) A master issues no command and requires no obedience, Others may do so but not he.

(341-9) The teaching sage is distinct from the illumined man in that he deliberately makes himself felt as an active power for guiding others whereas the illumined one remains passive.

(341-10) He will not presume to save others while he is still trying to save himself, nor to lead others to a goal which he has not yet found HIMSELF. He knows that the need of perfecting his own character and consciousness takes precedence of the wish to give out what he already has.

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<sup>609</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>610</sup> The paras on this page are numbered 378-386 and 385-386, making them consecutive with the previous page. Paras 341-7 through 341-10 were cut from another page and pasted here by hand.

(341-11) To turn them into demigods, to believe that their intelligence is perfect, their character faultless is to [pervert the truth.]<sup>611</sup>

(341-12) The hidden teaching starts and finishes with experience. Every man must begin his mental life as a seeker by noting the fact that he is conscious of an external environment. He will proceed in time to discover that it is an ordered one; that Nature is the manifestation of an orderly Mind. He discovers in the end that consciousness of this Mind becomes the profoundest fact of his internal experience.

(341-13) Because men are born with different mental constitutions and different emotional preferences they cannot all be expected to follow one and the same path.

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(343-1)<sup>614</sup> The need of an understanding of the world and of a goal in individual life is satisfied first by religion; later, as the mind grows more exacting, by mysticism and metaphysics, and finally by philosophy. Hence religion represents the human mind at a certain stage of its outlook. Mysticism represents it at a higher stage, philosophy represents it at its highest stage. The ignorance or prejudice which confounds religion with mysticism, as the ignorance or prejudice which confounds metaphysics with philosophy is dangerous to true philosophy.

(343-2) It is the joyous duty of philosophy to bring into systematic harmony the various views which mankind have held and will ever hold, however conflicting they seem on the surface, by assigning the different types to their proper level and by providing a total view of the possible heights and depths of human thought. Thus and thus alone the most opposite tendencies of belief and the most striking contrasts of outlook are brought within a single scheme. All become aspects, more or less limited, only. None ever achieves metaphysical finality and need never again be mistaken for the whole truth. All become clear as organic phases of mankind's mental development. Philosophy alone can bring logically opposite doctrines into harmonious relation with

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<sup>611</sup> PB himself inserted "pervert the truth." by hand.

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<sup>613</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>614</sup> The paras on this page are numbered 387-390, making them consecutive with the previous page.

each other by assigning them to their proper places under a single sheltering canopy. Thus out of the medley of voices within us philosophy creates a melody.

(343-3) Philosophy is for those who prefer to face realities free of myths, veils and distortions; who prefer to be mentally mature and want to understand life as it is and not make a pretence of what it is not. Hence ideas which religion presents under thick incrustations of mythopoeic pictures, philosophy explains by rational thinking which leads later to intuitive understanding.

(343-4) Even after a man's religious faith has fallen to pieces and he stands for a while in doubt and confusion, there will inevitably arise within him the need of finding a fresh intelligible picture of the universe, for he cannot rest satisfied with a merely negative attitude toward life. And he will have to construct it out of the findings of scientific materialism, if nothing better comes to his hand. This mind will necessarily try to make sense of the universe and to harmonise its seeming contradictions into a logical unity.

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(345-1)<sup>617</sup> We may generally distinguish three different views of the world. The first is that which comes easily and naturally and it depends on five-sense experience alone. It may be called materialism, and may take various shapes. The second is religious in its elementary state, depending on faith, and mystical in its higher stage, depending on intuition and transcendental experience. The third is scientific in its elementary state, depending on concrete reason, and metaphysical in its higher state, depending on abstract reason. Although these are the views generally held amongst men they do not exhaust the possibilities of human intelligence. There is a fourth possible view which declares that none of the others can stand alone and that if we cling to any one of them alone to the detriment of the others we merely limit the truth. This view is the philosophic. It declares that truth may be arrived at by combining all the other views which yield only partial truths into the balanced unity of whole truth, and unfolding the faculty of insight which penetrates into hidden reality.

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<sup>616</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>617</sup> The paras on this page are numbered 391-396, making them consecutive with the previous page.

(345-2) In the first stage of progress we learn to stand aside from the world and to still our thoughts about it. This is the mystical stage. Next, we recognise the world as being but a series of ideas within the mind; this is the mentalist-metaphysical stage. Finally we return to the world's activity without reacting mentally to its suggestions, working disinterestedly, and knowing always that all is One. This is the philosophical stage.

(345-3) The philosophical view necessarily denies the partisan view. It looks all round and all through a question. It is fair just and impartial.

(345-4) Only after we have become conscious of the meaning of human existence can our strivings be turned into a direction wherein they will meet with enduring satisfaction rather than inevitable frustration.

(345-5) Philosophy seeks to understand the total effect of life, not merely patches of it.

(345-6) He who has no other horizon than the little street in which he lives, the narrow office in which he works and the racial body in which he happened to be born, is not yet a full-grown man but hovers somewhere between the beast and man in the evolutionary scale.

(345-7) Civilisations come to birth and die, wars and revolutions sweep the planet's face, but the grand doctrines of this philosophy will continue to live on.

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(347-1)<sup>620</sup> When we think of the tremendous alteration which has taken place in the educated man's conception of the world and when we think of the tremendous social economic and political changes which have followed as a consequence, we may begin to grasp something of the significance which should be assigned to this first public Western and modern presentation of the hidden teaching.

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<sup>619</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>620</sup> The paras on this page are numbered 397-402, making them consecutive with the previous page.

(347-2) Whatever were the motives which dictated the exclusive reservation of ultimate wisdom in former centuries and the extraordinary precautions which were taken to keep it from the larger world, we must now reckon on the dominant fact that humanity lives today in a cultural environment which has changed tremendously. The old ideas have lost their weight among educated folk – except for individuals here and there – and this general decay has passed by reflex action among the masses,<sup>621</sup> albeit, to a lesser extent. Whether in religion or science, politics or society, economics or ethics, the story of prodigious storm which has shaken the thoughts of men to their foundations is the same. The time indeed is transitional. In this momentous period when the ethical fate of mankind is at stake because the religious sanctions of morality have broken down, it is essential that something should arise to take their place. This is the supreme and significant fact which has forced the hands of those who hold this wisdom in their possession, which has compelled them to begin this historically unique disclosure of it, and which illustrates the saying that the night is darkest just before dawn. This is the dangerous situation which broke down an age-old policy and necessitated a new one whose sublime consequences to future generations we can now but dimly envisage.

(347-3) The notion that a man requires no special schooling in philosophy is a nonsensical and superficial one. For philosophy tries to do in complete consciousness and in complete thoroughness what the unphilosophical are always doing in an unsystematic casual and unconscious way. It seeks to impart a proper understanding of the meaning of the world so that those who have to live in this world may live aright, successfully and more happily.

(347-4) We are not constructing a closed and rigid system of philosophy but rather revealing an attitude of mind which can lead to truth.

(347-5) Philosophy aims at explaining our experience of the world and of ourselves.

(347-6) Every man has an unconscious philosophical attitude.

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<sup>621</sup> PB himself inserted a comma after "masses," by hand.

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<sup>623</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

(349-1)<sup>624</sup> We are not only confronted as human beings with fulfilling the true object of our existence but we are also confronted with its corollary – what is the meaning of existence?

(349-2) What is the ultimate explanation of this universe wherein we dwell? What are the final concepts of its meaning which transcend all previous concepts and render them imperfect? It is the business of a philosopher to find out these things.

(349-3) The whole historic course of science and philosophy indicates a gradual trend to our point of view.

(349-4) Is it not wiser to philosophise deliberately and consciously rather than, as with ordinary men, casually and unconsciously?

(349-5) Is the human intellect too little to contain an adequate explanation of the why of this mysterious universe?

(349-6) Since that glorious epoch when Socrates and the Greek philosophers spread out the table of their philosophies for the intellectual feasting of discerning men, and that bygone period when India made its magnificent contribution to the intellectual dower of the cultured world, men have questioned the universe.

(349-7) A high level of general education is a distinct advantage for those who would take up such a study, but it is not an absolute essential.

(349-8) This grand synthesis could have come into being only in this twentieth century, i.e., after science had been brought by facts to destroy its own fetish of “matter” and only after the secret philosophic book of the Brahmins had been wrested from their grasp.

(349-9) Philosophy sets out to decipher the meaning of life. But it asks first if there be a meaning. It does not dogmatise, does not start with initial assumptions.

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<sup>624</sup> The paras on this page are numbered 403–413, making them consecutive with the previous page. Paras 406 and 409 have been cut out. This page is a duplicate of page 423 in Carbons 5.

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(351-1)<sup>627</sup> Truth existed before the churches began to spire their way upwards into the sky, and it will continue to exist after the last academy of philosophy has been battered down. Nothing can still the primal need of it in man. Priesthoods can be exterminated until not one vestige is left in the land; mystic hermitages can be broken until they are but dust; philosophical books can be burnt out of existence by culture-hating tyrants, yet this subterranean sense in man which demands the understanding of its own existence will one day rise again with an urgent claim and create a new expression of itself.

(351-2) The work done by science and rationalism has been a necessary one, but it was destructive of religious codes and consequently of moralities based on those codes. Mankind must now perform a piece of constructive work in the sphere of ethics or it may experience a social collapse of colossal magnitude. It is here that the hidden teaching can step in and offer a valuable contribution.

(351-3) People sometimes ask me to what religion I belong or to what school of yoga I adhere. If I answer them, which is not often, I tell them: "To none and to all!" If such a paradox annoys them, I try to soften their wrath by adding that I am a student of philosophy. During my journeys to the heavenly realm of infinite eternal and absolute existence I did not once discover any labels marked Christian, Hindu, Catholic, Protestant, Zen, Shin, Platonist, Hegelian and so on, any more than I discovered labels marked Englishman, American or Hottentot. All such ascriptions would contradict the very nature of the ascriptionless existence. All sectarian differences are merely intellectual ones. They have no place in that level which is deeper than intellectual function. They divide men into hostile groups only because they are pseudo-spiritual. He who has tasted of the pure Spirit's own freedom will be unwilling to submit himself to the restrictions of cult and creed. Therefore I could not conscientiously affix a label to my own outlook or to the teaching about this existence which I have embraced. In my secret heart I separate myself from nobody, just as this teaching itself excludes no other in its perfect comprehension. Because I had to call it by some name as soon as I began to write about it, I called it philosophy because this is too wide and too general a name to become the property of any single sect. In doing so I merely returned to its ancient and noble meaning<sup>628</sup> among the Greeks who, in the Eleusinian Mysteries,<sup>629</sup> designated the spiritual truth learnt at initiation into them as "philosophy" and the initiate himself as "philosopher" or lover of wisdom. Now

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<sup>626</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>627</sup> The paras on this page are numbered 414-416, making them consecutive with the previous page.

<sup>628</sup> PB himself deleted a period after "meaning" by hand.

<sup>629</sup> PB himself inserted a comma after "Mysteries," by hand.

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(continued from the previous page) genuine wisdom being, in its highest phase, the fruit of a transcendental insight, is sublimely dateless and unchangeable. Yet its more of expression is necessarily dated and may therefore change. Perhaps this pioneering attempt to fill the term "philosophy" with a content which combines ancient tradition with modern innovation will help the few who are sick of intellectual intolerances that masquerade as spiritual insight. Perhaps it may free such broader souls from the need of adopting a separative standpoint with all the frictions, prejudices, egotisms and hatreds which go with it, and afford them an intellectual basis for practicing a profound compassion for all alike. It is as natural for those reared on limited conceptions of life to limit their faith and loyalty to a particular group or a particular area of this planet as it is natural for those reared on philosophic truth to widen their vision and service into world-comprehension and world-fellowship. The philosopher's larger and nobler vision refuses to establish a separate group consciousness for himself and for those who think as he does. Hence he refuses to establish a new cult, a new association or a new label. To him the oneness of mankind is a fact and not a fable. He is always conscious of the fact that he is citizen of the world-community. While acknowledging the place and need of lesser loyalties for unphilosophical persons, he cannot outrage truth by confining his own self solely to such loyalties.

Why this eagerness to separate ourselves from the rest of mankind and collect into a sect, to wear a new label that proclaims difference and division? The more we believe in the oneness of life the less we ought to herd ourselves behind barriers. To add a new cult to the existing list is to multiply the causes of human division and thence of human strife. Let those of us who can do so be done with this seeking of ever-new disunity, this fostering of ever-fresh prejudices, and let those who can not do so keep it at least as an ideal, however remote and however far-off its attainment may seem, for after all it is ultimate direction and not immediate position that matters most. The democratic abolishment of class status and exclusive groups, which will be a distinctive feature of the coming age, should also show itself in the circles of mystical and philosophic students. If they have any superiority over others let them display it by a superiority of conduct grounded in a diviner consciousness. Nevertheless, with all the best will in the world to refrain from starting a new group, the distinctive character

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<sup>631</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.



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(continued from the previous page) of their conduct and the unique character of their outlook will, of themselves, mark out the followers of such teaching. Therefore whatever metaphysical unity with others may be perceived and whatever inward willingness to identify interests with them may be felt, some kind of practical indication of its goal and outward particularisation of its path will necessarily and inescapably arise of their own accord. And I do not know of any better or broader name with which to mark those who pursue this quest than to say that they are students of philosophy.

(355-1)<sup>634</sup> The man who lives in the physical senses alone reaches and affects those other men only whom he can come into contact with physically. He is entirely limited by time and space. The man who lives in the developed intellect or feelings also reaches and affects those other men who can respond to his written or printed ideas or his artistic inspirations. He is limited only partially by time and space. But the man who lives in the godlike Overself within him is freed from time and space and uplifts all those who can respond intuitively, even though they may never know him physically. For in the spiritual world he cannot hide his light.

(355-2) Some critics reject the idea of Grace and declare its impossibility in a world governed by strict cause and effect. The meaning of the word suggests something or anything of an immaterial moral or material nature that is given to man. Why should not the Master who has attained a higher strength wisdom and moral character than that which is common to the human race, give aid freely out of his beneficent compassion for others struggling to climb the peak he has surmounted? He certainly cannot transmit his own inner life to another person in its fullness. But he can certainly impart something of its quality and flavour to one who is receptive, sensitive and in inward affinity with him. If this too is denied then let the objector explain why both the feeling of the Master's and the sense of his presence pervade the disciple's existence for many years after his initiation, if not for the rest of his life.

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<sup>633</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>634</sup> The paras on this page are numbered 417-419, making them consecutive with the previous page.

(355-3) As a necessary result of all that has gone before, someone will have to face this task of establishing a school of thought that will synthesise the Oriental teachings with the scientific Occidental discoveries. The teaching will have to be delivered impersonally, as it is in schools of Chemistry and Physics, without establishing that personal dependence of which Indians are so enamoured but of which a philosopher is unable to approve.

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(357-1) Why do not those who know the higher mystical truths give more generously from their store of knowledge? They do not withhold it from anyone who is ripe to receive it. The others who are still unripe could not benefit by it because they would not understand it, or understanding, would be shocked and frightened by its terrifying impersonality. Nor is this all. The old saying "Knowledge is power" applies here also. Knowledge of the dynamic forces and subconscious operations of the human mind can easily be abused by ignorant persons or misused by selfish ones. Because, through the soul, we are linked with God. Something of the creative magic of the divine comes into possession of a man with the knowledge of certain truths concerning the soul. It would be as dangerous to give this knowledge to unprepared and unpurified masses as it would be to give a box of dynamite to a child as a plaything. The history of the destruction of Atlantis and of another continent which preceded it, is in part the history of the premature use [by]<sup>638</sup> humanity of forces which it is not morally entitled to use. Our own civilisation today is faced by a related danger unless humanity stops looking for guidance and salvation in the wrong direction; unless the blind following of blind leaders comes to an end, the major portion of civilisation will come to an end and this planet will be largely depopulated. Those who seek protection from God against this menace of the future, will find it only as they come into harmony with God or as far as they entrust themselves to the guidance of leaders who have come into that harmony. Those who protest against these impending terrors, or pray to be saved from them, are alike walking in ignorance. Nature which is God Active, governs man by her own laws which bring him the results of his own doing.

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<sup>636</sup> Handwritten notes at the bottom of the page read: "One (I)"

<sup>637</sup> PB himself inserted "XVIII" by hand.

<sup>638</sup> PB himself changed "of" to "by" by hand.

(359-1)<sup>641</sup> All science started with questioning and has been built up on it. The practicality of science has been universally acknowledged. Is [philosophy, which]<sup>642</sup> asks general questions of Life and Mind, the Cosmos and Man, less practical?

(359-2) Why limit our knowledge of truth? Why not include the best minds from all sources, from East as well as West, from the Ancients as well as the Moderns?

(359-3) Because this is the purest truth, it is also the most powerful truth. He who is possessed by it can do what others cannot. Therefore we cannot afford to water it down.

(359-4) The theory of philosophy is suited and available to everyone who has the intelligence to grasp it, the faith to accept it, the intuition to recognise its supreme pre-eminence. The practice of philosophy is more restricted, being for those who have been sufficiently prepared by previous inner growth and outer experience to be willing to impose its higher ethical standards, mental training and emotional discipline upon themselves. To come unprepared for the individual effort demanded, unfit for the intellectual and meditational exertions needed, unready for the teacher or the teaching, is to find bewilderment and to leave disappointed. A premature attempt to enter the school of philosophy will meet with the painful revelation of the dismaying shortcomings within oneself, which must be remedied before the attempt can be successful.

(359-5) Philosophy does not seek a popular following. It does not even set out to win friends and influence people.

(359-6) The teaching will always be adapted to the intellectual and moral capacities of its hearers. Hence the teachers will speak differently to different men or groups of men. Only at the highest level of in-take will there be absolute identity and purity of teaching.

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<sup>640</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>641</sup> The paras on this page are numbered 1-10; they are not consecutive with the previous page.

<sup>642</sup> PB himself changed "the man who" to "philosophy, which" by hand.

(359-7) Can these adepts honourably keep silent about their knowledge when it is so rare, so valuable to humanity?

(359-8) [He dwells apart in solitude. Why?]<sup>643</sup> The world could not grant the existence of his tremendous modesty, his perfect poise, his freedom from chatter, his vast self-restraint, and so, failing to understand, it would misunderstand.

(359-9) They feel humanity's lack of response, understand its inevitability, and bow to it.

(359-10) Philosophy includes religion but not "a" religion. It is universal, not sectarian.

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(361-1)<sup>645</sup> The process of bringing men to engage in the quest is too slow to suit the enthusiastic neophyte.

(361-2) Let him keep everything that religion has given him, provided it be real religion and not the pretence of it, but let him also seek everything that mysticism and philosophy can offer him. He cannot come to the second except through the first, nor to the third except through the second. If he combines them, greater reward will come to him.

(361-3) Philosophical understanding can bloom within him only after he has cultivated his metaphysical intelligence as well as his mystical intuition.

(361-4) It is a firm conviction with the adepts that it is better to have two or three in a community who are earnestly and indefatigably striving to conquer their lower selves and unite with their higher selves than to have two or three thousand public followers who are largely nominal only. They are interested in, and appreciative of, quality rather than quantity. Nor do they consider it sensible to propagate their wisdom among men whose minds are too undeveloped, whose intuition is too uncultivated and whose hearts are too unprepared to receive it readily and sympathetically.

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<sup>643</sup> "He dwells apart in solitude. Why?" was typed in the right margin and inserted with an arrow.

<sup>644</sup> Blank page

<sup>645</sup> The paras on this page are numbered 12-19; they are not consecutive with the previous page.

(361-5) A man is not usually ready for the wisdom of philosophy until years of faith and its disappointment, hope and its frustration, desire and its satisfaction, culture and its ripening, and most of the phases which richness of experience brings with it forms the mind to receive such a revelation. The middle-aged appreciate it more than the young. This does not necessarily mean however that all the young are barred from it. Some may have gone through these phases in former reincarnations so completely as to be well enough prepared. Even so, Nature usually sets the age of thirty or thereabouts as her<sup>646</sup> requirement for initiation into philosophy.

(361-6) He believes there is a law of development, that everyone's time will come for philosophy and that meanwhile they can accept only what they are ready for.

(361-7) He knows that the praise of such highly-emotional psychically unbalanced people may turn to blame as readily as their blame may turn to praise.

(361-8) The world and he will forever be aliens, set apart from each other by an impassable gulf of misunderstanding.

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(363-1)<sup>649</sup> Suffice that he replies with silence. If people cannot read that silence, cannot understand who and what he is from inner being alone, then they must go to the gossips, the critics, the enemies and the misunderstanders of him for an interpretation of his character, motives and record. They will then take appearances for reality, and delude themselves and others. Therefore it is with most of humanity he has and can have nothing to do. Occasionally he meets one who reads him with the inner sight, who speaks his wordless language, and then they recognise each other. For the rest, each descent from his solitude into society nails him to the cross.

(363-2) He declines to waste time upon them and meets their polemics with obstinate and impenetrable silence.

(363-3) It is a long journey from the popular point of view to the philosopher's.

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<sup>646</sup> PB himself underlined "her" by hand.

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<sup>648</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>649</sup> The paras on this page are numbered 20-29, making them consecutive with the previous page.

(363-4) The multitude has difficulty not only in understanding the meaning of philosophical teaching but also in receiving it as true.

(363-5) We have to recognise this fact that the mass mentality cannot make clear to itself these impalpable mystic goals. It can however begin to grasp the first hints of these goals which religion provides. Here is the justification and necessity of religion.

(363-6) The mystical knowledge [and practical exercises]<sup>650</sup> of philosophy may confer powers on the individual who applies them, quite beyond the average. If he be ambitious acquisitive and unscrupulous, these powers become weapons in his hands which may be dangerous to other people. The custodians of philosophy feel their responsibility and refuse to disclose their secrets promiscuously.

(363-7) In spite of all opposite appearances the truth has never died but has ever renovated itself from time to time after seeming oblivion.

(363-8) They will come to philosophy only after they have tried everything else, and found it wanting.

(363-9) Although it is no longer necessary to disguise the truth under symbols, it is still necessary to give it out with caution, with discrimination and with measurement.

(363-10) No adept presents himself to the public as such; it is for others to read the secret of his attainment. And since only those who have developed the same capacities as himself can read it, he usually remains obscure and unknown. He does not even seek to recruit disciples. He knows that the few who could absorb his help will come by destiny.

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(365-1)<sup>653</sup> Those whose attitude toward life is simple and unquestioning do not need and do not seek philosophy.

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<sup>650</sup> "and practical exercises" was typed below the line and inserted with an arrow.

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<sup>652</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>653</sup> The paras on this page are numbered 30-36, making them consecutive with the previous page.

(365-2) It would be improper for him to mention these teachings in public or to put them into print.

(365-3) He is not likely to be associated with any mystic cult.

(365-4) [It is not personal desire which makes him refrain from communicating himself to others, but public circumstances.]<sup>654</sup> In this he obeys the Greek verse, "When to be wise is all in vain, be not wise at all." Why should he communicate the oracles of heaven to those whose minds run only to trivialities?

(365-5) He tries so to live as to acquit himself honourably before God rather than before men. He has lived long enough to hear many who once praised him, now abuse him. Hence he has lived long enough to know that unless he remains uniformly serene and inwardly detached from the world's opinion, there can be no true happiness for him. He has been taught by the Overself to stand unmoved by the disloyalties of so-called friends and the defections of short-sighted followers. He is too wise and experienced to expect either real justice or correct understanding from them. It will not be possible for them to understand him or his point of view or his logic by a mere exchange of words, so he refrains from attempting what is so useless.

(365-6) Those who have developed no inner life of their own cannot come near such a man and cannot enter into personal communication with him. They may approach his body and hear his voice, but that is a different thing. Yet because of his capacity for so skilfully concealing his true self, they are too insensitive to recognise [either]<sup>655</sup> his greatness [or]<sup>656</sup> their littleness, too blind to see that they [themselves]<sup>657</sup> belong to a different and inferior species altogether.

(365-7) No man, not even an adept, can help another when that other lacks the capacity to recognise help when it is brought to him. This is why the wisest men have been so guarded in their contacts with the masses, so reserved in their publication of the truth, so seemingly detached from their fellows.

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<sup>654</sup> PB himself changed "It is not personal desire but public circumstances which make him refrain from communicating himself to others" to "It is not personal desire which makes him refrain from communicating himself to others, but public circumstances" by circling text and inserted with an arrow.

<sup>655</sup> PB himself inserted "either" by hand.

<sup>656</sup> PB himself changed "and" to "or" by hand.

<sup>657</sup> PB himself inserted "themselves" by hand.

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(367-1)<sup>660</sup> The moral dangers resulting from a promiscuous dissemination of philosophy, the confusion of public ethics arising from its indiscriminate advocacy, [were other]<sup>661</sup> reasons which kept its custodians from revealing it to the masses, from all whose minds were still immature and whose characters were not sufficiently formed. For such people tend to make it a support for their own weaknesses and a pretence for their own sins. Its idea of the relativity of morality would be taken advantage of for immoral ends. Since philosophy advocates a far higher ethic than is commonly followed, how great would be the horror of its custodians at such a lamentable result? Since it advocates the highest kind of personal responsibility for one's actions, how great would be their consternation at the personal irresponsibility which might be shown by those who could only pick up one or two of its truths at best, and that without rightly understanding them? The extreme effect of the highest revelations upon the lowest mind was seen in cases like that secret fraternity of the "Assassins," whom the Crusaders discovered in the Near East, a fraternity of insane and criminal mystics, whose motto was, "Nothing is true: everything is permitted."

(367-2) The traditional words of warning with which the Brahmins initiate their youth into their ranks are, "Learn that this is a mystery which should never be revealed to the common people, otherwise much harm may happen to you."

(367-3) If philosophy can find only a single follower on such hard terms it will still be satisfied, for it does not live for the hour and is too conscious of its own worth to doubt its own future.

(367-4) The world has yet to discover that the teaching of this philosophy is the most brilliant of all intellectual systems, the most religious of all religious paths, the most mystical of all mystical techniques.

(367-5) Truth remains but the interpretations of it pass - rigid logic of Buddhism.

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<sup>659</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>660</sup> The paras on this page are numbered 37-42, making them consecutive with the previous page. Para 41 was cut out by hand.

<sup>661</sup> PB himself changed "was another of the" to "were other" by hand.

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(369-1)<sup>664</sup> The age of esotericism has come to an end and the age of open teaching is upon us. The hierophants of ancient Egypt were very cunning in the methods they adopted to hide their knowledge and even invented two kinds of symbolic alphabets, the hieroglyphic and the hieratic, for the use of themselves, their students, and initiated members of the aristocracy, leaving the common alphabet for the use of the masses. The Brahmins of India severely punished any one among them who revealed their teachings to the multitude. Most of the lama masters of Tibet made candidates for instruction undergo a long probation before the higher teachings were communicated to them. The necessity of reserve was strongly impressed upon his followers by Pythagoras, so that his own and their writings are involved in obscurity, covered with symbolism, and often misleading if taken literally. But times have changed since those ancient days. Brahmin writers have revealed their own religious system to the world. The ashrams of great Yogis publish in books accessible to all who can read, the sayings and teachings of the Yogi masters themselves. The Tibetan adepts sent Blavatsky to the West to disseminate a part of their teaching through Theosophy. From these and other instances it should be clear that the old policy of secrecy has been abandoned. There are not only intellectual reasons for this because of the general diffusion of learning, not only because the masses who could not formerly read or write are everywhere acquiring or have acquired this ability, but much more because humanity itself is faced with such a tremendous peril that the peril of divulging the divine mysteries is small by comparison. The discovery of atomic power has placed in its hands a weapon with which it threatens to destroy itself, to eradicate its society, and eliminate its civilisation from the face of this planet. Confronted by these tragic and unprecedented circumstances, it is a duty laid upon philosophy to come to the help of those individuals, however few, who are sufficiently impressed by the gravity of their situation, whether before or after the great destruction has taken place, to seek for the true sources of life, guidance, strength, and grace as their only refuge, their only salvation.

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<sup>663</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>664</sup> The para on this page is numbered 43; it is consecutive with the previous page.

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<sup>666</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

(371-1)<sup>667</sup> Because it is incompatible with common superficiality, Philosophy must needs be lonely and detached.

(371-2) Just as a man will be happiest with a tie whose pattern suits his fancy and whose colour pleases his temperament, so he will be happiest with a teaching whose ideas appeal to his emotional nature and whose doctrines harmonise with his intellectual level.

(371-3) Philosophy can only silently spread its internal influence rather than noisily build up any external institution. It can only lead the way to a new consciousness rather than into an old organisation.

(371-4) It is of little use to present the considered results of deep thinking to those incapable of severe and sustained thinking. Titillate their emotions with flaming appeals to passion and prejudice and you can capture them.

(371-5) He is better occupied in quietly revealing his knowledge to the elect than in publicly defending it against those who are incapable of receiving it mentally, and therefore<sup>668</sup> incapable of appreciating it morally.

(371-6) Philosophy deals with the contents of the mind and the conduct of life. It seeks to lead us to what is best in both. Therefore, it is not the same as, and should not be confused with, metaphysics, to which indeed it is immeasurably superior.

(371-7) The adept is always willing to give out the truth which he has found, but experience warns him that very few are desirous of hearing it.

(371-8) The mystic would gladly give all that he has gained to all whom he meets, gladly share his revelations and his ecstasies with all beings, but he soon finds that the minds and hearts and wills of others are totally unprepared to receive what he would like to give, and so he soon retreats after painful experiences. In short, he does not have to form or join any esoteric cult. Esotericism is imposed upon him by the facts of human nature.

(371-9) It would be the gravest of errors to confuse philosophy with<sup>669</sup> silly movements which gather believers only from intellectual half-wits and emotional neurotics.

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<sup>667</sup> The paras on this page are numbered 44-52, making them consecutive with the previous page.

<sup>668</sup> PB himself deleted a comma by hand.

<sup>669</sup> PB himself changed "will" to "with" by hand.

(373-1)<sup>672</sup> Although applied philosophy could be the solvent of all the fratricidal conflicts of men, it is beyond their acceptance today as it has ever been in the past.

(373-2) Those who come out publicly to help mankind free itself from false ideas sustained by selfish vested interest, or who give out teachings<sup>673</sup> which dissipate the ignorance sustained by powerful forces that are insensitive to the Spirit's voice, may earn the gratitude of some people but may have a penalty inflicted on them by these others.

(373-3) It would be too much to expect the mass of people to take to this quest in its fullness. They are unable to make more than an elementary effort to confine their lower nature within the required limits.

(373-4) Only a few will from the very beginning seek, and in the end select, the best teaching on the subject.

(373-5) Because he believes that a higher power is in very truth taking thought for men and taking care of the universe, he does not seek excitedly to convert them but simply to state the fact of its existence.

(373-6) He could never make a commercial business out of spiritual uplift, nor even turn it into a paid professional career. [How different from those ambitious leaders whose pretended motive of serving humanity is really a cover for service of their own ego.]<sup>674</sup>

(373-7) The missing element in many quests is the spiritual guide.

(373-8) To use for the spiritual guidance of others the gifts and aptitudes with which one may be innately endowed, is surely a worth-while service.

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<sup>670</sup> Blank page

<sup>671</sup> PB himself inserted "XVIII" by hand.

<sup>672</sup> The paras on this page are numbered 1-11; they are not consecutive with the previous page. There is an unnumbered para at the bottom of the page.

<sup>673</sup> "teaching which dissipate" in the original; we have chosen "teachings" as the more likely needed correction. – TJS '20

<sup>674</sup> PB himself inserted "How different from those ambitious leaders whose pretended motive of serving humanity is really a cover for service to their own ego" by hand, running onto the back of the page.

(373-9) If he knows of no teacher, he can still make the necessary efforts to be ready for [one]<sup>675</sup> should he later meet [him.]<sup>676</sup>

(373-10) Swami Ramdas (in his {biography}):<sup>677</sup> [The sadhu]<sup>678</sup> said: “there is only one truth. Why do you assume this false duality? There is only one, never two.” “To whom are you talking then, Swamiji?” I replied.<sup>679</sup> He reflected for a while and replied, “To myself.” “Exactly – you assume there are two, although in the light of absolute truth there is only one,” [I]<sup>680</sup> [answered.]<sup>681</sup>

(373-11) He moves in a quiet manner and shuns the glare of publicity.

