

# Vinyl XX to XXIV

## Table of Contents

Old xx: The Sensitives ... NEW XVI: The Sensitives .....	3
(a).....	12
(b).....	14
(c).....	20
(d).....	24
(e).....	30
(f).....	34
(g).....	35
NEW XXI: Mentalism ... Old x: Mentalism .....	65
Old xxi: The World-Idea ... NEW XXVI: The World-Idea.....	66
Synthesis.....	207
NEW XXII: Inspiration and the Overself ... Old i: Art and Inspiration & xii: The Overself.....	220
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life .....	224
NEW XXIII: Advanced Contemplation ... Old iii: Meditation & xvii: Way to Overself .....	257
Old xxiii: Orient and Occident ... NEW XV: The Orient.....	261
Greece .....	261
NEW XXIV: The Peace Within You ... Old xxvii: The Peace Within .....	270
Old xxiv: General ... NEW XII: Reflections.....	272

*Editor's Note: As is the case with all the Vinyl series notebooks, due to a filing error the first few pages of all four of the five categories are paras from the respective NEW Category. The exception is the first Category, Old xx: The Sensitives. We have no idea what – if anything – may have happened to NEW Category XX; with any luck it went where it should have gone – into the RVLS files. Furthermore, Old xx has eight subheads; the first seven are just alphabetical markers, the last one is “Drugs (LSD).” That suggests that this volume or parts of it at least was written in the mid to late 1960s for obvious reasons. PB was not a fan of drugs, though he privately stated that some, including LSD and more natural hallucinogens, can be initiatory if used sparingly and competently. However, he held that such benefits were miniscule in comparison to their spiritual, psychological and social damage. He included alcohol in this group – though he would rarely take an aperitif or a herb-infused remedy (some of which I tasted and were horrible!). I have no idea if he tried the many forms of marijuana and opium found in the Orient in the 30s; my assumption is that he did, being extraordinarily empirical in all his investigations.*

Anyway, all the other Categories in this file follow the usual pattern for the Vinyl files, with several pages of the NEW Category followed by a much larger group of the Old Category. The only other Category with an additional subhead is Old xxiii: Orient and Occident, which has a subhead for Greece. Given PB's deep involvement with the Greek Royal Family (see the Biographical material and Wiki Standard Info for Comments), these are perhaps of particular interest – though this Category does contain a good deal of autobiographical snippets, which will make it more interesting to some, and less to others!

Finally, this file has a lot of crossover with RVLS II, Paras from Various Eras, and the Carbons (7, 8, 10, 17, 29, 30, and 31). RVLS II was created in the NEW Category style in 1980-81 with my direct involvement. Many of the paras were edited by Vic Mansfield, Elaine Mansfield, Alan (Micha-el) Berkowitz, Devon Cottrell and myself. This motley crew were all followers of PB's student Anthony Damiani; it is my opinion that he was testing us all out for the editor's job (which I ended up sharing with Paul Cash, who came later). Paras from Various Eras was created by the archiving task force; it was where we put all the loose pages, paras, and random material found tucked away in books, random manila folders and the like. They are therefore contemporary with the Old Category paras in this file. The Carbons are also contemporary and present two problems. First, sometimes PB received the carbon copy through the mail before he got the original typing, and started in editing them – and sometimes he got the originals before the carbons. There were even cases where one arrived and the other never did. This was a consequence of his peripatetic lifestyle, particularly in the 1930s through the 1950s. Mail followed him around the world, and suffered as a consequence. In general we take the edits in the originals to supersede those in the carbons unless common sense suggests otherwise. Carbons 30 is particularly problematic as that particular file was more sloppily typed than the rest, requiring a lot more editorial clean-up by the archiving task force; we did what we could, but it still needs some work!

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

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(1-1)<sup>2</sup> These Pages in sec. 20 are continued from PB original Notebook: "Idea 19-20." [Starts with page 241.]<sup>3</sup> Begin Section 20 of This volume.

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<sup>1</sup> Blank page

<sup>2</sup> This para is entirely handwritten by Devon Smith on a post-it note attached to the page.

<sup>3</sup> Devon Smith inserted "starts w/ p. 241" by hand.

## Old xx: The Sensitives ... NEW XVI: The Sensitives

(3-1)<sup>7</sup> The incapacity to observe facts or the refusal to accept them when observed, mark many of the followers of these cults.

(3-2) The conversation among these people reminds the outsider of a madhouse yet, ironically enough, it passes for truth-seeking.

(3-3) This kind of mysticism, which stews truth in the same pot with absurd fantasy, may attract those who seek the dramatic but often repels those who appreciate the scientific.

(3-4) Someone [once]<sup>8</sup> told me an amusing story which well illustrates the necessity of never abandoning common sense and the critical faculty when one treads this mysterious ground. She was dining with a certain Russian Grand Duke who was a complete believer in spiritualistic and psychic theories. A medium regularly visited his mansion and gave him messages from a certain spirit. He pointed to a small black metal figure of Osiris and said that he treasured it exceedingly. The spirit had told him that this figure of Osiris should be kept with care as he, the Grand Duke, had been a Pharaoh in a previous incarnation and at that time he possessed this very figure of Osiris which was now with him again; it was a link for him with that incarnation. The visitor listened and later, idly picking up the figure, discovered that a small label on its underside said: "Price 2 fr. 50, Galleries Lafayette, Paris."

(3-5) Just as the dream-mind of sleep creates pseudo-personalities with utter ease, so the reverie-mind of meditation creates images and messages with the same ease.

(3-6) All occult development should be shunned until the character has been thoroughly changed, the emotions purified,<sup>9</sup> the will hardened and superstitions removed by

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<sup>5</sup> Note: there are usually NEW Category pages at the beginning of each Category in the Vinyl Notebook series, but this is not the case for Old Category xx.

<sup>6</sup> PB himself deleted "II" from the top of the page by hand.

<sup>7</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>8</sup> "once" was typed above the line and inserted with a caret by PB himself.

<sup>9</sup> The end of this word was cut off by the edge of the page; we have inserted a comma based on context.

knowledge. It may then come by itself as a resultant by-product of advanced mystical practices in meditation. In this way it will come safely and prove useful. In any other way, moral and mental deterioration may ensue, personal dangers may be incurred, whilst general futility may be the end of all.

(3-7) This study shows us a valuable aspect of the truth but it does not show us the whole truth.

(3-8) Small isolated groups -

(3-9) Untaught by the disappointing consequences of many previous self-deceptions, they greet each new hope as though it were the absolutely certain one.<sup>10</sup>

4<sup>11</sup>

XX

5

XX

(5-1)<sup>12</sup> Too often has mysticism rejected the intellectual in the past. Today it must receive and help him.

(5-2) What he receives from the hands of his higher self is the pure truth. What he delivers to his fellows is a muddled version of it.

(5-3) The ego's contribution and the divine revelation get mixed far below the mind's conscious working.

(5-4) It is not enough to measure the grade of a mystic by his emotional feelings. We must also concern ourselves with his egolessness, his intellectual expression, his aesthetic sensitivity and his effective practicality. These things make up the difference between an infantile mysticism and a philosophical mysticism.

(5-5) The mystic, sitting in the silence of his meditation room, may receive great wisdom and feel a beneficent presence or, astray and imprudent, may fall into psychical deception and be possessed by evil presences. If he is to avoid these dangers, he must adopt certain safeguards and find competent guidance. Without them, he had better be content with reading and study and belief.

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<sup>10</sup> These paras are continued on page 67.

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<sup>12</sup> The paras on this page are numbered 35 through 46; they are not consecutive with the previous page.

(5-6) He allows his own ego to interfere and thus colours the truth of the message.

(5-7) They seek God yet in the end they find only their own self. For God is approachable but undiscoverable; the self is their only link with God and the farthest limit of their journey to God.

(5-8) Mysticism may gather good fruit from its own past but it must also heed the present time and adapt itself to present circumstances.

(5-9) Each gets a revelation, a message or a vision formed to suit his type or temperament, limited by his degree of general development and reflected from his yearnings. That is to say, his ego is projected into the experience even when it is surrendered to the higher element of experience.

(5-10) The novice begins his mystical experience with personal visions to be seen in mental pictures; will end, if he progresses far enough, with a pictureless impersonal state of being.

(5-11) The mind's image-making faculty automatically and simultaneously gets to work on the experience and associates the Higher Self with the picture and name of the spiritual leader in whom it has most faith or to whom it is most attracted.

(5-12) We have behind us,<sup>13</sup> all the straining efforts of trained scientific intelligence to improve itself and our environment.<sup>14</sup>

6<sup>15</sup>

XX

7

XX

(7-1)<sup>16</sup> Not only must mysticism, if it is to be re-established with the honour it deserves, be extricated from the insane and the charlatans, but also in our time and countries, from the intellectuals who have lately made it their fad.

(7-2) Before the mind can readily receive and correctly transmit the spiritual

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<sup>13</sup> PB himself inserted a comma by hand.

<sup>14</sup> These paras are continued on page 11.

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<sup>16</sup> The paras on this page are numbered 13a and 14 through 20; they are not consecutive with the previous page.

consciousness, it must be prepared and trained.

(7-3) Philosophy constructively trains the mystic in securing a correct transmission of his supernormal experience through his normal mentality.

(7-4) Mysticism has been regarded as a last haven for the frustrated, the old, the sick and the tired. If this be so, are they not wise in accepting its sustenance and consolation? Is this not better than living without any hope at all? But it is a mistake to regard mysticism as unsuited to the others who are more fortunate in life, more vigorous in person, more optimistic in outlook. When ripened flowered and fruited as philosophy, it is available for them too. It will bring them inspiration, guidance, wisdom, serenity and balance.

(7-5) My inner labours do not express themselves wholly through these writings. Those who are intuitively sensitive to such ideas and personally sympathetic to their transmitter, may be touched at times on a purely mental non-physical plane of being.

(7-6)<sup>17</sup> I lay no special claim to virtue and piety which most men do not possess. But I do lay claim to indefatigable research into mystical truth, theory and practice.

(7-7) If he were philosophically trained, he might know when to stop reception of the message and thus refrain from adding his own dubious opinions to its certain truths.

(7-8) Philosophy may offer the mystic a better understanding and a fuller transmission of his own occasional mystical experience but it also faces him with a grimmer prospect when that becomes permanently stabilised. For it enjoins him to abstain from final entry into the last state, the utter mergence of all individuality in the great nothingness of the All. He is to become the Saviour of these he has outstepped, to wait and serve until they too are free from illusion and sin. Only an immense compassion could provide enough force to keep him from crossing the threshold.

8<sup>18</sup>

XX

9

XX

(9-1)<sup>19</sup> To Oscar Wilde, Jesus was the greatest of artists. To Bruce Barton, Jesus was the

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<sup>17</sup> PB himself inserted a “+” next to this para and the next by hand.

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<sup>19</sup> The paras on this page are numbered 61 through 68; they are not consecutive with the previous page.

greatest [of salesmen.]<sup>20</sup> Thus, we judge others by our own standards and in doing so, limit, confine, or even distort the truth.

(9-2) Buddha certainly glorified the worth of compassion, but he also glorified the worth of insight. He never said that universal compassion could alone bring a man to Nirvana. Buddha recommended the first as a disciplinary practice for the attainment of the other. Why? Because personal feeling either blinds us to truth or distorts our mentality. Often we cannot see things as they really are because we are warped by our egoistic prejudices and passions. If we can get away from the personal, we can get rid of these obstacles. Compassion thins the ego's strength and assists us to become properly equipped to achieve insight into Truth. Similarly, Jesus gave the masses the golden rule of doing unto one's neighbour as one would be done by. They needed to be dislodged from their strong selfishness. Hence, he taught them that "Whatsoever you sow that shall you also reap" but he did not suggest that this was sufficient guidance to the Kingdom of Heaven. Love is not enough.

(9-3) What he experiences inwardly represents to a certain extent his own ideas and embodies his own ideals.

(9-4) It is usual to regard mysticism as something dated, something belonging to antique or medieval periods only. But it is perfectly possible - and in the service of philosophy completely necessary - to bring it both up-to-date and down-to-earth, to make it sense the strenuous life and special need of our times.

(9-5) It is easy to be carried away by both the dramatic and the ego-flattering associations of this experience into an exaggerated falsified interpretation of it.

(9-6) The conclusion is forced on the perspicacious observer that a man may succeed in achieving spiritual illumination yet fail in applying it more than partially to practical life.

(9-7) India's sacred scripture the "Bhagavad Gita" sets the scene of its teaching on the battle field of Kurukshetra. India's two most renowned modern yogis differ completely in their understanding of the scene. Sri Aurobindo took it literally and historically, Mahatma Gandhi took it allegorically and spiritually. The question arises: why do such opposing interpretations exist for two minds which have touched the same high level of illumination? Philosophy alone supplies a fully rational and satisfactory answer.

(9-8) He who finds in the revelation precisely what he expected to find, may have

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<sup>20</sup> PB himself changed "salesman in history" to "of salesmen" by hand.

unconsciously contributed [towards its making.]<sup>21</sup>

10<sup>22</sup>

XX

11

XX

(11-1)<sup>23</sup> In the content of his message there is both an impersonal element and a personal one. The first is derived from his higher self, which is often mistaken for God. The second is derived from his own characteristic mentality, whose contribution is seldom recognised or admitted. The essential idea comes from a higher source but the words expressing it do not

(11-2) Meditation is, after all, a phase which is put on and off again as needed. The Quest is much bigger than meditation – although it includes it at times, but not necessarily all the time.

(11-3) The use of intellect need not detract from the use of intuition. The mystic will be all the better for it. Only if he is unbalanced, and misuses it, will he be worse.

(11-4) We have neither the time nor the willingness to ponder over the terse cryptic paragraphs of ancient mystics who hid their thought, rather than communicated it, by using a language of their own.

(11-5) Into the revelation goes not only the mystic's inner experience itself, but also the suggestions of his upbringing, his surroundings, his wishes and fears, his tendencies and illusions; more, his ego inserts new meanings into it or changes those that belong to it. In short, part of or even the whole revelation is made to serve the ego, or fit its limitations.

(11-6) It is not advisable to attach so much importance to meditation as to use it indiscriminately. It is necessary at certain times greatly to reduce efforts at meditation for a while, or even discontinue them altogether. Otherwise the sensitivity being brought about may become a hindrance and not a help.

(11-7) The longer I live the more I see that there is so much contradiction in the findings of great seers, mystics, occultists, saints and prophets, that a substantial part of their

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<sup>21</sup> "towards its making." was typed above the line and inserted with an arrow by PB himself.

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<sup>23</sup> The paras on this page are numbered 47 through 55; they are not consecutive with the previous page but follow the paras on page 5.



higher revelations must ultimately consist solely of their merely human opinions. The corollary of this is that the only true opinion is to hold no opinion!

(11-8) He imagines that his intuitive message is pure undefiled and authentic whereas he has brought into it what he has learnt read and heard, in short his own beliefs and opinions. But he has done this so unconsciously, his ego has interposed itself so cunningly, that it is nearly impossible for him to discover not only how far this process has gone but even that it has happened at all.

(11-9) The Infinite Reality could only be known by an infinite mind. If any finite human intelligence – however mystical it may be – consciously claims such knowledge, it unconsciously proclaims at the same time that its knowledge is ultimately only an opinion.

12<sup>24</sup>

XX

13

XX

(13-1)<sup>25</sup> Joanna Southcott was honest enough to tell the doctor who attended her during the few weeks before her death that she considered her inspiration and prophecies as delusion. Indeed she was scrupulously honest for then she called her leading disciples to her bedside and confessed her doubts and despairs to them. “Feeling as I do now, that my dissolution is drawing nigh, it all appears delusion,” she told them, “but when the communications were made to me I did not in the least doubt.”

(13-2) The authentic influx may be very slenderly impregnated upon the egoic contribution, yet it will be enough to give the man all the force of a higher revelation certitude or experience.

(13-3) The mystic’s own personality and his previous way of thinking and believing will lead him unconsciously into interpretations of, and deductions from, his inner experience conformable with what he is. The truth of his revelation or experience is not absolute, but relative to his own particular human personality.