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(375-1)<sup>683</sup> Although philosophy cannot hope to appeal to every man walking this planet, it will ultimately do so.

(375-2) If philosophy in its wholeness is not for everyman but only for every qualified man, some philosophical truths are.

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<sup>675</sup> PB himself changed “the teacher” to “one” by hand.

<sup>676</sup> PB himself changed “one” to “him” by hand.

<sup>677</sup> “in his autobiography” in the original, but this passage is from his biography, which was written by Satchidananda; he wrote no autobiography. Note that this is Vittal Rao, later Swami Ramdas, not the more famous Ram Dass (Richard Alpert). – TJS ’20

PB himself inserted underline by hand.

<sup>678</sup> PB himself changed “He” to “The sadhu” by hand.

<sup>679</sup> PB himself inserted “I replied” by hand.

<sup>680</sup> PB himself changed “He” to “I” by hand.

<sup>681</sup> PB himself deleted the para after this para by hand. It originally read: “Swami Virajananda, President Ramakrishna Mission circa 1950: “the conduct and dealings even of a man of realisation, of a highly advanced and revered spiritual teacher, of a fully qualified guru may not be entirely without defects or imperfections, error of judgment or lack of proper understanding of some sort or other” before this by hand.

<sup>682</sup> PB himself deleted “(V)” and inserted “XVIII” by hand.

<sup>683</sup> The paras on this page are numbered 1-13; they are not consecutive with the previous page. Para 12 has been cut out.

(375-3) Most men are more body than mind, [a few]<sup>684</sup> more mind than body. Philosophy cannot by its very nature, appeal to these in the first group and can only appeal to a limited number in the second one.

(375-4) Does it matter so much that they are numerically small if they are spiritually great? Is it not better to be with God in a tiny group than to be with pseudo God in a large majority?

(375-5) His silence and reserve, his secrecy, become a kind of fortress for his protection.

(375-6) With scientific carefulness of statement and without egoistic vanity, a man may yet know that he has evolved far beyond the herd.

(375-7) The great advances in human intellect and scientific knowledge, the great collapses of religious institutions, the widespread propaganda for political and economic movements which have captured the faith and following that earlier went into religion – these things have by themselves made the self-revealing of the hidden philosophy most necessary. But the grave moral and physical perils which surround us today, make it still more necessary.

(375-8) When we remember that a magnet repels as well as attracts, we may see how, and understand why, if philosophy draws to itself those mentally intuitively and morally equipped to accept it, it also leaves uninterested those not so equipped.

(375-9) Philosophy seeks the truth not for the intellect alone nor for the emotions alone, but for the complete human being.

(375-10) If only because philosophy was not there for anyone to pick up casually if he wished but only there for anyone who could think and intuit, its possible adherents were well limited in number. Such a man would inevitably think and intuit himself more and more into its great teachings to the degree that he wished to seek truth and was able to abandon ego.

(375-11) It needs time, plenty of time, and it needs mental capacity for these ideas to be thought out to their final conclusions.

(375-12) Those who are too lazy to delve into unfamiliar thoughts or too biased to examine unorthodox ones, often contemptuously dismiss this teaching as that of another strange, queer fanatic religious sect.

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<sup>684</sup> PB himself changed "some" to "a few" by hand.

(377-1)<sup>687</sup> The masses, lacking proper intuitional emotional and intellectual equipment, are incapacitated from attaining this wisdom. Moreover, they also lack the opportunity to gain this equipment.

(377-2) Only the philosopher can move through the narrow world of conventional religions and remain strong in individuality and free in mentality. The same truth which gives him faith in religion, also saves him from its limitations.

(377-3) Although the pure truth has never been stated, nevertheless it has never been lost. Its existence does not depend upon human statement but upon human sensitivity. In this it is unlike all other knowledge.

(377-4) The doctrines of philosophy fit us exactly into the needs of intuitive feeling and the demands of high intelligence as a properly turned machine screw into its hole.

(377-5) What communion of exalted feeling, what communication of perceptive insight could there be between such spiritually distant persons?

(377-6) It is not his concern to take care of humanity or to save it from the consequences of its own errors.

(377-7) Philosophy can afford, as nothing else can, to await the ages for the vindication of its truth.

(377-8) If they can not comprehend his quality intuitively by his silent presence alone, words will be useless.

(377-9) To explain philosophy and advocate its doctrines to those who are unready for, and unsympathetic toward it is to commit a kind of desecration.

(377-10) There is no room in philosophy for the exhibitionism which tries to attract attention to itself.

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<sup>685</sup> Blank page

<sup>686</sup> PB himself deleted "(V)" and inserted "XVIII" by hand.

<sup>687</sup> The paras on this page are numbered 14-27, making them consecutive with the previous page. Para 16 was cut out by hand.

(377-11) He always makes it a point to behave civilly and sympathetically to everyone, nevertheless if he deliberately lives a lonely existence, if he withdraws from the society of evolutionary inferiors, it is not only because he has no spiritual interests in common and familiarity could only lead in the end to boredom, but also because promiscuous intimacy would expose them to the perils of over stimulation which the forces present in him bring about automatically.

(377-12) He may leave his guarded privacy to enlighten the laity.

(377-13) Because he has achieved a state of sublime imperturbability he lacks the apostolic fervour which shouts the truth with shrill voice or proselytises indiscriminately and publicly among the unready. On the contrary, he is sensitively reticent about it.

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(379-1)<sup>690</sup> With many persons he will feel only half of himself, with all his finest inner life closed up, and shut in with them he is physically present but spiritually far off.

(379-2) Without any desire to meddle in politics, content to live as obscurely as might be, keeping aloof from the prevalent thirst for public notoriety, the everyday impulses of finite man, he lives quietly.

(379-3) There are true as well as false opinions, adequate as well as groundless beliefs. We may freely hold opinions and beliefs, provided they are supported by sufficient evidence.

(379-4) The beginner who goes around thrusting his enthusiasm at everybody, will soon be taught the unwisdom of his tactics.

(379-5) It is as hard to get a brutal, materialistic egotist to understand and accept philosophy as it is to get an uneducated illiterate and semi-savage Amazon forest-native to understand and accept the quantum theory.

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<sup>688</sup> Blank page

<sup>689</sup> PB himself deleted "(V)" and inserted "XVIII" by hand.

<sup>690</sup> The paras on this page are numbered 28-37, making them consecutive with the previous page. Para 29 was cut out by hand.

(379-6) No hierophant will divulge his secret knowledge of the way to, or the working of, these powers to those who are likely to abuse them through weakness or wickedness.

(379-7) The thinking of the toiling masses is perhaps beyond its influence, but the thinking of those who rule, lead, teach and direct those masses is not. Therefore it aims primarily at penetrating the minds of those few.

(379-8) The presentation of these truths is usually dated but the essence of them is always timeless. It belongs to the ages.

(379-9) The impulse to convert others must be firmly restrained by the novice. Otherwise he may provoke them into futile argument or personal hostility.

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(381-1)<sup>693</sup> The persuasive character of truth exists only for those who are ready for it.

(381-2) There are no initiatory rites, no disciplinary rules and vows.

(381-3) Whether this other world of being is something into which he has advanced or into which he has retreated may be arguable. What is not arguable is that it is a world which the unequipped or the undeveloped cannot enter.

(381-4) The philosopher does not hold any views. Views are held by those who depend on the intellect or the emotions alone for their judgments. His dependence is on the intuition, the voice of his higher self.

(381-5) The age of esotericism is past. With the world menace darkening every year, Truth can no longer hide herself in an obscure corner. She must now speak forth challengingly and boldly to the public consciousness.

(381-6) Even if their writings are not intelligible and their phrases fantastic, the final inspiration behind these writings is not thereby invalidated. Truth is still truth even if it is uttered in pidgin-English, even if it is gestured in the most cryptic sign-language.

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<sup>691</sup> Blank page

<sup>692</sup> PB himself deleted "(V)" and inserted "XVIII" by hand.

<sup>693</sup> The paras on this page are numbered 39-50; they are not consecutive with the previous page.



(381-7) Does the truth become more effective as it is made more explicit?

(381-8) It is not a teaching likely to appeal to, or help the growth of, the mindless masses.

(381-9) When the dangers were great, it was inevitable that the esoteric philosopher moved with care, spoke with caution and guarded his knowledge with extreme rigour.

(381-10) Once he has uttered the sacred Word, once he has revealed to men what they have not been able to know for themselves, he has done his work. If it fails to be accepted, if he gains no converts to belief in man's higher purpose, the blame is not his.

(381-11) Every teacher has to accommodate his message to the receptive capacities of those he teaches. Many could not understand the whole truth or could not bear it if they did.

(381-12) If he erects unseen walls of reserve against too facile a discovery of his inner trend, that is a needful protection.

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(383-1)<sup>696</sup> When a man finds out the truth about philosophy he cannot help becoming its friend; if he is strong enough he cannot help becoming its follower. But since the facts which lead to recognition of its truth must be personally experienced, and this is not easily come by, few are its friends, fewer still its followers.

(383-2) The primary use of philosophy is not to console the suffering and give refuge to the unhappy. Religion can do that. People ought not come to it because they are tired of life and joyless. They should come because it can inspire their life and because they appreciate the beauty of its silent contemplations, the truth of its sublime ideas.

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<sup>694</sup> Blank page

<sup>695</sup> PB himself deleted "(V)" and inserted "XVIII" by hand.

<sup>696</sup> The paras on this page are numbered 51-58, making them consecutive with the previous page. Para 64 was cut out by hand.

(383-3) It is useless to give out a truth which people's minds cannot follow. It is practical wisdom to adapt that truth to their intelligence and thus make it available to them.

(383-4) We must recognise that not all people are of the same spiritual rank and that the exalted tenets of the higher philosophy cannot be understood by those of undeveloped mind, unawakened intuition and deficient ideals.

(383-5) Should a master composer spend his time teaching musical scales to children? Should an adept come out of his seclusion and spend his time teaching the mass of people? The answer to the first question is obviously, no! The answer to the second question is less obviously but not less equally, no!

(383-6) The mind which has not yet been properly prepared by the philosophical discipline to receive truth directly through intuition, must meanwhile receive it indirectly through faith and reason.

(383-7) Just as a physically-immature baby could not take a half-mile walk, however much it wished or even willed to do so, so a spiritually-immature man could not take in the higher philosophy, however much he wished or willed it. The intuition and intelligence, the character and capacity needed for this latter purpose must be present in him, and used, before the teachings could really reach him.

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(385-1)<sup>699</sup> It is true that the differences of evolutionary grades must be respected. It is true that the mass of people are children spiritually. But it is also true that children can be taught something and led a few steps onward however low their grade. Moreover, we live in times when the old evil forces are so active only because they feel the approach of new and good ones.

(385-2) There may be no sense of recognition, no feeling of ancient familiarity with these teachings, and yet they may have a strong appeal and attraction for him.

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<sup>697</sup> Blank page

<sup>698</sup> PB himself deleted "(V)" and inserted "XVIII" by hand.

<sup>699</sup> The paras on this page are numbered 61-73a; they are not consecutive with the previous page. Para 68 has been cut out.

(385-3) He does not care to face an attitude which is hostile or indifferent, he does not even need to talk to men who begin by disbelieving him.

(385-4) Is the truth so exclusive that only a lucky few ever find it?<sup>700</sup>

(385-5) He would be a foolish man indeed who let the unready take the time he could put into more fruitful service.

(385-6) How can such a man hope to catch the fancy of the crowds?

(385-7) No sage looks proudly down on others from his pedestal but that does not alter the distance that extends from their ignorance to his knowledge.

(385-8) There is no significance in the number of followers these ideas get, for human history has ever been the same – the true and the false messiahs, Christ and Hitler, have both had their millions – what is significant is the character, the quality of those followers.

(385-9) Its mission is neither to preach nor to proselytise, neither to start a cult nor to gain disciples.

(385-10) MARCUS PORCIUS CATO: “I had rather men should ask why no statue has been erected in my honour, than why one has.”

(385-11) The face of philosophy is unquestionably strong and distinctive but is it not also too austere, too aloof from ordinary human existence?

(385-12) It is useless to talk of these higher matters to those who are not even wishful to reform their character and reorient their tendencies. The result would not only be either incomprehension or miscomprehension, but also antagonism.

(385-13) If there is a genuine inner relationship between them, then he will feel that a part of the master has never left him, even though the master is himself long dead.

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<sup>700</sup> PB himself inserted question mark after “it” by hand.

<sup>701</sup> Blank page

<sup>702</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

(387-1)<sup>703</sup> The truth is not to be bellowed from the public platforms.

(387-2) The popular notion of religion offers a large concession to human weakness and human denseness. There is no attempt to give out the whole truth simply because there should be no such attempt.

(387-3) If they have cultivated solitude, practised reticence and avoided crowds, who is to blame? Not themselves.

(387-4) It is not only that they feel so much at odds with the world that they stand aside from it and refrain from mixing in its society. It is as much or more that they have found a way of life which seems to them the best, the truest and the most spiritually profitable. They feel it essential to follow this way wheresoever it leads them, and whether in or out of society.

(387-5) Even those who have had the good fortune to come into contact with philosophy, have either misunderstood it and so missed their opportunity, or neglected it because its disciplines seemed too troublesome.

(387-6) The time has come for more voices to speak this message, to expound and expand it. The need exists in this dark hour of humanity to make it heard a little more freely, less reservedly, than it was in the past.

(387-7) We regard the apparent indifference of such recluses as inhuman and selfish. But we are sometimes wrong.

(387-8) When we seek to learn what these ancients knew and taught, our questions remain largely unanswered and fall into the abyss of mystery.

(387-9) Centuries ago there were sages who explored and examined every nook and cranny of the human mind.

(387-10) It is a profound error to include Buddha among the founders of religion. He was a sage and taught philosophy only, never a theological teaching, a religious doctrine. The word God had no meaning in his system. The Buddhist religion arose later and was founded by men who lived long after Buddha died. It represented a degradation of his philosophy, a dereliction of his teaching and an adoption of rites and

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<sup>703</sup> The paras on this page are numbered 1-10; they are not consecutive with the previous page.

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(continued from the previous page) practices which he would not have permitted in his own lifetime.

(389-1)<sup>706</sup> So long have these ancient teachings been lost to or kept hidden from the world, that they seem at first sight incredible and fantastic.

(389-2) It is perfectly possible for every man to rise into the high planes of spiritual realisation, but it is probable only for one in ten thousand. He is born gifted, selfless, determined or fated. But what of the other 9,999? Religion must help them, since they are unable to help themselves. If we preach the gospel of philosophy, it is for the sake of that one, not for the multitude who we know will not heed it, since they lack the inborn power to obey it; and likewise for the sake of finding out that one in ten thousand we reckon it is worth the trouble of preaching.

(389-3) If the philosophical few realise that their doctrines [have little]<sup>707</sup> appeal to the masses, they need not feel disturbed. They must acquire something of the patience which Nature herself possesses. Truth must be their hope and its ultimate power must be their reliance.

(389-4) The truth can take care of itself. Nothing can kill it although clouds of falsehood or illusion may obscure it. Therefore philosophers have ever been content to be denounced and reviled, whilst refusing to stoop to denunciation and revilement themselves.

(389-5) In philosophy we have indeed left these doctrines far behind and entered a teaching which taking up their best points and rejecting their worst ones, will itself be a higher, a newer and a better form.

(389-6) Excommunicated by the Church, and proscribed by the state, the mediaeval mystic did not find life quite a bed of roses.

(389-7) If a man does not turn from these teachings with irritation because they are incomprehensible, he may as soon turn from them because they are incredible.

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<sup>705</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>706</sup> The paras on this page are numbered 11-17, making them consecutive with the previous page.

<sup>707</sup> "have little" was typed below the line and inserted with an arrow.

(391-1)<sup>710</sup> The seeker will pass through three periods successively before he can enter the sublime land of realisation. First he must experiment with and exhaust the external possibilities of religion, then he must practice the internal rite of meditation and lastly he must with sharpened intelligence, pursue the subtlest of all philosophies.

(391-2) The ideas mentioned were correct enough for their stage and time. Philosophic discipline will not annul but merely extends and expands them.

(391-3) What he carries within his heart and mind is, he feels to be treasured. It is a spiritual treasure. He winces away from showing it to those who may despise it or even hate it.

(391-4) The existence of evils and dangers in this [realm]<sup>711</sup> is one of the reasons why the adepts surround it with secrecy and do not encourage the unprepared or the unpurified to enter it.

(391-5) Only those who are able to drink the strong wine of philosophy can forsake religion without losing by or suffering for their desertion.

(391-6) This silence which enwraps him does so only where his spiritual life is concerned. It is not quite the pride of feeling inner greatness nor a way of protecting that life against sneering laughter or inquisitive intruders. It is the sense of a holiness around it, the attitude of reverence for it.

(391-7) He becomes so conscious of the rarity of his experience and the unusualness of his thinking, so afraid of exposing them to hostile criticisms or harsh misunderstanding, so convinced of the need of secrecy about and around them that his spiritual life becomes quite ingrown and withdrawn far into himself.

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<sup>709</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>710</sup> The paras on this page are numbered 18-28, making them consecutive with the previous page.

<sup>711</sup> PB himself deleted "that" from after "realm" by hand.

(391-8) It is not quite the same to go in search of a faith to believe in as to go in search of a truth to understand. Philosophy, however, unites the two endeavours.

(391-9) Jesus opened up the Mysteries to the masses of the Western continent and gave to the many what had hitherto been given only to the chosen few. Buddha did precisely the same for the masses of the Asiatic continent.

(391-10) Undeveloped minds, unintuitive hearts or unevolved characters are not ready for truth. They can receive it only at the cost of reducing its largeness and sullyng its purity.

(391-11) In early and even medieval times, [as]<sup>712</sup> much in Europe as in the Orient, the masses were illiterate and untutored, ill informed and superstitious, unable to form careful unprejudiced judgments or opinions. Both literate knowledge

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(continued from the previous page) and trained mentality were the possessions of a small class of priests scholars and rulers. Religious teaching for the masses had perforce to be whittled down to the simplest elementary forms, and had to be dogmatic and authoritarian. To have expected them to understand the metaphysic or practise the mystique of religion, would have been to ask too much of them. If the esoteric way was closed to them, there were good and sufficient reasons. But today, these reasons have been largely reduced or even eliminated. The modern situation is different from the medieval one. There are millions among the masses who can read about and discuss religious matters with some intelligence and with some information. If in the olden times, prudence dictated that the higher phases of religion should be kept beyond the peoples' reach, justice and kindness dictate, in our times, that these phases should be deliberately put within their reach! Nay, more, not only should the masses be allowed to enter the precincts of esotericism, but they should even be encouraged to do so.

(393-1)<sup>715</sup> "Elbert Hubbard had his moments before big business got him," is Stuart Chase's critical appraisal of this great American genius. Whether so or not the wisdom

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<sup>712</sup> "as" was typed above the line and inserted with a caret.

<sup>713</sup> Blank page

<sup>714</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>715</sup> The paras on this page are numbered 29-34, making them consecutive with the previous page.

expressed in his writings and the originality exhibited in his printings were inspired, as we might anticipate, by a living faith in the esoteric philosophy.

(393-2) The truth which leads a man to liberation from all illusions and enslavements is perceived in the innermost depths of his being, where he is shut off from all other men. The man who has attained to its knowledge finds himself in an exalted solitude. He is not likely to find his way out of it to the extent, and for the purpose, of enlightening his fellow men who are accustomed to, and quite at home in, their darkness unless some other propulsive force of compassion arises within him and causes him to do so.

(393-3) We do not need to persuade or convert others to philosophy but we ought to offer them the material which they can investigate as and when they feel inclined to do so.

(393-4) Those who acclaim him are few, those who reject him are many, and in between this total acceptance by those who look on XYZ as a prophet and those who look on him as a dreamer are others who are less extreme.

(393-5) Jesus did not write a single manuscript with his own hand. The words attributed to him were written down long after he had passed away.

(393-6) Every man who comes into the public arena with a mystical message may take it for granted that he will be suspiciously watched for signs of insincerity, commercialism [or self-interest.]<sup>716</sup>

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(395-1)<sup>719</sup> To show the toiling masses an Olympic peak of wisdom beyond their reach and comprehension is to tantalise and not to help them.

(395-2) From time to time there have been rumours down the ages of an esoteric doctrine which solves all problems, illumines all life.

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<sup>716</sup> PB himself inserted "or self-interest." by hand.

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<sup>718</sup> The paras on this page were re-categorised from "V" to "XVIII" by hand.

<sup>719</sup> The paras on this page are numbered 22–30; they are not consecutive with the previous page.



(395-3) When [the scientific wisdom of the West]<sup>720</sup> unites with [the mystic]<sup>721</sup> wisdom of the East, we shall arrive at truth.

(395-4) The man who boasts that he can manage very well in life without studying philosophy, forgets that to possess no philosophy merely means to possess bad philosophy. For it merely means that like an animal he holds an unexamined, unanalysed and uncriticised view of life. The need of philosophical study is simply the need of understanding our existence.

(395-5) Philosophy is not a set of doctrines so much as an attitude of mind.

(395-6) The first solution is superficial and short-sighted. The second is deep, farseeing and philosophic.

(395-7) Here is a teaching which the intellect may accept and the conscience may approve. Here are complex ideas which will need time for the modern man to work them out in his own way; here are germinal conceptions whose full significances may at first remain unrecognised, but will disclose themselves as gradually as trees disclose themselves out of seeds.

(395-8) Thus modern thought approximates to ancient wisdom, but there is this important difference, that the Orientals arrived at their doctrines through the force of concentrated insight and reflection whereas the Occidentals moved through a series of researches, experiments and observations which demanded long and untiring effort. Yet the approach of the one to the other is heartening.

(395-9) The duty to which we are called is not to propagate ideas but to offer them, not to convert reluctant minds but to satisfy hungry ones, not to trap the bodies of men into external organisations but to set their souls free to find truth. There are individuals today to whom these teachings are unknown but who possess in the deeper levels of their mind

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<sup>720</sup> PB himself changed "When science, the wisdom of the West," to "When the scientific wisdom of the West" by hand.

<sup>721</sup> PB himself changed "Vedanta, the wisdom" to "the mystic wisdom" by hand.

<sup>722</sup> Blank page

<sup>723</sup> PB himself deleted "(V)" at the top of the page by hand.

(continued from the previous page) latent tendencies and beliefs, acquired in former lives, which will leap into forceful activity as soon as the teaching is presented to them.

(397-1)<sup>724</sup> The downfall of India is due to a variety of causes, but one of them was the adulteration of esoteric truth by theological superstition, because the element of truth in the resulting mixture instead of being helpful, became harmful and the people who might have become the world's leading guides, became instead the world's failures both in heaven and on earth. We have nothing to fear from truth, for it can incapacitate no one, but we have everything to fear from those modicums of truth mixed with large doses of harmful drugs which stifle the life-breath of men and nations. Truth must therefore be thoroughly defined, not by biased prejudice but by its own inherent light.

(397-2) If there is any future for a teaching it belongs to the present one. It does not have to stand on the defensive just as it does not have to use loud speaking propagandists. Its existence is justified by humanity's essential need of knowing what it is, what the world is and what to make of its own life. If humanity finds such needs satisfied by its orthodox religions, mysticisms and metaphysics – why then, that is as it should be. For only when it has tried and tested them all, only when it has noted their insufficiencies and failures, only when its own mind and heart have adequately matured is it likely to appreciate our teaching. The<sup>725</sup> great intellectual width of this teaching, the grand compassion which it inculcates and the sane balance which it advocates must commend it to those enquiring minds who not only seek but are ready for the best.

(397-3) Useless would it be to thrust these truths on unprepared people and to get them to take up a way of spiritual growth unsuited to their taste and temperament. Persuasion should arise of its own accord through inner attraction.

(397-4) Those who prefer the pleasant to the true will naturally fear to enter the kingdom of philosophy.

(397-5) Great truths and small minds go ill together.

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<sup>724</sup> The paras on this page are numbered 31-35, making them consecutive with the previous page.

<sup>725</sup> "Its" in the original, but "The" is correct. – TJS '20

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(399-1)<sup>728</sup> From the Suddharma-Pundarika: (a higher Buddhist Mahayana text): – “I declare the law to all beings after discriminating (examining) their dispositions.” – Buddha.

(399-2) The ethical qualifications needed for this study are lofty, the intellectual attainments required for it are high. These and these only constitute the reasons why it has been in a closed circle because few have been those {who are}<sup>729</sup> fit enough or care enough for it.

(399-3) If there is a further reason for this obscurity with which they have deliberately wrapped around themselves and their wisdom, it is this:

(399-4) Ordinarily he will not advertise his adherence to philosophical teachings to the point of becoming ridiculed or opposed.

(399-5) Here is a wisdom immeasurably older than that of the science which has studied the mental mysteries of man.

(399-6) This system is not a hobby for the diversion of tea-table gossipers; on the contrary, it constitutes a completely adequate answer to the problem of living. It is more relevant to life than anything else imaginable. It satisfies the spiritual hunger of our times.

(399-7) Philosophy alone has the most to offer the man of thought and feeling and action for its truths are final, its ethics unsurpassable and its wisdom is impeccable, its serenity is unique.

(399-8) Philosophy provides him with a standard of human excellence.

(399-9) Its tenets give intellectual light and emotional hope.

(399-10) Its teachings impart hope, faith, courage and beneficence.

(399-11) He will find in philosophy a support which is enduring, because its first principles can never change.

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<sup>727</sup> The paras on this page were re-categorised from “V” to “XVIII” by hand.

<sup>728</sup> The paras on this page are numbered 36–48, making them consecutive with the previous page.

<sup>729</sup> We have inserted “who are” for grammar’s sake. – TJS ‘20

(399-12) He knows that the truth is to be expounded with some reserve.

(399-13) Shall there be as hitherto only a restricted elite of students? Or shall a wider spread of philosophic teaching carry its ideas to the minds of the masses? If democratic movements have any meaning at all in our time, then we cannot turn back to the old ways in this matter but must move forward with them.

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(401-1)<sup>732</sup> Quite often, however, at his first meeting with the teaching, he will feel its attraction and declare that it is what he requires, will recognise his inward affinity with it.

(401-2) In their uncritical innocence they believe that they have only to tell everyone their discovery for it to be forthwith accepted.

(401-3) He may recognise an inherent rightness in these principles.

(401-4) Philosophy finds its opposition from the bigoted sectarian on the one hand, and the sense-bound materialist on the other.

(401-5) They are the lazy victims of unexamined views, got by the mere accident of inheritance or the sheer pressure of surroundings.

(401-6) Because philosophy's statements are so definite, this should not be misconstrued into being dogmatic.

(401-7) The prudent teacher will give out only slightly more than the seeking enquirer is able to receive.

(401-8) A man can best convince people of his own kind, status and class. Therefore it would be far more sensible for a business man, for instance, to attempt to teach other men in their own way than for a yellow-robed Swami to do so – to take an extreme case.

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<sup>731</sup> PB himself deleted "GENERAL" at the top of the page by hand.

<sup>732</sup> The paras on this page are numbered 72–81; they are not consecutive with the previous page.

(401-9)<sup>733</sup> The complete statement of this doctrine cannot be included in this book, for the farther and final researches which it embodies carry human intelligence to the utmost point it can possibly travel. They are therefore reserved for future treatment.

(401-10) I have attempted to make clear to the man in the street certain subtle and recondite matters which are usually difficult enough to make clear even to specialised students of them.

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(403-1)<sup>736</sup> Is the spiritually-aspiring man to go about preaching and teaching or is he to sit quietly in his own home? Is he to be active in helping others or is he to leave them well alone?

(403-2) Those who belong by natural affinity to this teaching stay with it. All others eventually find their proper level elsewhere.

(403-3) Spiritual help cannot be given indiscriminately and at the same time given wisely. It should be conditioned by readiness, worthiness and willingness to receive it. It should be offered only by those who are properly equipped,<sup>737</sup> suitably qualified and purely motivated.

(403-4) If he is sensitive and aspiring, and if there is any real spiritual power in the other man, he will feel involuntarily an internal excitement and an intuitive expectancy almost from the first minute of their meeting. But if he is also at a sufficient degree of readiness and longing to learn and if there is personal or prenatal affinity with this other man, then he will feel shaken to the depths of his being, captured in mind and heart. For he will feel the beginnings of discipleship.

(403-5) When he penetrates to the still centre of his being, the thoughts of this and that subside, either to a low ebb or into a temporary non-existence. Since thoughts express themselves in language, when they are inactive speech becomes inactive too. What he

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<sup>733</sup> This para was re-categorised "III" by hand.

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<sup>735</sup> PB himself deleted "V" by hand.

<sup>736</sup> The paras on this page are numbered 111-117; they are not consecutive with the previous page.

<sup>737</sup> PB himself inserted a comma by hand.

feels is quite literally too deep for thoughts. He falls into perfect silence. Yet it is not an empty silence. Something is present in it, some power which he can direct toward another man and which that man can feel and absorb temporarily – to whatever extent he is capable – if or when he is in a relaxed and receptive mood. The communication will best take place, if both are physically present, in total silence and bodily stillness, that is, in meditation.

(403-6) This is the paradox of the philosophic attitude, a paradox which few of its critics understand, that it directly faces or analyses its problems and yet turns away from them in utter unconcern. It is able to do this only because it functions on two levels, the immediate and the ultimate, because it refuses to leave either one of them out of its picture of life.

(403-7) Seek truth from a suitable source. What can you gather from a man whose actions condemn him?

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(405-1)<sup>739</sup> The sage will help people on his own terms, not theirs, and guide them in his own way, again not necessarily the expected way.

(405-2) Teaching is necessary. How can those who do not know the true cause of their afflictions know the way out of them? Someone must warn them, someone must awaken them.

(405-3) The true teacher seeks to bring his disciples to learn how to guide themselves. So he patiently explains and willingly discusses his own counsel where the false teacher leaves it wrapped in obscurity and involvement. The true guide directs them continually toward that place where in the end they must realise the truth – within themselves – for there is its only source.

(405-4) Again and again the true teacher will enjoin the necessity of personal work to help develop himself on the seekers part, will remind him that he cannot escape the duty of taking his mental and physical habits in hand and reforming them.

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<sup>739</sup> The paras on this page are numbered 1-9; they are not consecutive with the previous page.

(405-5) The effect of this meeting, provided the proper conditions exist, is to give the seeker a powerful psychic and spiritual stimulus.

(405-6) A true teacher will teach and guide but only to the extent that the pupil can absorb the teaching and is ready for it. In that way he will leave the pupil his independence and not order and command him. He will make him realise that his own endeavours must be looked to for advancement and his own strength must liberate him.

(405-7) No real master is ever afraid that he might lose any particular disciple. He takes possession of no one and leaves everyone as free as he found them. He understands quite well that the man's need or search and his own higher self's gracious response brought the master into the picture as an indirect medium through which the response could operate. He understands too that all the instruction and advice, the uplift and help which he gives the disciple originate ultimately and really within the man himself, as the latter will one day discover when he has developed his own direct access to them, and therefore refuses to regard the relationship between them egotistically.

(405-8) A prudent master prefers not to help people but to help them to help themselves.

(405-9) Helping others to understand the art of proper living is itself an art. A man may be good and yet not a good teacher.

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(407-1)<sup>741</sup> It is not possible to find human perfection, not even among the mahatmas. Travel contact and experience with them reveals that not one was always infallible, not one failed to commit errors of judgment.

(407-2) The guide who refuses to appease the ego of those who approach him, may nevertheless be eager to help them. Yet they will resent his counsel and feel rebuffed! They do not see that he is trying to help them in a wiser way by showing them how to help themselves. Only longer time and further experience may bring them to their senses and show them the logic of his advice and the prudence of his attitude.

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<sup>741</sup> The paras on this page are numbered 10-18, making them consecutive with the previous page.

(407-3) He cannot give spiritual peace to the spiritually peaceless as a lasting gift but he can show them that it does exist as a reality and is no mere figment of the imagination. And he makes this demonstration by being just what he is and acting just as he does.