(13-4) Philosophy is for those who do not find enough nourishment in orthodox religion yet shrink from the emptiness of orthodox atheism as well as from the silliness of unbalanced mysticism; it is for those who have felt in the presence of Nature’s grandeur

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<sup>25</sup> The paras on this page are numbered 8 through 14; they are not consecutive with the previous page.

or beauty intimations of a higher life and remembered the momentary exaltations induced by art, literature or deep repose, and who aspire to further and more prolonged contact with that kind of life.

(13-5) Such is the absence of all sense of value or proportion that they attribute great importance to gross trivialities.

(13-6) He needs to beware of wandering into pseudo-occultism, spiritism, magic and kindred undesirable subjects as then adverse destructive forces would degrade his effort in time. Nothing of this kind should be dabbled in otherwise he might become a conscious or unconscious medium. Only the pure and unmixed godly life should be sought, not the satisfaction of occult curiosity.

(13-7) The public organisations and organised cults do offer help. Such help may be commended provided there is a clear understanding that it is for beginners only and of a limited nature. If any claim is made beyond that – as it often is – be sure that it is exaggerated and unwarrantable.

14<sup>26</sup>  
XX

15  
XX<sup>27</sup>

(15-1)<sup>28</sup> The defect in all this “New Thought” type of teaching is the arrogance and absurdity, the unpracticality and unreality incorporated along with its undeniable wisdom and usefulness. Its advocates, in so far as they defend and propagate this defect, are self-hypnotised and thus self-deluded or have little experience of practical human affairs, or are carried away by intemperate enthusiasm into unbalance.

(15-2) The charlatanism which accompanies several of these cults need not necessarily be deliberate; it may also be unconscious. This is possible in cases where their founder’s earnest efforts resulted in a partial mystical illumination but where his imagination was unrestrained and his speculations unguarded, his critical judgment and reasoning power undeveloped, while the ambitions of his ego were strong enough to push him into premature leadership.

(15-3) They possess unlimited faith in the powers of a master. Indeed, if faith alone

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<sup>27</sup> PB himself deleted “II” from the top of the page by hand.

<sup>28</sup> The paras on this page are numbered 12 through 19; they are not consecutive with the previous page.

could bestow enlightenment they should soon get it. Even when they do cease to believe in a particular man, it is only to transfer their allegiance to another master in the same degree. Because of their initial error they may keep transferring it from one master to another. But as they do not give to the reform of their own lives the fervour they give to him, they show no results.

(15-4) There is no justification in this century, as there was in an earlier one for any mystic to make a statement of truth so obscure and ambiguous that it needs another mystic to interpret it,

(15-5) He may get a temporary emotional uplift from a prophet who cultivates hysteria in himself and his followers but he will not get a lasting one.

(15-6) Not all mystics have settled down to make the enjoyment of a self-centred peace their loftiest aim in life. Some, like the Quakers, have been generous enough to include the relief of human suffering in such an aim.

(15-7) The beginner who ventures out in quest of a teacher may have to stumble from charlatan to incompetent until he finds either the right one or abandons the effort as impossible.

(15-8) A psychiatric study of the contents of these writings would show that they are the productions of a half-insane person, a psychopathic case, yet the followers read them with awe reverence and credulity.

16<sup>29</sup>

XX

17

XX

(17-1)<sup>30</sup> Life is too short, our days too hard pressed to spare the time to dig out the shadowing meanings of these unnecessarily obscure writers of occultism and alchemy when the plain statements of those writers who do not belong to such cults will yield clear meanings with only one-twentieth of the study. It is an insult to modern intelligence to ask it to get itself involved with all the tortuous draperies which have been wrapped, fold upon fold, around truth.

(17-2) Since men are liable to err, and since even the best of mystics are still men, we

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<sup>30</sup> The paras on this page are numbered 160 through 168; they are not consecutive with the previous page.

must not be too awed by their attainments to believe that they could not make such serious mistakes.

(17-3) Those who rightly fear fanaticism or charlatanry will not find one or the other in philosophy. Yet they will not have far to go to do so - no farther than the religio-mystical fringe which hangs on one side of it.

(17-4) The fact is confirmed by observation that whatever good is done by these cults is in the end outweighed by the harm which is sooner or later done.

(17-5) Those who let themselves be taken advantage of and be deceived by pretentious teachers are not always the gullible ones. For sometimes it is not easy to distinguish false coin from real in this matter.

(17-6) These hierophants of abracadabra write sonorous nothings.

(17-7) Just as convex and concave mirrors variously distort the images reflected in them, just as dirty, spotted, scratched or cracked mirrors show a mixed, altered or imperfect image of the object placed before them, so human minds variously distort or sully the spiritual truth revealed to them by the Overself. Rare is that one which lets the light shine forth unhindered, unchanged and uncoloured. This is why the philosophic discipline, which exists for precisely such an objective, is so needed by every seeker after truth.

(17-8) If he does not begin by trying to discern truth keenly, how can he end by a deep insight into it?

(17-9) His feeling of inspired revelation is correct but his inference of its purity is not. His own uncontrolled imagination forms a substantial part of it.

18<sup>31</sup>

XX

19

XX

(a)

(19-1)<sup>32</sup> This indifferentism has been tersely put on record by Thomas Traherne, the 17<sup>th</sup>-century English mystical clergyman and poet. The result of his inner experiences was

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<sup>32</sup> The paras on this page are numbered 15 through 20; they are not consecutive with the previous page.

that he understood, "All things were well in their proper places. Whereupon you will not believe, how I was withdrawn from all endeavours of altering and mending outward things. They lay so well, methought, they could not be mended; but I must be mended to enjoy them." Traherne merely expressed what every mystic must feel when the beauty of the Inner Reality is revealed to him and the task of withdrawing himself from earthly enchainments and disturbances to its unhindered enjoyment is confronting him. Such a mood is inevitable, necessary and natural. It is quite right at this stage of his quest. Only when he has succeeded in the task of withdrawal and perfected himself in the work of contemplation, is the mood likely to change and his whole development complete itself by ascending to the philosophical level. There, he will feel the urge to give out what he has gained and there he will comprehend that, although the world is in God's hands, there is something in man which has been made in God's image and that therefore he may participate in God's work.

(19-2) The mysticism which the twentieth century needs is not a drug to enervate reason and paralyse activity. It is a way of combining useful life in the world with intelligent search for the soul.

(19-3) Speaking of the mystic who has attained this highest degree, and speaking with the authority of personal experience, St. Teresa<sup>33</sup> uttered a similar warning: "You may think, my daughters, that the soul in this state should be so absorbed that she can occupy herself with nothing. You deceive yourselves. She turns with greater ease and ardour than before to all that which belongs to the service of God."

(19-4) The mystic is forced by the tempo of formidable events into a new usefulness and practicality. He is having to bring society into his purview, the State into his scheme of things, ephemeral history into his contemplations of eternity and hard economics into his spiritual problems. He is being made to surrender amateurish dabbling in meditation or neurotic playing with it. He is being compelled to forego the tea-table treatment of the mystical experience, as though it were mere embroidery on life instead of being the very core of life itself.

(19-5) However exalted their experiences, the latter are all of a self-centred character. Is it not nobler to seek similar experiences but to seek them against a background of the social concepts of compassion duty and service?

(19-6) If leadership and guidance, inspiration and light are ever to come to humanity from mystical circles during this colossal upheaval, be sure that they will come only from those who have wedded head to heart and contemplation to practical service.

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<sup>33</sup> Referring to St. Teresa of Ávila.

20<sup>34</sup>

XX

(a)

21

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(b)

(21-1)<sup>35</sup> What may be valid for practice in the first stage, might appear quite ridiculous for practice in advanced ones.

(21-2) Students must be warned however that yoga exercise cannot of itself suffice to yield the ultimate realisation of the All but only the realisation of the inner self, the 'soul,' rare and advanced though such an attainment be.

(21-3) If his egoism is too strong, the highest part of the Overself's light will be quite unable to get through into his consciousness, no matter how fervent his aspiration for it may be.

(21-4) The adverse force present in his ego will continually try to draw him away from positive concentration on pure being into negative consideration of lower topics. Each time he must become aware of what is happening, of the change in trend, and resist it at once. Out of this wearying conflict will eventually be born fresh inner strength if he succeeds, but only more mental weakness if he fails. For meditation is potently creative.

(21-5) When all thoughts are extinguished; when even the thought of the quest itself vanishes; when even the final thought of seeking to control thoughts also subsides, then the great battle with the ego can take place. But the last scene of this invisible drama is always played by the Overself. For only when its [Grace]<sup>36</sup> shoots forth and strikes down this final thought, does success come.

(21-6) Everything that intrudes upon the mental stillness in this highly critical stage must be rejected, no matter how virtuous or how "spiritual" a face it puts on. Only by the lapse of all thought, by the loss of all thinking capacity can he maintain this rigid stillness as it should be maintained. It is here alone that the last great battle will be fought and that the first great fulfilment will be achieved. That battle will be the one which will give the final deathblow to the ego; that fulfilment will be the union with his

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<sup>34</sup> Blank page

<sup>35</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

<sup>36</sup> PB himself capitalised "grace" by hand.

Overself after the ego's death. Both the battle and the fulfilment must take place within the stillness; they must not be a merely intellectual matter of thought alone nor a merely emotional matter of feeling alone. Here in the stillness both thought and emotion must die and the ego will then lose their powerful support. Therefore here alone is it possible to tackle the ego with any possibility of victory.

(21-7) If he has started thinking in a philosophic manner about his own life, he will have done enough. But if he seeks also to wrest the universe's own secret from it, he will have done more.

(21-8) The quest does not stop with yoga. We have also to achieve a wise balance between feeling for inner peace and thinking for ultimate truth. Reason must be cultivated because we have not only to feel the presence of God but also to discern true from false gods, i.e. true from false ideas of God.

22<sup>37</sup>

XX

(b)

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XX

(b)

(23-1)<sup>38</sup> Yoga is primarily the method and result of meditation. Philosophy accepts and uses this method and incorporates its results. But it does not stop there. It adds two further practices; metaphysical reasoning and wise action, and one further effort: the mystical insight into, and distinction of, the ego. Therefore we are justified in saying that the hidden teaching does go beyond yoga.

(23-2) Satisfaction invariably follows Truth, but Truth does not invariably follow satisfaction.

(23-3) The unphilosophic mystic says: "God is in me." The philosophic mystic says simply: "God is!"

(23-4) The inferior yoga exercises are preoccupied with the 'I.' The higher ones seek to forget it. This is one of the differences between them but it is an important one. For the spirit of the first is personal, that of the second impersonal. The thought of the 'I' is indeed an obstacle in the way of enlightenment.

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<sup>38</sup> The paras on this page are numbered 13 through 20; they are not consecutive with the previous page.

(23-5) The student achieves the end of ordinary exercises when during the practice period his attention is able to rest introverted effortlessly naturally steadily and unswervingly. This by itself is an unusual achievement and brings with it an unusual sense of inner peace, an indifference to worldly attractions and moods of rapt ecstasy. We need not be surprised therefore that most students are content to stop here. But the philosophic student must proceed farther. He must use this interval of inward silence to attack the ego.

(23-6) The meditation upon bliss may give him bliss, but it will not remove his ignorance of reality, his misapprehension of truth, his defects of [character.]<sup>39</sup>

(23-7) Katha Upanishad thus defines yoga and acknowledges its limitations: “They call it yoga, this firm holding back of the senses. The one should recollect oneself, for yoga comes and goes.” This is one of the reasons for the fact that the Sanskrit name which the hidden philosophy originally bore means, when translated, “beyond yoga.”

24<sup>40</sup>

XX

(b)

25

XX

(b)

(25-1)<sup>41</sup> The difference between the two states has been symbolically stated by Ali Hujwiri,<sup>42</sup> the 11<sup>th</sup>-century Sufi writer. Those who have attained the abiding state are, he says, “in the sanctuary but those who have attained the transient one are only at the gate.”

(25-2) The moment he emerges from the void, he regains his individuality. For with this he has to live and move in this lower world. But it is not the personal ego which is

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<sup>39</sup> PB himself deleted the para following this one by hand. It originally read: “(19) Philosophy mysticism adopts the external form of ordinary mysticism for most of these exercises, but [contain] a superior [innermost core.] Whereas the former in their lower phases aim at rendering the mind concentrated and undistracted and in its higher phases seeks to know either the self [or] ‘God,’ the latter are expanded into contemplations of the infinity of being and the universality of consciousness. Thus the latter are all-embracing whereas the former are limited. The ultimate result of the former is peace but of the latter, enlightenment [as well as peace.]”

<sup>40</sup> Blank page

<sup>41</sup> The paras on this page are numbered 23 through 29; they are not consecutive with the previous page.

<sup>42</sup> “Hujwari” in the original.



regained. That is already dead. It is his soul.

(25-3) It is only a limp,<sup>43</sup> semi-mesmeric state, after all, and yields a peace which imitates the true divine peace as the image in a mirror imitates the flesh and blood man. It is produced by self-effort, not by [Grace,]<sup>44</sup> by auto-suggestion rather than by the Overself.

(25-4) The need of going beyond the ordinary yogas if he is to arrive at a deeper and purer truth, is a perception which will force him to engage in further research as well as independent research.

(25-5) The preliminary yogas also have as a chief aim in the setting free of consciousness from its continual pre-occupation with the body, the environment and the personality.

(25-6) "The desire to enjoy ecstatic union with God is one of the things which most effectively separate us from God," said Abu al-Hasan ash-Shadhili.<sup>45</sup>

(25-7)<sup>46</sup> [We]<sup>47</sup> may understand how this movement from one standpoint to another becomes possible when we remember that we begin to learn astronomy on the assumption that the geocentric system - which is based on the belief that the earth is the centre of our universe - is valid, for this renders much easier the explanation of such unfamiliar themes as the poles, the equator and the ecliptic. Later however we are told that this standpoint is only preliminary and that it was adopted for the sake of convenience in dealing with beginners so as to render their studies easier. The heliocentric system - which is based on the belief that the sun is the centre of our universe - is then put forward as being valid and the other is dropped. The instructional method used in the hidden teaching is similar. Here religion represents a preliminary standpoint for beginners in the study of life. After its values have been thoroughly absorbed, the latter gradually advance to the next standpoint, the mystical. When the students have won the fruits of meditation and reflection, they travel still further until they reach the third and final standpoint of philosophy, which develops ultramystical insight and practises disinterested activity. Thus each standpoint is a characteristic feature of a certain stage of inner evolution. [(XIX)]<sup>48</sup>

26<sup>49</sup>

XX

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<sup>43</sup> PB himself inserted a comma by hand.

<sup>44</sup> PB himself capitalised "grace" by hand.

<sup>45</sup> "ABU HASAN AL SHADHILI" in the original.

<sup>46</sup> PB himself changed this para to Old Category XIX by hand (see note at end of para). – TJS '20

<sup>47</sup> PB himself changed "They" to "We" by hand.

<sup>48</sup> PB himself inserted "(XIX)" by hand.

<sup>49</sup> Blank page

(b)

27

XX

(b)

(27-1)<sup>50</sup> He will be able to pierce all the better that barrier of egoism which bars mankind from the path to highest goal. When he comes to view this goal itself, even from afar off he will know what it cannot be, he will have eliminated its illusory counterfeits and imaginary substitutes.

(27-2) The grand illumination itself is sudden but the process of achieving it is a task so complex that it can be carried through only by successive stages. For the obstructions to be cleared on the way are heavy and numerous whilst the advances involve shifting from one tentative standpoint to another. The way to ultimate being cannot be travelled in a single leap; there must be a time-lag between the moment when its possibility is first conceived and the moment when it actually dawns. The interval naturally falls into elementary, intermediate and advanced stages. Nothing once gained in yoga need be discarded; only we take it up into the wider gain which absorbs and preserves but also transcends it. The newer knowledge does not disqualify the results of earlier investigations. For the price of advanced yoga must be paid partly out of the profits got from elementary yoga. For want of a better term we have sometimes designated the highly-advanced meditation exercises here given as 'ultramystic' for a study of them will reveal that the common or popular forms of yoga do not exhaust the possibilities of man's quest of the Overself.

(27-3) These Truths, so invigorating to disciplines and developed mentalities, may yet prove perilous and unbalancing to inferior ones.

(27-4) The important thing is the kind of mentality which produces such ideas. Is it alive with goodwill, alright with wisdom? Or the opposite.

(27-5) Any mystic can make any declaration he likes on no better ground than his own fancy, but every scientist can make one only if he justifies it with facts.

(27-6) They unwittingly present as absolute what is merely relational to themselves. They bring into their inner experience what is a mere opinion, not a divine certitude.

(27-7) If he is seeking tranquillity alone he may get it, whereas if he is seeking truth the two together will be his reward.

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<sup>50</sup> The paras on this page are numbered 30, 31, and 31a through 31g, making them consecutive with the previous page.

(27-8) People who read about such beliefs may wonder whether the man who puts his faith in these fantasies is off his mental balance.

(27-9) Occult and alchemical students get lost in the dark forest of medieval jargon and darker symbolism.

28<sup>51</sup>

XX

(b)

29

XX

(b)

(29-1)<sup>52</sup> The same doctrine which clarifies the game of life for one man, confuses it for another man. So long as truth is regarded from a personal standpoint this must inevitably be so. All schools of thought are tentatively correct if we assume the respective standpoints from which they look at a subject. The personal self possesses its own idiosyncrasies and peculiarities, its experience is circumscribed and it is guided by intellect,<sup>53</sup> emotion and passion alone. So long as we see things from this limited standpoint so long shall we negate what others affirm, so long shall we now believe what we ourselves may later contradict. Yet the truth is more than a reconciliation of contradictory aspects, a bringing-together of opposite tendencies. It is a final union which is higher than any of its separate elements. The process of attaining its height necessitates travelling a zig-zag path of alternating standpoints only at first. For when we leave the personal standpoint and win the higher self's insight, with its infinite perspective, we are able to harmonise all possible standpoints, we are able to give all other standpoints an intellectual sympathy without however regarding any one of them as possessing either universal or ultimate validity. But this need not lead to the silly conclusion that one standpoint is as good as another. For as one climbs up a hill the prospect varies, the outlook changes and the field of view expands. He who has reached the crest is alone able to survey the whole landscape below, and to survey it {accurately.}<sup>54</sup>

Therefore the pilgrims of the Overmind refrain from letting themselves become

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<sup>51</sup> Blank page. Evangeline Glass inserted "Two II" at the bottom of the page by hand.

<sup>52</sup> The paras on this page are numbered 32, 32a and 32b, making them consecutive with the previous page.

<sup>53</sup> PB himself inserted a comma by hand.

<sup>54</sup> "IX, 30 Vol 7. IX, 9" was typed in the body of the text; I believe that this refers to the dictation 'discs' (think of a cassette recorder tape turned into a record) which came pre-stamped with such identifiers. It has no bearing on the para nor is it a reference that I can otherwise decipher.

covered by a crusted outlook, reserve their best exultations, remembering that ultimate Truth is of no party and yet of all, and hasten to that summit whereon they may stand serene, free at last from the noisy clamour of narrow minds. Then and then only the different world views which come into collision with each other in unphilosophical minds, are spontaneously harmonised. Thus the simile of a search which we have used in the phrase 'quest of the Overself' is useful but does not cover the full implication of the undertaking which confronts aspiring man.

(29-2) There is only one truth, hence only one true illumination. But there are various degrees of its reception.

(29-3) The followers of these cults believe what they want to believe.

30<sup>55</sup>

XX

(b)

31

XX

(c)

(31-1)<sup>56</sup> Philosophy is for those who feel this desire to understand spiritual processes and find the study quite interesting.

(31-2) It does not ask the mystically minded to give up their mysticism but to expand it, to take a realistic view of the world situation and to adjust themselves to the century in which they live.

(31-3) Culture has been continuously developed and enriched, revised and enlarged, improved and perfected as human mentality and experience have themselves expanded. Mysticism as a branch of culture cannot exempt itself from this growth.

(31-4) The advanced section of the philosophic discipline represents an endeavour to reduce the number and thickness of these coloured windows through which the mystic receives revelations and delivers messages. But this is only its first endeavour. In the end, it strives to force him from them altogether, to rescue his illumination from everything that might limit its pure transparent universality.

(31-5) The mystic may have the firm conviction that final success has been achieved but

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<sup>55</sup> Blank page

<sup>56</sup> The paras on this page are numbered 1 through 9 and 9a; they are not consecutive with the previous page.

the basis for this conviction is only the inward satisfaction which he feels. This is good, of course, but it is not quite enough.

(31-6) They have not the advantage of possessing such a large variety of materials as those out of which philosophy has quarried its teachings.

(31-7) The comparative study of religion,<sup>57</sup> mysticism and metaphysics, as they have appeared in different centuries and in different parts of the world, will have a liberating effect on those who approach it in a thoroughly scientific independent and prejudice-free spirit. A comparative view of all the different spiritual cultures leads to a broader understanding of each particular one.

(31-8) We have to create an intellectual world-view which can be adequate enough to meet criticism or defend itself against all the other intellectual world-views of our time. But whereas the philosophic one is spiritual in the truest sense, these others are either frankly materialistic or superstitiously mystical. Those adherents of religio-mystic doctrines who have failed to appreciate the importance of such work as well as those who have even sharply criticised it, reveal by their attitude a narrowness which is surely not the mark of authentic spirituality.

(31-9) The relativity of all man's earthly experience is a limitation which is carried into the realm of his mystical experience too. But here he has the advantage, that he may escape from it under certain conditions. The demand for an absolute authoritative and unvarying spiritual truth can then be satisfied.

(31-10) They exhibit different kinds of neurosis.

32<sup>58</sup>

XX

(c)

33

XX

(c)

(33-1)<sup>59</sup> We speak here of the philosophic mystic, not the student who does not aspire so high and who is content with achieving emotional exaltations.

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<sup>57</sup> PB himself inserted a comma by hand.

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<sup>59</sup> The paras on this page are numbered 10 through 19, making them consecutive with the previous page.

(33-2) It is only at the philosophic level that the vague and nebulous feelings which so often accompany the mystical level, are converted into clear realisations.

(33-3) Man's imperfect nature must be rendered utterly passive, its distorting interference utterly eliminated before the divine truth can manifest itself in all its authoritative purity.

(33-4) Nor is it enough to clear these egoistic,<sup>60</sup> passionate and emotional colourings from the psyche. If he sees the truth from a very limited point of view, he will still fail to receive or transmit it rightly. Therefore the psyche's different sides must be fully developed, his thinking capacity, intuitional receptivity, emotional sensitivity and active will must themselves be brought to an adequate degree before his view of truth will be adequate enough.

(33-5) It will demand that he set aside all those prejudices and fictions which have hitherto passed in his belief for religion and spirituality.

(33-6) He will train himself to distinguish between the fancies of the ego and the certainties of the Soul. And it is one purpose of the philosophic discipline to assist him to do so. For the rest he must depend on self-critical observation and careful checking of results.

(33-7) There is this important difference of approach between the would-be mystic and the would-be philosopher. The first is often actuated by emotional conflicts or frustrations for which he seeks some kind of compensation. The second is motivated by a deep love of truth for its own sake.

(33-8) All human knowledge is conditioned by the fact of human relativity. Human nature, human intellect and human egoism impose their limitations not only in material experience but also in mystical experience. Statements of divine truth made by mortal men should be read in the light of the fact that they are subject to such relativity. None are infallible, none eternally authoritative. Such seems to be the unhopeful situation. Is there then no way of disengaging the human agency from the divine message which manifests through it? The answer is that this way does exist and that its method is an intellectual as well as emotional purification, a moral and practical discipline, an intuitional and mystical preparation and above all an elimination of the personal reference carried on incessantly through a long period.

(33-9) The disciple of philosophy knows that gross distortions and even utter fictions may easily represent themselves as truth.

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<sup>60</sup> PB himself inserted a comma by hand.

(33-10) The original revelation itself may be truly cosmic, but the finished product will be so only in patches.

34<sup>61</sup>

XX

(c)

35

XX

(c)

(35-1)<sup>62</sup> Whoever disregards this requirement of a balanced total effort may advance too rapidly for a time and become jubilant over his advance. But sooner or later he will experience a setback, and settle in a cul-de-sac. For nobody can outwit the integral evolutionary purpose of Nature.

(35-2) What the mystic seeks through love and self-purification alone, the philosopher seeks through love and self-purification and knowledge as well.

(35-3) It is not enough to be a good man. One must also be a wise man. It is insufficient to be self-disciplined. One should also be self-illuminated.

(35-4) The trained philosophic mind can quickly discern whether a statement of doctrine originates from the personal intellect, the personal emotions or the spiritual Overself.

(35-5) The pure revelation comes only to those who can bring themselves at the bidding of truth to sacrifice ruthlessly their previous beliefs, if necessary. All others get a partial or mixed revelation.

(35-6) Ideas picked up by association or inherent in the mentality or lurking in the character may become as operative during the illumination as before it. They will then seem to be an integral part of it.

(35-7) If his experience is not to give rise to false impressions and misleading suggestions, alongside of genuine truth, he must take measures to prepare himself for it.

(35-8) Emotional union with the Overself is insufficient, fugitive ecstasies are not the

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<sup>61</sup> Blank page

<sup>62</sup> The paras on this page are numbered 20 through 28 and 28a through 28g, making them consecutive with the previous page.

final accomplishment. Better than both is the unshakable serenity of the sage.

(35-9) It is only the thoughtful kind of mystic who will look with open eyes and analytic mind at this situation and who will therefore appreciate these ideas.

(35-10) It is not always easy to distinguish where the mystic is lost in the fanatic, the propagandist or the institutionalist.

(35-11) Each interprets the divine experience according to his temperament, his expectations, his attitude and his desires.

(35-12) The philosophical synthesis fully uses the mystical revelation but extends and completes it.

(35-13) Gorham Munson refers sarcastically in "The Written Word" to "the foggy,<sup>63</sup> foggy soothsayings of a California Swami."

(35-14) Whoever wishes to find peace and truth should leave occultism, spiritualism and psychism alone. They are blocks in his path.

(35-15) It will not be long before he believes himself commissioned by higher powers to lead a sect.

(35-16) Since these mahatmas disagree on certain points, it is obviously safe to follow them only on those points where they do agree.

36<sup>64</sup>

XX

(c)

37

XX

(d)

(37-1)<sup>65</sup> This ultramystic exercise [which]<sup>66</sup> enables us to slip into the gap between one moment and another, one thought and another, is the practical means [of attaining

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<sup>63</sup> PB himself inserted a comma by hand.

<sup>64</sup> Blank page. Evangeline Glass inserted "Two II" at the bottom of the page by hand.

<sup>65</sup> The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

<sup>66</sup> "which" was typed it above the line and inserted with a caret.



enlightenment as to the true nature of Mind.]<sup>67</sup>

(37-2) The silencing of our thoughts and the inward concentration of our forces bring a rare stillness, a remarkable peace to us. All mystics reach this stage but most of them stay there. For it is not the ultimate stage. Next and higher is the attainment of an experience where the sense of being taken possession of by overmastering force, occurs. This yields in consequence as rare and remarkable a feeling of power as the earlier stage yielded of peace.

(37-3) These exercises are for those who are not mere beginners in yoga. Such are necessarily few. The different yogas are successive and do not oppose each other. The elementary systems prepare the student to practise the more advanced ones. Anybody who tries to jump all at once to the philosophic yoga without some preliminary ripening may succeed if he has the innate capacity to do so but is more likely to fail altogether through his very unfamiliarity with the subject. Hence these ultramystic exercises yield their full fruit only if the student has come prepared either with previous meditational experience or with mentalist,<sup>68</sup> metaphysical understanding, or better still with both. Anyone who starts them, because of their apparent simplicity, without such preparation must not blame the exercises if he fails to obtain results. They are primarily intended for the use of advanced students of metaphysics on the one hand or of advanced practitioners of meditation on the other. This is because the first class will understand correctly the nature of the Mind-in-itself which they should strive to attain thereby, whilst the second class will have had sufficient self-training not to set up artificial barriers to the influx when it begins.

(37-4) "The priest concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first Jhana. Still fixing his thoughts on the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second Jhana. Next, his thoughts still fixed as before, he divests himself of ecstasy, and attains the third Jhana, which is a state of tranquil serenity. Lastly, he passes to the fourth Jhana, in which the mind, exalted and purified, is indifferent to all emotions, alike of all pleasure and of pain." – CHILDERS'<sup>69</sup> Pali Dictionary.

(37-5) These categorical statements should put an end to all doubts about our present position. Nothing would please us better than to live to witness a world-wide revival in the practice of meditation.

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<sup>67</sup> PB himself inserted "of attaining enlightenment as to the true nature of Mind." by hand

<sup>68</sup> PB himself inserted a comma by hand.

<sup>69</sup> "CHILDERS'" in the original; referring to "A Dictionary of the Pali Language" by Robert Caesar Childers (published in 1872).

(37-6) To have come prematurely to this yoga would have led to confusion of planes of reference, to self deception,<sup>70</sup> unbalance and merely verbal realisation.

38<sup>71</sup>

XX

(d)

39

XX

(d)

(39-1)<sup>72</sup> Now an extraordinary and helpful fact is that by making Mind the object of our attention, not only does the serenity which is its nature begin to well up of its own accord but its steady unchanging character itself helps spontaneously to repel all disturbing thoughts.

(39-2) The philosophic mode of meditation makes use of imagination as much as it makes use of reason. Through the use of these faculties, when directed toward abstract themes and high objects, it leads the meditator to universal spiritual intuitions that in their own turn will conduct him to philosophic experiences. Thus mental picturing and mental thinking when rightly used, assist his liberation just as when wrongly used they retard it.

(39-3) Four of the fundamental features which distinguish the philosophic meditation exercises from the others and which stamp them with marked superiority are (a) their metaphysical character, (b) their permanent results, (c) their impersonality and (d) their universality.

(39-4) The attainment of a certain experience marks the permanent attainment of a higher grade in the aspirant's evolution. When this experience comes to him, he will have "the universal vision," wherein he will actually [experience]<sup>73</sup> whatever beings, persons, forms and creatures in the world he thinks of. For a few minutes or a few hours he will forget his real ego and be universalised.

(39-5) When concentration attains its effective state, the evertossing mental waves subside and the emotional perturbations become still. This is the psychological moment

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<sup>70</sup> PB himself inserted a comma by hand.

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<sup>72</sup> The paras on this page are numbered 7 through 13 and 13a, making them consecutive with the previous page.

<sup>73</sup> PB himself deleted "as" from after "experience" by hand.

when the mystic naturally feels exaltation, peace and super-earthliness. But it is also the psychological moment when, if he is wise, he should turn away from revelling in personal satisfaction at this achievement and, penetrating yet deeper, strive to understand the inner character of the source whence these feelings arise, strive to understand pure Mind.

(39-6) P.G. BOWEN<sup>74</sup> said that, following his master "AE,"<sup>75</sup> he taught no special exercises in concentration or meditation. He wrote "The outstanding error of learners, in whom it is excusable, and of many teachers, who teach without wisdom, is that they associate Occultism with practices rather than with PRACTICE. I teach the LIFE of concentration and meditation a Way of Life wherein consciousness becomes concentrated."

(39-7) The student must therefore understand that the exercises which follow are special and advanced applications of the more elementary technique of meditation described in our earlier books.

(39-8) Such symbolism and such jargon are indefensible today instead of communicating thought to others, it only confuses thought in them.

40<sup>76</sup>

XX

(d)

41

XX

(d)

(41-1)<sup>77</sup> When thought is transcended, that moment – it may be one millionth of a second – he can comprehend the truth about Brahman's transcending thought. For then the idea becomes the mind. At that moment the mind negates all thoughts. This is called the lightning flash in Upanishads. You must watch vigilantly for it. When between two thoughts you catch this brief flash you have to understand that the thoughts were still in your mind whether they had appeared or vanished. The thought-gap is hidden. That thought-gap is hidden. That gap is the see-er of the thoughts, i.e. Drik, Mind Brahman.

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<sup>74</sup> Referring to Patrick Gillman Bowen.

<sup>75</sup> Referring to George William Russell.