(407-4) The service of an organisation or a group association is that it may be able to point out the way to those who are just starting to travel the path. The disservice begins when it seeks to keep its own power over him and misguides him and misinterprets the truth under the sway of such selfish infatuation.

(407-5) To demand impossible perfection in any human being – spiritual-master or wifely mate – is as silly as to make impossible idealisations.

(407-6) It is hard to establish human contact with a master, hard to get him interested in one's personal activities.

(407-7) Spirituality in his aura is not always immediately recognisable although it is always indefinable. The effect he has upon those around him cannot be measured by its immediate result but only by its ultimate one.

(407-8) The disadvantage of adhering to a single system of belief or of joining a single organisation teaching religious mystical or hygienic principles is that the sound truths given out are usually one-sided; they ignore others equally sound and valuable but outside the purview of the systems founder or the organisations' leader. This neglect prevents attainment of the full truth about the subject.

(407-9) A man whose attempts to solve his personal problems consistently end in failure, may well be received with deaf ears when he propagates solutions of other people's, still more of the world problems.

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(409-1)<sup>744</sup> He should be determined to wait calmly for the assent of his whole being, before he takes a decision which must necessarily and tremendously affect his whole future.

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<sup>743</sup> Handwritten notes at top of page read: "PB"



(409-2) The guru presumes upon the complete surrender of his disciples.

(409-3) The disciples set him up as an idol, an object of the blindest worship.

(409-4) The relationship with the guru is made an excuse for want of effort in the disciple.

(409-5) At best they can become mere reproductions of the master: at worst, inferior imitations. For they have nothing else to do than make themselves passive and absorb all they can from him.

(409-6) If in the end we have to walk this earth on our own feet, why not begin to do so now? Why continue to cultivate our weakness when we could cultivate our strength?

(409-7) He may well be a bit suspicious of all these offers, much less of guarantees, of salvation by a guru. How this can be done without thwarting Nature's intent to develop us fully on all sides, is difficult to see. We shall be robbed of the [important]<sup>745</sup> values implicit in self-effort if we are granted absolution from such effort.

(409-8) This eagerness to wear a label to put one's head and neck in a halter is a feeling he does not share.

(409-9) It may be that some one man somewhere has appropriated the truth to himself, but in all my world-wide peregrinations and pilgrimages I have failed to find him. Always what I learnt here had to be added to what I learnt there, if the two were to be rounded out into more satisfying fullness.

(409-10) In their overpraise of the guru, the disciples prevent the careful inquirer from learning the truth. In their refusal to see the plain facts of the guru's human weakness or imperfection because they are committed by their theory to see him only as God, they alienate such an inquirer and strengthen his involuntary feeling that to become anyone's disciple is to abandon that very search for truth which is supposed to be the motive for doing so.

(409-11) That there are perils on this path of self-guidance, is obvious. It is easy to fall into conceit, to breed arrogance, even to imagine an inner voice. Here the saving virtue of balance must be ardently sought, and the protective quality of humbleness must be gently fostered.

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<sup>744</sup> The paras on this page are numbered 19-29, making them consecutive with the previous page.

<sup>745</sup> "important" was typed below the line and inserted with an arrow.

(411-1)<sup>747</sup> I deeply admire the genius and humbly respect the attainment of each guru, but do not feel that it is proper to let him, or any other man I so far know, have a controlling influence over me.

(411-2) The Right Honourable Augustine Birrell once called disciples “those perilous belongings, that often damaging entourage.”

(411-3) I have an Emersonian love of spiritual freedom and intellectual independence, a Krishnamurtian urge to keep away from all restrictive, limiting and narrowing groups, organisations and institutions. I have seen so many lost to the cause of Truth by such constrictions of the mind and heart, so much of its good undone by this harm, that I shrink from the idea of becoming tagged as some one man’s disciple or as a member of some ashram, society or church. If this man has found the Right, why not let his natural expression of it – whether in writing art or life – be enough? Why create a myth around him, to befog others and falsify the goal? Why not let well alone?

(411-4) I write all this with reluctance, because I would rather refrain from the slightest criticism of one<sup>748</sup> whom I admire and esteem so greatly and whose teaching I accept so whole-heartedly on all other points, but my remarks are intended to be purely impersonal as though I were writing of someone who lived hundreds of years ago and whom I had never had the privilege of meeting and being treated as one of his own disciples, even to the point of being initiated.

(411-5) So long as a man is turned into a god and is worshipped as such, so long as he is regarded Perfect and without defects, so long are those concerned – both the man and his followers – kept outside the philosophic goal by their own deficiencies.

(411-6) (Emerson): (In a letter to a young seeker) “A true soul will disdain to be moved except by what natively commands it, though it should go sad and solitary in search of

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<sup>747</sup> The paras on this page are numbered 30-36, making them consecutive with the previous page.

<sup>748</sup> PB himself is referring to his published criticism of his early teacher Sri Ramana Maharshi, whom he truly revered but considered that his teachings (not his attainment) fell short of metaphysical accuracy – to this end PB proposed adding “What Am I” to Ramana’s well-known “Who Am I” exercise. – TJS ‘20

its master a 1000 years...I wish you the best deliverance in that contest to which every soul must go alone."

(411-7) The sage starts no cult himself and founds no church. This is usually done by the disciples who gather together because he would not gather them around him.

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(413-1)<sup>750</sup> Emerson conquered the most subtle temptation that can beset a man of his type. He was openly a teacher, and the teacher's natural tendency is the wish to be looked to for continual guidance. But Emerson was too pure a soul to show the teacher's egotism. He wished to set others firm on their own feet. Mr Woodbury tells us how, finding himself differing from his revered master, he went and stated his case. Emerson deliberated, then, with his bright kindly look: "Well, I do not wish disciples." It was a shock, but a healthy one. It shook the pupil off from his support, but thereby he learned to walk alone." —(Probably Dr J.B. Crozier)

(413-2) It teaches men not to limit both the field and the freedom of their search, by limiting themselves to a single teaching or a single teaching in the restricted and dependent tie of discipleship.

(413-3) The Real Self dwells above time and space matter and form, inviolable in its perfect liberty. If that be the goal and ideal state, he must sooner or later make a beginning to come into closer relations to it and to grow by the radiance of its Light. Therefore he does no wrong in standing aloof from the confinements of discipleship to one particular man, and the restrictions of membership in one organised group.

(413-4) I write all this in no sneering or disparaging manner, but rather as one who understands sympathetically the need of most beginners and many intermediates to find guidance outside themselves for the all-sufficient reason that they cannot find it inside. Indeed it is because I have been a disciple that I myself know why others become one, and can approve of their action. But that experience is also the cause why I know also the limitations and disservices of a discipleship too.

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<sup>750</sup> The paras on this page are numbered 37-42, making them consecutive with the previous page.

(413-5) I will be the most deferential of men before the teaching and in the presence, of a truly illumined man. But I will stubbornly resist, and stand firm on my ground, when I am asked to surrender my intellectual freedom and become his bonded disciple, open no longer to the teaching or influence of any other man.

(413-6) But one can only have the right to exercise such self-reliance if one pays for it in the coin of self discipline.

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(415-1)<sup>752</sup> Why do they arbitrarily try to make the illumined into perfect and superhuman creature and not let him remain the human being that he really is? Why do they remain quite unseeing to his shortcomings and find glib excuses for his failings? Is there not enough genius or greatness still left in him to be quite worthy of our deepest admiration? Why not give him his due without this unnecessary act of deification, which merely drags the sublime down to the absurd? It is because they inhabit a plane where emotion runs high and fanaticism runs deep, where discrimination is absent and imagination all-too-present. It is because they have not attained the attitudes of, nor felt the need for, philosophy.

(415-2) Disciples the world over exaggerate their master's importance and activities, but belittle his failings and shortcomings.

(415-3) Becoming a satellite and revolving around a guru may be beneficial to a man. But the harm begins when this revolution becomes a permanent one, so that he is never again able to move into a fresh orbit and fulfil the evolutionary intention secreted within his own being.

(415-4) I distrust the legends which are told about most gurus by the disciples. They all exaggerate. Why? Because they have stopped seeking truth.

(415-5) He must make a stubborn reservation of my ground and run up the flag of independence in the quest of truth, of non-attachment in the relationship with the teachers of truth. He will humbly and gladly accept whatsoever good he can find in their teachings, but he will not do so under a contract of pledged discipleship. In this

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<sup>752</sup> The paras on this page are numbered 43-49, making them consecutive with the previous page.

matter he must be eclectic, taking the best from every available source and not shutting out any sources<sup>753</sup> that have something worthwhile to offer. It may not be the way for most people, for they cannot walk alone, but it is the only way for him. Self-guidance also leads to the goal.

(415-6) The true disciples seek to attach themselves to no embodied master; how can they when freedom is the goal? They will honour and consult such a man but they will not desert the disembodied Principle within themselves for him. The inward freedom which opens the way to It must be matched by an outward one.

(415-7) He must avoid getting entangled in an alliance with any group or guru. Freedom is as necessary to his mind as air to his lungs.

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(417-1)<sup>755</sup> If a man is to remain forever the mere appendage of another man; if his mind is to echo back only that other man's idea; the question arises: When will he come to himself, his Atma? For is this not the final purpose of our life here? He who has reached this stage when he must cease being the shadow of others, will not fall into proud deceptive self-assertion if he humbly yields and follows the inner voice.

(417-2) The guru is useful at a certain time and for a limited time, to help us rise from level to level in our spiritual life. But since the aim of evolution is to bring us to ourselves, to Atma, unless we drop the very guru-idea itself at a certain stage, we shall stop our further growth.

(417-3) To become a disciple is to become an enthusiast one who exaggerates distorts fancies or overlooks the real facts. He will grossly misrepresent the true state of affairs because his guide is no longer reason but emotion.

(417-4) Why should a man have to associate himself formally with any particular cult or organisation if he wants truth? Why should he not follow his private and independent judgement, feeling or interests?

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<sup>753</sup> We have changed "source" to "sources" for grammar's sake. —TJS '20

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<sup>755</sup> The paras on this page are numbered 50-58, making them consecutive with the previous page.

(417-5) Their followers put these men forward as being flawless demigods not knowing that by doing so they render a disservice to the men themselves as much as to the cause of truth. What is worse they throw confusion into the path of all aspirants, who form wrong ideas as to what lies ahead of them and what they ought to do or be.

(417-6) In the presence of an illuminate one feels, as Hawthorne felt and said of Emerson, so “happy, as if there were no questions to be put.”

(417-7) The realised man leaves no lineal descendants to take over his spiritual estate. Spiritual succession is a fiction. The heir to a master’s mantle must win it afresh: he cannot inherit it.

(417-8) They expect the master to support and even save them, in many senses and not only in a spiritual one. When they find that he cannot do so they turn on him with a resentment as great as their former adulation.

(417-9) He expounds the Truth out of his own experience of it, and not from hearsay.

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(419-1)<sup>757</sup> The instantaneous and adequate nature of his replies to all questions show a deeper understanding than the merely intellectual; hence must be intuitive, inspirational or realisational. On such a basis a man’s fitness for guru-ship becomes more evident.

(419-2) To offer no contradiction to false or slanderous statements made by others in their presence about a Spiritual teacher, is silently to consent to such criticism.

(419-3) Behind the majestic phrases of most of these spiritual teachers, we usually find in the end of a searching investigation based on living with them or on the historic facts of their lives, that there stand poor frail mortals. Hence those few who emerge as being one with, and not inferior to, their teachings stand out all the more as truly great men.

(419-4) When a spiritual teacher does not take precautionary care to keep from colliding with those establishments called churches, governments and colleges, he runs the risk

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<sup>757</sup> The paras on this page are numbered 59–68, making them consecutive with the previous page.

of being crucified. If he is to utter truth, he will find it hard to ignore the plain fact that they stand for dogmatic closing of the mind, for timid clinging to outworn threadbare and useless doctrines.

(419-5) In those mystical and pseudo-mystical circles, where fanaticism is not seldom pushed to the point of madness, it is not easy to find a guide who is not only competent but also sane.

(419-6) It is impossible for any proclaimed master to give lasting illumination to any disciple, however fervent, since it is impossible for the latter to establish completeness of development and the balance which follows it automatically, except by his own inner activity.

(419-7) Every book which stimulates aspiration and widens reflection does spiritual service and acts as a guru.

(419-8) When man pays no heed to the warnings of prophets and the counsel of sages, and is still too ungrown to pick his steps correctly, he inevitably loses his way.

(419-9) What they are able to accept or follow is their own business, and the philosopher sees no use in trying to convert them to a higher conception for which they are not ripe enough, so long as they themselves are smugly-satisfied. Nor does he see any use in trying to dispute the truth of their beliefs with them.

(419-10) No one except the aspirant himself can bring this about.

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(421-1)<sup>759</sup> No teacher can be all-knowing or all-powerful. Such attributes belong to God, not to man. Most teachers commit errors and possess frailties.

(421-2) The prudent teacher will reveal what will best help people, not necessarily what they like to hear or all that he knows. He must give people what is best for them, must first evaluate how much truth they can take in. It is utterly impracticable and imprudent to give all people all the spiritual truth at all times.

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<sup>759</sup> The paras on this page are numbered 69–80, making them consecutive with the previous page.

(421-3) I will humbly bow before the revelation of a superior truth and submissively study his teaching but I will not regard that as sufficient reason to abandon the free, full and autonomous growth which I am making. For only if such growth remains as natural as a flower's and is not artificially shaped by another man, can I fulfil the true law of my being.

(421-4) With all his admitted wisdom Emerson's second and longest marriage shows less of it than we would expect. His wife limited her mind to the Christian belief, "could not understand her husband's mind, disapproves of him, and does not sympathise at all in his views. She also believes in, and talks a lot of folly about spiritism" - a movement which Emerson denounced in his writings.

(421-5) Many illusions prevail about this matter of mastership.

(421-6) Those who eagerly seek a formal pact which would bind them into a disciple-master relation with him are firmly discouraged.

(421-7) This belief in a master's grace, appears in Moorish countries of North Africa where it is said in spiritual circles, that the more time spent in the company of one who is blessed with spiritual power, the more do we absorb some of his power in the reflected form of 'baraka' (wild exaltation).<sup>760</sup>

(421-8) Merely by concentrating on the mind's image and memory of the guide, the disciple may draw strength, inspiration and peace from him.

(421-9) An aging master, surrounded by a court of reverent admirers, an echoing group of disciples who behave as if they were in physical proximity to the Deity - this is the inevitable end.

(421-10) A master who is richly endowed with spiritual power, may do much good to others.

(421-11) These beings who seem so godlike and tremendous to their followers, are human beings after all.

(421-12) The sage knows more secrets than he ever tells, and knows too how to keep them well.

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<sup>760</sup> "wild exaltation" was typed above this para and circled but no line pointing to its position was given; we have chosen to put it after "baraka" which can mean spiritual ecstasy or transmission of grace from a teacher.



(423-1)<sup>762</sup> Enactment of the master-pupil relationship, with the subordinate and submissive role allotted to him, is far better if it happens within his own person than if it is objectified without. Then the lower ego will have to play this role.

(423-2) The illumined man is neither immaculate in character (in the sense of being ego-free) nor infallible in judgement. In short, he is not perfect.

(423-3) By the term 'sage' it has been traditional to mean someone who is not only wise and dispassionate but who is also ready to proffer counsel out of his superior wisdom. He may dwell apart from humanity, if he chooses, but his Olympian aloofness will not be such that you cannot get a word of guidance out of his shy shut lips. Somehow we feel, and rightly, that the anchorite who has lost compassion or grown wholly self-centred, may be pure and peaceful but he cannot be a sage.

(423-4) They glorify their own institutions and dogmas yet to vilify those of others. This is the bad result of joining organisations.

(423-5) The master knows, automatically and immediately by his own intuition, whether a candidate for discipleship is in affinity with him or not, and hence whether to accept or reject the man or not.

(423-6) When he wakes up to the suspicion that the ordinary purposes of human life on earth hide other much more important ones, and that he will have to find them by himself, he may begin to seek out and study the teachings of those who have gone farther along this way.

(423-7) He seeks no followers but leaves those who study his works independent and self reliant.

(423-8) When an outlook becomes too narrow, it becomes too fanatical.

(423-9) Many will admire such a teacher but few will emulate him.

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<sup>762</sup> The paras on this page are numbered 81-92, making them consecutive with the previous page.

(423-10) He will come to the belief that, at certain times, the master is actually beside him, inspiring or warning him.

(423-11) Personal adoration is pushed to a far extreme when it sets a fallible man up as an infallible God, when it turns an ordinary human being into a perfect one.

(423-12) The truth could not be expressed in all its fullness to those whose cultural level was so different from today's. If they were given less, it is because they could not comprehend more.

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(425-1)<sup>764</sup> The teacher who is wise never imposes his will pressure or coercion on others nor demands the abnegation of their personal conscience; {his job is to}<sup>765</sup> recommend or to advise. He lets them remain untrammelled.

(425-2) The man who seeks a master to whose cosmological vision, expressed thought and behaviour he hopes to give perfect acceptance, seeks the impossible. He does not want a teaching which is liable to disproof by scientific knowledge, yet he does not want to limit himself merely to that knowledge.

(425-3) The reason why this silent inward and pictureless initiation in the stillness is so much more powerful ultimately, is that it reaches the man himself, whereas all other kinds reach only his instruments or vehicles or bodies.

(425-4) The feminine disciples often begin to compete with one another for the attention and love of the master. This leads to jealousy, intrigue and back-biting, to an unwholesome and undesirable atmosphere.

(425-5) It would be useless to place oneself under the guidance of a teacher if one were not prepared to obey him.

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<sup>764</sup> The paras on this page are numbered 93-101, making them consecutive with the previous page.

<sup>765</sup> We believe that a phrase is missing in the original, so we have inserted "his job is to" for clarity. – TJS, 2020

(425-6) There is no tie so strong, no attraction so deep as that between Master and pupil. Consequently it persists through incarnation after incarnation.

(425-7) With the passage of time the disciple should be led towards more and more self-sufficiency, if he is to realise the goal one day. Yet we find too many of the Oriental disciples showing less and less of this quality the longer they stay with a master. This is evidence of his failure to lead them aright; and of the fact that a man may be an illumined soul and yet not be a competent teacher.

(425-8) Why should we not consider some of the great writers like Plato and Thoreau as spiritual prophets; as holy in their way, and as illuminative to their fellows as Christ himself?

(425-9) This desire to deify their teachers, which is so common among Indian disciples can have no place among philosophic ones. We look upon the teacher as a man, as one who incites us to seek the best and inspires us to self-improvement and guides us to the truth. But he is still a man to be respected, not a god to be worshipped. He has his imperfections.

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(427-1)<sup>767</sup> If the master had no better value than this one of reminding them of their discipleship - not to him but to Truth - his place would still be a necessary one.

(427-2) Those who lack the innate discernment or wide experience needed to detect the real character and true capacity of a master, should wait sufficiently long and seek outside advice before entrusting themselves to him.

(427-3) A (true?) teacher will practise the utmost self-abnegation and will seek and work for the day when his influence or interference are brought down to nothing.

(427-4) It needs clear eyes to see the truth about these spiritual teachers, eyes such as both their ardent followers and intolerant critics do not possess.

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<sup>767</sup> The paras on this page are numbered 102-109, making them consecutive with the previous page.

(427-5) So many confidences are given to such a man, so much inner help is sought from him that without particularly going out of his way to serve humanity, the service is somehow rendered.

(427-6) It is a good master who is egofree enough to recognise that his work is done and it is a faithful disciple who will accept the fact and let him go. The master knows that however helpful he himself was in the past, his presence will henceforth be a hindrance. The disciple knows that it will now be better to depend upon his own intuitive self and work out his own salvation.

(427-7) The awareness that he existed on this planet made its grievous and troubled life more bearable, gave a little meaning to what seemed otherwise quite chaotic. For his own higher development reminded, nay assured us that there was some sort of an evolution going on, that there was a goal and a purpose behind it all. Thus, merely to know that this man was alive, even though we might never again meet him and could never hope to become intimate with him, sustained our faith in Life itself and helped us to live.

(427-8) The religious teachers of mankind are forced to make concessions to the mental crudity and the emotional coarseness of their followers. They have secrets which are unable to share with those who lack the power to comprehend such secrets. They have touched levels of consciousness unknown to, and unknowable by, the earthly, the gross and the complacently self-centred.

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(429-1)<sup>769</sup> There are three methods of approach used by the teachers, depending on the level of the people they have to deal with. They are: first, terrorising the lowest type by fears, second, coaxing the better evolved ones by baits and lures: third, giving a fair balanced statement of the truth for those people who are mentally and morally on the highest level.

(429-2) Each of us, being individually complete in [his]<sup>770</sup> inmost godlike self, no other person is needed for self-fulfilment, no mate or affinity is required to bring [him]<sup>771</sup> to

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<sup>769</sup> The paras on this page are numbered 110-120, making them consecutive with the previous page.

<sup>770</sup> PB himself changed "our" to "his" by hand.

the realisation of life's goal. But each of us being incomplete in [his]<sup>772</sup> outer self,<sup>773</sup> the longing for such a mate or affinity is human, natural and pardonable. There is nothing wrong nor contrary to the Quest in seeking to satisfy this longing, although unless this is done with wisdom and after [prudent]<sup>774</sup> consideration, rather than with ignorance and in impulse, the result may bring more unhappiness rather than more happiness. Nor must such a longing ever be allowed to obscure the great truth of individual completeness on the spiritual level.

(429-3) It is disconcerting to find that he says nothing personal to one, that he lives and speaks on icy Tibetan altitudes and that he belongs only to himself, not to the public, to others or to society.

(429-4) The philosophic movement must spread itself by teaching, not by propaganda.

(429-5) No true master will take money for his services.

(429-6) As soon as a cult is formed around a seer or prophet, fixed dogma and unalterable creed go with it. His revelation is turned into a final declaration, his inspiration into a fixed and finished tenet of faith.

(429-7) He has something rare and vital to give out but it will remain unknown to those who have not been prepared to receive, understand and appreciate it and for whom it is the same as if it did not exist.

(429-8) Too much personal worship is not only bad for their followers but also for some spiritual guides themselves.

(429-9) Such a man is a link between the commonplace world of ordinary living and the sublime world of mystical being.

(429-10) The teacher must accommodate his knowledge to the mind and vocabulary of his audience, if he is to be understood by them.

(429-11) The attempts to communicate the philosophic revelation are necessarily free from the propagandist's passion or the religionist's fanaticism.

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<sup>771</sup> PB himself changed "us" to "him" by hand.

<sup>772</sup> PB himself changed "our" to "his" by hand.

<sup>773</sup> PB himself changed "selves" to "self" by hand.

<sup>774</sup> PB himself inserted "prudent" by hand.

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(431-1)<sup>776</sup> They may draw near to him and cross his orbit for only a few minutes in a whole lifetime but it proves enough to inspire and irradiate the rest of their days. They now have not only the feeling that this man knows where of he speaks but also the assurance that the Overself is utterly real and that the quest of it is the most worth while of all enterprises.

(431-2) The same disciple whose exaggerated enthusiasm caused him to regard the master an archangel, now, by a curious process of transformation, regards him as an arch devil!

(431-3) It is his duty to communicate what he feels there, what he finds there, to those who are excluded from it. If at times and with sympathetic auditors, his duty becomes his joy, at other times and with insensitive auditors, it becomes his cross. Jesus exemplified this in his own history.

(431-4) He announces his revelation to his contemporaries in the mode that is his and theirs.<sup>777</sup> In a scientific age he will present facts and reason logically.

(431-5) It is a common experience with abbots of monasteries in the West [and with]<sup>778</sup> gurus of ashrams in the East that attention given to one disciple may rouse the ego's conceit in him and the ego's envy in the others.

(431-6) The response from his guide will be automatic and telepathic. The latter does not need to be aware of what is happening, and in most cases will not be.

(431-7) The masses who turn such a figure into an idol to be worshipped and the few who turn it into an inspiration to be received, are not functioning on the same level.

(431-8) It is not only on the stage reached in growth that the kind of teaching given a man must depend, but also on his temperament.

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<sup>776</sup> The paras on this page are numbered 121-131, making them consecutive with the previous page.

<sup>777</sup> PB himself changed a hyphen to a period by hand.

<sup>778</sup> PB himself inserted "and with" by hand.

(431-9) It is a fact which wide experience confirms, that a spiritual guide, one who has himself realised the goal, one who has both the willingness and competence to lead others individually step by step along the path, is hard to find.

(431-10) If he cannot find such a teacher – and the chances are much against him and most other seekers – he can at least find a fair substitute on some bookshelf.

(431-11) To find out the truth little by little by oneself, is to make it really one's own. To be pushed into it with a plunge by a master, always entails the likelihood of a return to one's native and proper level later on.

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(433-1)<sup>780</sup> He must recognise a sharp, clear-cut distinction between spiritual teaching as a duty and spiritual teaching as a business. The one expresses his true relationship to the disciple, the other seeks financial return from him.

(433-2) When he is among those who do not understand, nothing will shake his reserve on these truths. What else can such a man do but give only the surface of himself, only a part of his knowledge to them? If they are too insensitive to feel the subtle presence that he feels, and too self-encased to be interested in it, he can at least keep it from being profaned by sceptical remarks or sneering criticisms. The humble, who are not developed enough to understand but are willing to give their faith, may share his treasure a limited extent but the arrogant, who are too educated or too earthy to understand, may not. He is not hiding behind a mask, for he can still be sincere in all his talk or traffic with them, rather he is keeping back his deepest self from full free expression.

(433-3) The lower the intellectual development of a person, the more is he likely to depend on a priest or clergyman in religion or a guru in mysticism. This [is]<sup>781</sup> in exact correspondence with the childhood of the race, when primitive tribes [were]<sup>782</sup> wholly dependent on their chieftain. It is also symbolical of the growing child who depends on his father and mother for life-guidance.

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<sup>780</sup> The paras on this page are numbered 132–139, making them consecutive with the previous page.

<sup>781</sup> "is" was typed in the left margin.

<sup>782</sup> PB himself deleted "are" by hand, and "were" was typed in the left margin.

(433-4) The student may be certain that if there be competent guidance on this path there is no standing still. Either he must go forward and onward until he reaches the goal, or he must get rid of his guide.

(433-5) Help comes, inspiration is derived, peace is felt and the support of moral fortitude is obtained without personal intervention by the sage or without even his personal knowledge of the matter. It is automatic, a response from grace to faith.

(433-6) No attempt to enlighten an individual should go more than a single step in advance of that individual's mental power and moral stamina.

(433-7) He need not accept any human leadership if he will listen to the voice of the Silence and accept its invisible leadership.

(433-8) It is part of the task of a spiritual director to point out tactfully but firmly the faults and deficiencies of his disciples, to make them more aware of what is needed in their moral self-correction.

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(435-1)<sup>784</sup> Children who are ready to be taught simple addition, are not ready to be taught complicated logarithms. The highest metaphysical truths are the logarithm of all spiritual teaching.

(435-2) A spiritual teacher who wants to work publicly must concede ground to orthodox religion and [should]<sup>785</sup> conciliate the feelings of orthodox ministers.

(435-3) The role of spiritual guide involves a code of ethics, a special moral responsibility on the part of the guide.

(435-4) It has to be explained in a way that will suit the level of the group addressed.

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<sup>784</sup> The paras on this page are numbered 140-148, making them consecutive with the previous page.

<sup>785</sup> PB himself inserted "should" by hand.



(435-5) The voice of philosophy is necessarily more restrained, less shrill, than the voice of religion or cultism. But if this makes it quieter and less heard by the crowd, it also makes it better heard by the sensitive and more enduring in the result.

(435-6) The spiritual guide who asks his disciples to practise self-discipline and remodel their characters, will seem to them to be offering impossible counsels of perfection unless he himself is willing to do or has already done what he asks. However sound his theoretical guidance may be, it will fail in persuasive power to the extent that it is not at one with his own experience.

(435-7) Philosophy does not look for any other results [upon the contemporary world]<sup>786</sup> from its teaching than is to be expected from the inherent nature of the men in that world. It measures those expectations by cool, intelligent observation, not by wishful enthusiastic emotion.

(435-8) [Philosophy rejects such psychic, occult, mediumistic or trance 'experiences' when imagination runs unbraked into them, or emotion heaves hysterically in them. It is then time to stop the dangerous tendency by applying a firm will and cold reason. Philosophy welcomes only a single mystic experience – that of the Void, (Nirvikalpa Samadhi) where every separate form and individual consciousness vanishes whereas – this is the difference – all other mystic experiences retain them.]<sup>787</sup>

(435-9) Those who cross his path only once in a lifetime, as well as those who are often near him, receive instruction even though he is not outwardly teaching them. Such is the subtle impact his mind makes upon theirs, such the half-recognised influence of his greatness.

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<sup>786</sup> PB himself changed "Philosophy does not look for any other results from its teaching upon the contemporary world than is..." to "Philosophy does not look for any other results upon the contemporary world from its teaching than is..." by circling text and inserted with an arrow.

<sup>787</sup> PB himself heavily edited this para by hand. It originally read: "Philosophy rejects such 'experiences' – psychic, occult, mediumistic or trance when imagination runs un-(braked ?) into them, or emotion heaves hysterically in them, it is time to stop the dangerous tendency by applying a firm will and cold reason. But philosophy welcomes only a single mystic experience – that of the Void, (Nirviralda Samadhi) where every separate form and individual consciousness vanishes. This is the difference – that all other mystic experiences retain them."

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(437-1)<sup>789</sup> Only in those cases where [the]<sup>790</sup> goals could be achieved within not too long a lifetime did [a certain adept]<sup>791</sup> accept pupils.

(437-2) As I sit down to write I see his face clearly before me. His spirit lives although his body is dead, for it is there in front of me. Is it some trick of imagination, some vivid image of the mind's eye? No, for now the figure bends his head towards my writing and smiles at me, points one forefinger to this page and says "You see I still live, did I not always tell you that the body is not the Self?" The thing is indisputable. The adept's spirit form, his astral body is with me. Here is a demonstration of survival. Indeed a triumph of immortality over his white shrouded body. Now I know that he has not left me, even death cannot steal him from those who love him. His inner being still remains with them.

(437-3) It is true that followers have no right to burden the teacher with their personal problems, that they should learn manfully to shoulder their difficulties and not pass them on to him. Yet human nature is weak, the teacher kindly. What they may do without taxing his strength is to place the problem before him in a prayer, thought or meditation silently, and not in letter or interview. If they will keep their distresses, troubles or indecisions to themselves in this way, such reticence will not be to their loss. It is indeed a sign of neuroticism when an aspirant plagues a teacher too frequently or on too trivial matters. Such conduct is quite suited to children but not to adults. It reveals too ego-centred a person, one who is unwilling to bring the stage of novice to an end because the dependence on another person is more comforting and much easier than endeavouring to settle his own little problems

(437-4) Nietzsche:<sup>792</sup> "Lo, I am satiated with my wisdom like the bee that has gathered too much honey, I need hands held out for it. I would fain bestow and distribute. Therefore I must descend into the deep."

(437-5) While he is in that mesmeric aura, his uncertainties vanish.

(437-6) They expect to see him in a half-ethereal, half material body blinking at everyday life from a safe distance instead of participating in it like common mortals.

(437-7) Many take to an imperfect, half-competent or half-satisfactory teaching because no better one is available.

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<sup>789</sup> The paras on this page are numbered 149-155, making them consecutive with the previous page.

<sup>790</sup> "the" was typed above the line and inserted with an arrow.

<sup>791</sup> PB himself changed "one adept I knew" to "a certain adept" by hand.

<sup>792</sup> PB himself inserted underline by hand.

(439-1)<sup>794</sup> He can leave his wisdom to his disciples only in the form of words, which are merely its shadow. They must work on themselves, gain it afresh if they want it.

(439-2) The next best thing to study under a teacher, if the latter is not available, is to associate with his mental image, where the latter is available through a previous meeting. If however, even this is not possible then the seeker should study the teacher's writings. In this way the teacher takes the disciple by the hand through the medium of the printed word.

(439-3) In his presence all that is best in a man receives stimulation and he comes closer to his true self. The significance of the meeting will emerge still more in after years.

(439-4) Experience teaches us to be a little wary of those disciples who indiscriminately laud their teachers to the skies. A robust common sense is not usually accredited to mystics.

(439-5) The master without can hardly help us when we persist in failing to recognise our own potential mastership, and consequently in failing to actualise it.

(439-6) There is no formal acceptance of disciples; no attempt even to make them.

(439-7) Since there is so much difference between human temperaments and personalities, mental levels and intuitive capacities, there must necessarily be different adjustments of the Truth when the attempt to describe or teach it to others is made.

(439-8) If he has such faith in and devotion in his teacher he should make use of this attitude not to rest until he himself is all that his teacher is. The latter can be used as an example of what can be done by the human being who is determined to live as he is meant to live, and to be as he is meant to be.

(439-9) The eagerness to surrender every responsibility, every decision, every care to a spiritual guide – which is so prominent in India – is only praiseworthy in some cases: in others, it is neurotic and infantile, an attempt to secure indulgent pity, protection and

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<sup>794</sup> The paras on this page are numbered 156–165, making them consecutive with the previous page.

gregarious support despite the fact that childhood has been physically outgrown. To take it as a sign of advancement, and to use it as an excuse to evade pressing work of self-reform and self-disciplines is deplorable.

(439-10) He will one day have to take the risk of giving his faith to such a man as Jesus or Buddha, have to rely not only on their goodness, which is obvious, but also on their capacity to keep clear of self-deception, which he may doubt.

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(441-1)<sup>796</sup> We know that Plato regarded his birth during his master's lifetime as better than all the good fortune that aristocratic birth bestowed upon him. And yet Socrates himself declared that he had no regular disciples and that anyone or everyone was free to hear him.

(441-2) He will not direct their attention to his personality but rather away from it.

(441-3) The quality of this man is utterly different from that of most men. Such is the impression a sensitive observer must feel.

(441-4) If he accepts gifts or contributions he will probably be asked for, or expected to allow, concessions of his time, attention and even grace which others may not hope to receive. The intensity of devotion rather than the value of offerings must always govern the master's response.

(441-5) Do what he may, he will not be able to change teachers permanently. The spiritual guide allotted to him by destiny, as well as by affinity, is the one he has to accept in the end if not in the beginning. This is his real master, the one whose image will rise again and again in his mind's eye, obscuring or blotting out the images of all other guides to whom the seeker turned for needed temporary direction.

(441-6) Another sign that you have found the right master is when you find that he is the one who inspires you to go more deeply into yourself during meditation than any other.

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<sup>796</sup> The paras on this page are numbered 166-176, making them consecutive with the previous page.

(441-7) Jesus and Buddha inspired their immediate disciples with something of their own spiritual vitality.

(441-8) The ultimate spring for every action must be operated within himself, not within any teacher. It must come out of his own being.

(441-9) He has to make it comprehensible to the particular degree of enlightenment and the extent of cultivation which the people to whom he addresses himself have attained.

(441-10) If the disciple feels personally humiliated or becomes hysterically tearful at the teacher's well-meant fair and constructive criticisms, he is not only suffering needlessly but also rejecting the expert help for which he came to the teacher, even though the form it takes is unexpected and disagreeable. Good advice is still good even when unpalatable.

(441-11) Do not be satisfied with being a disciple. Try to become like the master.

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(443-1)<sup>798</sup> He is the gate through which his disciples pass to reach the higher power.

(443-2) Several years may pass without a single meeting between them, and yet it will make no essential difference in their tie, or in the love which the one feels and the compassion which the other gives.

(443-3) Mary Baker Eddy: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me."

(443-4) Another thing to look for as a sign of the right master is that his way of thinking should be congenial to the seeker.

(443-5) He will possess an irrefragable faith in the power of truth, holding that even if it were crushed and obliterated today time will cause it to rise again tomorrow and give it a fresh voice.

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<sup>798</sup> The paras on this page are numbered 177-186, making them consecutive with the previous page.

(443-6) Buddha himself foresaw that a new teacher would arise within a few thousand years after himself, and that this man would have a higher spiritual status than himself. But what is of special interest is his further prediction that a higher spiritual path would, through this medium, be opened to mankind. Everything points to the fact that the date when this teacher and his teaching will appear is within the century. Both the effect of science on man's intellect and the effect of science on his wars have brought him close to it.

(443-7) The prophet who cannot sanction the materialism of his time, need not fall into despairing inertia. He is obliged to criticise this spiritual deep sleep for the sake of those who may respond, however few they be.

(443-8) Who are the most important human beings in the world? Those who try to bring sanity to an insane world or those who try to perpetuate its condition?

(443-9) The outer objectified master is not the real one but only a shadow cast by the sun inside. His disciples too often make the mistake of relating themselves to his body, and placing overmuch emphasis on that visible relationship, when what really matters is relating their mind to his mind. This can be done only within themselves. Only in their own higher self can they meet and know their master.

(443-10) The truth is universal. It comes from within. Why must it be dressed only in an Indian robe, or only a Christian garb, or only in a European tradition.

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(445-1)<sup>800</sup> Those disciples who can see their master only in his physical body and find him only in his monastic ashram see and find only his illusory appearance, not the real master. He can be seen and found only in themselves. The other and outward manifestation is a substitute who exists for those who {are}<sup>801</sup> unable to understand mentalism or unwilling to take the trouble to do so.

(445-2) A man who is privileged to carry a message from the mountain-top down to his fellows, should feel no envy of other messengers, no emotional disturbance at their

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<sup>800</sup> The paras on this page are numbered 187-192, making them consecutive with the previous page.

<sup>801</sup> We have added "are" for grammar's sake. – TJS '20

success or his own failure. If he does, it means that the ego has inserted itself into his work and poisoned it. On the contrary, he ought to be glad that some more seekers have been helped to hear truths which they could not hear for themselves. He ought to rejoice at their blessing, otherwise he is still worshipping himself and not God; a true messenger will not look for followers but for those whom he can help.

(445-3) On one thing all men in all lands are agreed, that it is immeasurably more preferable to be released from anxieties than to suffer them. Yet, these same men throw themselves into situations or bring about events which will rivet the chains of anxiety upon them. How is it that such a contradiction exists everywhere? What causes them to do this? It is the strength of their desires; the power of their ambitions, the tendencies inherited from past births. This being the cause of the trouble the remedy for it becomes plain. The more a man frees himself from desires, that is the more he masters himself, the more is he freed from numerous anxieties. And even if he too is subject to the painful tests and unpleasant ordeals which inescapably affect human existences, he does not consider them to be misfortunes but as devices to draw out his latent qualities.

(445-4) The true teacher so develops his disciples that they can come closer and closer to the time when they can find their way without him. All his service is intended to lead them toward graduation, when he himself will no longer be needed.

(445-5) In the presence of an illumined man, we have the chance to become different for a while, to reflect some of his light into ourselves. But the reflected light, being borrowed, will fade away. We cannot find exemption from the labours necessary to generate our own merely because we have found association with someone whose own labours are finished.

(445-6) No master who is a true channel for the divine life will accept the adulation of others for himself. Their flattery will never be allowed to fool him. Instead, he will always transfer it where it belongs – to that life itself.

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(447-1)<sup>803</sup> There is a certain felicity about knowing that there exists among us, however outwardly inaccessible, men so good, so wise and so strong. In some mysterious way, their presence must surely bless us.

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(447-2) Should he follow his own path entirely and accept the responsibility of personal effort or should he seek counsel from others?

(447-3) He may seek, when better equipped to do so, to render service to many people. But until that time comes, it is better to go on working upon himself, improving his moral character, increasing his knowledge of the philosophic teachings, humbling himself in daily prayer and worship, and cultivating that thread of intuition which links him to the Soul.

(447-4) Such a meeting always brings certain tests with it and usually lead either to a powerful enhancement of the relation or to an abrupt cancellation of it altogether. This is because the tests arise from the power of opposition.

(447-5) Let him seek a spiritual guide to direct his Quest. There is no doubt that with competent guidance the way is much shortened and smoothened.

(447-6) He alone must answer this question, and he can best answer it by listening for and obeying that deep inner feeling which is called intuition.

(447-7) The duty of any spiritual teacher is to lead the seeker to her own Higher Self, to find her own source of inner light and strength and thus not to lean on outside human beings.

(447-8) The kind of student he likes to see, but unfortunately rarely does see, blends a fine moral character with good intelligence and sound practicality, all topped by profound mystical intuition and a proper sense of reverence. Such a one is thoroughly dependable and reliable, his words are not the mere froth of emotion to be quickly forgotten.

(447-9) I have never said that the disciple should not feel love for the teacher for that inevitably arises of itself and is indeed the basic force that draws the one to the other. Without it there could be no discipleship. But it is necessary to understand that the love is really felt for the Divine presence which is using the teacher. It is not felt for the guru (teacher) as a person. That is the correct condition. If however, it is diverted to the guru's (teacher's) person, then it is spoilt, rendered impure and the true relationship is broken. In fact, idolatry sets in. The emotions of attraction and reverence which are felt need not be given up, but they should be directed to the true source, the higher power which is using the teacher, and not towards his personality at all.

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<sup>803</sup> The paras on this page are numbered 1-9; they are not consecutive with the previous page.



(449-1)<sup>805</sup> Ordinarily it has been assumed that if philosophy in its fullness is taught too soon, the results will be as bad as if the teaching were delayed too long. It has long been the custom to wait until a person is ready for it, otherwise he will receive it incorrectly, misuse its practices and drop his moral values.

(449-2) In their everyday life they are ordinary faulty beings, but in their withdrawn [hour]<sup>806</sup> they are superhuman beings. From that moment there is a [transformation]<sup>807</sup>

(449-3) He feeds on the devotion of his followers

(449-4) It is argued against this policy of secrecy that the deterioration in the quality of the teaching which would follow accommodating it to the more limited receptivity of the masses would be offset by the advantages [to them]<sup>808</sup> which would follow its wider spread. Everyone would at least be given the chance to touch the truth, if he wanted to do so, or to ignore it. No one would be deprived of the opportunity to awaken philosophically and develop inwardly.

(449-5) The masses are less likely to be frightened away from [the high matters of]<sup>809</sup> philosophy if they are presented as simply as possible.

(449-6) There are those who are so steeped in past esoteric modes [of approach]<sup>810</sup> that they hold it [to be]<sup>811</sup> wrong to make any attempt to communicate with the man-in-the-street. They would reserve truth for a tiny [superior]<sup>812</sup> elite themselves,

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<sup>805</sup> The paras on this page are unnumbered.

<sup>806</sup> PB himself changed "hours" to "hour" by hand.

<sup>807</sup> "transformation" was typed above the line and inserted with an arrow.

<sup>808</sup> "to them" was typed below the line and inserted with an arrow.

<sup>809</sup> "the high matters of" was typed below the line and inserted with an arrow.

<sup>810</sup> PB himself inserted "of approach" by hand.

<sup>811</sup> PB himself inserted "to be" by hand.

<sup>812</sup> PB himself inserted "superior" by hand.

[deliberately]<sup>813</sup> [keeping it remote from all others,<sup>814</sup> and incomprehensible even when put into expressed forms.]<sup>815</sup> They have no guidance to give mankind

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(451-1)<sup>818</sup> Swami Virajananda, President, Ramakrishna Mission circa. 1950: “the conduct and dealings even of a spiritual teacher, or of a fully qualified Guru may not be entirely without defects or imperfections, errors of judgement or lack of proper understanding of some sort.

(451-2) His last task is to re-enter the busy world and dwell in it as focus for unworldly forces, to heal the suffering and guide the blinded.

(451-3) His ultimate aim is to enjoy the blessed presence of the Overself in his heart. But it is not, as with inferior mystics, to enjoy it alone. He ardently desires to share it with others.

(451-4) The philosophic procedure leads not only to perpetual inner peace for the man himself but also to spontaneous action for humanity.

(451-5) It is not merely undesirable for others’ sake for a man to engage in spiritual service prematurely and unpurified, but positively dangerous to his own welfare.

(451-6) The disciple should not venture into premature service, should not try his wings until he possesses a sure use of them. It is safer till then prudently to conceal what he will later lovingly reveal.

(451-7) The solitary satisfaction of the mystic is not enough: It must complete itself with social satisfaction.

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<sup>813</sup> PB himself inserted “deliberately” by hand.

<sup>814</sup> PB himself inserted a comma by hand.

<sup>815</sup> “keeping it remote from all others, and incomprehensible even when put into expressed forms.” was typed below the line and inserted with an arrow.

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<sup>817</sup> PB himself deleted “XV (d)” by hand.

<sup>818</sup> The paras on this page are numbered 61-74a; they are not consecutive with the previous page. There is an unnumbered para at the top of the page.

(451-8) At the end of all these high-sounding efforts will be his discovery that he has worked, not altruistically for humanity but only for himself.

(451-9) His own serenity is sadly bought if he is content with the fact that others have none.

(451-10) The field of service will widen in range as the fields of capacity and aspiration themselves widen.

(451-11) If he thinks for himself and feels for others, he will appreciate the superiority of the philosophic form of mysticism.

(451-12) He must be humble enough to sink his ego, if the interests of this service calls for silent unpublicised work.

(451-13) He finds a selfish escapism unsatisfying. He recognises that responsibility is the price of knowledge and consciously involves himself in humanity's life the better to uplift it.

(451-14) He who feels this deep compassion cannot sit unconcerned and leave the rest of his less luckier fellows to grope in the dark.

(451-15) The truth-charged words of a philosopher are not for those who are neither seeking truth nor willing to accept it nor [ready]<sup>819</sup> to understand it.

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(453-1)<sup>821</sup> Most of the aspirants who want to associate themselves with a master, do so prematurely. Consequently they fail to find him or else find only pseudo-masters. What they really need is to associate themselves with a psychological counsellor or with a broad-minded wise clergyman, with someone who has effected a good solution of his own personal, emotional and relational problems and is competent to help them solve theirs. Only after his work is done, only after he has cleared the way for a higher activity, only after he has prepared them to respond readily to the guidance of a master, should they seek such an one.

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<sup>819</sup> "ready" was typed in the left margin and inserted with an arrow.

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<sup>821</sup> The paras on this page are numbered 1-9; they are not consecutive with the previous page.

(453-2) Where the disciple is attuned and devoted, the master genuine and compassionate, there is, there can be no failure in communication between them. The master's presence will remain with the disciple, not desert him, and remain fresh even when a thousand miles separate them in space and two hundred weeks in time.

(453-3) He is to keep the Ideal ever before his eyes, and to recognise that it over-limns the personality of his master.

(453-4) Vague jealousies and petty intrigues will abound among them if they do not resolutely guard themselves.

(453-5) He respects every confidence that is reposed in him and keeps all confessions in the hidden archives of memory.

(453-6) He might discover the goal or good which would be the eventual result of following these teachers.

(453-7) These experiences gradually became a pointing finger, a directive and predictive message from the Overself to continue and complete the work which, through destiny, it has imposed on him.

(453-8) "My son," said an old sage to me, "the ocean does not rise any higher when streams flow into it, so the true master does not swell with pride when many disciples attach themselves to him. He takes it as a matter of natural course; for he knows that they come to seek out the true Light, not merely his body."

(453-9) The guide makes a clearing in a thick jungle of obscurity and mystery. Naturally the seeker

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(continued from the previous page) cannot see far ahead, cannot know what he is going to strike up against in his onward path.

(455-1)<sup>823</sup> If he lets the chance slip by unused, it may not recur again.

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(455-2) We must eagerly seek and gratefully accept these contributions and influences from outside, but the end result must be to let them flow together and become our own.

(455-3) We may meet other people in society or live with them in a house; we may talk with them every day, and yet there may be no real communication between us if our hearts and minds are uncongenial.

(455-4) Their duty is to act as pioneers but if they are to be successful pioneers, they will need courage to forget outworn ideas and to free themselves from dying traditions so as to cope with the new conditions which are arising. In this connection, the suggestion that it is also a duty to co-operate with existing spiritual movements would be acceptable if it were practicable, but experience will show that most of these movements are unable to enter that deep union of hearts which alone can guarantee success to any external union. Such a plan would end in failure and it is better for them to pursue their own independent course than waste time and force in attempting what would not succeed and is not really needed.

(455-5) One of the most valuable philosophic character qualities is balance. Therefore the student should not be willing to submit himself to complete authoritarianism and thus sacrifice his capacity for independent thinking, nor on the other hand should he be willing to throw away all the fruits of other men's thought and experience and dispense with the services of a guide altogether. He should hold a wise balance between these two extremes.

(455-6) There is indeed some perception of this but it is quite a confused one. That which ignorant aspiration accepts as the necessity for joining some group, is much more the awareness of its own spiritual helplessness than of the group's spiritual strength.

(455-7) The obstacles which he has put in his own path, can be removed by no one but himself.

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<sup>823</sup> The paras on this page are numbered 10-16, making them consecutive with the previous page.

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(457-1)<sup>825</sup> What am I? is such an ancient and perennial question only because it has to be answered by each individual for himself. If he finds the true answer, he will find also that he cannot really transfer it to another person but only its idea, its mental shadow. That too may be valuable to others but it is not the same.

(457-2) I am not enamoured ever much of this modern habit which forms a society at faint provocation. A man's own problem stares him alone in the face, and is not to be solved by any association of men. Every new society we join is a fresh temptation to waste time.

(457-3) Only shallow minds think that all men can be regenerated by a single comprehensive formula. Each case is really individual.

(457-4) His attitude is simply this; unless and until he finds a final rest in the higher self, he will not pretend to guide others thereto.

(457-5) During this initiation meditation the disciple may actually feel a stream of power flowing out to him from the master, but it is not essential that he do so.

(457-6) The shortest way from ego-consciousness to the higher self's is represented by the master, by devotion to his person and following of his precepts. For he alone is, at one and the same time, both visibly outside us as a physical being and invisibly inside us as a mental presence.

(457-7) He detonates the higher potentialities of each disciple, breaks the closed circle of his senses, and leads him towards a moral and mystical regeneration.

(457-8) Heaven lies within and without us, it is true. But, in most cases, only by the intervention of some authentic spiritual genius do we seem able to translate this into actuality for ourselves.

(457-9) The duty of each aspirant to cultivate his moral character and to accept personal responsibility for his inner life cannot be evaded by giving allegiance to any spiritual authority.

(457-10) The master did not formulate these laws governing the quest and, however urgent the plea of his disciple, he cannot do away with them.

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<sup>825</sup> The paras on this page are numbered 17-26, making them consecutive with the previous page.

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(459-1)<sup>827</sup> He will seek to give depth of instruction rather than width of influence. Hence his own activity will be directed towards a severely united number. Whatever movement he inaugurates and personally leads, will be small, indeed, for he will understand that were it to become popular and widespread, its quality of thought would immediately degenerate, its purity of motive would instantly be degraded. He will count the years gloriously spent, if when the moment comes to drop the body-idea and pass through the portcullis of death, he can look back and reflect that a hundred men have firmly grounded their minds in truth and planted their feet on the road to eternal liberation through the work done by this transitory body. For those who welcome the Truth-bringer must needs be few, of those who want the truth must be fewer still, and of these again those who can endure it when brought face to face with it are rare.

(459-2) When a man has attained this stage of perfection, he may truly rest for Nature has achieved her task in him. Yet, if he chooses the path of sagehood he must henceforth work harder than ever before! For he must now work incessantly through repeated rebirths for the enlightenment of others.

(459-3) Let us be more concerned in the quest of [right]<sup>828</sup> principles rather than impressive persons, for this will put our attitudes to all events on the right plane. Because this simple truism was forgotten most of the religious and mystical movements have gone astray.

(459-4) We may turn over the multitudes of tomes in which the opinions of man lie locked up, but one sage will tell us more Truth in a day than we are likely to learn from all that huge mass of speculation.

(459-5) When those who direct the affairs of an institution become more concerned about the state of its revenue than about its state of spirituality, when they are more affected by its increasing financial returns than about its increasing materiality, it is time to pick up one's hat and stick and bid it farewell.

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<sup>827</sup> The paras on this page are numbered 27-31, making them consecutive with the previous page.

<sup>828</sup> "right" was typed above the line and inserted with an arrow.

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(461-1)<sup>830</sup> He seeks no power over others, no claim to rulership over their lives, no disciples of his own, no train of followers clinging to his coat-tails. Yet he will not refrain from helping where such help is imperative, nor from giving counsel where the young, the inexperienced, the bewildered seekers have desperate need of it. But the moment after, he will appear to have forgotten what he has done, so gracious is his delicacy, so strong his desire to leave others quite free and unobligated.

(461-2) He cannot submit to the pressures and claims of a personal relation without falsifying his status and adulterating his service.

(461-3) The two schools of thought, one of which says that spiritual attainment depends on self-effort and the other that it depends wholly upon the Grace of God do not really clash, if their claims are correctly and impartially understood. When a man begins his spiritual quest, it is solely by his own strivings that he makes his initial progress. The time comes, however, when this progress seems to stop and when he seems to stagnate. He has come to the end of a stage which was really a preparatory one. The stagnation indicates that the path of self-effort is no longer sufficient and that he must now enter upon the path of reliance upon Grace. This is because in the earlier stage, the Ego was the agent for all his spiritual activities, whilst it provided the motives which impelled him into these activities. But the Ego can never be really sincere in desiring its own destruction nor can it ever draw from its own resources the power to rise above itself. So it must reach this point where it ceases self-effort and surrenders itself to the higher power which may be variously named God or the Higher Self, and relies on that power for further progress. But because the aspirant is living in a human form, the higher power can reach him best through finding a living outlet which is also in a human form. So it bestows its grace upon him partly as a reward and partly as a consequence of his own preparatory efforts by leading him to such an outlet, which is none other than a Master or Guide in the flesh. No man is wholly saved by his own effort alone nor can any Master save him if he fails to make effort. Thus the claims of both schools are correct if introduced at the proper stage.

(461-4) He has waited for years, reserving the full expression of his powers until the crucial hour when the aspirant is ready to receive him. Until then, he must conceal his identity.

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<sup>830</sup> The paras on this page are numbered 32-35, making them consecutive with the previous page.



(463-1)<sup>832</sup> He should appreciate the value of finding a master worthy of being followed. The inner demand of the one will attract in time the outer meeting with the other.

(463-2) From that moment the master's presence will be felt constantly as close to him, not leaving him but remaining with him. They will be together in a tender indescribable relationship.

(463-3) "How difficult it is to know a man's real character, and how often even clever people are deceived!"  
— Su Shun (lived 1000 years ago)

(463-4) From the hour of this initiation the master will be much in his thoughts and the sense of affinity will be often in his heart.

(463-5) It would be an error to try to make his own, any spiritual path which, or teacher who, was not so in fact. Such an attempt might maintain itself for a time but could not escape being brought to an end when the false position to which it would lead became intolerable.

(463-6) We can idealise a man only so long as he keeps himself sufficiently distant from us. Inspection at closer quarters will reveal his all too human deficiencies or defects. "No man is a hero to his own valet," is one proverbial expression of this truth. "A prophet is without honour in his own country," is another. Kings and popes and nobles knew the value of keeping their distance. A spiritual leader must keep his, too, if he is to keep the unqualified devotion of his followers

(463-7) Just as magnetism is actually transmitted to a piece of inert steel by its mere contact with a magnet, so spiritual inspiration is transmitted to a disciple by his physical or mental contact with a master.

(463-8) He will not only feel the master's personality as if it were somewhere near or close together with him, but will also absorb inspiration from it and add some of its peace to his own.

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<sup>831</sup> Blank page

<sup>832</sup> The paras on this page are numbered 36–44, making them consecutive with the previous page.

(463-9) Nature herself is forever silently voicing these majestic truths and if we are unable to receive them from her lips, as we usually are, then we must receive them from a teacher's lips.

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(465-1)<sup>834</sup> It is next to impossible to ascertain the Truth without the guidance of a Teacher. This is the ancient tradition of the East and it will have to become the modern tradition of the west. There is no escape. The explanation of this statement lies in the subtle nature of the Truth. Thus, in the west, men of such acute intelligence and such high character as Spinoza, Kant and Hegel and Thoreau came close to the verge of Truth. They could not fully enter because they lacked a Guide. Even in India, the greatest mind that land of Thinkers ever produced, the illustrious Shankara, publicly acknowledged the debt he owed to his own Teacher, Govindapada.

(465-2) He is in no hurry to force the growth of his disciples. He knows that enough time must be given to allow the new ideals to become a way of life.

(465-3) Is it a fact that we Westerners can never meet such a man in our own country? Must we journey to the Near, the Middle or the Far East to meet him?

(465-4) There once existed in India a system called Viraha Yoga which sought to feel the actuality of love during the separation from the person beloved, which tried to find joy through and in the very midst of its grief.

(465-5) There is no crowd salvation, no communal redemption. The monasteries and ashrams, the organisations and societies, the institutions and temples have their place and use. But the one is very elementary and the other is very limited. Whatever is most worthwhile to, and in, a man must come forth from his own individual endeavour. Society improves only as, and when, its members improve. This is strikingly shown by the moral failure of Communist states and by the half-failure of established religions.

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<sup>833</sup> Blank page

<sup>834</sup> The paras on this page are numbered 45-50, making them consecutive with the previous page.

(465-6) Why does he sometimes see the guide's photograph emanating light and charging [him]<sup>835</sup> with spiritual power? A photo after all is a light-phenomenon charged with the electro-magnetic ray connection of the person photographed. When the guide tries to help him, his auric mental energy immediately expresses itself through the picture and affects the seeker's mind as its percipient. However at a certain stage of development, when that energy of the Overself which the Indians call Kundalini is being awakened so as to enable him to do what is then put into his hands to do, the photo carries something more than mere thought; its mental radiations are actually transmuted into light-radiations and so it may at times appear to be suffused with light. And needless to say the most sensitive points in such a picture are the eyes, the help given will therefore affect these points most.

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(467-1)<sup>838</sup> Only after severe investigation or after severe calamity do men awaken to the dismal fact that their spiritual guides are unreliable, their religious beliefs invalid, their cliches of prayer naive and useless. Whichever way leads them to be confronted by these unpleasant realities, they cannot go on living in doubt and discouragement for the rest of their years. So they either cast the subject of religion out of their minds altogether or, in the efflux of time, search for a more reliable guide, a better set of beliefs and a more effective form of worship. But because the ignorant masses are incapable of finding this for themselves, someone must arise as a prophet to guide teach and help them. He may be quite minor and quite local but if he shows them the next step ahead, he is to that extent a messenger of God.

(467-2) Personal salvation must come before meddling in other peoples lives.

(467-3) The process of differentiation must inexorably take place and nobody can stop it even if one wanted to. For a teacher has to find his 'own.' Those who belong elsewhere will sooner or later leave him but those who belong with him will stick on through storm and sunshine. How foolish then to try and hold followers against their wish; what a waste of time and emotion to seek permanent discipleship where in the very nature of the case it is impossible?

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<sup>835</sup> PB himself changed "you" to "him" by hand.

<sup>836</sup> Blank page

<sup>837</sup> PB himself inserted "XVIII" by hand.

<sup>838</sup> The paras on this page are numbered 50a-56, making them consecutive with the previous page.

(467-4) Well experienced and highly intelligent students rightly fight shy of organisations. They will prefer to work along their own free lance or unlabelled eclectic way. Their inner life feels freer to achieve, less cramped by the materialistic exploitations usually imposed by organisations and societies.

(467-5) The Pythagoreans believed that the human race is not naturally adapted to salvation, observed Iamblichus, without some guidance. They were right.

(467-6) If he is so fortunate as to find a trusted adviser and expert guide, he will naturally advance more quickly.

(467-7) Should we separate his life from his utterances or have we the right to demand that the one conform to the other?

(467-8) It is not often the master himself who thus personally communicates with, helps, inspires or uplifts the student, but it is more often his unconscious influence, his unconscious power.

(467-9) He will be the victim on one side of friendly enthusiasts who credit him with powers and adorn him with virtues which he does not possess, and on the other side, of prejudiced enemies who malign him with motives and besmirch him with weaknesses which are wholly foreign to his temperament.

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(469-1)<sup>840</sup> The conventional world is so tied to, and therefore so deceived by, appearances, that it is only a tiny handful of people who meet such a man with the understanding and sympathy he deserves.

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<sup>839</sup> Void page. "The Original Sheets  
and Sections of:

(III) (a)  
U. 30" in the original.

<sup>840</sup> The paras on this page are numbered 57-60, making them consecutive with the previous page.

(469-2) The [disciple should trust and]<sup>841</sup> walk unwaveringly at the Master's side even when understanding cannot keep pace, and his fine loyalty should shine out like Sirius in the sky.

(469-3) We regard Ralph Waldo Emerson as the perfect example of spiritual independence. He seems beholden to no man and draws all his light from within. How did he arrive at this condition? For in his early thirties, he wrote to his Aunt Mary "A teacher... when will God send me one full of truth and of boundless benevolence?" This question was written soon after he came to Europe. There were four literary heroes across the Atlantic among whom he hoped to find his teacher. They were Carlyle, Landor, Coleridge and Wordsworth. But when he met them in the flesh, Landor severely disappointed him, the Coleridge visit was "of no use beyond the satisfaction of my curiosity." Emerson's interview with Wordsworth was more successful but still so fruitless that he was glad to end it. The first glance at Carlyle made him believe that his search for a teacher was over, that here was his man. The actuality was that he found a lifelong friend, even a fellow-pilgrim and seeker. But he did not become a pupil. He had gone in search of a master. He failed to find one. Indeed he tells his aunt as much, that he seeks a man who is wise and true but that [he]<sup>842</sup> never gets used to men. "They always awaken expectations in me which they always disappoint." He left Europe, writing in his Journal on shipboard the melancholy after-reflection, "I shall judge more justly, less timidly, of wise men forevermore." And it was there, in his little cabin that he received the illumination which he could not find in Europe. He need look outside himself no more. Out of his illumination, whilst still afloat on the ocean, he wrote down such sentences as these: "A man contains all that is needful within himself." "Nothing can be given to him or taken from him but always there is a compensation." "The purpose of life seems to be to acquaint a man with himself."

(469-4) It is said, "When the pupil is ready, the Master appears." This means such is the wonderful sensitivity of the mind, such is the reality of telepathic power, that when a man's search for truth has reached a crisis, he will meet the man who or the book which can best resolve that crisis. But the crisis itself must be filled with uncertainty and doubt, with helplessness and despair before the mysterious forces of the Overself will begin to move towards his relief. It should seem to him of the most momentous consequence that it shall be brought

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<sup>841</sup> PB himself changed "disciples' trust" to "disciple should trust and" by hand.

<sup>842</sup> PB himself inserted "he" by hand.

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(continued from the previous page) to a satisfactory end, if life in the future is to have any meaning for him at all. There must be a sense of inner loneliness so acute that outer loneliness compares as nothing with it. There must be no voice within his world which can speak to his condition. This critical period must fill his mind with exaggeration of its own self-importance to such an extent as to blot out every other value from life. It will be at such an opportune moment, when his search for truth will be most intense and the required preparation for meeting its bearer most complete, that the bearer himself, will arise and bring in to his night the joyful tidings of dawn. The influence of such a man or his book at such a period is incalculable. Emerson gives its innermost meaning in his lines, "If we recall the rare hours when we encountered the best persons, we there found ourselves....God's greatest gift is a Teacher." The seeker knows at last that even if he had not found the truth he is at least on the way to finding it. He has begun to find harmony with himself.

(471-1)<sup>844</sup> Like the message of the Overself to a meditating mystic, the help which comes from such a teacher is above thinking but it translates itself into terms of thinking. In this process of translation, it is seized on by the ego and interfered with.

(471-2) The capacity to receive truth is one thing; the power to communicate it to other men is another. Moreover only he who has himself lived near to our own experience of the quest, our own falls and slips and tumbles, who himself remembers how he struggled step by step along it to reach his present height, can best help those he has left far behind him.

(471-3) The philosophically correct attitude is to cherish the deepest reverence for him, to remember and commune often with his kindling interior presence and to control the lower self by the ideal pattern he affords.