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<sup>77</sup> The paras on this page are numbered 14 through 18, making them consecutive with the previous page.

(41-2) Being based on the mentalist principles of the hidden teaching, they were traditionally regarded as being beyond yoga. Hence these exercises have been handed down by word of mouth only for thousands of years and, in their totality, have not, so far as our knowledge extends, been published before, whether in any ancient Oriental language like Sanskrit or in any modern language like English. They are not yoga exercises in the technical sense of that term and they cannot be practised by anyone who has never before practised yoga.

(41-3) There is a single basic principle which runs like a thread through all these higher contemplation exercises. It is this: if we can desert the thoughts of particular things, the images of particular objects raised by the senses in the field of consciousness, and if we can do this with complete and intelligent understanding of what and why we are doing it, then such desertion will be followed by the appearance of its own accord of the element of pure undifferentiated Thought itself; the latter will be identified as our innermost self.

(41-4) It is a startling moment when he wakes up to the fact that he is dreaming without waking up to the physical world at all. For then he is able to know as a scientific observable fact that the measurable space around him, the sensations of resistance and solidity in his feet and the hardness or smoothness of objects in his hands, are nothing else than mental creations.

(41-5) Successful results from these meditation exercises can be got much more quickly and much more easily if he begins their practise after he has thoroughly convinced himself of mentalism's truth and after having kept this conviction alive by constantly gravitating back to it during reflective moments.

42<sup>78</sup>

XX

(d)

43

XX

(d)

(43-1)<sup>79</sup> The student must for minutes deliberately recall himself from the external multitude of things to their single mental ground in himself. He must remind himself that although he sees everything as an objective picture, this picture is inseparable from his own mind. He has to transcend the World-Idea within himself not by trying to blot

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<sup>78</sup> Blank page

<sup>79</sup> The paras on this page are numbered 19 through 28, making them consecutive with the previous page.

it out but by thoroughly comprehending its mentalist character. He must temporarily become an onlooker, detached in spirit but just as capable in action.

(43-2) At one stage of meditation the student realises that everything in the universe is the result of the activity of imagination and has no more if no less reality than an imagination itself has. At this stage the student realises the nothingness of everything so that the incomprehensibility of this concept to the finite intellect, vanishes.

(43-3) Those who have gained glimpses, through long research or through hints in the classic texts, of what happened within the soul of candidates to the higher initiations of the Ancient Mysteries, whether of Greece Egypt Chaldea or Polynesia, will perceive that the exercises here revealed bear a certain resemblance to the exercises which were imposed upon these candidates during their period of training. And such indeed must be the case because the same pristine hidden teaching gave its inner nourishment to those remarkable institutions called the Mysteries, however externally different they necessarily were because of local needs and conditions.

(43-4) Those who mistake psychical-occult visions for spiritual experience, will waste their years.

(43-5) The cynic who tells pityingly about the seekers, who makes them out to be as distant from rational attitude as though they came from another planet are right enough about the unphilosophic kind but quite wrong about the philosophic seekers.

(43-6) The truth is grand enough by itself. There is no need to exaggerate it.

(43-7) The seeker should beware of organisations which are really commercial ventures masquerading as spiritual cults.

(43-8) The aspirant who falls into the hands of one of these self-hallucinated teachers, will not only waste time but also suffer harm.

(43-9) These cults serve a useful purpose in making enquirers acquainted for the first time with the existence of unorthodox mystical tradition or of<sup>80</sup> teaching.<sup>81</sup>

(43-10) The belief that he will always act with unerring wisdom and decide issues with infallible judgment, is an exaggerated one.

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<sup>80</sup> PB himself changed "of or" to "or of" by hand.

<sup>81</sup> PB himself inserted a period by hand.

<sup>82</sup> Blank page. Evangeline Glass inserted "Two II" at the bottom of the page by hand.

XX  
(d)

45  
XX  
(e)

(45-1)<sup>83</sup> We are meditating on something which will not arise and disappear, as ideas do and as material forms do, on something which is not ephemeral. Because that which vanishes contradicts its own arising, we seek for that which does not contradict itself. Hence this kind of meditation which brings contemplation into action, sleep into wakefulness, has been called by the ancients, "The Yoga of the Uncontradictable."

(45-2) The aim here is to get at the very source of thinking itself, to penetrate to that deep ground whence it rises, it falls.

(45-3) The mind thus turned inward upon itself can then discover what its own stuff is. It can comprehend how persons can be put forth and retracted through the incarnations whilst their basis remains ever the same.

(45-4) Hidden behind every particular thought there exists the divine element which makes possible our consciousness of that thought. If therefore we seek that element we must seek it first by widening the gap between them and then dissolving all thoughts and second by contemplating that out of which they have arisen.

(45-5) If we make this discrimination between the Mind-essence and its products, between the Seer and the Seen - and we must make it at this ultimate stage - then we must follow it to the logical end. Not by adding more information, or more learning, or more study, can we now enter the Kingdom of Heaven, but rather by letting go, by ceasing this continual mental movement, and finding out what lies behind the movement.

(45-6) For when awareness is retracted into its source, all thoughts fall away and no second thing other than Mind itself is known to us.

(45-7) The logical movement of intellect must come to a dead stop before the threshold of reality. But we are not to bring about this pause deliberately or in response to the bidding of some man or some doctrine. It must come of its own accord as the final maturation of long and precise reasoning and as the culmination of the intellectual and personal discovery that the apprehension of mind as essence will come only when we

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<sup>83</sup> The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

let go of the idea-forms it takes and direct our attention to it.

(45-8) Some of the more advanced tenets of this teaching do not belong to the world of ordinary things and familiar relations. The attempt to communicate them in language derived from that world is necessarily a difficult one.

(45-9) We have to let our thoughts lose themselves for a while in the source whence they arose and not let them actively follow each other from the first moment of our awakening till the first moment of our return to sleep.

(45-10) Can we remove this frustration and secure a direct experience of the Real, an uninterpreted vision of the True?

(45-11) At this exalted stage, mind abides immersed in itself, not in its productions and functions.

46<sup>84</sup>

XX

(e)

47

XX

(e)

(47-1)<sup>85</sup> This exercise in emptying the mind of its thoughts begins as a negative one but must end as a positive one. For when all thoughts are gone, it will then be possible to affirm the pure principle of Thought itself.

(47-2) One ordinary opposition between the experiencer and the experienced suddenly leaves him as they are both perceived to be one and the same 'stuff' - Mind.

(47-3) When consciousness is stripped of its contents and stands in naked simplicity so that it can be seen as it really is, a tremendous quietude falls upon us. All strivings cease of their own accord.

(47-4) Scott<sup>86</sup> in his search for the South Pole amid ice-bound Antarctic wastes and Smythe<sup>87</sup> in his quest for the summit of Mount Everest amid terrible avalanches of stone

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<sup>85</sup> The paras on this page are numbered 12 through 16, making them consecutive with the previous page.

<sup>86</sup> Referring to Robert Falcon Scott.

<sup>87</sup> Referring to Frank Smythe.

and snow, reported in their written accounts the sense of not being alone, of being companioned by a mystic unseen presence which bestowed a strange calm. Scott's venture ended in heroic death whereas Smythe survived to enjoy the warmth and safety of his home. Both however knew what it was to be uncommonly blessed at the time for Scott passed to his fated death with an utter serenity and an inward trust in its aftermath which took all the horror out of it for him. This noble passage to another stage of existence was not the miserable calamity which it was for many other men. What was the mystic presence which walked beside these men? Each may have had his own belief about it, may have constructed in imagination what his previous knowledge experience tendencies and outlook may have naturally persuaded him to construct. Each therefore may have had different ideas about it but this would not affect the actual power which inspired and animated him at the time. For that power was nothing less than the [Grace]<sup>88</sup> of the Overself, and if we understand the psychological secret of what happened to Scott and Smythe we may then understand that it is not only far-wandering explorers and high-climbing mountaineers who may call up the Overself by their brave trust. The same dangerous experience which has brought fear,<sup>89</sup> horror and despair to other men brought them dignified confidence and mystical enlargement of consciousness which made them aware for the time of the hidden observer. They had indeed suddenly but partially stepped into the transcendental state. Whoever successfully practises the Hidden Observer meditation will experience precisely the same sense of not being alone, of being companioned by a mystic presence which brings with it a benign sense of assurance and security. He will however experience much more than that.

(47-5) We must be sharp enough to observe that even when it is occupied with any mental image of God or the Soul, the consciousness is still objective, still directed to something apart from and other than itself.

48<sup>90</sup>  
XX  
(e)

49  
XX  
(e)

(49-1)<sup>91</sup> There is here no form to be perceived, no image born of the senses to be

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<sup>88</sup> PB himself capitalised "grace" by hand.

<sup>89</sup> PB himself inserted a comma by hand.

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<sup>91</sup> The paras on this page are numbered 17 through 20, making them consecutive with the previous page.



worshipped, no oracular utterance to be listened for and no emotional ecstasy to be revelled in. Hence the Chinese Sage, Lao-Tzu said: "In eternal non-existence I look for the spirituality of things!" The philosopher perceives that there is no such thing as creation out of nothing for the simple reason that Mind is eternally and universally present. "Nothing" is merely an appearance. Here indeed there is neither time nor space. It is like a great silent boundless circle wherein no life seems to stir, no consciousness seems to be at work and no activity is in sway. Yet the seer will know by a pure insight which will grip his consciousness as it has never been gripped before, that here indeed is the root of all life, all consciousness and all activity. But how it is so is as inexplicable intellectually as what its nature is. With the Mind the last word of human comprehension is uttered. With the Mind the last world of possible being is explored. But whereas the utterance is comprehensible by his consciousness, the speaker is not. It is a Silence which speaks but what it says is only that it IS; more than that none can hear.

(49-2) We must move from consciousness to its hidden reality, the mind-essence which is alone true consciousness because it shines by its own and not by a borrowed light. When we cease to consider Mind as this or that particular mind but as all-Mind; when we cease to consider Thought as this thought or that but as the common power which makes thinking possible and when we cease to consider this or that idea as such but as pure Idea, we apprehend the absolute existence through profound insight. Insight, at this stage, has no particular object to be conscious of. In this sense it is a Void. When the personal mind is stripped of its memories and anticipations, when all sense-impressions and thoughts entirely drop away from it, then it enters the realm of empty unnameable Nothingness. It is really a kind of self-contemplation. But this self is not finite and individual, it is cosmic and infinite.

(49-3) Reason tells us that pure Thought cannot know itself because that would set up a duality which would be false if pure thought is the only real existence. But this is only reason's inability to measure what transcends itself. Although all ordinary experience confirms it, extraordinary experience refutes it.

(49-4) The mystic seeks to stifle all thinking activity by a deliberate effort of will power and thus arrive at a sense of oneness with the inner being which lies behind it. When his practice of the exercise draws to a successful end, the object upon which he concentrates vanishes from his field of focus but attention remains firmly fixed and does not wander to anything else. The consequence is that his consciousness is centred and this is true whether he feels it to be withdrawn into a pin-point

(e)  
51  
XX  
(e)

(continued from the previous page) within his head, as results from the commoner methods or bathed in a blissful spot within his heart, as results from other ones.

(51-1)<sup>93</sup> Why deify a man, why call a Spiritual Master the Divine Lord?

(51-2) The books of Baird Spalding<sup>94</sup> about the Masters of the Far East are fantastic and unreliable. They are romantic fiction and do not agree with the actual facts.

52<sup>95</sup>  
XX  
(e)  
53  
XX  
(f)

(53-1)<sup>96</sup> But whereas ordinary mysticism seeks only to discipline the personality, philosophical mysticism seeks both to discipline and develop it.

(53-2) Philosophical mysticism keeps and contains all that is best in ordinary mysticism but reinforces and balances it with reason, culture, shrewdness and practicality, expresses it through service or art.

(53-3) Each part of the human psyche fulfils a separate and necessary function. None is a substitute for or a rival to any of the others; it does not displace but only complements them. Each has its own special work which could not be done by them. A full view of truth calls for a full technique. Only philosophy provides for it.

(53-4) He will have achieved what is a goal for himself but what is only the starting point of a further path for the philosophical student. If preoccupied with the Part

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<sup>93</sup> The paras on this page are numbered 21 through 22, making them consecutive with the previous page

<sup>94</sup> Referring to Baird Thomas Spalding.

<sup>95</sup> Blank page. Evangeline Glass inserted "Two II" at the bottom of the page by hand.

<sup>96</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

(himself) he ignores the Whole (the sensuous universe) when his retracted attention returns to his external environment, he will be a mystic, a perfect mystic indeed, but not more.

(53-5) An intelligent mysticism may not have been so necessary in the olden days when a mystic was almost always a monk, an anchorite, a begging hermit or a wandering friar. It is necessary in these days when he may have to be a business executive.

(53-6) A sterile and backward mysticism must give place to a creative and progressive mysticism.

(53-7) When the search for inner peace is conducted through meditation alone, ignoring moral re-education, intellectual strengthening and altruistic service, the result will be deplorably lop-sided.

(53-8) The teaching must not only meet the needs and strivings of modern man but also be itself shaped by them.

(53-9) For he has to regenerate the whole of his nature, and not merely one side of it, if he is not only to perceive the whole truth but also to perceive it unspoiled and undisturbed.

54<sup>97</sup>  
XX  
(f)

55  
XX  
(g)

(55-1)<sup>98</sup> This is the paradox that both the capacity to think deeply and the capacity to withdraw from thinking are needed to attain this goal.

(55-2) Nevertheless the endeavour to grasp what is beyond {its}<sup>99</sup> reach is not a wasted one, for it carries the intellect to the very limits of its own being and then invokes its higher counterpart to come to the rescue.

(55-3) The philosophic student knows that the same thoughts which rear their heads

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<sup>97</sup> Blank page. Evangeline Glass inserted "Two II" at the bottom of the page by hand.

<sup>98</sup> The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

<sup>99</sup> We have changed "is" to "its" for clarity.

and obstruct the mystic from attaining Thought can be turned round and used to help him attain it. But to achieve this successfully there must be metaphysical knowledge.<sup>100</sup>

(55-4) When he has climbed to the peak of a series of abstract thoughts, they may end abruptly and the higher faculty of intuition may then become active.

(55-5) His metaphysical work must be thought out with heartfelt reverence.

(55-6) Accurate ideas about the nature of the soul he is seeking to unite with, that is, right thinking, will not only not hinder his venture in meditation but actually promote its success.

(55-7) The higher perception then unites with the intellectual function and the spiritual illumination does not cease despite the activity of thoughts.

(55-8) It is not enough to attain knowledge of the soul; any mystic may do that. It is necessary to attain clear knowledge. Only the philosophic mystic may do that. This emphasis on clarity is important. It implies a removal of all the obstructions in feeling, the complexes in mind and obfuscations in ego which prevent it. When this is done, the aspirant beholds truth as it really is.

(55-9) In this type of meditation, the intellect must think first; about itself and second: about what is beyond itself. This change of thought becomes a stepping-stone to a change of consciousness.

(55-10) It is an error to say that mysticism and metaphysics are on equal levels. The first is more important than the second. There is no way to realise the Self which does not include going inside consciousness. Thinking, however metaphysical, cannot do it. Action, however self-denying, cannot do it. It must be found inside in the heart. The other things are needful but secondary. Without the inner consciousness action becomes at best humanitarianism and thinking a photographic copy of the Real.

(55-11) "Human nature is the same everywhere. Even His Holiness the Panchen Lama<sup>101</sup> was not always sure of the truth," said one member of his entourage to an interviewer during their exile in China.

(55-12) The thinking of thoughts no longer veils spiritual being from him. Instead it is now an activity which acts as a transparent medium for that being.

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<sup>100</sup> PB himself inserted a period by hand.

<sup>101</sup> Referring to Choekyi Gyaltsen, 10th Panchen Lama who was effectively exiled in China from 1964 to 1982 when he renounced his monastic vows and soon married. – TJS '20

(57-1)<sup>103</sup> A new class of thinking practical and balanced mystics has to come into existence before mysticism itself is likely to demonstrate its worth to modern humanity.

(57-2) The mystic has begun to feel the presence of the Mind within his mind but he has not begun to understand it. This is because the first is much easier than the second.

(57-3) Instead of abandoning and decrying the beatific experience of yoga, which was our life-long study and which is still our daily practice, we have actually put it on a firmer because more philosophical pedestal than before. Only, we have enlarged the common conception of this antique art, placing it in proper perspective as being a step forward beyond both materialism and religion but not being, as ordinarily known, the final phase of mankind's journey. Aside from this revision of grade and the consequent revaluations arising therefrom, extremely important though they be in themselves, we have nothing important to retract from previous statements on the subject but only to supplement them in the light of a forward advance.

(57-4) Like the two sides of the same coin, so a thing thought of is thought of always by comparison with something not itself, that all our thinking is therefore always and necessarily dualistic, and that it cannot hope to grasp Oneness correctly and hence the logical completion of these thoughts demands that it must give up the struggle, commit voluntary suicide, and let Oneness itself speak to it out of the Silence. But this must not be done prematurely or the voice which shall come will be the voice of our own personal feelings, not of That out of which feeling itself arises. Thinking must first fulfil, and fulfil to the utmost, its own special office of bringing man to reflective self-awareness, before it may rightly vacate its seat. And this means that it must first put itself on the widest possible stretch of abstract consideration about its own self. That is, it must attempt a metaphysical job and then be done with it. This is what the average mystic rarely comprehends. He is rightly eager to slay his refractory thoughts but he is wrongly eager to slay them before they have served him effectively on his quest.

(57-5) The philosophic mystic seeks to stimulate thinking to its highest degree until

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<sup>103</sup> The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

finally it turns round on itself and examines the very nature of the ego, of the personal mind. Both practices lead in the end to the same result, the stoppage of thinking.

(57-6) The ultramystic exercises follow after and are the sequel to ripe reasoned thinking. They banish thoughts only after thoughts have done their utmost work; whereas ordinary yoga banishes thoughts prematurely.

58<sup>104</sup>

XX

(g)

59

XX

(g)

(59-1)<sup>105</sup> Continued and constant pondering over the ideas presented herein is itself a part of the yoga of philosophical discernment. Such reflection will as naturally lead the student towards realisation of his goal as will the companion and equally necessary activity of suppressing all ideas altogether in mental quiet. This is because these ideas are not mere speculations but themselves the outcome of a translation from inner experience. While such ideas as are here presented grow under the water of their reflection and the sunshine of their love into fruitful branches of thought, they gradually begin to foster intuition.

(59-2) The topic with which all such metaphysical thinking should end after it has pondered on mentalism is that out of which thinking principle itself arises - Mind - and it should be considered under its aspect as the one reality. When this intellectual understanding is brought within one's own experience as fact, when it is made as much one's own as a bodily pain, then it becomes direct insight. Such thinking is the most profitable and resultful in which he can engage, for it brings the student to the very portal of Mind where it stops activity by itself and where the differentiation of ideas disappears. As the mental muscles strain after this concept of the Absolute, the Ineffable and Infinite, they lose their materialist rigidity and become more sensitive to intimations from the Overself. When thinking is able to reach such a profound depth that it attains utter impersonality and calm universality, it is able to approach the fundamental principle of its own being. When hard thinking reaches a culminating point it then voluntarily destroys itself. Such an attainment of course can take place deep within the innermost recesses of the individual's consciousness alone.

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<sup>105</sup> The paras on this page are numbered 19 through 21, making them consecutive with the previous page.

(59-3) It is not enough to negate thinking; this may yield a mental blank without content. We have also to transcend it. The first is the way of ordinary yoga; the second is the way of philosophic yoga. In the second way, therefore, we seek strenuously to carry thought to its most abstract and rarified point, to a critical culminating whereby its whole character changes and it merges of its own accord in the higher source whence it arises. If successful, this produces a pleasant, sometimes ecstatic state but the ecstasy is not our aim as with ordinary mysticism. With us the reflection must keep loyally to a loftier aim, that of dissolving the ego in its divine source. The metaphysical thinking must work its way, first upwards to a more and more abstract concept and second inwards to a more and more complete absorption from the external world. The consequence is that when illumination results, whether it come in the form of a mystical trance, ecstasy or intuition, its character will {be}<sup>106</sup> unquestionably different and immeasurably superior to that which comes from the mere sterilisation of the thinking

60<sup>107</sup>

XX

(g)

61

XX

(g)

(continued from the previous page) process which is the method of ordinary yoga.

(61-1)<sup>108</sup> It provides him with a standpoint wherefrom to measure the correctness or error, truth or falsity, breadth or limitation of the views, theories and statements presented to him by others. Like a keen cold wind it blows away the mists of superstition and foolishness. The ordinary aspirant is not capable of distinguishing between a sound doctrine and a fallacious one, between a competent teacher and an incompetent one or a self-seeking teacher and a selfless one, between the correct course to pursue in meditation and the incorrect one. The discipline will give him the education which will enable him to make such critical distinctions. It summons all these to the bar of severe scrutiny. It puts thought on its farthest stretch because it starts where science leaves off. It shows up the defects of an improper and unbalanced outlook. It stresses the need of making reason a governing wheel to control emotional adventures. It warns the mystic who would rightly extinguish the tyranny of intellect to develop it at some time or other, because he who would become divine must also fulfil himself as a man. It counsels him to balance the mind-stilling methods used in

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<sup>106</sup> We have removed "and" from after "be" for clarity.

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<sup>108</sup> The paras on this page are numbered 22 through 26, making them consecutive with the previous page.

meditation with the mind-sharpening discipline of metaphysics and science.

(61-2) The virtue of philosophic yoga is that it makes reason an accomplice and not as with the others an enemy of the quest of spiritual realisation.

(61-3) Constant reflection on metaphysical and ethical themes reaches a point where one day its accumulated weight pushes him around the corner into a mystical realisation of those themes no less surely than meditation might have done.

(61-4) Resistances are set up by the average mystic simply because of his metaphysical ignorance. He is somewhat like a person who has never studied the theory of music nor learnt to read a musical manuscript but who can play two or three tunes on a violin solely by ear. The comprehension of what he is doing during meditation is missing. The ability to play any tune whatsoever and not merely two or three is lacking.

(61-5) The fact that these differences between men, these conflicts of interpretation leading to conflicts of bodies, inevitably occur does not mean that we are therefore to regard intellect as an enemy of mystical experience. For the same intellect which creates false ideas that divide and antagonise men may also create true ideas that can unite and harmonise them.

62<sup>109</sup>

XX

(g)

63

XX

(g)

(63-1)<sup>110</sup> The activity of analytic thinking has been banned in most mystical schools. They regard it as an obstacle to the attainment of spiritual consciousness. And ordinarily it is indeed so. For until the intellect can lie perfectly still, such consciousness cannot make itself apparent. The difficulty {of}<sup>111</sup> making intellect quite passive is however an enormous one. Consequently different concentration techniques have been devised to overcome it. Nearly all of them involve the banishment of thinking and the cessation of reasoning. The philosophical school uses any or all of them where advisable but it also uses a technique peculiarly its own. It makes use of abstract

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<sup>110</sup> The paras on this page are numbered 27 through 28, making them consecutive with the previous page.

<sup>111</sup> This word was entirely cutoff by a hole punch but is visible in duplicate para 913-1 in Carbons 07.



concepts which are concerned with the nature of the mind itself and which are furnished by seers who have developed a deep insight into such nature. It permits the student to work out these concepts in a rational way but leading to subtler and subtler moods until they automatically vanish and thinking ceases as the transcendental state is induced to come of itself. This method is particularly suited either to those who have already got over the elementary difficulties of concentration to those who regard reasoning power as an asset to be conserved rather than rejected. The conventional mystic, being the victim of external suggestion, will cling to the traditional view of his own school, which usually sees no good at all in reasoned thinking, and aver that spiritual attainment through such a path is psychologically impossible. Never having been instructed in it and never having tried it, he is not really in a position to judge.

(63-2) The use of metaphysical thinking as part of the philosophic system is a feature which few yogis of the ordinary type are likely to appreciate. This is both understandable and pardonable. They are thoroughly imbued with the futility of a merely rational and intellectual approach to reality, a futility which has also been felt and expressed in these pages. So far there is agreement with them. But when they proceed to deduce that the only way left is to crush reason and stop the working of intellect altogether, our paths diverge. For what metaphysics admittedly cannot accomplish by itself may be accomplished by a combination of metaphysics and mysticism far better than by mysticism alone. The metaphysics of truth, which is here meant, however, must never be confused with the many historical speculative systems which exist.

64<sup>112</sup>

XX

(g)

65

XX

(g)

(65-1)<sup>113</sup> The metaphysics of truth is set out in such a way that the student believes he is proceeding step by step purely by logical deduction from ascertainable facts, that his reasoned thinking upholds the findings of transcendental experience, whereas not only is he doing this but at the same time proceeding upon a path which conforms to his own latent insight. It kindles a higher intelligence in its students. Consequently the sense either of sudden or of growing revelation may often accompany his studies, if he be sufficiently intuitive. The authentic metaphysics of truth can bring him close to the

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<sup>113</sup> The paras on this page are numbered 29 through 34 and 34a, making them consecutive with the previous page.

mystical experience of reality. Then the trigger-pull which will start the experience moving need only be something slight, perhaps a printed inspired sentence, perhaps just a single meeting with one who has learnt to live in the Overself or perhaps a climb in the mountains. For then the mind becomes like a heap of dry wood, needing only a spark to flare up into a blazing pile. The close attention to its course of thought, then becomes a yoga-path in itself.

(65-2) Constant reflection on metaphysical and ethical themes reaches a point where one day its accumulated weight pushes him around the corner into a mystical realisation of those themes no less surely than meditation might have done.

(65-3) The intellectual metaphysical and rational path is secondary to the mystical feeling path, which is primary. For the Overself has much more to be felt as a presence than merely thought as idea.

(65-4) These higher forms of yoga are not accessible to those who have insufficient leisure for reflection that is,<sup>114</sup> to most people.

(65-5) From that moment when he understands human problems with the wisdom of the Overself, his thinking will become illumined from within, as it were. He will comprehend clearly the inner significance of each problem that presents itself.

(65-6) The situation may be summed up thus: If the activity of thinking is directed towards external objects and inspired by the desire to attain or retain them, it binds a man to his spiritual ignorance. If however it is directed towards God or his divine soul and is inspired by the desire to attain it, then it leads him to spiritual intuitions.

(65-7) The truth need no longer be expressed with its meaning hidden under veiled or oblique terms.

66<sup>115</sup>

XX

(g)

67

XX<sup>116</sup>

(67-1)<sup>117</sup> Nobody is likely to be a worse mystic but on the contrary, he is likely to be a

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<sup>114</sup> PB himself inserted a comma by hand.

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<sup>116</sup> PB himself deleted "II" from the top of the page by hand.

better one if he adds to his knowledge of the laws which govern human existence a knowledge of the forces which operate in human life and the influences which affect human mind. His mystical experiences will not suffer if he develops more clarity of mind about the world in which he lives and more definite understanding about the personality through which he functions.

(67-2) They accept such beliefs as are their own wish-fulfilments.

(67-3) It is better for his real progress that his eyes should fill with the tears of repentance than with the tears of ecstasy.

(67-4) All his fears melt in this triumphant tranquillity as though they had never been.

(67-5) His private judgments intrude on the universal revelation, mix with it, and adulterate it.

(67-6) We must go through<sup>118</sup> the revelation with a farm-rake and remove the prejudices, the preconceptions, the whims and the self-interest which have been inserted by the revealer's personality rather than by his soul.

(67-7) His own imaginings enter into his highest mystical experience and give a spurious validity to the intellectual,<sup>119</sup> emotional and traditional tendencies which birth and environment have implanted in him.

(67-8) Whatever message he delivers to the world, it will be in part the result of his personal history, subconscious attitudes, intellectual capacity and emotional tendencies, as well as of the religious formulations suggested by his own or earlier times. Their influence will be inescapable so long as he does not make a thorough and determined effort to detach himself from them.

(67-9) What they will find is partially pre-determined by the equipment with which they set forth.

(67-10) The social and racial groups in which he has shaped his mind also contribute materially towards the understanding which he receives or the message which he gives out.

(67-11) "He who knows not the world-order, knows not his own place therein" —

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<sup>117</sup> The paras on this page are numbered 10 through 21; they are not consecutive with the previous page but follow the paras on page 3.

<sup>118</sup> "with" was corrected by the original typist to "through."

<sup>119</sup> PB himself inserted a comma by hand.

Marcus Aurelius.

(67-12) The mystic who can bring a trained mind to the understanding or communication of inward experience, is rare.

68<sup>120</sup>

XX

69

XX<sup>121</sup>

(69-1)<sup>122</sup> His imagination will sub-consciously add something to what is originally received, will adulterate or embellish it with alien material.

(69-2) He cannot get away from colouring his reception of truth by the attitudes engendered out of his historical past, by the attributes,<sup>123</sup> qualities and traits which distinguish his human personality.

(69-3) He unwittingly brings his ego into his vision.

(69-4) He projects inherited bias and acquired partiality into his perception.

(69-5) Mystical experience does not yield a cosmogony, hence does not tell us something new about the universe or about God's relation to the universe, even though it does tell us something gloriously new about ourselves, that is about man. In such experience, it is not the universe that reveals the inner mysteries of its own nature, but man.

(69-6) Philosophical mysticism differs from the orthodox kind, rejecting certain exaggerated self-deificatory claims. It demands that the aspirant cultivate the reason, develop practicality and establish balance.

(69-7) A further test to distinguish between the higher and lower in these inner experiences is this: the lower ones leave the mystic still full of himself whereas the higher ones largely denude him of egotism.

(69-8) A larger experience will relentlessly pour cold water on those immature

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<sup>121</sup> PB himself deleted "II" from the top of the page by hand.

<sup>122</sup> The paras on this page are numbered 22 through 33, making them consecutive with the previous page.

<sup>123</sup> PB himself inserted a comma by hand.

enthusiasms.

(69-9) Those who seek in psychic realms find only reality's ghost. The peril here is that a reality may be turned into a delusion, and what is authentic may be turned into a sham.

(69-10) The leading ideas on which their mysticism has so far been based, now need to be reviewed and re-examined to find out which have led them into this unsatisfactory situation.

(69-11) The philosophic approach to mysticism avoids the pitfalls of exaggerated emotionalism, superstitious reverence,<sup>124</sup> sloppy thinking, premature conjectures and occult sensation-seeking.

(69-12) Such concepts were prominent in the antique and medieval schools of mysticism, but the radical difference of the modern situation renders it desirable to modify them. Otherwise we shall continue to hear the recurring criticism that they are suited only to impractical,<sup>125</sup> sleepy and sloppy dreamers, not to practical,<sup>126</sup> alert and efficient realists.

70<sup>127</sup>

XX

71

XX<sup>128</sup>

(71-1)<sup>129</sup> His human personality affects his reception of the message and permeates his communication of it.

(71-2) Most of their errors are precisely those which might be expected to result from their lack of philosophic knowledge and their never having practised philosophic discipline.

(71-3) He becomes too greedy to collect disciples.

(71-4) The cult of saint-worship is popular in the East both in religious and mystical

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<sup>124</sup> PB himself inserted a comma by hand.

<sup>125</sup> PB himself inserted a comma by hand.

<sup>126</sup> PB himself inserted a comma by hand.

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<sup>128</sup> PB himself deleted "II" from the top of the page by hand.

<sup>129</sup> The paras on this page are numbered 34 through 45, making them consecutive with the previous page.

spheres. Its very foundation being a blasphemous misapprehension of the true relation between man and God, no one need be surprised at learning that it teems with superstitions, abuses, and exploitations

(71-5) The standard classics of mystical experience should be referred to occasionally so as to check the vagaries through which his own inner experience is likely to pass.

(71-6) His ego, with its preferences and repulsions, will stamp its character upon his interpretation [unless, in the moment of revelation,]<sup>130</sup> he can abandon it utterly.

(71-7) No other explanation of the differences between the inspirations of men belonging to the same religion or between those of prophets founding rival religions so meets all the facts as this one.

(71-8) His capacity to receive the soul's enlightenment may be quite large but his capacity to formulate it correctly in his own thinking – and consequently for other people's thinking – may be quite small.