(471-4) When he lets his followers regard him as a demi-god and will not accept the slightest criticism from anyone, it is a sign that his personal ego is active.

(471-5) They naturally want what is personal and near to their worldly concerns, not what is universal and remote from them. They instinctively seek practical measures of timely value, not theoretical principles of eternal value.

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<sup>844</sup> The paras on this page are numbered 459-464; they were renumbered 61-66, making them consecutive with the previous page.

(471-6) He may secure valuable help from different sources that he meets on the way but he must above all find the teacher to whom he belongs by inner affinity and in whose school he feels most at home. Once

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(continued from the previous page) found, he should stubbornly refuse to be drawn out of the teacher's orbit, for if he were to allow it to happen, he would lose precious years and encounter needless suffering, only to have to return in the end.

(473-1)<sup>847</sup> He who is working under the guidance of a master is not exempt from making mistakes, but he will make fewer and expose them sooner and correct them quicker than he who is not.

(473-2) The making of so many books was castigated by the Biblical preacher who himself was guilty of the same 'sin' by writing "Ecclesiastes!" The impossibility of grasping in thought or communicating in writing the Spirit's secret, has been proclaimed by many a mystic whose very proclamation was contained in a work that sought to do these things!

(473-3) If he tolerates the neophytes errancies it is only because memory of his own early struggles has not vanished.

(473-4) By what right can he guide others who himself prays daily to the Infinite Being for guidance? The answer is that it is not he who guides them, but the Infinite itself, which uses him merely as a medium, whose only virtue lies in being pliant and submissive.

(473-5) It is true that nobody can get sufficient data to determine the solution of the riddle of a single man's status, nobody can penetrate fully into any man's motives. I do not judge anyone and I ought not to judge. Nevertheless, his teaching alone is insufficient to testify to the true worth of a man; he himself is a testimony of equal value.

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<sup>845</sup> Blank page

<sup>846</sup> PB himself inserted "XVIII" by hand.

<sup>847</sup> The paras on this page are numbered 67-72, making them consecutive with the previous page.

(473-6) The manifestation of the adept to his disciple in meditation may come in different ways to different disciples at first, or in different ways to the same disciple as he progresses. But in general it is: first one sees his picture or image very vividly appearing before the mind's eye; later there is a sense of his nearness or presence along with the picture; in the image he seems to smile or to talk to the disciple and pronounce words of advice and guidance; in the third stage the picture disappears and only the presence is felt; in the fourth stage the disciple comes into tune with the master's spirit. In the fifth and final stage the student relinquishes the teacher.

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(475-1)<sup>849</sup> The master may lower a rope to you, but you must do your own climbing.

(475-2) Those who refuse to admit that a Master is essential to the neophyte will at least grant that his aid is advisable. Only a man severely handicapped or a fool, would undertake the study and practice of medicine, of building, or of any other art without a teacher, an expert who has himself mastered the subject. How then can anyone take up the art of soul-unfoldment, subtle and recondite as it is, without realising the usefulness of a master.

(475-3) "As the desire for Liberation grows, he will not wander aimlessly but will seek a holy master and respect him with all his heart." ... Sri Kaivalya Navaneetham (Tamil book by ancient sage).

(475-4) The Master is always there, behind the disciple, always ready to give him stability, guidance, inspiration, peace, and strength. If the disciple does not find these things coming to him from the Master, the fault is in himself, the blockage is self-created, is somewhere between the two, and only he alone can remove it.

(475-5) The teacher ought not to be looked upon as someone with whom to consult in every personal difficulty as it rises. His function is to teach the general principles of philosophy and it is the disciple's function to learn how to apply them to his own individual life. So long as he carries every personal trouble to the teacher, so long will the term of probation fail to come to an end.

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<sup>849</sup> The paras on this page are numbered 73-79, making them consecutive with the previous page.



(475-6) Whoever seeks to raise his own consciousness to the Overself's, will get most help from seeking out an individual who has already accomplished that task. In the presence of someone whose own consciousness is in the Overself, he will receive the inward inspiration which can energise and lead his personal efforts in the same direction.

(475-7) Is the Quest nothing but an endless adventure and never to become a final achievement? Are its goals too high for frail humans, its exercises too difficult for feeble ones? The historic fact that men have lived who have turned its adventure into its achievement puts an end to such pessimism. Yet if knowing and accepting our limitations, we object that this cannot possibly be done in a single lifetime, the answer is, "Then do what you can in the present lifetime, and there will be that much less to be done in the next lifetime."

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(477-1)<sup>851</sup> If he is to tell them what is the matter with themselves and to tell them successfully he will need tact, intelligence, patience, calmness, and courage. Nor will it be enough merely to possess these qualities, they must also be possessed to an infinite degree. Without that he had better relapse into silence, for he would then only arouse their egos and introduce discord.

(477-2) Every man's individual life path is unique. It may not be to his best interests to conform to a technique imposed upon him by another man or to confine his efforts to a pattern which has suited others. What may be right for another man who is at a different stage of development may be wrong for the aspirant.

(477-3) If, in the beginning he is to cast his net so widely as to search for truth in every corner, in the middle of his course he is to narrow his world until he has no ear for anyone else except his teacher. Only so can concentration be achieved. In the beginning, width; in the middle, depth.

(477-4) They come to him with a head full of questions, but they find themselves struck with vocal dumbness in his presence. They come to him expectant of wonderful

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<sup>851</sup> The paras on this page are numbered 80-86, making them consecutive with the previous page.

revelations but they find that he takes care to seem and speak like other men and to keep his feet solidly planted on the ground of common sense.

(477-5) The teacher is not to be measured only by his weaker disciples nor by his foolish ones. A juster measurement must take into reckoning the wiser and stronger ones also. What he has done for most of them has been done in spite of themselves, for the egos have thwarted or twisted his influence all too often. Nevertheless it is there and in twenty or thirty years it will still be there, inevitable and inescapable, awaiting the thinning down of the ego's resistance.

(477-6) The writings of these Masters help both the moral nature and the intellectual mind of the responsive and sensitive, who are excited to the same endeavour, exhilarated to the same level, and urged to realise the same ideas. These stand out from all other writings because they contain vivid inspiration and true thought.

(477-7) It is not the human thoughts which the teacher sends out, so much as the spiritual power within the disciple which is aroused by those thoughts, that matters.

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(479-1)<sup>853</sup> He takes no credit to himself for these things. He feels he is only an instrument. All that he can do is to invoke the higher power, and it is this which makes these things possible. It is not really any power of his own that does it. But quite often he does not even have to invoke the power - and yet these things will happen all the same. Nevertheless, his followers are not attributing powers to him which he does not possess. For these happenings, after all, occur only as the result of the contact with him. He knows that in some mysterious way he is the link between the power and the event.

(479-2) In obedience to this inner urge he should take a path which will lead him to the friendship of the few sages living in his time, and bring him to their feet.

(479-3) The Master's purpose is to bring the disciple into the same condition as that which he himself enjoys, and because it is an internal condition, the disciple can make his efforts to find it effective only by approaching even the Master himself internally also, and not externally.

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<sup>853</sup> The paras on this page are numbered 87-94, making them consecutive with the previous page.

(479-4) If it is almost impossible to progress without a guide but almost equally impossible to find such a guide, what is the bewildered aspirant to do?

(479-5) Between the two there is an impalpable bond which keeps them spiritually in contact. There is an intangible cable along which messages are conveyed and through which communion is made.

(479-6) The master not only becomes the inspirer of his interior life but also the symbol of it. When time and distance separate them, it is enough for the remembrance of his name to find his presence, and sometimes even his power, within the disciple.

(479-7) In Pythagoras' school at Crotona, the pupils passed through a series of three grades, and were not allowed personal contact with Pythagoras himself until they reached the highest or third grade.

(479-8) The search for an ideal master may obstruct itself through an excessively critical attitude equally as through a sentimentally romantic one. For, however divinely inspired he may be in his best moments, the master must still remain quite human in many ways most of the time.

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(481-1)<sup>855</sup> No one is so wise and none so strong as to be able to afford indifference to the knowledge, experience and help of all other men.

(481-2) Those who are fit to follow him, who are bound by ancient and unseen ties will continue to do so but the others – whom he accepts through soft heart and soft brain rather than right judgment and ripe understanding – will sooner or later avail themselves of the opportunity to walk another path and follow another light.

(481-3) Abul Ala, the illustrious Syrian writer: "Destiny rules and is dominant."

(481-4) It is only by keeping his personal independence that he can keep away from oneness, sectarianism and eccentricities.

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<sup>855</sup> The paras on this page are numbered 1-11; they are not consecutive with the previous page.

(481-5) To play the role of spiritual adviser to any man is to accept a grave responsibility.

(481-6) The message or the manifestation may, on the surface, appear to come directly from the master. This may be quite true in some cases but it could not possibly be true in all cases. If it were then he would have to look in a dozen different directions every minute of every day. But the fact is that he helps most people without being consciously and directly aware of them.

(481-7) No one who has failed in the handling of his own life has the right to teach others, let alone the fitness to guide them. No one who has fancied himself a lighthouse set on a rock, but found himself a lantern blown out by every gust of wind, has the capacity to do for others what he cannot do for himself.

(481-8) He dislikes either to wear a label or to make a rule. The first so often leads to merely partial views and thence to partisan feelings; the second so often becomes limitation or a \_\_\_\_\_<sup>856</sup> stupid obsession an unnecessary.

(481-9) The world is in subjugation to Size. Unless a thing is big, we imagine it must be bad. Because these ideas create little noise, people will pass them by as unimportant.

(481-10) The guide is successful partly to the extent that he makes the disciple aware of his own subconscious resources.

(481-11) With his heart he will feel attracted to the master or the teaching but with his head he may think otherwise.

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(483-1)<sup>858</sup> If men call themselves disciples sharing his views, two paths become open to them. The first is to become lay disciples, who limit themselves to intellectual sharing only. The second is to become full disciples, who go all the way with him into the philosophical discipline and life.

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<sup>856</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>858</sup> The paras on this page are numbered 12-20, making them consecutive with the previous page.

(483-2) The master expounds truth to the disciple, telling him again and again, "You are THAT reality which you seek: give up the ego and know it." This holy message echoes itself repeatedly within the disciple's mind and eventually he too realises its truth in his turn.

(483-3) It is not only needful to link up with the guide in a general way by a right attitude of faith and devotion towards him but also to link up in a special way by a daily meditation which seeks to put the disciple's mind enrapport with the guide's.

(483-4) The gracious image of the master will reappear constantly before his eyes. And he would rather have its magical presence, together with the rebuke that may come with it, than not have it at all.

(483-5) He must school himself to be self-contained, to keep his lower emotions unstirred.

(483-6) He may feel the force of a real attraction, when first meeting his master, in most cases, but it is just possible he may not.

(483-7) There are times when we know that declaration can only lead to disappointment, when feelings must be kept secret and thoughts left hidden.

(483-8) The mysterious feeling of the presence of his spiritual guide will come unsought at some times but it must also be deliberately cultivated at most, if not all, times. This is done by holding his mental picture before the mind's eye.

(483-9) Such experiences of a seemingly divine inflow are not imaginary ones but the genuine reception of grace. Help is being given even when there is external silence. Do not measure its volume against the volume of physical communications.

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Marco Pallis: Peaks and Lamas

(485-1)<sup>860</sup> "Though reverence for the person of the teacher runs through the web of tradition like a central thread, it is not expected of the pupil that he shall blind himself

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to the fact of human deficiencies in his master's life. His private faults are not supposed to impair the authority of his teaching for the disciple, or to diminish the latter's obedience and devotion to the master. It is, however, bad form for the latter ever to speak disparagingly of his master to others. Whatever he may notice, he must continue to treat him with the respect due to an inspired guide. In this matter the wording of the books is emphatic and allows no loophole for evasion. The Master-pupil relationship, in a regular Tradition, is something far transcending the actual personalities concerned. The chain is more important than any single link. If some of the links are made of baser metal, it matters little, provided that they hold. Moreover a man may have something infinitely precious to communicate and yet suffer from weakness and even grave faults. A professor of mathematics need not be reckoned less qualified for his job by the fact that he drinks or is unfaithful to his wife. An observed fault of character does not, in the Tibetan's opinion, invalidate the truth of a man's doctrine, which, in spite of his personal failings, he may be correctly transmitting according to the tradition which he has himself received. Conversely, there may be flaws in the lessons imparted by men of the highest private virtue; care must at all times be exercised against letting the scales be weighed down by irrelevant moral considerations.

"It must not be forgotten that the teaching is not presented in the guise of a dogma to be accepted as of Faith, attested principally by the credentials of the teaching agency: the actual realisation of the doctrine by the pupil, is, for him, the only decisive authority. A doctrine is handed down through the personal teacher, the Root-Lama as he is called; but Knowledge springs into being within the pupil himself. 'Be ye lamps unto yourselves,' the Buddha said repeatedly."

(485-2) He is not a psychoanalyst who charges a hundred dollars a week for consultations. He gives his services for nothing. Because he wants to conduct his life of service on the highest possible plane, he accepts no money for these consultations.

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(487-1)<sup>862</sup> Speaking loosely, almost figuratively, it may be said that in a kind of way, the master localises the Infinite Being for those who cannot reach it directly. This is actually true during the long period of discipleship and quest, for that is still the period of

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<sup>860</sup> The paras on this page are numbered 21-22, making them consecutive with the previous page.

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<sup>862</sup> The paras on this page are numbered 23-28, making them consecutive with the previous page.

illusion. The final attainment puts an end to illusion and then the sense of infinitude which was felt with the master, is found to have its source within the disciple himself.

(487-2) Until a man has learnt the art of receiving correct guidance from within, he must needs seek guidance at least from outside. Until the truth can reach his conscious mind from his own resources, he must needs depend also on someone else's.

(487-3) The teacher is a support needed by the disciple to help him progress through successive stages of the quest, they are stages of thinning illusion. When he stands on the threshold of reality, then the last and thinnest illusion of all must be left behind, the support of any being outside himself, apart from himself, for within him is the infinite life-power.

(487-4) Of all the many forms of work which a man can find to do, of all the several ways in which his active functions can express themselves, there is none higher than this, that he guide men out of illusion into reality. It is not wrong therefore to give his office great reverence and himself great devotion.

(487-5) The contact with a true teacher is always significant, always fruitful. Old perplexities will be illumined for him and new avenues will be opened up for him.

(487-6) To find the master depends on being found worthy by him. This is why it is always hard to gain proper initiation into the quest by a competent guide. When the proper qualifications are themselves lacking it is impossible. Before seeking initiation or a guide, it is better to put in the requisite work on oneself, on one's character and capacity, mind and emotion, will and intuition.

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(489-1)<sup>864</sup> Those who suffer from neuroticism, hysteria or other egotistical psychic disorders, should first restrain their ego and quell their emotions before presenting themselves for initiation.

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<sup>864</sup> The paras on this page are numbered 29-39, making them consecutive with the previous page.

(489-2) Another false idea is that the masters seek out disciples, make the advance towards them, whether 'astrally' or physically. On the contrary, aspirants must take the first step themselves, must request acceptance.

(489-3) The hysteric, the neurotic or the paranoid is unready for philosophy's guidance, unfit for mysticism's meditation. It is useless for such a one to apply as a candidate for initiation. Let him get rid of his self-centred mania first.

(489-4) Exposed to flattery and obsequiousness though he will be, he will nevertheless keep quite free from pomposity and vanity.

(489-5) A superficial emotional approach to truth is less concerned with the message than with the messenger, with the ideas taught than with their human origin.

(489-6) If he refuses to seek and cling to the human personality of any master but resolves to keep all the strength of his devotion for the divine impersonal Self back of his own, that will not bar his further progress. It, too, is a way whereby the goal can be successfully reached. But it is a harder way.

(489-7) The vivid actuality, the personal freshness of a living and once-met Symbol can never be equalled, for most people, by the historic actuality of a dead one or the mental freshness of a distant but never-seen one.

(489-8) We do not go all the way with the Tibetan saying that "Without the guru you cannot get liberation" but we do go part of the way.

(489-9) The teacher passes some of his own consciousness and force into the disciple, thus enabling him to realise the truth of what might otherwise be but theory. Moreover he provides "truth-words" for the disciple who, by constantly ruminating over these, attains intuitive knowledge.

(489-10) The self-identification with the Master consists of lending his spirit in the disciple's body; not the disciple's spirit in the Master's body.

(489-11) Such communication between teacher and student might be called "Telementation"

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(491-1)<sup>866</sup> There are those who think that he<sup>867</sup> neglects to answer his mail. Because he leaves their letters so long unanswered, they conclude that he means to drop them out of his life. Nothing could be farther from the truth. It is true that his mail accumulates for long periods of time. But it is equally true that he lacks the staff needed to handle it, that the pressure of work like writing and meditation and research notes leaves him little remaining time. However, those who have met him personally and call themselves his disciples often cannot understand his behaviour so he gives this published explanation. Once inner contact is established by a single physical meeting it is not necessary to have further ones with the guide although they may be helpful. Sri Aurobindo grants only a single minute to each individual at his first or later meeting with a disciple or a candidate for discipleship. Thus it is evident that he does not consider more than sixty seconds really necessary to establish it. Not only are further physical meetings not necessary but even further personal action on his part, such as writing letters to the disciples are also unnecessary even though they may be helpful. Thus a spiritual guide does not need to do anything physically or write anything personally to keep up the internal contact, it being kept up by the chela's remembrance, devotion, faith and meditation.

No disciple can be effectively trained by the long distance method of an occasional exchange of letters. He needs personal supervision, personal contact and personal discussion of his special problems. No conscientious teacher will ever undertake to give instruction by mail and declare it sufficient. It gives too meagre a basis for accurate understanding on the disciple's part or for an adequate communication on the teacher's part.

Then again he cannot accept the position of personal counsellor under the guise of being spiritual teacher. That is not his work. Most students who keep on failing to recognise this fact against all previous and present warnings and who send letter after letter with every

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<sup>866</sup> The para on this page is numbered 40, making it consecutive with the previous page.

<sup>867</sup> PB himself is talking about himself here; he even uses "me" below. He was plagued by mail, often having to haul several steamer-trunks of letters from place to place with him. We have kept over 6000 pages of letters, and we know there were tens of thousands he never kept. – TJS '20

<sup>868</sup> Blank page

<sup>869</sup> PB himself inserted "(page 2)" by hand.

(continued from the previous page) fluctuation of their personal moods and fortunes, in an attempt to wrest advice or intervention from him, may force him to break the external contact with them until such time as they do realise what the true situation is. If he were to adopt a counselling position and to agree to show students how to apply the philosophic teaching to every change of their own personal life, he would soon have no time to give out those teachings at all. Consequently he must refuse to respond to all these attempts often open but sometime hidden, often naive but sometime cunning, to get him<sup>870</sup> personally involved in the life of the seeker or to mix both our personal problems together. So many of his correspondents try to force him into this highly personal guru-chela relationship, and thus to impose their own responsibilities upon his shoulders, that he has to fall into lengthy periods of silence to protect himself. Moreover, if he were to respond to the emotional or worldly problems in the way such response is desired it would only mean the downfall of both of them and the breakdown of their pure relationship. To maintain this purity, to safeguard the relationship, itself and to protect the master as well as the seeker, the proper teaching must be given from the start and that is, the teacher must be regarded as a symbol, not as a person. He is to be considered merely as an agent for that which he represents, not as just another human being entering into a human relation with the disciple. Often the beginner finding that he does not fully respond to his emotional craving for continuous personal attention soon becomes disappointed. This feeling may develop until it reaches a critical stage where one of two things may happen. Either he will fail to pass the test, for so it becomes, and will withdraw altogether from the relationship, perhaps even maligning the guide or he will continue his trust, gain a new point of view and make the needed change to a higher attitude in the end. If however he allows his egoism or emotion to lead him into disobedience of this rule, he will only endanger the relationship.

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(continued from the previous page) If he persists in this disobedience he will even find it brought an end for a time. So few understand what is really involved in this relationship, so many misunderstand it and are therefore disappointed by it in the beginning or along the way, that the teacher prefers with rare exceptions of well advanced cases, not to enter into it outwardly at all but instead to offer a little friendly help without obligation.

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<sup>870</sup> "me" in the original; we have changed it to "him" to protect the innocent ; -) – TJS '20

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(495-1)<sup>872</sup> How useless it is to go to a teacher who has only an intellectual, i.e., a talking knowledge of it, for help is clearly shown by an old Hindu story: Once upon a time a certain king developed a desire to obtain divine consciousness. He obtained a Brahmin Pundit as his guide. For two months he received teaching but found that he gained nothing in the actual experience of divinity. He thereupon threatened the Brahmin with his royal displeasure. The Pundit returned home in a sorrowful state of mind. He had done his best and did not know how to satisfy the king. His daughter, who was a girl of high intelligence, saw her father's distress and made him tell her the cause. The next day she appeared at the court and informed the king that she could throw light on his problem. She then asked him to order his soldiers to bind both herself and himself to separate pillars. This was done. Then the girl said "O King, release me out of this bondage." "What!" answered the king, "You speak of an impossibility. I myself am in bondage and how can I release you?" The girl laughed and said "O King, this is the explanation of your problem. My father is a prisoner of this world-illusion. How can he set you free? How can you gain divinity from him?"

(495-2) If he becomes so dependent that every problem as it arises is at once put before the teacher for solution, the consequence will eventually be an utter helplessness before all problems. The capacities for independent judgment, for taking the initiative, for showing creativeness and forming decisions, will decay and even disappear.

(495-3) The seeker may fervently believe that such men exist but he does not himself meet with them.

(495-4) The Very Reverend W.R. Inge has rightly pointed out that Christ chose his twelve apostles not only because they were naturally and extremely religious men but also because they were loyal enough and brave enough to live and die for their Master.

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(497-1)<sup>874</sup> Why does the hypnotist so often ask his subject to look into his eyes when making the suggestions or giving the commands?<sup>875</sup> Is it not because of the mental inter-

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<sup>872</sup> The paras on this page are numbered 41-44, making them consecutive with the previous page.

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<sup>874</sup> The paras on this page are numbered 45-48, making them consecutive with the previous page.

<sup>875</sup> PB himself changed period to question mark by hand.

action between them finds its easiest to and fro passage through the most sensitive points on the outer surface of the body the eyes?

(497-2) The power which lies in a pen is only intellectual, thought carried from one mind to another. But the power which shone out of his eyes was spiritual, beyond thought. Gaze met gaze throughout that period; mine blinking and flickering often, the Rishi's<sup>876</sup> never once faltering.

There are some lines of an American Seer which I would like to wind around this evening of which I am writing. They occur in the essay on "Behaviour" by the inspired American optimist. Emerson's words run: "The eyes indicate the antiquity of the soul. What inundation of life and thought is discharged from one soul into another, through them! The glance is natural magic. The mysterious communication established across a house between two entire strangers, moves all the springs of wonder... The eyes will not lie but make faithful confession what inhabitant is there." I verified the truth of these sage words to the full. And since mine was a feeble and stunted growth it gave way and was overpowered by that of the other man[.]<sup>877</sup>

(497-3) The eye symbolised secrecy and occultism to the Egyptians of old. Hence its free use in their mystic chambers paintings and hieroglyphics.

(497-4) ERNEST WOOD: "Practical Yoga" (MSS): "There was a tradition in occult circles that when the pupil reached the highest initiation, he had to kill his teacher. The meaning is - the guru is not the form that appears and speaks words. In 9 cases out of 10 that form is created by the pupil even when the words speak truth. The guru in the pupil thus speaks to himself. The pupil must perform that meditation in which the form vanishes and the

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(continued from the previous page) life alone shines forth. Akin to this is another tradition - that the personality of a master is an illusion.

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<sup>876</sup> "Rishee's" in the original.

<sup>877</sup> PB himself deleted the entire para after this by hand. It originally read: "TRATAK: We must make a distinction between staring hard at an object and letting the eyes come gently to rest upon it. The first is not our aim, whereas the second is. Your eyes will seem to be put paying partial attention to the environment around you; they will seem to hold behind them a mysterious consciousness of something important but not physically present."

(499-1)<sup>878</sup> Is it enough to gain his own liberation without feeling concern for that of others? Is there no duty beyond looking to himself, no need to give some effort to meeting humanity's need?

(499-2) While waiting to find a trustworthy spiritual guide, the best thing for him to do in the meantime is to constantly discipline his character and endeavour to gain inner tranquillity so as to provide improved conditions for the reception of Grace. Let him search out the defects of character and exert himself to get rid of them. Let him examine his life every day and see where he has done well and where he has failed in this matter.

(499-3) Why does he see the guide's photograph emanating light and charging [him]<sup>879</sup> with spiritual power? A photo after all is a light-phenomenon charged with the electromagnetic ray connection of the person photographed. When the guide tries to help him, his auric mental energy immediately expresses itself through the picture and affects the seeker's mind as its percipient. However at a certain stage of development, when that energy of the Overself which the Indians call Kundalini is being awakened so as to enable him to do what is then put into his hands to do, the photo carries something more than mere thought; its mental radiations are actually transmuted into light-radiations and so it may at times appear to be suffused with light. And needless to say the most sensitive points in such a picture are the eyes, the help given will therefore affect these points most.

(499-4) He understands the feeling of love which a disciple expresses and he accepts it on the level of the same feeling which he himself gives in turn to Those who are his leaders. The attraction is inevitable. But in the case of female disciples, it must be kept on a high level and never allowed to mix with lower emotions. It must be pure and, in a certain sense, even impersonal. The teacher walks the path of life outwardly alone and uninvolved with any 'person' as such. The only way anyone can come closer to him is to approach the attainment of union with his own higher self. Do not expect the adept to behave as ordinary human beings, with their desires and emotions, behave. He has committed suicide in that direction. It was the price demanded of him for what little peace he has found.

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<sup>878</sup> The paras on this page are numbered 49-52, making them consecutive with the previous page.

<sup>879</sup> PB himself changed "you" with "him" by hand.

<sup>880</sup> Blank page

(501-1)<sup>881</sup> The establishment of spiritual ashrams or communal colonies is an enterprise of which, we hope, we shall never be guilty. Such institutions usually find an enthusiastic response from persons who like to join cranky cults, indulge in endless tea-table talk and worship leaders suffering from inflated egos. We however are working for those who have understood that it is better to worship God in solitude rather than in a public hall or church and who believed us when we constantly repeated that institutions invariably end as the greatest obstructions of the progress of genuine spirituality. Their material expansion is usually taken as a sign of the expansion of its spiritual influence whereas actually it is a sign of the expansion of spiritual rot. Just as the League of Nations erected magnificent million-pound buildings as its headquarters only a short while prior to its total collapse, so these institutions flourish externally at the cost of their internal life. We ask those who have faith in our teaching to keep clear of spiritual organisations.

(501-2) He who sits in meditation with a master may find an inner impetus developing out of the contact.

(501-3) [Even]<sup>882</sup> if there are no adepts who could give the necessary inner assistance to quicker progress on the Path, this need not deter him from continuing your efforts towards spiritual realisation and thus to make himself ready for a guide when Destiny permits him to have one. The inner work which he alone can perform consists in the unremitting efforts to develop a high moral character, together with religious aspiration and mystical contemplation. The ideal of altruistic service should also be held in mind, combined with intelligent judgment and practicality.

(501-4) There are inexorable laws, not of his making, which govern the opening of a spiritual relation between a master and a would-be disciple, however much his devotion and loyalty are appreciated. The chance remains open to him on a probation only, which is necessarily of a limited number of years. If during that period they are able to make personal contact, it will be helpful for the disciples progress in an<sup>883</sup> understanding of the teaching, and he can then profit by it to clear up misconceptions and weed out faults.

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<sup>881</sup> The paras on this page are numbered 53–57, making them consecutive with the previous page.

<sup>882</sup> PB himself changed “I do not know, of any adepts even if...” to “Even if...” by hand.

<sup>883</sup> A hole punch makes it look like a word was deleted, but it was a duplication of “in” (apparently the typist anticipated the location of the hole punch); we have deleted a comma after “in” for clarity. – TJS '20

(501-5) The need for a teacher is somewhat overrated. You can advance quite well enough by self study, prayer and meditation. Try to get in touch with the higher self within and pray for its guidance.

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(503-1)<sup>885</sup> Emerson: "Why insist on rash personal relations with your friend? Why go to his house, or know his mother and brothers and sisters? Why be visited by him at your own? Are these things material to our covenant? Leave this touching and clawing. Let him be to me a spirit. A message, a thought, a sincerity, a glance from him I want, but not news nor pottage. I can get politics and chat, neighbourly conveniences from cheaper companions. Should not the society of my friend be to me poetic, pure, universal and as great as nature itself?" - These words are just as applicable to the disciple.

(503-2) He who would appear publicly as a religious prophet or mystical teacher must deal with the people of his century as he finds them, must speak to them in a language which they can understand. But even though he thus tries to conform to the requirements of these he has come to help, he cannot give them the intuition, the sensitivity and the intelligence needed to understand his message nor the aspiration and reverence needed to appreciate it.

(503-3) The risk is too great. The pitfalls are too deep. The snares are too dangerous. If I cannot find a genuine indication of the presence of God-consciousness in a man by some fleeting or permanent reflection in the mirror of my own internal experience then I must perforce abandon my would-be discipleship to the care of the divinity that lies hidden somewhere at the back of my mind.

(503-4) The great man knows he has limitations, he knows his defects and faults - but he is not afraid of them. "Paint me as I am, warts and all," said Oliver Cromwell to the artist who had omitted a mole on his face, thinking to please the Great Protector.

(503-5) Whoever has attained this stage can pass on to the proper persons both a foretaste of mystical experiences which lie beyond them and an impetus to their quicker self-

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<sup>885</sup> The paras on this page are numbered 58-63, making them consecutive with the previous page.

development. If he is only a mystic he may do so quite unconsciously but if he is a philosopher he will give this wordless instruction quite consciously.

(503-6) To improve his corner of the world is good but to improve himself is still better. Unless he receives a mandate from the higher self to set out on such reforming activities, it may be mere egoism that drives him to meddle with them.

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(505-1)<sup>887</sup> The difficulty which you mention about finding a teacher need not be over-rated. You have within yourself a ray of God which, is your own soul. If you pray to and beseech it constantly for guidance, it will surely lead you to all that you really need to know.

(505-2) All seeking and finding of spiritual instruction through a spiritual teacher becomes real, in the end on a mental plane only. Therefore he should direct his efforts in that direction with complete faith.

(505-3) If he begins to think of himself as the doer of this service, the helper of these people, he begins to set up the ego again. It will act as a barricade between him and the higher impersonal power. The spiritual effectiveness of his activity will begin to dwindle.

(505-4) Whether there is an actual transference of his power and light or whether his actual presence and desire to help set up vibrations in the subconscious mind of the seeker, or whether he is merely a medium for higher forces, it is not easy to determine. The truth may well be a combination of all these three factors.

(505-5) We must look within ourselves for the deliverance of ourselves. Nowhere else can we find it and no one else can effect it.

(505-6) If he wants to talk to the adept desperately he should let him throw his thought on paper and send it, in, today or twenty years later - it matters not. Nothing can change between them if God has appointed the adept to a spiritual relation with him. It is above earth, time and space. It will be fulfilled only in the kingdom of heaven.

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<sup>887</sup> The paras on this page are numbered 64-74, making them consecutive with the previous page.



(505-7) The need for some more expert mind or more experienced soul to guide him in his thinking is felt at some time by most seekers after truth.

(505-8) It is the will of a higher power that he, whose own inner eye is open, shall be instrumental in opening that eye for others wherein it is closed.

(505-9) It is a common mistake to think that the [spiritual]<sup>888</sup> guide's function is to make decisions for the student or to give practical advice out of his supposed better knowledge.

(505-10) The expert teacher encourages aspiration, instructs truth-seeking and guides meditation.

(505-11) We look up to such a man for practical guidance and inspirational help.

(505-12) The teacher's duty is not only to instruct, but also to guide, prepare, and sometimes to inspire counsel.

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(507-1)<sup>890</sup> Only he who has reached the degree of competency and the state of purity requisite for such work, may rightfully teach others or enter into the spiritual counselling relation with them.