(71-9) The true Word of revelation is an eternal one. The varieties of human hearing do not affect it. Can we recover it in all its immaculate purity of sound?

(71-10) He has received a real message from the Overself but he has subconsciously manufactured the form it has taken and consciously clothed it in familiar words.

(71-11) The emotional nature needs to be balanced by the intellectual faculties, in the mystic even more than in others. Otherwise mental disease can easily parade itself as spiritual experience.

(71-12) When neurotic persons of unstable emotions enter the field of mysticism, the sides which will always attract them are the magical, the sensational and the occult – all dubious and often dangerous.

72<sup>131</sup>

XX

73

XX<sup>132</sup>

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<sup>130</sup> "In the moment of revelation" was typed below the line and inserted with a caret by PB himself. PB himself inserted commas after "unless" and "revelation" by hand.

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<sup>132</sup> PB himself deleted "II" from the top of the page by hand.

(73-1)<sup>133</sup> Yes, mystical experience can be rightly interpreted only by a rightly disciplined mentality. But the discipline required is so subtle, so hard and so complex that it is rarely undergone in all its fullness.

(73-2) It is useful only because it prepares the ground for the next stage of his advance, not because it is a goal in itself.

(73-3) The inspiring force uses the thought-forms which are already present in his mind and which are most familiar to him. The message or revelation is then associated with these ideas.

(73-4) His own past stands in the way of an unmixed reception of the divine self-giving.

(73-5) He should not reject these visions but neither should he dwell overlong in them. He must receive them but also learn to pass into the pure presence beyond them.

(73-6) What the mystic usually gains is not the knowledge of new outward facts but the feeling of new inward life.

(73-7) It is a deplorable fact that an unstable emotional temperament and an undeveloped intellectual faculty, when conjoined with mystical enthusiasm, easily leads to religious mania, psychopathic states or mental unbalance. Whether they are really serious or merely borderline cases, those who become victims of such conditions cannot make authentic spiritual advancement but can only revolve within the circle of their own hallucinations.

(73-8) It is most important that I make it clear that I do not teach the error that all mystic experience is merely private opinion, judgment or prejudice, solely personal imagination, belief or wish-fulfilment, but rather that I hold it to be a private interpretation of a general experience, a personal response to a universal event. On the first and erroneous view, mysticism would merely tell us something about the feelings and ideas of the person having the experience. On the second view, it tells us all this, undoubtedly, but it also tells us much about something which is itself quite independent of the individual's feelings about mystical reality and the divine soul in man. Whereas the first view denies any truth to mystical experience, the second one vindicates, even if it qualifies, it. The difference between the two views is most important. Mystical experience emphatically refers to something over and above the projection of man's wishes or the draping of man's opinions. Whatever interpretation he places upon his experience

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<sup>133</sup> The paras on this page are numbered 46 through 53, making them consecutive with the previous page.

(continued from the previous page) or whatever imagination he projects upon it, the possibility of such experience is undeniable.

(75-1)<sup>136</sup> Because the guidance comes to him from such a medley of sources, he is in danger of being seriously wrong and of making grave mistakes. For the glamour and strength of the higher source may unconsciously be bestowed upon the lower ones.

(75-2) But there are also elements of danger here. There is a path downwards into the abyss which is being trod by some leaders who have succumbed to greeds and lusts. They begin by exciting unsuspecting curiosity and end by obtaining foolish credence. They end by betraying their followers with unfulfilled predictions and unredeemed promises, and themselves with travelling at an ever-wider tangent from the path of assured peace. Better by far to walk alone than walk into such pitfalls and snares in the company of others.

(75-3) The adroit imaginativeness of these imposters, paranoids and exhibitionists, their facility in inventing Masters whom they have probably never seen, is helped by the inability of their followers to check the veracity of their pretensions about pilgrimages to Tibet.

(75-4) The pathway of the mystical goal is strewn with human wreckage. Why? Several reasons would be needed to give a complete answer but one of the most important is this: Between the state of ordinary man and the state of the matured mystic there lies a perilous and deceptive psychological region which has been given various names in mystical literature. It has been called the astral plane, the intermediate zone, the hall of illusion, and so on. The early efforts of all aspirants in concentration, in meditation, self-conquest and study, bring them into this region. But once here their egoism becomes stimulated by the subtle forces they have evoked, their emotional nature becomes more sensitive and more fluid, their imaginative power becomes more active and is less restrained. The consequence of failure to negotiate these changes properly is swollen vanity, superstitious credulity, emotions run riot and imagination gone wild. The safeguards against all this are first, submission to the philosophic discipline and

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<sup>135</sup> PB himself deleted "II" from the top of the page by hand.

<sup>136</sup> The paras on this page are numbered 54 through 57, making them consecutive with the previous page.



second, submission to competent guidance.

76<sup>137</sup>

XX

77

XX<sup>138</sup>

(77-1)<sup>139</sup> Not to lose himself in blind egoistic transports but to find himself in mind-illuminating heart-expanding calm.

(77-2) Emotional vapourings may, at this early stage, be mistaken for authentic inspirations, even neurotic ravings welcomed as sacred revelations. Their content may even be partially or totally false.

(77-3) It is because I have affirmed, and do still strongly affirm the necessary validity of meditation, that I have also the right to criticise the aberrations, excrescences, mistakes, exaggerations and deceptions which grow like weeds in the same field.

(77-4) The emotional mystic who quivers with ecstatic delight today may sigh with melancholy bereavement tomorrow.

(77-5) These self-flattering little groups, of whom no influential person ever takes the slightest notice, become in time the obsessed victims of their own fanatic dreams.

(77-6) If the votaries of mysticism wish to defend themselves against the charge of being a pack of madmen –

(77-7) The demand is two-fold. I want a scientific as well as a metaphysical mysticism. I want mystics to become rationally-minded and scientifically observant.

(77-8) All the conflicting tenets of religion, all the contradictory revelations of mysticism point plainly to the fact that delusion must somewhere have got mixed up with inspiration, that the ego has sometimes simulated the voice of the Overself.

(77-9) Many a mystic has been carried by his ego beyond the actual frontier of the illumination granted him, and so led into making statements which embody both error and truth, both opinion and fact.

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<sup>138</sup> PB himself deleted “II” from the top of the page by hand.

<sup>139</sup> The paras on this page are numbered 58 through 69, making them consecutive with the previous page.

(77-10) The rapturous lunacy, the pious idiocy of these sects

(77-11) The need of unwrapping particular theological clothes from mystical experience becomes clear when we note that St. Teresa,<sup>140</sup> brought up in the Roman Church, fits her trance revelations neatly into the Catholic dogmas whereas a modern Christian mystic, Holden Edward Sampson, brought up in the Protestant Evangelical church, was led by similar trance experience to regard those dogmas as false.

(77-12) If a spiritual teaching is maintained in an unspiritual way, it is no longer what it purports to be.

78<sup>141</sup>

XX

79

XX<sup>142</sup>

(79-1)<sup>143</sup> We should distinguish between the theories and doctrines woven round the mystic's experience, from the significant features of the experience itself. And those features are: the awareness of another and deeper life, of a sacred presence within the heart, the certitude of having found the Real, the gladness and freshness which follow the sense of this discovery.

(79-2) These imperfections in apprehending the truth prevent most revelations from being final and universal.

(79-3) It is one thing to have an authentic mystical experience, another thing to have an authentic explanation of it.<sup>144</sup>

(79-4) These mystical phantasts cannot lead humanity into more light but only into more muddle.

(79-5) When he gives utterance to exaggerated claims and extravagant doctrines, he leads himself, as well as others, astray.

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<sup>140</sup> Referring to St. Teresa of Ávila.

<sup>141</sup> Blank page

<sup>142</sup> PB himself deleted "II" from the top of the page by hand.

<sup>143</sup> The paras on this page are numbered 70 through 79, making them consecutive with the previous page.

<sup>144</sup> PB himself inserted a period by hand.

(79-6) The situation is a complicated one. For the ego's opinions are inextricably woven together with the Overself's intuitions.

(79-7) If the different revelations made by mystics do not agree on several points, here is a warning that first, although a mystic may honestly describe what is revealed to him this is no guarantee of its perfect truth, no safeguard against its being partly mistaken or even wholly biased, and second, the spiritual authority of no man should be so exaggerated as to deify his statements.

(79-8) It is the fate of all human speech and writing to reveal something of the instrument through which they manifest. They may reveal his mental greatness and moral integrity but they may also reveal his littleness and bias.

(79-9) It is dangerous to have any dealings or enter into any communications with such obsessed persons. For their conduct is entirely unguided by conscience or reason or consistency, their words entirely unguided by truth or self-control. Instead, evil passions and insane emotions are at the helm; hysteria, hatred, anger, fear, jealousy, greed, vanity, lying, and so on may take it in turn.

(79-10) It is nobler than the socially-unproductive and self-centred mysticism of so many yogis.

80<sup>145</sup>

XX

81

XX<sup>146</sup>

(81-1)<sup>147</sup> Mysticism must be saved from the hot embraces of emotionally-diseased neurotics, intellectually-unbalanced fanatics and credulously naive simpletons. It will find its best support in those who appreciate it without losing their mental equilibrium; in those who show in their own persons that it has nothing to do with hysteria, neuroticism, credulity, sensation-seeking and pathological states. Only by avoiding extravagant claims and uncritical appraisals can it get the attention and deserve the respect of the intellectual classes.

(81-2) Most aspirants possess extremely hazy notions of the powers of a mystical adept. Many even possess quite fantastic or quite exaggerated notions about him while few

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<sup>145</sup> Blank page

<sup>146</sup> PB himself deleted "II" from the top of the page by hand.

<sup>147</sup> The paras on this page are numbered 80 through 86, making them consecutive with the previous page.

seem to realise that he has any limitations at all. This is not altogether their fault. It is largely the fault of irresponsible loose-thinking muddle-headed enthusiasts for mysticism, or incompetent half-baked exponents of it, or incorrect teaching about its goal. When an adept is supposed to have attained complete union with God Almighty, when there is supposed to be no difference between his mind or power and God's mind or power, where is the miracle we may not legitimately expect him to perform.

(81-3) The emotions swiftly insert themselves into the experience and give it a personal bias. The thoughts enwrap themselves around it and, following confirmed habit, give it a familiar shape.

(81-4) Despite these large variations of belief, doctrine, method and experience, it would be fair to say there still remains a considerable number of important principles which have been held in common by mystics everywhere.

(81-5) The failure of his predictions ought to open their eyes to the fallacy of his doctrines. But so weak-minded are many mystical believers, that it fails to do so. What they will not learn from experience, what they could more easily have learnt from reason, they will later have to learn from suffering.

(81-6) He may only expect to receive such enlightenment as he is inwardly prepared to receive, not what is likely to be above his level of comprehension.

(81-7) There is no sound reason why a man's critical faculty should be forced into a coma [merely]<sup>148</sup> because he seeks to cultivate a higher faculty.

82<sup>149</sup>  
XX

83  
XX<sup>150</sup>

(83-1)<sup>151</sup> The realisation which underlies these different intellectual concepts of it, may be one and the same. But the divergences exist and must be explained. The only valid explanation is that the mystics have made their conceptual formulations under the bias or pressure of personal complexes.

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<sup>148</sup> "merely" was typed above the line and inserted with a caret.

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<sup>150</sup> PB himself deleted "II" from the top of the page by hand.

<sup>151</sup> The paras on this page are numbered 87 through 96, making them consecutive with the previous page.

(83-2) He needs to learn in his own best interest how these phenomena are produced. He needs to be informed about their governing laws if he is not to fall into errors about himself. Every message he receives from an interior source is reliable or not according to the degree that he holds this knowledge.

(83-3) The kind of spiritual experience a man gets depends upon the degree of development attained by his character, intelligence and aspiration.

(83-4) There are a thousand candidates for adeptship in occult powers. There is scarcely one candidate for adeptship in goodness, self-control and piety.

(83-5) St. Teresa did not hesitate to criticise her own sex when she named these emotionalist ecstasies and visions "raptures of feminine weaknesses."

(83-6) Perhaps it would be better to call it the essential and ultimate experience, but I find the short word "pure" more convenient to use.

(83-7) We should not leave our intelligence at the door merely because we have entered the chamber of mystical happenings. We shall not be acting disloyally if we use the faculty of critical discrimination in the endeavour to understand those happenings.

(83-8) It is the emotional reaction to events or environments which provides the real springs behind our world-view; the intellectual justification comes later.

(83-9) Such an unsuspecting and indiscriminating attitude inevitably leads to disaster. The experience will be painful but the tuition will be necessary. For if successful inquiry is then made into its causes, its repetition in worse forms may be avoided.

(83-10) The necessity of abandoning grotesque exaggerations, of casting our mysticism in a rational form, is especially present today.

84<sup>152</sup>

XX

85

XX<sup>153</sup>

(85-1)<sup>154</sup> In this cloudy no-man's land of psychism which lies between the solid earthly

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<sup>153</sup> PB himself deleted "II" from the top of the page by hand.

<sup>154</sup> The paras on this page are numbered 97 through 105, making them consecutive with the previous page.

life and the ethereal divine life, there are no certainties and many deceptions.

(85-2) It is the difference between self-made hallucination and authentic spiritual vision, between wildly formed imaginative phantasy and mentally reflected divine knowledge.

(85-3) They live in a constant round of excited expectations. They await a weekly revelation of the Infinite, a monthly meeting with an adept, a bi-monthly intervention of supernatural forces in their personal affairs, and so on.

(85-4) Are we to be identified with the half-wits only because we believe in a world intangible, a reality supernal a life divine?

(85-5) The man who is untrained in philosophy will naturally express himself in terms of the intellectual, emotional and traditional environment in which he has been steeped.

(85-6) To be able to contemplate the Overself as an "other" is already an achievement of high order. But because it is first; an intermittent one; second, an incomplete one and third, an imperfect one, it is not yet the highest. In the latter there is final permanent and perfect immersion in the Overself.

(85-7) He has to teach himself to apply tests to his own experiences and to reject the self-flattering vanity-appealing notion that they are all wholly divine. They may be but it is much more likely that they are a mixture of the truly divine and merely human, or revelation and opinion.

(85-8) We deal here only with psychic phenomena which are the result of a genuine higher activity, and with the way in which this activity manifests itself in the everyday consciousness. We are not dealing here with those which are nothing else than hallucinations, self-deceptions or neurotic sicknesses.

(85-9) It is necessary for the advancing mystic to understand something of the mechanism which works his psychic experiences. If he fails to do so, he may get entrapped in delusions or halted in his progress. He must therefore apply tests to those experiences and learn to distinguish the authentic ones from those which are not.

86<sup>155</sup>

XX

87

XX<sup>156</sup>

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<sup>156</sup> PB himself deleted "II" from the top of the page by hand.

(87-1)<sup>157</sup> The problem of extraordinary psychic phenomena which sometimes arise in the course of meditation is puzzling but not insoluble. Visions may be seen, voices heard or revelations automatically written down or conversations carried on with another entity. We propose to deal here with authentic phenomena and not with cases of insanity, epilepsy, hysteria and neuroticism, which unfortunately get mixed up with mystical aspiration and, unjustly, but not unreasonably, bring censure down on mysticism itself.

(87-2) A man may be quite advanced mystically but yet quite in error intellectually.

(87-3) It is certainly satisfying; pains and sorrows are no more for the time, cares and anxieties make a temporary exit. But to stop here and not advance farther is to accept oblivion under the mistaken belief that it is salvation.

(87-4) If he is well-grounded in the metaphysics of truth and well-balanced in character, neither the plausible voices of false doctrines nor the pretentious claims of false prophets can deceive him.

(87-5) They are treading a path which leads supposedly to greater enlightenment but actually to greater darkness.

(87-6) The revelation will be conditioned by his own mentality, his racial tradition, his point of view, his area of experience and his grade of development. These constitute the channel in which it has to manifest and through which it has to pass to others. They may interfere to the point of rendering it inaccurate.

(87-7) This sham-profound stuff –

(87-8) To the degree that he can free himself from the personal ground that he stands on, to that degree can he transmit the message pure and undefiled.