(507-2) No maniac can cure himself. We dare not leave the treatment of humanity's mania entirely to the humanity themselves. The help of sane outsiders is needed. But it should be given indirectly and unobtrusively.

(507-3) It is permissible to have various teachers for lesser subjects, including Yoga, but is impermissible to follow more than one Master in the Quest of Higher Truth.

(507-4) In primitive tribal times it was the custom in most places to measure knowledge by the length of the beard. Today it is found that many of our cleverest atomic energy

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<sup>888</sup> PB himself inserted "spiritual" by hand.

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<sup>890</sup> The paras on this page are numbered 75-78, making them consecutive with the previous page.

scientists are comparatively young and certainly beardless! It is as sensible to follow the primitive custom nowadays as it is to measure virtue by the beauty of the face. Yet it is not an uncommon attitude for self-styled truth-seekers to follow one spiritual teacher because his facial appearance pleases them and to reject another teacher because his physical figure displeases them! [(Says Soren Kierkegaard in Concluding Unscientific Postscript):]<sup>891</sup> "He (Socrates) was very ugly, had clumsy feet, and, above all, a number of growths on the forehead and elsewhere, which would suffice to persuade anyone that he was a demoralised subject. This was what Socrates understood by his favourable appearance in which he was so thoroughly happy that he would have considered it a chicane of the divinity to prevent him from becoming a teacher of morals, had he been given an attractive appearance like an effeminate cithara player, a melting glance like a shepherd lad, small feet like a dancing master in the Friendly Society and in to as favourable an appearance as could have been desired by any applicant for a job through the newspapers, or any theologian who has pinned his hope on a private call. Why was this old teacher so happy over his favourable appearance, unless it was because he understood that it must help to keep the learner at a distance, so that the latter might not stick fast in a direct relationship to the teacher, perhaps admire him, perhaps have his clothes cut in the same manner. Through the repellent effect exerted by the contrast, which on a higher plane was also the role played by his irony, the learner would be compelled to understand that he had essentially to do with himself, and that the inwardness of the truth is not the comradely inwardness with which two bosom friends walk arm in arm, but the separation with which each for himself exists in the truth."

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(509-1)<sup>893</sup> The way of leaning upon a guide, or being carried by one is a way which of itself can never lead to the goal. It can only lead in the end to the superior way of struggling to one's own knees again and again until one is strong enough to walk to the goal. The master must not stand in the way, must not direct attention to himself unduly and at the expense of seekers' own attraction to his central inner self. [(Soren Kierkegaard writes in Concluding Unscientific Postscript):]<sup>894</sup> "A direct relationship

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<sup>891</sup> "(Says Soren Kierkegaard in Concluding Unscientific Postscript)." was typed at the bottom of the page and inserted with an arrow.

<sup>892</sup> Blank page

<sup>893</sup> The paras on this page are numbered 79-81, making them consecutive with the previous page.

<sup>894</sup> PB himself moved "(Soren Kierkegaard writes in Concluding Unscientific Postscript)." from after "unfavorable outward appearance."" by hand.

between one spiritual being and another, with respect to the essential truth, is unthinkable. If such a relationship is assumed, it means that one of the parties has ceased to be spirit. This is something that many a genius omits to consider, both when he helps people into the truth en masse, and when he is complaisant enough to think that acclamation, willingness to listen, the affixing of signatures, and so forth, is identical with the acceptance of the truth. Precisely as important as the truth, and if one of the two is to be emphasised, still more important, is the manner in which the truth is accepted. It would help very little if one persuaded millions of men to accept the truth, if precisely by the method of their acceptance they were transferred into error. Hence it is that all complaisance, all persuasiveness, all bargaining, all direct attraction by means of one's own person, reference to one's suffering for the cause, one's keeping over humanity, one's enthusiasm – all this is sheer misunderstanding, a false note in relation to the truth, by which, in proportion to one's ability, one may help a job-lot of human beings to get an illusion of truth. Socrates was an ethical teacher, but he took cognisance of the non-existence of any direct relationship between teacher and pupil, because the truth is inwardness, and because this inwardness in each is precisely the road which leads them away from one another: It was presumably because he understood this, that he was so happy about his unfavourable outward appearance."

(509-2) All this is not to be misunderstood to mean that we suggest that everyone ought to acquire every item of his spiritual knowledge a-fresh through his own personal experience, ignoring all the experience of the whole race. On the contrary, we would strongly suggest that he avail himself of this experience through the form it has taken in great literature throughout the world.

(509-3) Those who have gone ahead have marked out the road for you in their writings. Follow it!

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(511-1)<sup>896</sup> He needs a deliverer as well as a teacher, someone to save him from his lower nature as well as guide him to new lights.

(511-2) The mistake so many seekers make in approaching such a man is to demand that he teach them on their terms, in their way, and not his own.

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<sup>896</sup> The paras on this page are numbered 82–87, making them consecutive with the previous page.

(511-3) It is right and just that the ardent aspirations of a sincere candidate should eventually bring him a rewarding meeting in person with someone more advanced or in print with a qualified disciple. If he merits more, if he adds preparation to his aspirations, then a personal meeting with such a disciple may follow. But it is wrong and unjust for him to be too demanding. He should expect further meetings only as he works upon himself enough to be worthy of them, as well as only as the disciple has time to spare for them. And if he is so fortunate as to meet an adept, he should be satisfied with that single meeting.

(511-4) If it be true that a man cannot desert this Quest without being forced back onto it by life itself sooner or later, it is also true that he cannot desert the Master of the Quest without having to return to him sooner or later. For just as pursuance of the Quest will become inseparable from the happiness that he seeks, so devotion to the Master will become inseparable from the salvation upon which that happiness depends. Why this should be so is one of the mysterious workings of Destiny which can only be illuminated when and if it be possible to illuminate the earth lives of his far past.

(511-5) The true meaning of a master to the disciple's understanding should be as the presence and force, the revelation and voice of his own inmost spiritual being.

(511-6) He will find, by actual personal experience, that the master's words are true, that the master's inward presence is often near him in ordinary hours and sometimes startlingly vivid in meditative hours.

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(513-1)<sup>899</sup> As a spiritual organisation grows in numbers, it grows also in the potentialities of internal dissension. The history of most organisations confirms this.

(513-2) The master is the wonderful catalyst who makes possible a quickened development, an inspired renewal of the aspirant's inner life.

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<sup>898</sup> PB himself inserted "XVIII" by hand.

<sup>899</sup> The paras on this page are numbered 88-94, making them consecutive with the previous page.

(513-3) Teaching must begin with oneself if it is to become effective. The teacher must spiritualise himself and integrate his own personality before his words and silences can really be significant.

(513-4) When the impact of his physical presence is absent, the power of his spiritual presence may become plainly evident.

(513-5) Nearly every professional who helps people intimately or mentally has to undergo certain tests or temptations or ordeals. When he deals with a neurotic patient of the opposite sex, the psycho-analyst, the physician or the school teacher may pass through the same experience as the spiritual guide. If she is too emotionally affectionate or too physically sensual, or if she is starved of affection or sensuality she may naturally fall in love with him for a time. I say "for a time" advisedly because the succeeding phase - equally known to the spiritual-guide - is to become antagonistic to him. Psychology has identified this first phase and calls it "transference."

(513-6) When disciples follow a teacher, what is it that they really follow? Suppose the master advocated cruelty and preached selfishness - would the disciples still continue to follow him? Obviously, they would not. This is because their own inward feeling would reject the teaching. It shows that they are really following the teacher within themselves, the voice of the own Higher Self. It is this Higher Self within them which makes them seek out and respond to a true teacher, for he is really an outward embodiment of this Self.

(513-7) Outside of the mere earning of a modest livelihood he has no personal ambitions. His primary desire is to be of spiritual service to humanity or especially to those few who are themselves serving humanity and with whom he feels a great affinity of spiritual beliefs. He regards such work as not simply a job but also a path of higher service.

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(515-1)<sup>902</sup> The downfall of every faith began when the worship of God as Spirit was displaced by the worship of Man as God. No visible prophet, saint or saviour has the

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<sup>900</sup> Handwritten notes at bottom of page read: "Ninth Series."

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<sup>902</sup> The para on this page is numbered 14a. It is not consecutive with the previous page.

right to demand that which should be offered to the Unseen alone. It is not true reverence but ignorant blasphemy which could believe that the unattainable Absolute has put itself into mortal human form, however beneficent the purpose may be. [The idea that God can enter the flesh]<sup>903</sup> as a man was originally given to most religions as a chief feature for the benefit of the populace. It was very helpful both in their mental and practical life. But it was true only on the religious level, which after all is the elementary one. It was not quite true on the philosophical level. Those few who were initiated into the advanced teaching were able to interpret this notion in a mystical [or]<sup>904</sup> metaphysical way which,<sup>905</sup> whilst remote from popular comprehension, was closer [to]<sup>906</sup> divine actuality. They will never degrade the Godhead in their thought of it by accepting the popular belief in personification, incarnation or avatarhood. It is a sign of primitive ignorance when the humanity of these inspired men is unrecognised or even denied, when they are put on a pedestal of [special]<sup>907</sup> deification. The teaching that Godhead can voluntarily descend into man's body is a misunderstanding of truth. The irony is that those who try to displace the gross misunderstanding by the pure truth itself are called blasphemous. The real blasphemy is to lower the infinite Godhead to being directly an active agent in finite world.

Nothing can contain the divine essence although everything can be and [is]<sup>908</sup> permeated by it. No one can personify it, although every man bears its ray within him. To place a limitation upon it is to utter a blasphemy against it. The infinite mind cannot be localised to take birth in any particular land. The absolute existence cannot be personified in a human form. The eternal Godhead cannot be identified with [a]<sup>909</sup> special fleshly body. The inscrutable Reality has no name and address. It cannot be turned into an historical person, however exalted, with a body of bones nerves muscle and skin. To think otherwise is to think materialistically. The notion which would place the Deity as a human colossus amongst millions of human midgets and billions of lesser creatures, shows little true reverence and less critical intelligence.

[We]<sup>910</sup> must acknowledge the ever-existence [of Absolute Mind, even though it is incomprehensible to the senses and inconceivable to the thoughts. We must deny that it can ever manifest itself within time and space and consequently deny also that it can ever show itself under a human form. We must deny that any man is right in

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<sup>903</sup> PB himself changed "The ideas that God enters the flesh" to "The idea that God can enter the flesh" by hand.

<sup>904</sup> PB himself inserted "or" by hand.

<sup>905</sup> PB himself inserted a comma by hand.

<sup>906</sup> PB himself inserted "to" by hand.

<sup>907</sup> PB himself inserted "special" by hand.

<sup>908</sup> PB himself inserted "is" by hand.

<sup>909</sup> PB himself inserted "a" by hand.

<sup>910</sup> PB himself inserted paragraph break by hand.

arrogating to himself the]<sup>911</sup> sole channel through whom worship must be performed, communion achieved or belief given.

The time has come to repudiate all this foolish worship of human beings and to transfer our reverence and obedience to the pure divine Being alone. The more metaphysical comprehension we develop, the less we shall Look to the person of a teacher. We shall then regard [the]<sup>912</sup> Teaching itself as the essential thing.

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(517-1)<sup>914</sup> If the Divine Essence could really subject itself to the limitations of human existence, this could only be achieved at the cost of impairing its own infinitude and absoluteness. But even to comprehend the hint of a hint about it, which is all that we may hope to do, is enough to show how utterly impossible such subjection would be. The notion that the infinitude of Deity can be compressed and contained within a special human organism, is unphilosophical. Whether such an avatar be Krishna in India, Horus in Egypt or Jesus in Palestine, there has never been any ground for raising one above the others, for the simple reason that there have never been any avatars at all. And if the doctrine of divine incarnations is irrational, the sister doctrine of predicted and messianic second advent, is partly a wish-fulfilment and partly a miscomprehension. If a divinely-inspired being first appears visibly in the flesh of his own body, his second appearance is invisibly in the heart of his own worshippers.

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(519-1)<sup>916</sup> He who takes up the vocation of spiritual service should do so only if he be sufficiently prepared for it morally, only if he be destitute of ambitions and greeds,

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<sup>911</sup> This para was heavily edited. It originally read: "of Mind, even though it is incomprehensible to the senses and inconceivable to the thoughts. We must deny that the Absolute can ever manifest itself within time and space and consequently eeny also that it can ever show itself under a human form. We must finally deny that any man right in arrogating to himself as the"

<sup>912</sup> PB himself inserted "the" by hand.

<sup>913</sup> Blank page

<sup>914</sup> The para on this page is numbered 43. It is not consecutive with the previous page.

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detached from women and the thought of women, isolated from personal motivations, liberated from the lower emotions.

(519-2) At the least there will be more outer harmony and less outer friction in day-to-day living, more inner peace and less inner anxiety.

(519-3) No man need take himself so seriously that he thinks the world's happiness or understanding depends on him. The world found these things before he was born and can find them again.

(519-4) He is ready and willing to help others. But such service must be understandingly given and not blindly, discriminatingly given and not chaotically.

(519-5) These retreats from worldly responsibilities are needed for meditation and study, the following of special forms of self-discipline.

(519-6) This perfect harmony between the various elements of his personality is not to be achieved<sup>917</sup> with some in the state of half-development and others of full development. All are to be brought up to the same high level.

(519-7) He must not only apply the teaching but he must apply it intelligently. His acts must either be inspired ones or, when they cannot attain that level, considered ones. Only in this way will he avoid the reproach so often levelled at mystics, that they are unpractical, fanatic and inefficient.

(519-8) To single out any one element instead of seeking to follow the quest in all its completeness, is an error to be paid for by imbalance.

(519-9) When he looks around at life from this fresh vantage-point of the higher self, sensing the timeless while in the very midst of time, [he becomes the bringer of an old-new hope for men]<sup>918</sup>

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<sup>916</sup> The paras on this page are numbered 3-10a; they are not consecutive with the previous page.

<sup>917</sup> PB himself deleted underline by hand.

<sup>918</sup> PB himself inserted "he becomes the bringer of an old-new hope for men" by hand.

<sup>919</sup> Blank page



(521-1)<sup>920</sup> The thing that really matters in the life of a nation is the quality of its leaders, the character of those who guide its destinies. Young men may not realise that enthusiasm alone is not enough: that character always does and always will count: that he who fits himself for greatness will {have}<sup>921</sup> whole kingdoms delivered into his hands. Inspiration brings fortune in its train and inspired teachers will always rise.

(521-2) A true power will inform the hands of those who will act at the behest of the god within, whose daily admonishment to him is: "Go out and live for the welfare of man the Light you find in the deep recesses of your own heart."

(521-3) "If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundation under them.," is the advice of Henry David Thoreau.

(521-4) The pent-up forces of the spirit will then pour themselves out through a life of determined activity, bringing into the daily existence an ennobling influence, an inward uplift. Then one will mingle the sage with the soldier in the same body.

(521-5) So long as these thoughts remain unrelated to the affairs of daily business and daily toil, so long will they be the preserve of an unheeded few.

(521-6) He who waits until he penetrates to his innermost being before he begins to play with the notion of service attains depth in the character of that service; whereas he who hurries hastily into the arena may attain width in his service, but he will lack depth. Moreover, the first will work on a world canvas, because space cannot bar the efforts of the spirit, whereas the second using the method and manner of the body and intellect alone, may not reach farther than his own town or land.

(521-7) "Live as hermits in your own homes," advised Nanak, founder of the Sikh faith, to those who wanted to renounce the world.

(521-8) It prefers individual advancement to the illusion of gregarious advancement. It sees the home as not less holy than the ashram.

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<sup>920</sup> The paras on this page are numbered 115-122; they are not consecutive with the previous page.

<sup>921</sup> We have inserted "have" for clarity.

<sup>922</sup> Blank page

(523-1)<sup>924</sup> Such a man could not charge others for his time, his counsel or his trouble, could not commercialise his work, could not bring himself to make money out of truth-seeking wanderers. His service to them is a holy thing, unpriced and unpriceable. For it is done at the dictate of his higher self.

(523-2) He has no highly-emotional missionary enthusiasm for such service. It is not his primary task but only the by-product of that task.

(523-3) Such a man cannot sit with folded hands and cooled heart whilst the tide of world ignorance flows past him.

(523-4) The proficient can mentally turn inside from the busyness of his environment and within a few moments find the divine presence there.

(523-5) The need to insulate ourselves privately from the shocks of contemporary living, is partly met by mysticism.

(523-6) If in his heart he has truly handed over the ego to the higher self, he has also handed over his personal cares and worries.

(523-7) Philosophic service is distinguished by practical competence and personal unselfishness.

(523-8) It is such a man who most serves his fellows yet who least receives the recognition of his service. This is because humanity fails to understand where its true interests lie, what its true goal is and why it is here at all.

(523-9) Out of this deep mysterious centre within himself, he will draw the strength to endure distresses with fortitude, the wisdom to manage situations, without after-regrets, the insight to keep the great and little values of everyday living in proper perspective.

(523-10) So far as philosophy explains life and sustains virtue it cannot be accused of being useless. Indeed, the ethical practical and social traits which it inculcates.....

(523-11) Such a man is Public Friend No. 1

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<sup>923</sup> PB himself deleted "CHAPTER XV" at the top of the page by hand.

<sup>924</sup> The paras on this page are numbered 168-180; they are not consecutive with the previous page.

(523-12) A complete approach to the Overself must embody all three ways.

(523-13) The businessman who is an adept at knowing how to make a living, may be an idiot at knowing how to live.

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(525-1)<sup>927</sup> Philosophy not only offers an explanation of life but a satisfactory explanation; it refuses to make suppositions about life or to frame theories about it.

(525-2) It is significant that in Sanskrit the term which stands for philosophy is also given the meaning of "insight." Hence an Indian philosopher was someone who not merely knew about things, like a metaphysician or scientist, but who had an insight into them.

(525-3) Truth has always been present in the world but its acceptance has rarely been seen in the world.

(525-4) Such a concept of life is too precious to die out even if it is precious only to a scattered few. Be assured that they will take the greatest care to preserve its existence within the mind and memory of their race. And they can do this in two ways. First, by recording it in writing. Second, by training disciples.

(525-5) He must not only do so far as he can all that the Long Path demands from him but he must also step outside it altogether and do those totally different things that the Short Path demands.

(525-6) There is no distance in Real Being. Therefore the disciple living in one place on this planet is as near to the master as the disciple living in another country. The belief that his personal proximity in a physical body is better than his mental proximity in spiritual development is a human and understandable illusion.

(525-7) Anyone who can find a direct teacher in the Overself needs no other. But because the ego easily inserts itself even into his spiritual explorations and its influence

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<sup>926</sup> The paras on this page were re-categorised from "V" to "VIII" by hand.

<sup>927</sup> The paras on this page are numbered 180, 181, and 180a-h; they are not consecutive with the previous page.

into his spiritual revelations, he may still need an outer teacher to warn him against these pitfalls in his way.

(525-8) There are two kinds of masters: Inspiring masters like Maharshi, and Teaching masters, like Gurunathan. The first have greater power to inquire; they can show the goal but not the path to it; the second have a greater capacity to lead aspirants step by step along the path.

(525-9) To many blase and worldly people the teacher will be classed with ambitious charlatans at worst or regarded as self-hypnotised at best. But even to those who do not question his sincerity, the goal to them [he points to]<sup>928</sup> must seem so utterly absurd and distant from the commonly accepted goals and the path to it so oddly eccentric that few persons are likely to be attracted to them

(525-10) The teaching of the higher way of life associated with philosophy must always be related to the contemporary scene.

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(527-1)<sup>931</sup> In what enterprise can a man best serve society? Is it in deeds that will lessen human wretchedness or is it in teachings that will inspire human hearts and enlighten human minds? Buddha, Krishna, and Jesus have all given the same answer. They declared, and proved in their own lives, that the most practical way to help people was the spiritual way, that the most lasting service to them was the least obvious one.

(527-2) The only authentic mandate for spiritual service must come, if it does not come from a master, from within one's Higher Self. If it comes from the ego, it is then an unnecessary intrusion into other people's lives which can do little good, however excellent the intention.

(527-3) The lotus, that lovely Oriental flower, is much used as a symbol of the goal we have to gain. It grows in mud but is not even spotted by it. It rests on water but is never even stained by it. Its colour is pure white in striking contrast to the dirty surroundings which are its home. So the disciple's inner life must be undefiled,

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<sup>928</sup> PB himself inserted "he points to" by hand.

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<sup>930</sup> PB himself deleted "(XV)" by hand.

<sup>931</sup> The paras on this page are numbered 36-42; they are not consecutive with the previous page.

unstained, and pure even though his outer life is perforce carried on under the most materialistic surroundings or among the most sensual people.

(527-4) The monastery, the nunnery, and the ashram may be helpful to begin spiritual progress but they will not prove so helpful to advance or complete it. That can best be done in the world outside, where alone moral virtue or mystical attainment can be thoroughly tested down to its last foundations.

(527-5) Ivory-tower mystics who, in their narrow outlook and limited vision, have deliberately withdrawn from the active world -

(527-6) Meditation is not to be regarded as an end in itself but as one of the instruments wherewith the true end is to be attained.

(527-7) Every act will then be in harmony with his own higher self. Wherever his attention may be focused and whatever the level on which it may be engaged, he will never become sundered from his deep lodgement in it. He will inwardly dwell in a hidden world of reality, truth, and love. None of his deeds in this earthen world of falsehood and animosity will ever violate his spiritual integrity.

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XVIII<sup>933</sup>

(529-1)<sup>934</sup> Chogyam Trungpa says you must have a living guru, and yet you go to the others and they say never mind if he is dead, he's still able to communicate with you. It's like their disagreements about whether you can attain Self-realisation while alive or only after you die. The Indians don't agree on that either. It's an interesting point: why there should be difference of opinion.

(529-2) Many people have such foolish notions of the master as to think he is a kind of magician.

The time may come when he will bring in a long bill of indictment against the quest, and turn away in disappointment or frustration. Or he may do the same against [God].<sup>935</sup> All this is a misdirection of mental energy. It would be more profitable, in the

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<sup>932</sup> Blank page

<sup>933</sup> PB himself inserted "XVIII" at the bottom of the page by hand.

<sup>934</sup> The paras on this page are unnumbered. They were all cut from other pages and pasted here by hand.

<sup>935</sup> PB himself changed "his master" to "God" by hand.

one case, to indict himself and, in the other, to revise his notions of what constitute's [wisdom.]<sup>936</sup>

When the Higher Power leads a man to a position produced by his constant aspiration to serve coupled with his personal qualifications for it, the strength and wisdom he may need to fulfil it will also be granted

Rare is the person who can witness [his]<sup>937</sup> ego crushed to the ground and yet never forget his divine parentage, so that his mental equilibrium is not broken, who can be lifted up to the [glorious]<sup>938</sup> heights of the Overself and yet remain humbly human.

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XVIII<sup>940</sup>

(531-1)<sup>941</sup> We can best form public opinion by first forming private conviction.

(531-2) To give his life a worthy purpose the balancing endeavour must be added.

(531-3) The technique which will best bring us to such a grand goal must be a composite one. Meditation alone is not enough.

(531-4) Such is the well-balanced triple-sided character which we are called on to develop.

(531-5) You will lose nothing. For in the end your efforts to help others will come home to roost. You yourself will also be helped.

(531-6) ...a clear conception.

(531-7) Mysticism lacks a social content. Philosophy supplies it.

(531-8) It is not merely an idea which cannot survive outside the sphere of the abstract but an idea which can be put vigorously to work.

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<sup>936</sup> PB himself inserted "wisdom." by hand.

<sup>937</sup> "his" was typed above the line and inserted with an arrow.

<sup>938</sup> "glorious" was typed below the line and inserted with an arrow.

<sup>939</sup> Blank page

<sup>940</sup> PB himself deleted "CHAPTER XV" at the top of the page by hand.

<sup>941</sup> The paras on this page are numbered 63-76; they are not consecutive with the previous page.

(531-9) Philosophy contains and yet overtops mysticism, metaphysics and right conduct.

(531-10) If philosophy cannot show a way out of any particular distress, it can show how to refresh the heart's endurance of it and renew the mind's facing towards it.

(531-11) Each person who brings more truth and goodness more consciousness and balance into his own small circle, brings it into the whole world at the same time. A single individual may be helpless in the face of global events, but the echoes of the echoes of his inspired words and deeds, presence and thoughts, may be heard far from him in place and time.

(531-12) Week after week the bewildered, the troubled, the seeking and the aspiring will approach him for that help which they can get nowhere else. For no one else so open to their access has transformed himself into such a channel for the Infinite Truth and Infinite Being.

(531-13) Philosophy is perfectly capable of meeting the situations created by modern life.

(531-14) Service, in its purity, must be the first as well as the last thought behind his work. He is not unconcerned about rewards but he knows that they are always the natural accompaniment of, or sequel to such service.

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(533-1)<sup>944</sup> If he seeks the realisation of his mystical aims only and for his own gain and no one else's, then it is quite proper and necessary for him to concentrate all his attention upon them and upon himself. To indulge in any form of altruistic service – even if it be spiritual service – is to go astray from this path and be led afar from his goal. But if he seeks humanity's benefit as well as his own, it is not proper and necessary to do so. For he will then have to divert some compassionate thought and meditation and feeling to humanity. The kind of mystical attainment which fructifies at the end of the quest depends on the kind of effort he previously put forth in it. If his aim has been self-centred all along, his power to assist others will be limited in various

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<sup>942</sup> Blank page

<sup>943</sup> PB himself deleted "(XV)" by hand.

<sup>944</sup> The paras on this page are numbered 4–6; they are not consecutive with the previous page.

ways but if it has been altruistic from the start then he will be able to assist them adequately, easily, widely and differently.

(533-2) He notes that [other people's]<sup>945</sup> outer sufferings are greater than his own; whilst their inner understanding of those sufferings is less. He is both willing and ready to disturb his own bliss with their misery and he will do this not in condescension but in compassion. St. Paul following the master whom he never saw in the flesh but knew so well in the spirit, put all other virtues beneath compassion. Are the few who try to be true Christians in this point at least, utterly wasting their time? For the yogis who would abolish all effort in service and concentrate on self-realisation alone, say so. Yet neither Jesus nor Paul were mere sentimentalists. They knew the power of compassion in dissolving the ego. It was thus a part of their moral code. They knew too another reason why the disciple should practice altruistic conduct and take up noble attitudes. With their help he may bring one visitation of bad karma to an earlier end or even help to prevent the manifestation of another visitation which would otherwise be inevitable.

(533-3) What he chooses at the beginning of his quest will pre-determine what he will become at its end. And the choice is between self centred escape and selfless activity. Both paths will give him a great peace. Both will permit him to remain true to his inner call. But the harder one will give something to suffering humanity also. A merely personal salvation will not satisfy the philosophical aspirant.

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(535-1)<sup>948</sup> From all these studies meditations and actions the student will little by little emerge an inwardly changed man. He comes to the habitual contemplation of his co-partnership with the universe as [a]<sup>949</sup> whole, to the recognition that personal isolation is illusory and thus takes the firm steps on the ultimate path towards becoming a true philosopher. The realisation of the hidden unity of his own life with the life of the whole world manifests finally in infinite compassion for all living things. Thus he learns to subdue the personal will to the cosmic one, narrow selfish affection to a wide-spreading desire for the common welfare. Compassion comes to full blossom in his heart like a lotus flower in the sunshine. From this lofty standpoint he no longer

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<sup>945</sup> "other people's" was typed below the line and inserted with an arrow.

<sup>946</sup> Blank page

<sup>947</sup> PB himself deleted "(XV)" by hand.

<sup>948</sup> The paras on this page are numbered 31-33; they are not consecutive with the previous page.

<sup>949</sup> PB himself inserted "a" by hand.



regards mankind as being those whom he unselfishly serves but rather as being those who give him the opportunity to serve. He will suddenly or slowly experience an emotional exaltation culminating in an utter change of heart. Its course will be marked by a profound reorientation of feeling toward his fellow creatures. The fundamental egoism which in open or masked forms has hitherto motivated him, will be abandoned: the noble altruism which has hitherto seemed an impracticable and impossible ideal, will become practicable and possible. For a profound sympathy of all other beings will dwell in his heart. Never again will it be possible for him wilfully to injure another; but on the contrary the welfare of the All will become his concern. In Jesus' words he is 'born again.' He will find his highest happiness, after seeking reality and truth in seeking the welfare of all other beings alongside of his own. The practical consequence of this is that he will be inevitably led to incessant effort for their service and enlightenment. Will not merely echo the divine will but allow it actively to work within him. And with the thought comes the power to do so, the grace of the Overself to help him to achieve quickly what the Underself cannot achieve. In the service of others he can partially forget his loss of trance-joy and that the liberated self which he had experienced in interior meditation must be equated by the expanded self in altruistic action.

(535-2) Moreover whatsoever we give or do to others is ultimately reflected back to us in some form by the power of karma, and if he frequently nurses the ideal of serving mankind he will attract to himself the spiritual help of those who themselves have this same aim.

(535-3) A man acts philosophically when wisdom and service become the motive power behind his deeds. These are the two currents which must flow through his external life.

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XVIII<sup>951</sup>

(537-1)<sup>952</sup> Its superiority over ordinary mysticism lies not only in the theoretical region but also in the practical one. It makes certain social demands on the mystic where the other fails to make any at all. It inspires him to noble activities where the other denounces all activity as vain.

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<sup>950</sup> Blank page

<sup>951</sup> PB himself inserted "XV (d)" by hand.

<sup>952</sup> The paras on this page are numbered 36–40; they are not consecutive with the previous page.

(537-2) Galen, the celebrated Greek physician and thinker saw this point. Although not a Christian himself, he praised the early Christians of his time (2nd Century) because, "Day and night they strive that their deeds may be commendable and that they may contribute to the welfare of humanity; therefore each one of them is virtually a philosopher, for these people have attained unto that which is the essence and purport of philosophy ... even though they may be illiterate."

(537-3) The balanced view says that each individual has a duty towards society in return for what society has done for him. His right to draw something from society must be balanced by his duty to contribute something to it. Everyone should contribute something to the world's activity and not live parasitically on the labour of others. A genuine prestige should be attached to labour. It should be as dishonourable to be idle and mystical as it should be to be idle and rich. If anyone draws sustenance from society he should help carry on society's work.

(537-4) Be careful not to limit the third element in the quest - action - to altruism or service. It is rather the re-education of character through deeds. Thus this includes moral discipline, altruistic service, overcoming animal tendencies, temporary physical asceticism, self-training and improvement, etc. It is the path of remaking personality in the external life both through thought-control and acts so as to become sensitive towards and obedient to the Overself. Altruism will then become a mere part of, a subordinate section in, this character training.

(537-5) The recluses who segregate their sympathies along with their bodies, develop a view of human life which is as narrow as the door of the ashrams in which they dwell.

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(539-1)<sup>955</sup> Although it is true that the help we give others always returns to us in some way, somewhere, somewhen, nevertheless he is not motivated in this matter by the desire of reward or return. He will engage in the service of humanity because compassion will arise in his heart, because of the good it will do.

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<sup>953</sup> Blank page

<sup>954</sup> PB himself deleted "XV (d)" by hand.

<sup>955</sup> The paras on this page are numbered 41-47, making them consecutive with the previous page.

(539-2) Such is the world today, with its tensions and greeds, its confusions and wrongs, its ignorance and evil-doing, that if anyone has a store of virtue and an awareness of divinity, people have need of them and hence of him. There is too little of the one and hardly any of the other among us.

(539-3) The seeker must live primarily for his own development, secondarily for society's. Only when he has attained the consummation of that development may he reverse the roles. If, in his early enthusiasm, he becomes a reformer or a missionary much more than a seeker, he will stub his toes.

(539-4) I must cut a clear line of difference between helping people and pleasing them. Many write and say my books have helped them when they really mean that my books have pleased their emotions. We help only when we lift a man's mind to the next higher step, not when we confirm his present position by 'pleasing' him. To help is to assist a man's progress; to please is to let his bonds enslave him.

(539-5) His lonely hours are no longer lonely for him. They are filled with divine rapture as he turns them to contemplative use. But if he is a philosophical mystic he cannot stay in them. He feels the call to sacrifice them. He cannot keep as entirely his own this precious knowledge and peace which have come to him. He must share the one and communicate the other with his fellows.

(539-6) Although the Buddha agreed with the mystical view that to seek one's own spiritual welfare and not that of another was a higher aim in life than to seek another's spiritual welfare whilst ignoring one's own, he said it was the highest of all to seek both one's own and another's at the same time.

(539-7) When these inward communions are coupled with moral aspirations, and both with exercises of the will, the effects upon his personal character and practical life must begin to show themselves.

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(541-1)<sup>959</sup> Whoever wishes to attract people to philosophy must start by supporting its preachings with the attractiveness of his own personal example in day-to-day living.

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<sup>957</sup> Handwritten notes at the bottom of this page read: "Two II"

<sup>958</sup> PB himself deleted "XV (d)" by hand.

He must continue by practising love to all and depending on the power of truth. He must end by praying for others in secret and offering himself to the Divine as a pure instrument of service.

(541-2) It must not be thought that a non-selfish actively altruistic attitude in his dealings with other men is the chief characteristic of the philosopher's practical life. If this were so then it would only be a good human life but not a divinely human life. Humanitarianism serves man whereas philosophy serves what is sacred in man.

(541-3) To refrain from premature service whilst developing oneself for better service, is not selfishness but simply unselfishness made sensible. He who has demonstrated his capacity to solve his own problems may rightly set forth to solve other peoples.'

(541-4) The sage will not be an adherent of martyristic ideology. He will make no pretence and set up no pose of exaggerated altruism. He will do what needs to be done for his own self. But at the same time he will also do what needs to be done for others. It is not altruistic folly but altruistic wisdom that he seeks to practise. Hence he prefers to be a live servant of the good in mankind than a dead martyr to the evil in mankind. He will not swing from the extreme of utter selfishness to the extreme of unbalanced selflessness. He will not ignore his own needs nor fail to work for his own betterment even whilst he is attending to the needs of others and working for their betterment. He can well serve individual ends alongside his service of social ones.

(541-5) When such a man places his lofty qualities and transcendental consciousness at the service of others, when he pre-occupies himself with enlightening them and guiding them.

(541-6) You talk of service. But you cannot really become a server of God before you have ceased to be a server of self.

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(543-1)<sup>962</sup> A novice in meditation ought not expect that he can give himself with impunity to the fully active life as an advanced practitioner can. Practical service of

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<sup>959</sup> The paras on this page are numbered 47-52, making them consecutive with the previous page.

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<sup>961</sup> PB himself deleted "XV (d)" by hand.

humanity ought therefore be limited within much narrower degrees by the former than need be done by the latter. The sphere of service should be widened only as the server develops his mystical faculties and should not outrun them. The sensible rule is that with the beginner emphasis must be laid upon self-development first and service last but with the senior this order must be reversed. But this is not to say with the reclusive minded that the beginner should be concerned wholly with himself and attempt no service at all.

(543-2) The student has to unfold a wider sense. He must begin to see the whole of which he forms a part, which means he must become more philosophical. His physical existence depends on the services of others, from the parents who rear him, the wife who mates him, the customer who buys his goods or services, the farmer who grows his food, the soldier who guards his country, to the undertaker who buries his body. No man can forever isolate himself from the rest of mankind. In some way or other, for one essential need or another, he will come to depend on it. The shoes he wears or the food he eats were prepared for him by somebody else. Thus he is mysteriously chained to his human kith and kin. Thus he is forced to learn the lesson of unity and compassion.

(543-3) Ordinarily we expend all our energies for the sake of some benefit to our personal self, under which term must be included our family if we have one. The path does not stop this but it asks that we shall also take a little time to do something from which we or those dear to us shall derive no personal benefit, which indeed shall be thoroughly altruistic. This is intended to abrade the strength of the ego and to enlarge our outlook, to bring our consciousness closer to the One behind the Many.

(543-4) Within the limitations of his personal karma and external circumstances he should devote himself to some form of service, suitable and congenial to his personality.

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(545-1)<sup>965</sup> Before he can become an instrument of spiritual power amongst men, he must purify tranquillise and concentrate his being.

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<sup>962</sup> The paras on this page are numbered 53–55, making them consecutive with the previous page.

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<sup>964</sup> PB himself deleted “XV (d)” by hand.

(545-2) If reason must direct his activities in this line, compassion must inspire them and idealism ennoble them.

(545-3) There is a common goal for all of us. In the end nobody can attain redemption whilst his fellows themselves remain still unredeemed.

(545-4) Love of the divine is our primary duty. Love of our neighbour is only a secondary one.

(545-5) The mystic's complete absorption in his own salvation, the chilling face which he turns towards needy humanity and his appalling lack of interest in its struggles is out of harmony with modern ideals.

(545-6) He is only too happy to communicate to others whatever part of his own attitude towards life may appeal to them.

(545-7) Such a man is truly a Christ-like one, inasmuch as he seeks to open the door of the kingdom of heaven for others as well as himself.

(545-8) People will begin to come of their own accord for help and guidance when this higher power is using him.

(545-9) Such a man will render valuable service.

(545-10) Such heartless indifference is unacceptable to philosophy.

(545-11) The third part of the quest is a moral and social praxis.

(545-12) It gladdens me whenever he remembers that he has untiringly sustained men's faith that the divine soul, the Holy Ghost, does dwell in them.

(545-13) All men who refuse to engage perpetually in the struggles of worldly life are not necessarily insecure escapists, hesitant before problems, dangers and difficulties they feel unable to cope with. Some are "old souls" who have had more than enough of such experiences and who feel the need to stand still for a proper evaluation of them rather than a blind participation in them.

(545-14) We achieve our full enlightenment only as every part of our nature and every part of our life are included in the search for it.

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<sup>965</sup> The paras on this page are numbered 91-104; they are not consecutive with the previous page.

(547-1)<sup>969</sup> The fourth part of this four-fold quest, which concerns moral and social tasks, ought not to be disregarded. It is only an unintelligent mysticism that promotes smug self-centred idleness whereas a philosophical mysticism inspires both useful and altruistic activity.

The condition of stolid indifference to humanity is not compatible with the condition of loving harmony with the divine soul of humanity. In Burke's eloquent phrase, it is "the offspring of cold hearts and muddy understandings." It indicates the attainment of an inferior stage of spirituality. How much nobler is the attainment of a true sage! He does not look haughtily down upon others from the cold pinnacle of his unworldly interests or disdainfully at their moral weaknesses. He does not stop with the self-engrossed type of mystic to wallow in smug peace. Jesus, for instance, did not disdain to descend from the Mount of Transfiguration to help the epileptic boy, that is, he did not disdain to interrupt contemplation for action. The philosophical type of mystic does not content himself with the non-cooperative ideal of personal salvation pursued by those interested in themselves alone and indifferent to mankind's darkness and misery. On the contrary, he takes on the supreme sacrifice of a continual reincarnation which shall be dedicated to human enlightenment. Only when he has done all he could for the service of suffering mankind, only when he has reached this stage can he know true abiding peace. Then, he truly can say, with Chuang-Tzu: "Within my breast no sorrows can abide, I feel the Great World-Mind through me breathe." There is every reason why a man who accepts the gospel of inspired action, should become a beneficent force in the world. Whatever role falls to him in the game of life, he will play it in a vital and significant way. More than ever before in its history, the world's need is for such active philosophers. It has little use for volitionally impotent visionaries. Their muddled ethos must share part of the responsibility for mysticisms' failure to make more effective contributions towards helping mankind during their greatest crisis and most tragical times. When the world is in such a tremendous need of guidance hope comfort strength and truth during

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<sup>966</sup> Blank page

<sup>967</sup> Handwritten note at the bottom of the page by reads: "Two II"

<sup>968</sup> PB himself inserted "XV (d)" by hand.

<sup>969</sup> The para on this page is numbered 103; it is not consecutive with the previous page.

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(continued from the previous page) its hour of grave danger and terrible crisis, surely it is the course of a generous wisdom for the contemporary mystic not to seek his personal peace alone but to realise the importance of helping others to find theirs too? He should not seek to be detached monastically from the troubles of his country. On the contrary, he should seek to mitigate them, so far as it is within his power, by rendering wise helpful service.

What Winston Churchill once told the American nation "The price of greatness is responsibility," is what may be said to the mystic. The Americans tried but could not escape getting embroiled again in European affairs and the mystic may try but cannot escape his own duties to the rest of mankind. The esoteric explanation of this is the factuality of a deep inter-relation and primal oneness of human race.

(549-1)<sup>972</sup> Even if such a man fails to win successes in the business or professional arena, he will grandly win his own self-respect.

(549-2) After the brief hour of peace comes the long months of storm; its purity is then contested by opposition, its light by the world's darkness. It is through the varying episodes of experience that he must struggle back to the peace and purity which he saw in vision and felt in meditation. True, he had found them even then but they were still only latent and undeveloped.

(549-3) He tries to keep a balanced relationship between the critical intellect and the mystical intuition, despite appearances which may mislead others to believe differently. The advocates of a teaching with which he cannot be wholly in accord may have a most convincing pen, a human personality that reflects his convictions, and he a fine, sincere man, yet if this balance is lacking in him, the lack will show itself in his teaching.

(549-4) It is not a path for recluses and hermits only but even more for those who have work to do in the world. Not only for praying monks and dreaming scholars but still more for practical men of affairs and action.

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<sup>971</sup> PB himself inserted "XV (d)" by hand.

<sup>972</sup> The paras on this page are unnumbered.

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<sup>974</sup> A handwritten note at the bottom of the page reads: "Two II."



(551-1)<sup>975</sup> The few who have a broad experience of life, whose reason is sufficiently alive to judge both fruits and roots correctly and whose intuition is sufficiently active to recognise nobility when meeting it, who want the whole truth and nothing less, will find a friend

(551-2) (for he will not wish to be anything more) who will decline to permit others to hold a fanciful vision of an earthly perfection which is non-existent; who will be humble, sane and balanced above all things, and yet prove with time - if they themselves prove loyal - to be also a sure and benevolent guide in this dark forest where so many wander bewildered, deceived or self-deceived. Excessive unreflective saint-worship raises exaggerated and even false hopes. It has historically often ended with exploitation of the worshipper. But even where it does not, it is still incompatible with healthy self-development; an affectionate respect is wiser and safer. Let us not ask a teacher to be a god, because thereby we are liable to deceive and endanger ourselves, but let us ask him to be competent and illumined, truthful and helpful and compassionate.

(551-3) The badly balanced, the wildly hysterical, the unadjusted and unintegrated personality, the neurotically self-centred, should not trouble a teacher for higher development when they have yet to attend to, and finish, their ordinary development as human beings. They have not the right to claim entry on a path which demands so much character and capacity from its very beginning.

(551-4) The pupil has to be properly qualified to learn by his intelligence character balance and intuition. Only such a one has the right to demand the services of a properly qualified teacher.

(551-5) The kind of master he seeks will be a loving one - a master who is large-hearted enough to receive him, sins weaknesses and foolishnesses and all.

(551-6) Let him not expect to find perfection in any mortal. Let him be satisfied to find someone who has so developed his spirituality that he is worthy to lead those who are still much in the rear.

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<sup>975</sup> The paras on this page are numbered 49-55; they are not consecutive with the previous page.

(551-7) It is the teacher's business to act as a lighthouse and warn him of the rocks and reefs which will appear on his course. Thus he may save the disciple from many dangers.

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Qualifications of a Disciple

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(553-1)<sup>979</sup> It is quite wrong to conceive of a spiritual guide in a highly-sentimental way. He would reveal his incompetence and bungle his work for you not less if he were to pamper as to nag you, not less if he were to be emotionally too-solicitous about your personal life, as too authoritarian. For he would make you more egoistic and less disciplined, more dependent and less self-reliant, more incapable of achieving real progress and less informed about the factors concerned in it. He would, indeed, make you a flabby parasite instead of an evolving entity.

(553-2) One great advantage of the path of personal discipleship is that it requires no intellectual capacity, no special gifts of any kind, to get its profits and make progress along its course. What could be simpler than remembering the master's name and face? What could be easier than mentally turning to him every day in faith, reverence, humility, and devotion?

(553-3) Those who attach themselves to an incompetent teacher usually pay the penalty in a double form, for they merely inflate his ego at their own expense.

(553-4) The chill manner of a Mejnour<sup>980</sup> encases him like a suit of Armor and makes frailer mortals wonder whether it would be possible to find some vulnerable link.

(553-5) Unless an adept is approached in the right receptive spirit, he will reveal nothing of what he is or what he has to give.

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<sup>977</sup> A handwritten note at the bottom of the page reads: "Two II."

<sup>978</sup> PB himself deleted "H" by hand.

<sup>979</sup> The paras on this page are numbered 95-102; they are not consecutive with the previous page.

<sup>980</sup> Referring to a character in the novel "Zanoni" by Edward Bulwer-Lytton.

(553-6) The presence of one man demeans us and makes us seem less than we are, whereas that of another like this adept will dignify us and seem to bring the goal for awhile within easy reach.

(553-7) When it is hard to form a correct judgement by oneself, the wisdom of consulting another person becomes obvious. But if one consults the wrong person one gets wrong advice. His conviction that he knows what is right does not make it necessarily so. One is unable to escape from the need of judging the other's advice. So in the end one has to practice some degree of self-reliance.

(553-8) If he lets them, many will come to him in search of guidance help comfort or healing. Some will place their problem before him humbly and candidly, but others will be too afraid, or too proud,<sup>981</sup> to do so openly.

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(555-1)<sup>984</sup> The instruction and criticism of a qualified living guide are worth having. But owing to the rarity of such guides, many seekers are unable to find one.

(555-2) It is not the wish or intention to mystify others, as it was with the medieval alchemists and still is with some secret occult organisations, that keeps philosophy from propagandising.

(555-3) If his preconception of a master is wrong, as is likely because of the ludicrous [caricature in the pictures]<sup>985</sup> drawn by popular cults and books, he [may not]<sup>986</sup> be able to recognise a real master even when he meets one. There will be an inner struggle instead. [He will suffer the agony of mental or moral undecision.]<sup>987</sup>

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<sup>981</sup> PB himself inserted a comma by hand.

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<sup>983</sup> Handwritten note at the bottom of the page reads: "Eight 8"

<sup>984</sup> The paras on this page are numbered 91-103; they are not consecutive with the previous page. Paras 555-1 through 555-13 are duplicates of paras 11-1 through 11-13 in Carbons 17 (Notebooks). Different edits have been marked on the two pages.

<sup>985</sup> PB himself changed "caricatures pictures" to "caricature in the pictures" by hand.

<sup>986</sup> PB himself changed "will not" to "may not" by hand.

<sup>987</sup> PB himself inserted "He will suffer the agony of mental or moral undecision." by hand.

(555-4) The most precious thing which anyone could find cannot be given to others. Spirit is incommunicable and impalpable. But words, which tell about it, can be given to them.

(555-5) Too many persons have assumed the role of a teacher without sufficient justification for it. Too many want to show others the way to a previously unknown cosmic experience which they have failed to attain themselves.

(555-6) It is the method of philosophy to direct each student, to show him the way, but at the same time to warn him that no one can travel the way for him.

(555-7) Where they cannot get the direct personal guidance of a teacher they can often get his indirect influence through his published writings.

(555-8) No master can take away from a disciple his failings and weaknesses.

(555-9) He draws into his very being these noble influences emanating from the master.

(555-10) Is the disciple to become a mere copy of the master.

(555-11) Such was the redeeming message with which he had come into this world.

(555-12) They are teachings which need no master to help anyone take advantage of them.

(555-13) There is no school in the West which offers systematic training in the higher philosophy.

(555-14) His work is to tell men what they have deep inside themselves.

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(557-1)<sup>989</sup> The pupil who has been allowed to sit in meditation with a master should be able to carry on with this impetus, even though it happened only once. It is really an initiation.

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<sup>989</sup> The paras on this page are numbered 7-13; they are not consecutive with the previous page.

(557-2) The person who is distracted by the Master's physical picture and by the attraction or repulsion it exercises on his personal feelings will not be able to attend intuitively to the Master's mental picture and spiritual aura.

(557-3) The teacher whose own mind rests in the serenity of the Overself will feel no concern over the slow advance of any of his disciples. He has submitted this in advance to the care of the Overself, just as he submitted his own in earlier days. Yet this detachment will not in any way abate the constant flow of counsel, guidance, encouragement and inspiration which will go forth from him to those disciples.

(557-4) Since, in the field of basic spiritual teaching, as those who have made a comparative study of it well know, there is nothing new at any time, we may only expect nothing more startling than new teachers. Let us not criticise the staleness of their revelations, but rather welcome the newness of these revelators. For each, being a different personality, set apart from all the others, necessarily individualises what he brings us, making its form different from the form of all offerings that have come before him, it is an expression of his own unique self.

(557-5) The simple practice of holding the master's image in consciousness is enough to provide some protection in the world's temptations or dangers.

(557-6) There has not been so far any school whose outlook was broad enough to take in the philosophical one, nor whose inspiration was deep enough. The time will come when to provide for this deficiency will be laid as a duty on someone's mind, nor can it be far off.

(557-7) All this heavy leaning on a master is a kind of second-hand experience, a living and copying of someone else's life, an imitation and not a realisation.

(557-8) These saviours, as they are called by their followers, teach by precept and show by example but not less important is the impulse they radiate.

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(559-1)<sup>991</sup> Buddha said he was only a preacher. This shows the importance he gave to one's own effort. Men have to grow by their own strength purpose or power and in their own volition.

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(559-2) In the single matter of learning meditation alone one will encounter all sorts of obstacles within oneself and difficulties without. They will be much easily and quickly overcome if one places himself under the training of an expert preceptor whose long experience in this matter and natural gift for guiding others makes his advice mentally enlightening and practically useful.

(559-3) Faith in the master is the first step, obedience to his injunctions, is the next one, devotion toward him is the third step and remembrance of his presence name or image is the fourth. Such following of the master and practise of his teachings will bring his graces.

(559-4) The great teacher leaves his impress and exerts his influence upon his disciples without robbing them of their capacity to grow into their own individual freedom.

(559-5) What the Hindus call a spiritual dispeller of darkness, what the Eastern Christian Church calls a Spiritual Father is not only holy himself but also an experienced teacher of the way to holiness for others.

(559-6) Every circumstance and environment, every fresh experience and personal contact is an instruction sent by the one unseen Infinite Mind, who should be regarded as the real Master.

(559-7) Those are narrow-minded disciples who want to confine all wisdom to their master's.

(559-8) Every disciple can rise steadily or by spurts to the higher level of character and awareness, of wisdom and power, where the master is now.

(559-9) Those who reject a noble message and sneer at its messenger, who pronounce him to be a false prophet, a deceiver of men, thereby pronounce their own selves to be falsely led and self-deceived.

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<sup>991</sup> The paras on this page are numbered 14-22, making them consecutive with the previous page.

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(561-1)<sup>993</sup> He does not dwell in his own heart on his spiritual usefulness to other people. If ever he were to do so that would only be the ego wallowing in its vanity. And it is precisely because his ego has been cast down that he has such usefulness at all.

(561-2) If he can find a wise and proficient master, he is fortunate indeed.

(561-3) The teacher must not fail to inculcate the right attitude in his disciples, lest he himself become an obstructor, and not a mediator. They must be taught to look behind and beyond his personality, and not get entangled with it.

(561-4) The temptation to set himself up as a new prophet, acquire disciples and gather followers, will have to be met and overcome – even if it disguise itself as service to humanity.

(561-5) Beware of assuming the Master's role too prematurely. If you are not ready for it you may not only misguide your pupils but, as a Tibetan text says, fall into the ditch with them.

(561-6) "One could without exaggeration affirm that the power of Abbas Effendi<sup>994</sup> resided in his look, this look which has hypnotised so many persons. The pupils<sup>995</sup> of his eyes possessed incontestable magical power." – A.E.

(561-7) So long as some of the truth – perhaps some vital aspects of it – remains hidden from him, so long must he be stern with himself and reject the temptation of setting up as a master.

(561-8) There is really no choice in the matter – only the illusion of a choice. That which draws him to a particular master is predestination. He may try again and again with someone else. He may not wish to come to this man but in the end he must come. His head may argue itself out of the attraction but his heart will push him back into it.

(561-9) If there were no other advantage than this, the worth of a teacher would be immense; he can save the pupil from making certain mistakes; he can guide the pupil past certain pitfalls; he can save the pupil much time that would otherwise be lost in blundering.

(561-10) "Each man must work out his own salvation," said Socrates shortly before his death.

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<sup>993</sup> The paras on this page are numbered 1-4, 1, and 6-11; they are not consecutive with the previous page. Para 561-5 was cut from a separate page and pasted here by hand.

<sup>994</sup> Also known as "Abdu'l-Bahá."

<sup>995</sup> "epaisabriteaient" (!) appears here in the original. – TJS '20

(561-11) A small group of sincere students meeting together may be of great help to each participant provided there is a basic spiritual affinity among them. If this is lacking even in one of the group such a meeting may well lead to more confusion than enlightenment or may cause some or all to forget that on the quest each walks alone.

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(563-1)<sup>997</sup> If the Infinite Power is everywhere present, it can surely make itself known to its ardent seeker in any place, even though that place be bereft of masters.

(563-2) If the true master imposes no obligations toward himself on those he helps and demands no rewards from them, this is because he wishes to retain his freedom; his independence, his detachment as much as it is because he gives out of compassion and goodness.

(563-3) He may seem cold and unapproachable by the sentimental standards of those who mistakenly regard him as a glorified clergyman.

(563-4) If this stimulation by contact with a master makes him assert his little ego, because he thinks he has become more "spiritual" than others, then the good done him and the inspiration given him are endangered by the conceit bred in him.

(563-5) A calm trust in the man's leadership is one thing, but a hysterical clinging devotion to his personality is another.

(563-6) He may not be a perfect master, he may commit grievous errors of judgment and display regrettable deficiencies of personality yet still, he will be your master. No one can take his place, no one else can arouse the feelings of affinity and generate the harmony which he does. If because of his effects or lacks you reject him for another man, you will be sorry for it again and again until you return.

(563-7) The perfect concentration that reigns within his being can have the same effect when deliberately directed upon sensitive and sympathetic minds as the concentration of the burring lens upon dry paper. The devotee can be inspired, exalted and illumined.

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<sup>997</sup> The paras on this page are numbered 12-21, making them consecutive with the previous page.



(563-8) Those who feel this deep peace in the atmosphere around and between them, do not feel any need of words. The soothing stillness is their best communication and indeed gives the latter a quality of sacred communion.

(563-9) The personal traits of the spiritual guide may repel the seeker. Yet if no one else is available who has the same knowledge, it is the seeker's duty to repress his repulsions and enter into the relationship of a pupil. If he does not, then he pays a heavy price for his surrender to personal emotion and sensual superficiality.

(563-10) If the contact stimulates him before he is ready for it, then it will help his spiritual growth in some ways but hinder it in other ways. It may give him greater enthusiasm conviction and determination but it may also inflate rather than abnegate the ego. This is another reason why adepts are hard to approach.

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(565-1)<sup>999</sup> "When the pupil is ready the Master appears" so it is said. It is true. But its truth does not absolve the pupil from the duty of approaching the Master.

(565-2) He who has found his destined Master will know it well after a few months at most. For he will find that it is as hard to leave the Master as for helpless steel filings to leave a powerful magnet.

(565-3) It needs some humility and more discernment to approach such a man and ask him to give us the benefit of his knowledge, his insight, his experience and his wisdom – all of which are unusual and rare.

(565-4) No teacher and no book, however inspired, can transform a disciple into something new. What they can and usually do is to kindle the disciple's latent capacities, to bring out his innate views and to clarify his vague tendencies.

(565-5) It would be easy to surround himself with a crowd of fawning disciples and flattering admirers. But he could not accept such a role because he knows that they will refuse to let him be himself and will expect him to be different from what he really is.

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<sup>999</sup> The paras on this page are numbered 42–50; they are not consecutive with the previous page.

(565-6) Oscar Wilde gave some good advice about such matters when he said, "The only schools worth finding are schools without disciples."

(565-7) What is present in the surface consciousness as a mild interest may be present in the subconscious as a strong love. But, however long it may take, the disproportion will eventually be righted. When this happens, and as pertains to this particular matter, the man comes to know himself as he really is. This is why the meeting with an old Master or a new truth may not lead to immediate recognition, may indeed take some years to ripen.

(565-8) Constant association with the wise, frequent hearing of discussions and statements about truth, gradually tend to the practice of philosophy, to the supersession of the personal and the passionate, and to the displacements of the old materialistic habits of thought.

(565-9) Contrary to the way of organised institutions he never seeks to impose any doctrine on his followers.

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(567-1)<sup>1001</sup> Dr Osborne Mavor,<sup>1002</sup> a Scottish physician. "Building up personality is a job for Socrates, Christ and Confucius working in the closest co-operation. I should not care to entrust my personality, such as it is, to any individual of a lower intellectual and moral standard than that." This critique is also applicable to spiritual teachers, as well as psycho-therapists, against whom it was directed.

(567-2) True spirituality means applying the knowledge got from learning and heeding the laws of the inner life in the differing degree that each individually can do so. It does not mean joining a group or a society and chattering fruitlessly about it or gossiping inquisitively about spiritual leaders.

(567-3) If men do not care for his own road but set their feet on other roads to the soul's finding, he will feel no disappointment and express no criticism. Rather will he rejoice

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<sup>1001</sup> The paras on this page are numbered 10-16; they were renumbered 51-57, making them consecutive with the previous page.

<sup>1002</sup> Also known as "James Bridie."

that they have entered on the quest, even though it be in a different way from his. He is too large in mind and heart to wish that it were otherwise.

(567-4) If the man of letters is to hear and pronounce the word of truth, he must be independent of groups, organisations, parties and institutions. He must be at liberty to play with many different points of view without committing himself for ever and finally to any of them.

(567-5) Constant contact with such an exalted personage is likely to influence others but it is not possible to say when this influence will rise up into the conscious mind. The time will always be different with different individuals.

(567-6) Buddha himself said that he would not pass away until his disciples were properly trained, until they had become fearless and self-restrained, until they were learned students and practising followers of the truth, until they could teach it clearly to others and competently refute false doctrines.

(567-7) Some men are cast in too independent a mould to become any other man's disciple. Whether this is for their benefit or loss, depends on the individual case.

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(569-1)<sup>1004</sup> Those who have never grown up, who cannot cope with the problems of adult life, substitute the master for their mother and run, like children, to him for the solution of their problems or for the making of their decisions. If he yields to their importunity, he hinders their true development.

(569-2) There is good sense in the idea that he should begin and continue his spiritual journey under the guidance of someone who knows the way.

(569-3) The danger of walking alone is also the danger of identifying his own private judgments, impulses desires [and]<sup>1005</sup> thoughts as intuitions from the higher self.

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<sup>1003</sup> Blank page

<sup>1004</sup> The paras on this page are numbered 22-31; they are not consecutive with the previous page.

<sup>1005</sup> PB himself moved "and" from after "judgments, impulses" by hand.

(569-4) When he finds that he can go no farther by himself, the time has come to look within for more grace or to look without for more guidance. He needs the one to get away from his own selfishness or the other to get away from his own darkness.

(569-5) The egoism which falsifies our true sense of being and the materialism which distorts our true sense of reality are maladies which can hardly be cured by our own efforts. Only by calling, in trust and love, on a higher power, whether it be embodied in another man or in ourself, can their mesmeric spell ultimately be broken. Yet it is our own efforts which first must initiate the cure.

(569-6) He whose course embraces a mission of spiritual service to others is invested with a greater power and enlightenment than he has actually earned. This did not make him greater than he is. But as the excess of inspiration gradually uses him as its channel it becomes gradually integrated into his own character little by little and over a period of several years.

(569-7) Because so few can even detect their true self, or hear its voice in conscience, or sense its presence in intuition, the infinite wisdom of God personifies it in the body of another man for their convenience, inspiration and aid.

(569-8) When the predestined disciple meets the master for the first time, he may feel either that he has known him before or else that he has known him always.

(569-9) The disciple case-histories of a spiritual guide, like the patients' case histories of a medical physician, are always instructive and significant.

(569-10) The relationship between them is a beautiful but free one. If the disciple takes a possessive attitude and tries to annex the teacher, if he betrays jealousy of other disciples or demands as much attention as they get, he substitutes an egoistic for an impersonal relationship, fails to understand its distinctively and uniquely free nature, and thus spoils it.

(569-11) He must first feel humble before the master's high achievement.

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(571-1)<sup>1007</sup> Just because a man happens to feel he has attained happiness or truth, is no sufficient ground for accepting that he has done so. He could get the same feeling out of the self-betraying attainment of the illusion of happiness and the illusion of truth. Hence we have not only to overcome the difficulty of finding honest and disinterested spiritual guidance but also the difficulty of finding competent undeceived guidance.

(571-2) He is no perfect man, he is fallible and mortal; indeed, he even makes mistakes. The attitude found in simple Occidentals or superstitious Orientals, of regarding him as above all possible criticism, the attitude which elevates him to the status of a divine being, is ill-informed and ill-judged.

(571-3) The better service is only to provide some of the necessary material and let the [disciple]<sup>1008</sup> come to his own decision all by himself.

(571-4) The need of a saviour arises from the fact that the ego cannot lift itself by its own bootstraps, cannot rise out of its own dimension into a higher and will not willingly encompass its own destruction. Yet its spiritual career arrives eventually at a point where it finds and sees that it has done what it could, that further efforts are futile and that only some power outside itself can bring about the next forward move. However, it may not without self-deception declare this point to be reached when in fact it ought to continue with its strivings; it may not cease prematurely from its struggles. If it does so, then it would be equally futile to seek a master's grace.

(571-5) It is a man's own fault if, through his failure to seek spiritual guidance or understanding, none is vouchsafed to him. "Ask, and it shall be given unto you," said Jesus in this reference, which complements and is necessary to the assertion of the Chinese sage: "Those who know do not speak."

(571-6) Students who fail to do the work on themselves yet look for a master, waste their time.

(571-7) I have wandered the world from the Grand Canyon in Colorado to the Grand Canal in Venice, but I have yet to find a true sage of this kind.

(571-8) It would be pleasant and easier to be able to say: "Here is a teacher in whom I put complete faith and here is a teaching which I can completely follow."

(571-9) Their trust in his perfection is naive and pathetic. They hardly see that he is still human and therefore still fallible.

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<sup>1007</sup> The paras on this page are numbered 32-41, making them consecutive with the previous page.

<sup>1008</sup> "disciple" was typed below the line and inserted with an arrow.

(571-10) Osmosis,<sup>1009</sup> the principle of absorption as a result of being with or near a thing or a person, is active here as elsewhere.

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(573-1)<sup>1011</sup> His personal attention is too valuable to give to the tyro in Yoga or the dilettante in mysticism. It must be reserved for the more advanced or the more earnest.

(573-2) The first service of the Master is to point out the way, both inwardly and outwardly, to the disciple. This shortens his journey by several life-times, which would otherwise have to be spent in wanderings, explorings, gropings and searchings.

(573-3) Nanak, the Sikh guru, was taught by no master. His wisdom and power were self-found. It is a rule that the founders of religion are self-illumed, as Christ and Buddha and Mohammad.

(573-4) Sitting in the aura of greatness that exudes from this man, a sensitive person absorbs some vitalizing element which gives him the impetus to nurture the quality of greatness in himself. The pretensions of the ego must collapse.

(573-5) His physical presence or absence is not essential for his spiritual presence transcends it and operates outside the ordinary time and distance barriers and limitations.

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(575-1)<sup>1013</sup> What we can hope to find today is no longer a teacher to instruct our minds nor a master to guide our steps but an inspirer to set us aflame, to show us the world as

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<sup>1009</sup> PB himself changed "OSMOSIS," to "Osmosis," by hand.

<sup>1010</sup> Blank page

<sup>1011</sup> The paras on this page are numbered 2-6; they are not consecutive with the previous page.

<sup>1012</sup> Blank page

the Overself sees it. There is for each seeker only one man in the whole world who can do that. He and he alone can work this miracle.

(575-2) It is not by communal living that a man can change himself; it is not by joining a group that he can become what he is not.