(87-9) A “pure” intuition is a rarity in our experience because wishes and desires, fancies and fears interfere with it, maul it and even kill it.

(87-10) To regard this as a philosophical teaching is wrong. To regard it as a corruption of philosophical teaching is correct.

(87-11) Let them recognise us by our sanity, not by our fanaticism.

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<sup>157</sup> The paras on this page are numbered 106 through 116, making them consecutive with the previous page.

(89-1)<sup>160</sup> Although he has become the recipient of God's infallible truth he has not ceased to be fallible man. Consequently when the two mingle, each is coloured by the other.

(89-2) Even his personal habits will help to shape the form of his revelation.

(89-3) The errors into which so many mystics have fallen, could not have lain in their path if their emotions had been submitted to the philosophic discipline and if their thoughts had been conformed to philosophic knowledge.

(89-4) He should cultivate a rigidly scientific attitude towards the superstitious nonsense which forms the entire fringe of mysticism.

(89-5) The rush of agitated emotions which the experience brings to beginners and the enormous excitement it stirs in them, are absent from the psychological state of proficients.

(89-6) It has given a little light but also spread much shadow.

(89-7) If he is a man of ambitious nature, his predictive messages or directive intuitions will themselves reflect this. They will reveal a brilliant future of leadership and urge him to assume the robe of authority or to ascend the dais of Power. Thus a new cult will be born.

(89-8) To masquerade as an instrument of the Supreme Power

(89-9) It is the difference between spiritual force and hysterical frenzy.

(89-10) - they stagger, with anaesthetised brains, from one cult to another.

(89-11) - emotionally unstable character.

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<sup>159</sup> PB himself deleted "II" from the top of the page by hand.

<sup>160</sup> The paras on this page are numbered 117 through 130, making them consecutive with the previous page.



(89-12) There are those with an infinite capacity for deceiving themselves.

(89-13) The ecstasies of the meditation-chamber can no more constitute the final goal of mystical life than the ecstasies of the nuptial-chamber can constitute the final goal of married life.

(89-14) There are three things man needs to know to make him a spiritually educated man; the truth about himself, his world and his God. The mystic who thinks it is enough to know the first alone and to leave out the last two, is satisfied to be half-educated.

90<sup>161</sup>

XX

91

XX<sup>162</sup>

(91-1)<sup>163</sup> The wild transports of joy to which the novice gives himself when these glimpses come to him are, by their very wildness, an indication that this is not yet the true final goal. Here, on the contrary, the proficient will experience a peaceful joy, will give himself up to utter serenity.

(91-2) Is it possible to attain a knowledge of the Real unconditioned by our human perceptions and individual tendencies?

(91-3) The beginner should not seek communications, messages oracles predictions or impressions from the divine. He inevitably lacks the capacity and knowledge to discriminate between those that come from the true divine and those that come from the pseudo-divine. Because the first class is rare but the second common, he is more likely to be deceived than inspired. This kind of effort may lead to dangerous results.

(91-4) He is in a foolish and sometimes dangerous state of mind who deceives himself into believing that he possesses genuine spiritual knowledge when he possesses only its distortions and adulterations.

(91-5) If we are to believe the high priests and chief representatives of these pretentious cults, there is no salvation for misguided humanity outside their own little folds.

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<sup>162</sup> PB himself deleted "II" from the top of the page by hand.

<sup>163</sup> The paras on this page are numbered 131 through 139, making them consecutive with the previous page.

(91-6) By a “pure” interpretation of the experience, we mean one wherein not the slightest intrusion of personal complexes, limitation or temperament has happened, one where the mind has not been held captive by the educational or environmental thought-forms<sup>164</sup> implanted in it by others.

(91-7) Do these psychic experiences and extraordinary revelations take their rise in a truly divine source or in a merely human one?

(91-8) Those who regard the struggle of civilised life as not worthwhile, sound the bugle of retreat and go backwards to the comfort of inertia.

(91-9) Many a man who has received the revelation of spiritual existence from his own timeless placeless soul has attributed it according to the suggestions made to him by his historical, geographical and intellectual environment.

92<sup>165</sup>

XX

93

XX<sup>166</sup>

(93-1)<sup>167</sup> This personal wholeness is not so much a means of attaining reality as a guarantee that no personal complexes will intervene in the attainment itself.

(93-2) It is not wholly spurious revelations that we refer to here, as we are totally uninterested in them, but those which are of a mixed uncertain character.

(93-3) He cannot obtain from ordinary mystical experience alone, precise information upon such matters as the universe’s evolution, God’s nature or the history of man. This is because it really does lack an intellectual content. The only reliable increment of knowledge he can obtain from it is an answer to the question “What am I?”, an affirmation of the existence of man as divine soul apart from his existence as body. Apart from that his inner experience only improves the quality and increases the intensity of his life, does not constitute a way to new knowledge about what extends beyond it.

(93-4) The visions may help him, and are to that extent acceptable. But they should be

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<sup>164</sup> PB himself deleted a comma by hand.

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<sup>166</sup> PB himself deleted “II” from the top of the page by hand.

<sup>167</sup> The paras on this page are numbered 140 through 149, making them consecutive with the previous page.

accepted with a clear knowledge of the limits upon their usefulness and of the risks inherent in their guidance. They are not to be made the supreme goal, but to be regarded as what they are – transient phenomena, obliquely mediated from the soul, perhaps, but still not the soul in its pure super-sensuousness.

(93-5) His temperament and character, the race traditions with which he is imbued, seep through into and closely affect his revelation.

(93-6) Wonderful, exalted, joyous feelings accompany this state. The unphilosophical mystic is carried away and regards them as being the state itself, but the philosophic mystic understands that it is rather a different [kind of]<sup>168</sup> consciousness.

(93-7) Occultism's mixture of mumbo-jumbo and pseudoscience –

(93-8) We may consider it first, at the ideological level; and, second, at the practical one.

(93-9) Mystical interpretations of scriptural passages can stretch as far as each mystic's ingenuity and credulity and bias will carry him.

(93-10) The danger of being carried away by occult curiosity from the quest of holiness must be guarded against.

94<sup>169</sup>

XX

95

XX<sup>170</sup>

(95-1)<sup>171</sup> He cannot afford to put himself at the mercy of every subconscious impulse, even if it takes the name of God.

(95-2) Whatever suggestions have been previously imprinted strongly upon the mind may get mixed up in the subconscious with the genuine intuition from the Overself.

(95-3) When the triumph of emotional unbalance over calm reason is announced and accepted as a heaven-sent inspiration, when error is asserted in the name of mystical communion with God, we can only stand aside thoughtfully and note the dangers of

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<sup>168</sup> PB himself inserted "kind of" by hand.

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<sup>170</sup> PB himself deleted "II" from the top of the page by hand.

<sup>171</sup> The paras on this page are numbered 150 through 157, making them consecutive with the previous page.

unphilosophic mysticism.

(95-4) Philosophy fully admits and believes in the possibility of revelations, be they religious, mystical or even psychical, but it points out that to the extent the seer mixes in the picturisations of his own imaginative faculty or the ratiocinations of his own thinking process, to that extent what he receives or gives out is no longer a revelation. It is only an ordinary idea. Philosophy goes even farther than that and asserts that his [human]<sup>172</sup> ego may interfere unconsciously with the very process whereby he becomes aware of the revelation. When that happens his awareness is tinged by inherited traits or by suggested beliefs or by personal wishes.

(95-5) The seeker who has not awakened the critical faculty – and is therefore still a child in his intellectual development – is naturally unsuspecting plastic and docile. Even the seeker who has awakened it, is sometimes so overawed by exaggerated or false claims, as to leave it off on the threshold when he enters the presence of spiritual charlatantry.

(95-6) Let us not ascribe to the ordinary self of man what belongs to the Overself. The mystical phenomena, the “inner” experiences engendered by an adept, are done through him, not by him.

(95-7) The medium is either deceived by, or confused about, the very nature of the phenomena he encounters. The aspirant should not dally in them but should pass beyond as quickly and as far as he can.

(95-8) These charlatans invite all and sundry on plausible pretexts to put reason under the guillotine. A sensible aspirant will close his ears and turn away from such an invitation, for he will detect its danger from its very mode and manner.

96<sup>173</sup>

XX

97

XX

(97-1)<sup>174</sup> A<sup>175</sup> young college-student took LSD. He was watching a fire, he thought flames were waves of the ocean; he tried to dive in as if to swim, got 3<sup>rd</sup> degree burns and was severely injured.

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<sup>172</sup> “human” was typed above the line and inserted with a caret.

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<sup>174</sup> The paras on this page are unnumbered. The last four paras on the page were each pasted on from separate pages.

(97-2) It is a hangover from Atlantis. I am not so optimistic about their turning to the Real suddenly. They are too unprepared and sensual and too mixed up.

(97-3) When one knows the history of these cults and examines their teachings and meets their gurus, it is difficult to take them as seriously as they take themselves. A philosopher must either speak of them frivolously or just smile and say nothing.

(97-4) Those who merely read his reported sayings, which run so smoothly and upon so elevated a rail, will begin to fear that I have done this cult-founder<sup>176</sup> an injustice and one which will appear doubly so to the serious minded flock which follows him, for I doubt whether they can differentiate between the light irreverent treatment of my pen and mere personal maliciousness. But when I remember his acts by the light of the maxim that we best prove the attainment of lofty consciousness by lofty conduct, I know that there is no other [treatment]<sup>177</sup> which can [suit]<sup>178</sup> him so comfortably.

(97-5) Without a complete and penetrative understanding of philosophical truth, a real union with the Overself cannot be effected, but only an apparent one. This is why yoga alone is insufficient, although recommended as a help to fit the mind for such understanding.

(97-6) But alas too often [the grisly truth is that]<sup>179</sup> it is not the genuine intuition at all but rather the intellect trying to be intuition. In his eagerness to get a result he, unconsciously of course, tells a lie to himself.

98<sup>180</sup>

XX

99

XX<sup>181</sup>

(99-1)<sup>182</sup> The exaggerations of their doctrine should not be allowed to detract from the excellences of their technique

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<sup>175</sup> This para was categorized under "Drugs (LSD)".

<sup>176</sup> PB himself changed "cult founder" to "cult-founder" by hand.

<sup>177</sup> PB himself changed "chapter in this book" to "treatment" by hand.

<sup>178</sup> PB himself changed "hold" to "suit" by hand.

<sup>179</sup> "the grisly truth is that" was typed above the line and inserted with a caret.

<sup>180</sup> Blank page

<sup>181</sup> PB himself inserted "XX" by hand.

<sup>182</sup> The first three paras on this page are unnumbered. The last six paras on the page have been pasted on from a separate page and are numbered 2 through 7.

(99-2) Somebody knows a case of a teenager girl who took LSD for thrills. She lost her memory and even now long afterwards she has difficulties in remembering.

(99-3) Nathan Adler, University of California, Lecturer in Criminology: "The brain-affecting LSD makes ordinary people highly suggestible, even self-suggestible, victims of romantic delusions... The biggest danger is that the drug's nature is unknown. The use of the drug may trigger psychotic conditions. It can make people into zombies. I know psychiatrists who claim they are benefitted by having used LSD. But they are fooling themselves. It is apparent to others that their functioning is impaired."

(99-4) "Victor Neuburg<sup>183</sup> and Aleister Crowley sweated their way through sodomy in order to reach a higher spiritual perception," wrote a critic. True, but Neuburg later struggled to redeem himself, to throw off sin, whereas Crowley not only never attempted to do so, but actually became more depraved still.

(99-5) My Answer To All Flying Saucer Queries: "That the phenomena have really been sighted in a large number of cases is unquestionable to anyone who will take the trouble to investigate the air pilot's evidence, leaving out all the remainder. But the interpretation of the evidence is anybody's guess."

(99-6) So these notions are propagated and believed, although they are nothing more than mere chimeras.

(99-7) Even Ramakrishna once admitted that the enlightenment attained by the most highly spiritual person is slightly coloured by his own ordinary human mind! It is obvious that differences of education or intellect, upbringing or tradition, will be responsible for some of the differences of teaching among mystics

(99-8) The lack of a sense of humour in certain mystics has exposed them to the charge of being superstitious and credulous. It has caused the writings of other mystics to be laughed at, and their ideas ridiculed. The lack of aesthetic taste in still other mystics has caused them to offer fanatical opposition to the decoration of rooms with pictures, or the playing of musical instruments.

(99-9) Aspirants waste time on these side-paths when they could be taking the direct route.

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<sup>183</sup> "Neuberg" in the original.

<sup>184</sup> Blank page

(101-1)<sup>186</sup> The woman who cultivates mere passivity rather than purity, who seeks contact with 'the other world' rather than truer knowledge of this one, lays herself open to mediumship. In this deplorable condition, lying spirits may enter her mind and misguide her, evil spirits may enter her body and degrade her.

(101-2) Another danger on the quest is a kind of mild madness during the long phase when occult phenomena are sought everywhere, esoteric interpretations are read into everything and entry into the Overself is expected every day. No natural cause, no physical explanation will be accepted for any event if a super-natural one can be found. The worldly career may be marked by foolish acts which not only harm the actor, but unwittingly sometimes others too. Possessions may be squandered, opportunities thrown away and false friends cultivated.

(101-3) The aspirant who is sincere but ill-informed is always in a less secure position than with one who is well-informed. This is not only because "Knowledge is power," as an old thinker once said, but because the opposition of evil forces has to be encountered and mastered.

(101-4) It is a common trick for these men, whether outright imposters or unfinished mystics drunk with pride, to give mysterious hints about their marvellous occult powers and miraculous occult feats. But the hints remain as hints only.

(101-5) Their romantic enthusiasms for false teachings and knavish masters can rarely be cooled down by forewarnings: they are usually brought to an end only by having to experience the bitter consequences of such misplaced faith.

(101-6) The medium is in the end brought to a point where she has no will, no power to choose, {no}<sup>187</sup> free life of her own. She obeys the enslaving entity's suggestions and orders in everything. If this entity feeds its passions and satisfies its instincts through her, she is lost indeed.

(101-7) The failure of the cults like New Thought and Christian Science, which make so much of the power of thought, is that they make so little of the power of will.

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<sup>185</sup> PB himself deleted "II" from the top of the page by hand.

<sup>186</sup> The paras on this page are numbered 158 through 164; they are not consecutive with the previous page.

<sup>187</sup> Per Carbons 08 63-6 there is a "no" here; in this version it suffered death by hole-punch. – TJS '20

(103-1)<sup>189</sup> They form a mind-picture of the experience or enlightenment that they expect to get as a consequence of their practice, or of their discipleship, but in the end the expectation either proves illusory or imagination fabricates the fulfilment for them.

(103-2) It may be false, illusory or superstitious yet somewhere buried underneath it there may be a solid truth.

(103-3) The impulse which brings them into these dubious cults is not a mistaken one, but the actual translation of it into action is.

(103-4) The man's own mind colours the truth which it receives or communicates; his personal tastes and private bias enter into the pattern

(103-5) Mere chance happenings are made to hold deep esoteric significance.

(103-6) The manic psychosis of Western psychology has some startling points of similarity to the highly emotional states of certain religious mystics.

(103-7) It likes to create pleasing illusions for itself.

(103-8) It is hard for a foreigner entering a strange country for the first time to get true and correct impressions of it. They will necessarily be surface ones and may therefore be misleading ones. In the same way, without this previous instruction and training, it is hard for a mystic to get true and correct reception of the revelatory experience. And this is because his mind will unconsciously reflect its personal limitations into the reception, so that what he gets is not the experience itself, but the experience in conjunction with those limitations, and therefore under them. He does not get direct reception at all.

(103-9) How can the earnest seeker after a truth that is pure as well as high protect his mystical experiences from such egoistic intrusions?

(103-10) He can meditate safely when he is intellectually prepared and emotionally

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<sup>188</sup> Blank page

<sup>189</sup> The first seven paras on this page are unnumbered. The last four paras on the page have been pasted on from a separate page and are numbered 167 through 170.



purified for meditation.