(575-3) Through such illumined men there has been constant expression of truth, and through this individual expression it has been able to survive socially.

(575-4) Contrary to the way of organised institutions he never seeks to impose any doctrine on his followers.

(575-5) The words of a man so inspired, so wise, directly act on our minds and evoke our intuition

(575-6) The man who has amassed a considerable knowledge of mystic lore, will be sought out by those eager for it.

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(577-1)<sup>1015</sup> The master is the symbol of the Higher Power for everyone who feels affinity with him.

(577-2) The actual and personal experience of all his friends and all those who have been allowed closer contact with him, is his best defender. If they will remember only what they saw with their own eyes, heard with their own ears, and ignore gossip, they will know that he always behaved honourably.

(577-3) Association with or proximity to such a man not only brings out what is best in them but also when it ends, invokes the reaction of what is worst.

(577-4) Our debt to these spiritual teachers is unpayable. This is because that which directs the body is more important in the end than the body itself.

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<sup>1013</sup> The paras on this page are numbered 58-63; they are not consecutive with the previous page.

<sup>1014</sup> Blank page

<sup>1015</sup> The paras on this page are numbered 64-74, making them consecutive with the previous page.

(577-5) Those who turn to an illumined man for inspiration have the possibility of getting it, no matter how large a number they may be. They can attune themselves to his mind by sympathy, faith and devotion, conjoined with sensitivity. Even if they all turn to him at one and the same moment, the inspirer can come into direct inner touch with them through the medium of a telepathic mental bridge. This is done automatically, spontaneously and subconsciously.

(577-6) When he reaches this understanding he will no longer look to any personage for inspiration, he will no longer take any guru at his self-asserted or disciple-asserted value; he will be attached only to principles, to Truth itself. Thus at long last he will achieve liberation from guru-hunting and find true self-sufficing peace.

(577-7) It is a fact that Jesus wrote nothing and that he never asked his apostles to write anything. Why? What he had to give directly or through them, was no message to or argument with the intellect. It was an evocation of the intuition. It had to be transferred to each man psychically.

(577-8) We project our own undeveloped minds into these sages, and then expect them to behave according to our own undeveloped ideal patterns. If we are disappointed, the blame rests with us.

(577-9) The tie with such a master sustains him in many a dark experience.

(577-10) The search for a master is often fruitless and abortive. Why is this? The answer is first, that few such masters exist today and second, that few of the searchers are qualified to work with one.

(577-11) The appeal of a teacher will depend upon the depth of his own inspiration, and the appeal of his teaching will depend upon how well it fits in with the prevailing thought and the pressing need of his epoch.

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(579-1)<sup>1017</sup> There are no Buddhas in our age, only would-be Buddhas. Let us face the fact, acknowledging man's limitations, and cease bluffing ourselves or permitting ourselves to be bluffed by the self-styled Masters.

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<sup>1016</sup> Blank page



(579-2) When he was born, the fairies gathered about his cradle and gave him the best of all gifts – wisdom!

(579-3) Who is to say whether contributory circumstances which totally change our plans are merely pure coincidence or really the writings of the hand of destiny?

(579-4) The belief that a fully illumined master or religious prophet can be succeeded generation after generation by a chain of equally illumined leaders following the same tradition, is delusive. He cannot bequeath the fullness of his attainment to anyone, he can only give others an impetus toward it. He, himself is irreplaceable. If churches and ashrams would only admit that they are led by faulty fallible men, liable to weakness and error, they would render better spiritual service than by continuing to maintain the partial imposture that they are not so led. If there were such public acknowledgment that their authority and inspiration were very limited, religious and mystical institutions would be more preoccupied with helping others than with helping themselves.

(579-5) He walked out into the street and thus unwittingly walked out to his fate. For when he reached the traffic-laden crossing a few blocks away, a motor drew up to the kerb, a quiet voice hailed him and the most extraordinary pair of dark eyes he had ever seen riveted his own gaze.

(579-6) The disciple who does not follow the path pointed out to him who obeys only when it is easy or convenient to obey, commits fraud and does insult to his master.

(579-7) What the wise teacher does is to wait for the right situations to develop in which his own efforts can be most fruitful.

(579-8) Amidst peaceful landscape in calm forest retreats<sup>1018</sup> [or]<sup>1019</sup> beside lonely seashores, where the attractions of Nature are all-powerful to him and where he could gladly spend the remainder of his life in solitude, a striking phenomenon will mark itself repeatedly on memory. Again and again, faces of different [people will float up]<sup>1020</sup> and confront him. Some will be the faces of friends or people known to him but others will be the faces of strangers. All call to him to leave his solitude and give up his silence. It is not difficult to understand this occurrence. The mountain eyrie, the jungle

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<sup>1017</sup> The paras on this page are numbered 75–81, making them consecutive with the previous page. There is an unnumbered para at the bottom of the page.

<sup>1018</sup> PB himself deleted a comma by hand.

<sup>1019</sup> PB himself inserted “or” by hand.

<sup>1020</sup> PB himself changed “people floated up” to “people will float up” by hand.

retreat [or]<sup>1021</sup> the forest cottage may continue to attract him powerfully, but the awakening of his fellow men into truth must eventually seem a worthier objective than his own external peace.

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(581-1)<sup>1023</sup> His wisdom in refusing to influence the students decisions will not be apparent at first. Indeed it will be regarded as unwisdom – and his attitude will be felt as unsympathetic.

(581-2) The following of an independent mystic path is not the way to be true to his higher destiny. It is a mere defence constructed by the ego for and out of its own self-esteem.

(581-3) The mere movement of his body from place to place in the name of adventure will no longer suffice to satisfy him. The only adventure he now seeks is that which will bring him to the wisdom of higher men and to the blessing of inspired ones.

(581-4) The power to inspire or comfort others can operate without his personal awareness and even without his own consent. Sometimes it will manifest itself merely as if he were present and close, to be felt but not seen mentally. Sometimes, like form of his body or face will appear to the mind's eye along with this same feeling.

(581-5) No messenger of the Soul can give people more than they are able to absorb.

(581-6) There is no true growth in our institutions because there is no true growth at the centre of our being.

(581-7) A master whose experience and training enable him to detect the signs of what psychoanalysts call 'transference,' should be immune to any displays of undue affection from a disciple of the opposite sex. If he is not, if he feels he is only human and cannot remain satisfied with spending his life being a big brother to everyone, then he should descend from his pedestal and join his disciples in search of another – and stronger – teacher.

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<sup>1021</sup> PB himself changed "and" to "or" by hand.

<sup>1022</sup> Blank page

<sup>1023</sup> The paras on this page are numbered 86-94; they are not consecutive with the previous page.

(581-8) The Masters exist, not as a special community in far-off Tibet, but as scattered individuals in different parts of the world. They have their strange powers and enigmatic secrets, but these are not the theatrical and sensational things that imaginative occultists would have us believe.

(581-9) His beneficent spiritual influence may profoundly affect others to the point of revolutionizing their attitude to life, yet he may be unaware of both the influence and its effect! The part of his mind which knows what is happening is not the true source of the grace; this flows through him and is not created by him.

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(583-1)<sup>1025</sup> If the teaching of rebirths is false then the justice of God is false too. There is no other way in which tragic situations of human life can be equitably adjusted or reasonably explained in the human mind.

(583-2) The philosopher's work with others shines best in a literary function. There he gives light and healing, calm and hope to the many on their way who could never hope, owing to the lapse of time after his death or the distance in space before it, to encounter him in a consultative function.

(583-3) He does not need to ask others for help of any kind for they usually offer it spontaneously and unasked. There is some quality in him which arouses in them the strong desire to serve him.

(583-4) Such a man has a catalytic action on the minds and even lives of those who come into sympathetic contact with him

(583-5) There is one master to whom the seeker is predestined to come and before whom he is predestined to bow above all others.

(583-6) The ideal master can be found only in the imagination of seekers who are either over fanciful and unrealistic or else hypercritical and unable to understand that to be at all human is to be imperfect.

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<sup>1024</sup> Blank page

<sup>1025</sup> The paras on this page are numbered 95-104, making them consecutive with the previous page.

(583-7) Such is the wonderful infinitude of the soul that the man who succeeds in identifying his everyday consciousness with it, succeeds also in making his influence and inspiration felt in any part of [the world]<sup>1026</sup> where there is someone who puts faith in him and gives devotion to him. His bodily presence or visitation is not essential. The soul is his real self and operates on subconscious levels. Whoever recognises this truth and humbly, harmoniously, places himself in a passive receptive attitude towards the spiritual adept, finds a source of blessed help outside his own limited powers.

(583-8) It is inspiring to others when they associate, however briefly, with one in whom the Overself is plainly reflected. His very presence lifts up those who are at all sensitive or sympathetic.

(583-9) OLIVER GOLDSMITH: "People seldom improve when they have no model but themselves to copy."

(583-10) Without a passive and humble attitude of the mind, a devotional and reverent feeling of the heart, the profits of meeting a man who has come close to the soul are largely missed. Criticism erects a barrier.

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(585-1)<sup>1028</sup> It is kinder in the end to tell an aspirant quite candidly the truth about his shortcomings than to keep his illusions alive. For they are the true cause of his misery; the root of his sorrow; why not let him look them in the face? If he is to grow at all, the shock of discovering them is inescapable anyhow. A teacher's duty is not to keep him emotionally comfortable, not to keep silent because it is easier to do so than to reveal what the seeker needs to know. The easy way renders a disservice. The hard way is the right way in the end. The sooner he attributes his troubles to some fault in his own character, the sooner are they likely to come to an end.

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<sup>1026</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 "the world" by hand.

<sup>1027</sup> Blank page

<sup>1028</sup> The paras on this page are numbered 105-112, making them consecutive with the previous page.

(585-2) In the presence of a man whose larger experience, better trained mind disciplined passions, obvious spirituality, it is easy to feel unworthy and insignificant.

(585-3) A score of years ago in Europe, during a private talk with Ouspensky, he confessed that his own effort to open up the mystery of man's inner being had ended in failure. He had been Gurdjieff's<sup>1029</sup> star pupil, until he broke away. A.R. Orage, who established the school in America for Gurdjieff, died of a broken heart, one of his biographers told me, because of disillusionment. Both these men fully deserve our admiration, the first for his qualities of head, the second for his qualities of heart, and both for their literary gifts. Yet neither had established himself in the Soul-consciousness towards which they proposed to lead their students - the first in his school and he second in his lectures.

(585-4) Thomas Hardy: "That man's silence is wonderful to listen to."

(585-5) The right action done in the wrong way becomes wrong itself. Although it is right to look towards a teacher for guidance and inspiration throughout the course of his quest, it is wrong to become over-dependent on that teacher.

(585-6) If a teacher empties the purse or wallet of his pupils be sure he is a false one. If he demands servility from them, he is most likely a false one. If he makes no response to anyone's approach yet has the stamp of authenticity, he may not be the particular one with whom that person can find affinity.

(585-7) Those who have lavished their devotion on such an ideal, have lavished it wisely.

(585-8) Of what advantage to him is it to become a puppet on a string pulled by the [master?]<sup>1030</sup>

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(587-1)<sup>1032</sup> On the religious and religio-mystical levels it is necessary to keep in the foreground the Prophet's name and to demand unlimited faith in what he says.

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<sup>1029</sup> "Gurdjieff" in the original; properly "George Ivanovich Gurdjieff."

<sup>1030</sup> PB himself deleted "The physical meeting with a master will avail nothing" after this para by hand.

<sup>1031</sup> Blank page

Theosophy started with a universal outlook but degenerated with time into a sect, because theosophists made the mistake of basing their doctrines on the say-so of certain persons.

(587-2) Most people look for labels, affix them or accept them, and then are forced to stand up for all the ideas bearing the label they identify themselves with. They limit their search for Truth as soon as they join a group. They must then accept untruths along with truths. Philosophy, as we use the term, cannot be limited to any single set teaching, for it is universal. It approaches the truth universally, free from prejudices, exclusions, and labels.

(587-3) The principles of chemistry have no individual's name attached to them. We accept them not because so and so discovered them, but because they can be tested and proven by anyone anywhere. So it is with principles and teachings. Because they are really factual, no names or personalities should be put forward as the guarantee of their correctness. They must be presented impersonally. This is a teaching which can and will be expanded; which is open to change correction and improvement, like every science. It asks us to look at the facts of life and see how they support it. The teachings are to be presented impersonally. They should be examined as actual facts found in Nature. The emphasis will be on these facts, and the personality of the teacher pushed into the background.

(587-4) What the master reflects and radiates into the disciple's deeper mind at this sitting, will necessarily incubate for a period of time which may be measurable in minutes, days, months or even years. No one can predict how long it will be for not only is the disciple's readiness, capacity and affinity determining factors but also his destiny. Nor can anyone predict whether the result will appear slowly, gently little by little, or suddenly, with violent jolting force.

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(589-1)<sup>1034</sup> The seeker whose preconceived picture of what constitutes a master is correct - But this is uncommon - will be able to recognise one at their first meeting. He will

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<sup>1032</sup> The paras on this page are numbered 61-64; they are not consecutive with the previous page. Pages 587-594 are duplicates of pages 3-10 in Carbons 17 (Notebooks).

<sup>1033</sup> Blank page

<sup>1034</sup> The paras on this page are numbered 65-71, making them consecutive with the previous page.

feel with positive certainty the inner greatness of the master. Yet it does not follow that this is his particular master. There must also be a feeling of personal affinity as well as an intellectual appeal of the doctrines taught.

(589-2) The strain of these hundred of questioning, eager demanding struggling, and perhaps suffering minds constantly directed towards his own would be so tremendous if he had to bear it in the ordinary way that his own mind would break under it. He is given no rest from his task. But his extraordinary attainment provides his protection. They reach him mostly through the subconscious self, which automatically takes care of them and leaves him free of the burden.

(589-3) It is the teacher's duty to foster his disciple's creativeness, not his imitativeness; to encourage his disciple to develop his own inspiration.

(589-4) The teacher may impart truth but his hearers still have to do their own work upon themselves. It is still their own minds that must be changed, not his.

(589-5) (MEERA BAI):<sup>1035</sup> "On the way I found two guides. The spiritual preceptors and God. To the preceptors I make my bow. But God I keep in my heart."

(589-6) The sun does not ask any plant, animal or human if it is worthy before shedding benign life-giving rays upon it. The light is given without stint to all. Why should the man who has united with the spiritual sun of pure love within himself hold its warmth back from any living creature? Why should he make distinctions and bestow it only on a chosen few? The fact is that he does not. But the mass of men fail to recognise what he is, seeing only his body, and miss the opportunity that his presence among them affords.

(589-7) Such is the rarity of qualified teachers that today it is no longer a question of selecting one who particularly or personally appeals to the seeker but of finding one at all!

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<sup>1035</sup> "Mira Bai" in the original. Also known as "Mirabai."

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(591-1)<sup>1037</sup> When the concept of the ego is put aside, all those other individuals who are associated with it, will be put aside with it. This will apply not only to family and friends, as Jesus taught, but even to the spiritual master.

(591-2) The time comes after some years of this excessive worship by disciples, when he lets it affect him and destroy his sincerity. Then he assumes a pose to suit their idea of what a master should be. Then he is not only no longer himself, a seeker after truth, but one who has lost the possibility of truth's visitation to him.

(591-3) There are men of enlightenment who cannot throw down a bridge from where they are to where they once were, so that others too can cross over. They do not know or cannot describe in detail the way which others must follow to reach the goal. Such men are not the teaching-masters, and should not be mistaken for them.

(591-4) Only when he is himself proficient in these techniques and is himself a good example of their use and benefit is he qualified to show them to others.

(591-5) When the master dies, the disciple will find that there is no one to take his place. Such an affinity cannot be duplicated. But what he gave the disciple will live on inside him. How can he be like the unthinking hordes who yield to their passions without compunction.

(591-6) There are too many differences in individual aspirants to allow a broad general technique {to}<sup>1038</sup> suit them all. A guide who can give personal prescription is helpful but even in his absence the aspirant can intelligently put together the fragments which will best help him.

(591-7) Such men are so few, their worth to society so great, the darkness around us gathering so thickly, that their presence among us is the greatest blessing.

(591-8) All qualified teachers are illumined but all illumined men are not teachers.

(591-9) We may admire his character while refusing to emulate his methods.

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<sup>1037</sup> The paras on this page are numbered 72-80, making them consecutive with the previous page.

<sup>1038</sup> The word is entirely cut off by the right margin. We have inserted "to" for clarity.

<sup>1039</sup> Blank page



(593-1)<sup>1040</sup> A school should exist not only to teach but also to investigate, not to formulate prematurely a finalised system but to remain creative, to go on testing theories by applying them and [validating]<sup>1041</sup> ideas by experience.

(593-2) The man of enlightenment who has never been a learner, who suddenly gained his state by the overwhelming good karma of previous lives, is less able to teach the one who slowly and laboriously worked his way into the state who remembers the trials, pitfalls and difficulties he had to overcome.

(593-3) His reticence is not invincible. He will break it, and gladly, if your interest or hunger encourage him to do so.

(593-4) Do we need a guide to this deep still centre of the human soul?

(593-5) Nothing that I have anywhere written should be regarded as meaning that instruction can be dispensed with. But in view of two factors – the rarity of competent instructors and the over-emphasis of Indian-originated suggestions upon the need of a teacher – I have tried to show aspirants that the way to success is still open to them.

(593-6) Those who pose as infallible mentors and perfect masters get the kind of gullible disciples suited to them.

(593-7) Although the master cannot do the disciple's work for him, he can put the disciple in command of the special knowledge derived from long experience which can help him do the work more efficiently and more successfully.

(593-8) In this man's presence others often feel inadequate, often become acutely aware of their own deficiencies. Why is this? It is because they abruptly find themselves measured against his breadth of soul and height of wisdom. They become ashamed of their own littleness when it is shown up by his greatness.

(593-9) Despite all delusions to the contrary, no master can pick up a disciple and transfer him at a jump to the goal – permanently.

(593-10) The teacher himself must be the best advertisement of his teaching. Where there is no congruity between the two, the seeker should be cautious.

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<sup>1040</sup> The paras on this page are numbered 81–90, making them consecutive with the previous page.

<sup>1041</sup> PB himself deleted "a" from before "validating" by hand.

(595-1)<sup>1044</sup> Even if he does nothing at all for them outwardly, the mere knowledge of his presence in the world makes some people happier.

(595-2) As Jesus said: "This saying does not apply to every man but to whom it is needed."

(595-3) Without wearing the monk's robe, or the eccentric's long hair, he passes among men a hidden existence, a secret inner life.

(595-4) He is satisfied to be a teacher of few disciples.

(595-5) When they reach a stage where they are overwhelmed with joy at his praise and ready to commit suicide at his criticism they are in an unhealthy condition.

(595-6) The fact remains that philosophical views are foreign to the general public and that it would be vain to expect any marked or significant change in this situation.

(595-7) Not only are his words meant for the men of his own time but also for those of future centuries.

(595-8) Grace flows from such a man as light flows from the sun; he does not have to give it.

(595-9) Forget the teacher's person, remember the teacher's doctrine.

(595-10) The image which they hold of such a man is either quite false or quite foolish.

(595-11) He may be willing to be a guide but not to be a master.

(595-12) When too much stress is put on the teacher's personality or the sect's dogmas, balance is lost.

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<sup>1042</sup> Blank page

<sup>1043</sup> PB himself inserted "XVIII" by hand.

<sup>1044</sup> The paras on this page are numbered 97a-118a; they are not consecutive with the previous page.

(595-13) This preoccupation with saving others, or even spiritually serving others, is almost ridiculous in the light of his own present condition.

(595-14) Just by being himself he makes the philosophic virtues real to others.

(595-15) They are not real servers of humanity but meddlers into the affairs of HUMANITY.

(595-16) Instruction is needed if he is to learn where the path goes and if he is to follow the path correctly.

(595-17) Where are the great masters of the inner life?

(595-18) Such a man has little respect for traditions and less obedience to rules.

(595-19) He will not interfere with their personal decisions.

(595-20) To play the role of spiritual guide is to occupy a position of considerable trust.

(595-21) Did these men, in fact, know much more than the rest of mankind about God, the soul and truth?

(595-22) What they expect and look for in a master is a kind of personal friendship<sup>1045</sup> exaggerated to such an extreme degree that he interests himself in every little detail of their personal lives.

(595-23) Those who seek absolute perfection, whether in someone else or for themselves, seek what is unattainable in this world.

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XVIII<sup>1047</sup>

(597-1)<sup>1048</sup> He formulates precisely and expresses definitely an idea which a number of minds are moving toward but have not yet produced it. They recognise it when he gives it to them, and thus become the willing receivers of it.

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<sup>1045</sup> PB himself deleted a comma by hand.

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<sup>1047</sup> PB himself deleted "XV (d)" by hand.

(597-2) An anonymous spirituality, moving quietly through the world, is his personal preference.

(597-3) Could he but see far enough he would see that such generous service is not opposed to but perfectly in agreement with his own personal interests. Could he but trace their ultimate effects he would discover that his good deeds will catch up with him in the end.

(597-4) If this benevolent ideal has been set up from the start, then he will not swerve from it at the end. He will draw back from the very verge of the eternal Silence and resume his human garb, that he may compassionately guide those who still seek, grope, blunder and fall.

(597-5) By this power of sympathy which is so largely developed in him, he is able to rise to levels higher than his own as well as to plunge to levels beneath it. In the first case, he opens himself to help from sages or saints. In the second, he gives help to the vicious and criminal.

(597-6) It is true that the limitations imposed by his own personal destiny together with those imposed by the emotional prejudices of so many seekers, cause the number of those he is able to help to shrink to a small circle. Nevertheless within that circle, he will be continually active in self-giving endeavour to illumine its members.

(597-7) So long as there are others acutely conscious of their spiritual need, so long must he go out among them. He does not do this by an external command but only by an internal one – the command of compassion. He no longer feels for himself alone but also for others. Indeed he cannot help doing so, for the same reason that Jesus could not help proclaiming the gospel to the Israelites, even though he foreknew the end would be impalement upon the Cross.

(597-8) Where however, any mystic has historically lived a useful valuable or well-guided life of social service, this was because he had gone far on this path and Nature (God) had tried to further his development by leading him into a wider road where he could foster new qualities and thus achieve more balance. That is, she had begun to turn him into a philosopher.

(597-9) It was a lifting-up into his mind when you had reached the very edge of your own mind

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<sup>1048</sup> The paras on this page are numbered 9–14b; they are not consecutive with the previous page. There are two unnumbered paras at the top of the page.

(597-10) They look for, and eventually find the nearest to, the physical embodiment of their conception.

598<sup>1049</sup>  
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XVIII<sup>1051</sup>

(599-1)<sup>1052</sup> There is metaphysically no such thing as a human appearance of God, as the Infinite Mind brought down into finite flesh. This error is taught as a sacred truth by the Baha'is<sup>1053</sup> in their Manifestation doctrine, by the Christians in their Incarnation doctrine and by the Hindus in their Avatar doctrine. God cannot be born in the flesh, cannot take a human incarnation. If he could so confine Himself, He would cease to be God. For how could the Perfect, the Incomprehensible and the Inconceivable become the imperfect, the comprehensible and the conceivable? Yet there is some smoke behind this fire. From time to time someone is born predestined to give a spiritual impulse to a particular people, area or age. He is charged with a special mission of teaching and redemption and is imbued with special power from the universal intelligence to enable him to carry it out. He must plant seeds which grow slowly into trees to carry fruit that will feed millions of unborn people. In this sense he is different from and, if you like, superior to anyone else who is also inspired by the Overself. But this difference or superiority does not alter his human status, does not make him more than a man still, however divinely-used and power-charged he may be. Such a man will claim no essential superiority over other men; on the contrary he will plainly admit that they too may attain the same state of inspiration which he possesses. Hence Muhammad confessed; repeatedly: "I am only a human being like unto yourselves. But revelations are made to me." And the tenth Sikh Guru declared "Those who call me the Supreme Lord, will go to hell." No human temple can receive the Infinite Essence within its confining walls. No mortal man has ever been or could ever be the Incarnation of the

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<sup>1050</sup> A handwritten note at the bottom of the page reads "Two II."

<sup>1051</sup> PB himself deleted "XIII" by hand.

<sup>1052</sup> The para on this page is numbered 22; it is not consecutive with the previous page.

<sup>1053</sup> "Bahais" in the original.

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<sup>1055</sup> PB himself deleted "XIII" by hand.

(continued from the previous page) all-transcending Godhead. No earthly flesh or human intelligence has the right to identify itself with the unknowable principle. Only minds untrained in the metaphysics of truth could accept the contrary belief. The widespread character of this belief evidences how few have ever had such a training and the widespread character of the corruptions and troubles which have always followed in the train of such man-worship, evidences it as a fallacy.

(601-1)<sup>1056</sup> Modern man looks in all sorts of impossible places for an invisible God and will not worship the visible God which confronts him. Yet little thinking is needed to show that we are all suckled at the everlasting breast of Nature. It is easy to see that the source of all life is the sun and that its creative protective and destructive powers are responsible for the entire physical process of the universe. However it is not merely to the physical sun alone that the aspirant addresses himself but to the World-Mind behind it. He must look upon the sun as a veritable self-expression and self-showing of the World-Mind to all its creatures.

(601-2) There is a double alternating movement within Mind; the first spreading out from itself towards multiplicity, the second withdrawing inwards to its own primal unity.

(601-3) When we gaze observantly and reflectively around an object - whether it be a microscope-revealed cell or a telescope-revealed star - it inescapably imposes upon us the comprehension that an infinite intelligence rules this wonderful cosmos. The purposive way in which the universe is organised betrays, if it be anything at all, the working of a Mind which understands.

(601-4) But the law of life is growth. Is he to remain a passive receiver of someone else's teaching in perpetuity? Can he stand still under another man's shadow or is he to emerge out of pupilage into the light?

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(603-1)<sup>1058</sup> There is such common ignorance of these things that some people are even frightened when, momentarily, they become aware that they are in a diviner presence

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<sup>1056</sup> The paras on this page are numbered 23-25, making them consecutive with the previous page. There is an unnumbered para at the bottom of the page.

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(603-2) He feels vividly at some moments, but only faintly at other moments, that the master is in the background of his life.

(603-3) Inestimable is the value of such teachers, such bringers of light to the world of groping men.

(603-4) It is pardonable to seek the conversion of friends, natural to want the salvation of relatives.

(603-5) Are they to learn by the method of painful trial and error or are they to be guided by personal instruction?

(603-6) Those who seek the absolutely perfect – whether in a human love or a spiritual leader – will never find it.

(603-7) To know the truth, to express it crisply with full calm authority, this is to be his mission henceforth.

(603-8) One method alone will not foster the growth of the whole man. (CLASS V)

(603-9) The earlier philosophic training in self-restraint enables him easily to conceal from the world what ought to be concealed.

(603-10) Despite popular superstition and wishful thinking it is true that no master can bestow his own enlightenment on others as a permanent gift. But does this make his attainment valueless to them? No! for it proves to them both that the Overself is and that man may commune with it. The few who are more sensitive or more perceptive gain more [from personal contact with him]<sup>1059</sup> – either inspiration for their quest or, if more fortunate, a momentary glimpse of the far-off goal.

(603-11) It is not enough that he has the penetration to perceive the truth; he must also have the courage to tell it to his disciples, even though he knows it will shock them.

(603-12) Not only is no one perfect but also there is no one – be he husband, master, saint or neighbour – about whom you may expect to find everything to your liking. When therefore we hear of a “Perfect Master” in Meher Baba, about whom everything was sadly imperfect, and find thousands of followers accepting him as such, including

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<sup>1058</sup> The paras on this page are numbered 35a–43; they are not consecutive with the previous page. There are two unnumbered paras at the bottom of the page.

<sup>1059</sup> “from personal contact with him” was typed below the line and inserted with an arrow.

Western followers, we may understand why philosophy, not less than science, warns against credulity and gullibility.

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XVIII<sup>1061</sup>

(605-1)<sup>1062</sup> There may be signs of his spiritual status in the dignity and composure of his bearing, the deliberateness and truthfulness of his speech, and the impressiveness of his tension-free face.

(605-2) He who has the power to perceive the true self of man and to feel its first attribute, love, can easily perceive also how some of this divine thing manifests itself in a mother singing her infant to sleep with a lullaby or even in the early beginnings of the sex attraction between many a young couple.

(605-3) They have no adequate idea of what they mean when they use this term 'service.' And in its absence they are liable to do as much harm as good. For they do not know in what consists the real good of other persons.

(605-4) He does not need to be conscious of a clearly defined mission before he sets about doing something for the enlightenment of others. There is always some means open to him, some little thing he can do to make this knowledge available or to set an example of right living.

(605-5) There is no room for spiritual lethargy and personal laziness in the philosophical aspirant's life. First he will labour incessantly at the improvement of himself; when this has been accomplished, he will labour incessantly at the improvement of others.

(605-6) Social betterment is a good thing but it is not a substitute for self-betterment. Love of one's neighbour is an excellent virtue but it cannot displace the best of all virtues, love of the divine soul.

(605-7) Only after these teachings have been practised successfully in his own life, has he the right to introduce them into other people's lives.

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<sup>1061</sup> PB himself deleted "XV (d)" by hand.

<sup>1062</sup> The paras on this page are numbered 15a-26; they are not consecutive with the previous page.



(605-8) If his inspiration is of the highest kind, it will be a fruitful one. It will manifest in external achievement and by the personal ego and in altruistic service, enlightenment and uplift of the world community in which he lives.

(605-9) Does the educative value of suffering provide him with an alibi? Is he to fold his hands and watch, an inactive spectator, whilst men and women stumble to truth along the highroads of pain and agony?

(605-10) If he gives his services to humanity, he does so without pricing them without thought of or request for any external reward.

(605-11) They share their truth or wisdom for the sheer satisfaction of sharing.

(605-12) Few men have penetrated the secrets of being, fewer still have revealed them to others.

(605-13) Can he be satisfied with such remote discipleship?

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XVIII<sup>1065</sup>

(607-1)<sup>1066</sup> The excessive importance given to the guru, the exaggerated devotion given to him, can only have value in the earlier stages of the quest. The point of view then present has so much ego in it that the aspirant would not be satisfied unless he had a guru. But it is still an attachment, this relationship, so it has to be let go later on.

(607-2) The mystic's own attainment certainly helps humanity but it helps only indirectly. The philosopher's because it directly sets itself to benefit humanity, does so more widely and more markedly.

(607-3) The ego's self-flattery keeps out most suggestions that its motives may be tainted, its service not so disinterested as it seems and its humility a pretentious cloak for secret vanity.

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<sup>1064</sup> A handwritten note at the bottom of the page reads: "Two II"

<sup>1065</sup> PB himself deleted "XV (d)" by hand.

<sup>1066</sup> The paras on this page are numbered 23a-36; they are not consecutive with the previous page.

(607-4) The mystic's error is to believe that his duty toward God cancels his duty towards man, Philosophy corrects the error and unites the two.

(607-5) Now can it be wrong to engage in action - much less in service - when it is in the higher self's very own doing? For this is the consequence of a total surrender of the ego to it.

(607-6) The serious aspirant soon discovers that he has so much work to do on improving himself, that he has little time left to improve others.

(607-7) Why this eagerness to run about and set society right? If there is a God, then He has not run away from His creation and left it to fend for itself.

(607-8) There is no calculation of reward behind the service he seeks to render, no egoistic motive lurking behind the altruistic attitude.

(607-9) When a man begins to think of what service he can render as well as the common thought of what he can get, he begins to walk success-wards.

(607-10) Sometimes the intuitive bidding of Overself will be in favour of his own private interests but sometimes it will be at variance with them.

(607-11) He cannot shift the burden of responsibility from off his shoulders so easily as that. It remains inalienably his own by virtue of his membership in the human race.

(607-12) Tireless unflagging efforts in active service are paradoxically coupled with calm tranquil rest in meditation.

(607-13) He will not seek any public acknowledgement of his services. If it does come, he will not be unduly elated; if it does not come, he will not be particularly discontented.

(607-14) A guru who thinks of himself as having disciples, has attachments. The ego is present in him. They are mentally held as possessions.

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