(103-11) Such will be the shape of mysticism to come. It will not seek to keep the old traditions alive but rather to create new ones in conformity with twentieth century needs.<sup>190</sup>

104<sup>191</sup>  
XX

105<sup>192</sup>  
XX

106<sup>193</sup>  
XX

## **NEW XXI: Mentalism ... Old x: Mentalism**

107<sup>194</sup>  
XXI

(107-1)<sup>195</sup> So long as he does not comprehend that he himself is the real seer and that all these objects are seen within the consciousness, so long he will commit the error of taking the ego for the 'I.'

(107-2) Sensations belong to the subject himself, they are his own. But the same ones come to others, persist in all persons' world-experience. There is a consciousness, reflected in each one, which keeps the image intact. Hence part of the world-image does not originate with the person but with the World-Mind.

108<sup>196</sup>  
XXI

109  
XXI

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<sup>190</sup> PB himself inserted a period by hand.

<sup>191</sup> Blank page

<sup>192</sup> Blank page. Devon Smith inserted a star and "21V starts here" by hand.

<sup>193</sup> Blank page

<sup>194</sup> Pages 106-112 contain paras for NEW Category XXI; they were misfiled with the Old Category xxi paras which run from page 113 to page 384. –TJS, 2019

<sup>195</sup> The paras on this page are unnumbered.

<sup>196</sup> Blank page

(109-1)<sup>197</sup> Mentalism may not commend itself to the uneducated or even the half-educated.

110<sup>198</sup>

XXI

111

XXI

(111-1)<sup>199</sup> Berkeley<sup>200</sup> said he could find no Matter. Hume<sup>201</sup> agreed and went further by saying he could also find no Soul or Self. But neither Kant<sup>202</sup> nor Hegel<sup>203</sup> denied the existence of Matter, as Berkeley did, but they reduced this [entire]<sup>204</sup> existence to a form of thought.

(111-2) It is a baffling concept to those who come to it for the first time.

(111-3) Let them not too hastily deride this idea.

(111-4) Mentalism is the central doctrine of philosophy.

(111-5) It is not less real than the solid earth.

(111-6) If it is not now comprehensible to laymen, it need not remain permanently so.

112<sup>205</sup>

XXI

## **Old xxi: The World-Idea ... NEW XXVI: The World-Idea**

113

XXI<sup>206</sup>

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<sup>197</sup> The para on this page is unnumbered.

<sup>198</sup> Blank page

<sup>199</sup> The paras on this page are unnumbered.

<sup>200</sup> Referring to Bishop George Berkeley.

<sup>201</sup> Referring to David Hume.

<sup>202</sup> Referring to Immanuel Kant.

<sup>203</sup> Referring to Georg Wilhelm Friedrich Hegel.

<sup>204</sup> "entire" was typed above the line and inserted with a dash.

<sup>205</sup> Blank page

(113-1)<sup>207</sup> The book will render you a service even without changing your life and habits, by merely making you believe in the possibility of such a change.

(113-2) Whoever thinks that these talks present him only with mere abstractions is greatly mistaken; it really deals in things that are vital to human beings because they are the foundation things of life. Properly understood these “abstractions” will help men to more successful living. And whoever will endeavour to translate the ideas of this psychological technique into action will find his prize in equipoised existence, inner peace and spiritual power.

(113-3) Although the writer regards it as unnecessary and inadvisable to disclose in a work of popular instruction those further secrets of a more advanced practice which act as short cuts to attainment for those who are ready to receive them, suffice to say that whoever will take up this path and go through the disciplinary practices here given faithfully and willingly until he is sufficiently advanced to profit by the further initiation of those secrets, may rest assured that at the right time he will be led to someone or else someone will be led to him and the requisite initiation will then be given him. Such is the wonderful working of the universal soul which broods over this earth of ours and over all mankind. No one is too insignificant to escape its notice just as no one is deprived of the illumination which is his due, but everything in nature is graduated so the hands of the planetary clock must go round and the right hour be struck ere the aspirant makes the personal contact which in nine cases out of ten is the preliminary to entry into a higher realisation of these spiritual truths.

(113-4) These books brought me an unaccustomed flood of correspondence from whose ebb and flow I for some time vainly tried to escape. But now I have resigned myself to the inevitable lot of a writer who wishes to pass somewhat unusual ideas into the minds of his readers.

114<sup>208</sup>

XXI

115

XXI

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<sup>206</sup> This is the original first page of Old Category xxi paras; the earlier pages (1-12) are from NEW Category XXI; the erroneous filing happened post mortem, and does not indicate PB's own intent. – TJS, 2019

<sup>207</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>208</sup> Void page

(115-1)<sup>209</sup> I do not belong to any school any more than does my Master. I am an individualist.

(115-2) Plutarch could write only of public men warriors and politicians in his “parallel lives” because, he said, he could not conceive how any “gentleman nobly born” could even wish to be an artist, whilst as for being a philosopher he praised Lycurgus and sneered at Plato for “while the first stabilised and left behind him a constitution, the other left behind him only words and written books.”

(115-3) We intend not only to leave our marks on the paper we write, but to leave a good many marks on the foe of materialism. We hope to throw several stupidities prone on the platform of literary debate. We want to wield the two-edged sword of truth, whose razor-edged and lancet pointed thrusts may serve to do for the cause of Mysticism what several think but few say. And finally we do not doubt but that we shall carry off not a few carcasses of priestly rancour and pleasure-soaked fatuities to the crematorium. But if we don the casque and visor and [hack]<sup>210</sup> for the benefit of our public enemies, we shall not forget to keep the kindly smile and brotherly clasp for the benefit of our private friends, the followers of inward light, and for all men of good will.

(115-4) We have a message for this age and we shall descend into the market-place and give it. Hitherto few would listen to the mystic’s message, for he was unable or unwilling to explain it in terms of a practical application to the need of the hour.

(115-5) “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” – Revelation I.

116<sup>211</sup>  
XXI

117  
XXI

(117-1)<sup>212</sup> At odd times and in different places I had developed a habit of turning time into thought and thought again into written phrases or manuscript articles which were jotted down on paper but never got sent into the world. Friends who had been allowed to read some specimens of these scraps had persisted, like Oliver Twist, in asking for

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<sup>209</sup> The paras on this page are numbered 5 through 9, making them consecutive with the previous page.

<sup>210</sup> PB himself deleted “and” from after “hack” by hand.

<sup>211</sup> Void page

<sup>212</sup> The paras on this page are numbered 26 through 29; they are not consecutive with the previous page.

more. The availability of a better medium would enable me to melt those words into the leaden slugs of linotype and thence en flesh them in a new incarnation in the printed pages of a stitched periodical, thus extending their circulation to a wider audience than one. But apart from that each issue would always contain two special articles from my pen. The first would be the leading editorial and of an inspirational character; the other would be definitely instructional.

(117-2) The task of keeping personal news or instructions to friends distinct from the more general communications and the teaching to correspondents, readers and strangers, could easily be achieved by separating the essentially private pages from the rest of the matter and printing them as a small special bulletin to be loosely enclosed only in those copies of the Journal<sup>213</sup> which were addressed to friends.

(117-3) There is no room in this school for those who are ready to dispose of life's problems with second-hand judgement. The need of individual thinking is vital here.

(117-4) The secret of it is that the sense of humour is really the sense of proportion. Those who possess an understanding of the proportionate values of [life]<sup>214</sup> often throw that understanding into the cast of humour, which becomes one of its natural expressions. So the eagle who has dived deep into the profound waters of Reality, when he returns to the surface again and resumes his breathing, can take a peep at the life around him and tell his friends: "Do not take the vicissitudes of life so seriously, O! Earnest Ones."

118<sup>215</sup>

XXI

119

XXI

(119-1)<sup>216</sup> It was the custom among Chinese, Indian and Persian sacred writers to preface their writing by an introductory<sup>217</sup> invocation, so the editor does the same. He entrusts this new enterprise to divine guidance, to the loftier inspiration of his Masters during his own [apprenticeship]<sup>218</sup> to Truth, and pays his due debt of acknowledgement to them. May they deign to guide his pen, and accept these pages as part of his silent recompense for the help and hope he received from them, which he now ventures to

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<sup>213</sup> PB himself capitalised "journal" by hand.

<sup>214</sup> PB himself deleted "and" from after "life" by hand.

<sup>215</sup> Void page

<sup>216</sup> The paras on this page are numbered 179 through 181; they are not consecutive with the previous page.

<sup>217</sup> PB himself made "Introductory" lowercase by hand.

<sup>218</sup> PB himself deleted "up" from after "apprenticeship" by hand.

pass on in his turn.

(119-2) What dread cataclysm lies in ambush for modern society if we do not forego further materialism and turn to spiritual wisdom?

(119-3) [2]<sup>219</sup> Selected extracts from H.P.B.'s<sup>220</sup> "Lucifer" Magazine:<sup>221</sup>

[(a)]<sup>222</sup> "If the voice of the mysteries has become silent for many ages in the West, if Eleusis, Memphis, Antium, Delphi, and Cresa have long been made the tombs of a Science once as colossal in the West as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the 19th century is close to its death. The twentieth century has strange developments for humanity."<sup>223</sup>

[(b)]<sup>224</sup> "What is truth" asked Pilate of one who, if the claims of the Christian Church are even approximately correct, must have known it. But he kept silent. And the truth which He did not divulge, remained unrevealed, for his later followers as much as for the Roman Governor. The silence of Jesus, however, on this and other occasions, does not prevent his present followers from acting as though they had received the ultimate and absolute Truth itself."

120<sup>225</sup>

XXI

121

XXI

(121-1)<sup>226</sup> I amuse myself with penning these thoughts in an age which can barely understand them, and with publishing them to an epoch which is unlikely to accept them. If I derive no profit and gather no audience, at least I derive some entertainment and gather some smiling hours.

(121-2) The mysterious enigmas of the spiritual life must sooner or later challenge the sleeping mind of man into wakeful thoughts.

(121-3) The present state of the masses is hardly to be envied. Lives of humdrum toil, varied by a little sensual excitement, existences estranged from true happiness, the

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<sup>219</sup> PB himself inserted "2" by hand.

<sup>220</sup> Referring to Helena Petrovna Blavatsky.

<sup>221</sup> PB himself underlined "Selected extracts from H.P.B.'s "Lucifer" Magazine" by hand.

<sup>222</sup> PB himself inserted "(a)" by hand.

<sup>223</sup> PB himself inserted closing double quotation marks by hand.

<sup>224</sup> PB himself inserted "(b)" by hand.

<sup>225</sup> Void page

<sup>226</sup> The paras on this page are numbered 182 through 190, making them consecutive with the previous page.

divine calm of the spirit is remote from them.

(121-4) We desire to form no spiritual “tea-circles” where the dilettanti of “other-worldism” may find a new craze with which to play across the cups.

(121-5) If we have the satisfaction of knowing that we do not live in those miserable medieval times when the mystically-minded were persecuted with fire and [steel, we]<sup>227</sup> nevertheless have the less lovely fact that today we are regarded as dupes and fools, as hallucinated at the least.

(121-6) They will say that we could never turn the trend of the times and make these teachings possible. And as a final thrust they will utter what is so plainly true that there could not be a change of heart on these things without a change of mind.

(121-7) Does Europe need a new evangel?

(121-8)<sup>228</sup> To attempt this book will be an adventure for the Warriors of Light, but the wanderers of night will put it down with much celerity. For these pages are enchanted with a white magic which can inflict no greater injury on adversaries than to permit them to resist the principles contained therein.

(121-9) Now if this statement is true, it is astounding; to discover [whether the writer sought out]<sup>229</sup> and verified the facts about this mysterious subject, and he [was]<sup>230</sup> not less astounded. Some of them he has gathered together in the pages of this book, and everyone who reads and studies it with an open [mind may learn what is at least interesting and at most valuable.]<sup>231</sup>

122<sup>232</sup>

XXI

123

XXI

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<sup>227</sup> PB himself changed “steel. We” to “steel, we” by hand.

<sup>228</sup> This para is a duplicate of 413-3 in RVLS II.

<sup>229</sup> PB himself changed “whether it is as the writer has sought out” to “whether it is the writer sought out” by hand. We have further edited it to “whether the writer sought out.” – TJS ‘20

<sup>230</sup> PB himself changed “is” to “was” by hand.

<sup>231</sup> PB himself changed “mind.” to “mind may learn what is at least interesting and at most valuable.” by first inserting “may learn some of” by hand. “some of” was later deleted by hand and “what is at least interesting and at most valuable” was inserted with a different typewriter. These paras continue on page 171.

<sup>232</sup> Void page

(123-1)<sup>233</sup> But they are not right.

(123-2) They have but gazed for a moment upon that grey face and turned their heads away. So has illusion arisen and grown in their minds like a bitter weed.

(123-3) We shall write no respectable theses upon the historical origins of mysticism or the scientific validity of the super-consciousness, but we shall vehemently set ourselves out to warn the world of its coming woes, and to inspire the spiritually-minded.

(123-4) To spread out our spiritual trawl-nets; and catch a few seekers after Truth, is all that we aspire to.

(123-5) A mere contribution to the world's thought is not to be despised but it cannot change the heavy materialism which over-hangs us. Spiritual regeneration can only come from a greater source. The greatest I know is God. And he has His instruments; he can pick on any man in this wide world and turn him into a spiritual Tamerlane,<sup>234</sup> the blessing, and not the Scourge, of this planet.

(123-6) There are a few persons who think that our cheap excursion ticket to the unknown which we title "progress" would be dear at any price, and it may be that they are not altogether wrong.

(123-7) The Age of Faith has been succeeded by sceptic psychology, but the cycle of development is not at an [end yet.]<sup>235</sup> For we shall return anew to our starting point, but this time it will be an intellectual Faith. We have learnt to question the universe and life; we have pushed thinking to its uttermost limits; we can go no farther and must perforce sink to our knees once more in humble prayer. Then we shall acquire an unshakable faith that will survive every question, every doubt, and that will carry us through the struggles of existence with serenity and strength.

(123-8) We struggle to find God, we long after what seems unattainable, and we must hold nothing back, must yield all, surrender all, until the ego melts with every fetter that belongs to it.

124<sup>236</sup>

XXI

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<sup>233</sup> The paras on this page are numbered 137 through 144; they are not consecutive with the previous page.

<sup>234</sup> Also known as Timur.

<sup>235</sup> PB himself changed "end. Yet." to "end yet." by hand.

<sup>236</sup> Void page



(125-1)<sup>237</sup> Faint glimmerings fall upon our sight from above through furtive gleams of intuition.

(125-2)<sup>238</sup> I have attempted to think out anew, and on the basis of my own experience and not that of men who lived five thousand years ago, what<sup>239</sup> should be the attitude of a normal modern man toward life. Such blessed independence may be scorned by some, but it is a birthright which I jealously guard.

(125-3) Nor are they all mere thoughts alone; sketchy impressions of quickly passed, but slowly forgotten sights and scenes, fleetingly-observed but long-remembered persons and events made up a part of my burden and had to be disposed of likewise.

(125-4) To put them into acceptable form, I have strung these sheets together, as on an invisible thread<sup>240</sup> by their harmony of subject rather than by their date or place of birth.

(125-5) My opponents cannot [deny]<sup>241</sup> the fact that yoga has begun to enjoy a new vogue in India – the land of its birth, and this time amongst the educated classes with whom it had formerly lost its prestige – as well as a new introduction in the west, is attributable to the success of Paul Brunton's books.

(125-6)<sup>242</sup> In the long run and after I have gone from this earth, it is my work which shall vindicate me, for a pioneer achievement like that cannot be hidden.

(125-7) The victory of completely winning the world over to their views.

(125-8)<sup>243</sup> This book is but a mirror, in which I have shown the facts and events of a life devoted to the quest of Realisation. Whether the conclusions it contains are to your taste or not, please deign to believe that as a record I have endeavoured to invest it with absolute verity.

(125-9) I had not tied myself up to any system or set of doctrines. I am not aware of having entered any philosophical 'school.' I walked 'Without Prejudice,' as the lawyers

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<sup>237</sup> The paras on this page are numbered 145 through 153, making them consecutive with the previous page.

<sup>238</sup> This para is a duplicate of 413-4 in RVLS II.

<sup>239</sup> PB himself made "What" lowercase by hand.

<sup>240</sup> "threads" in the original.

<sup>241</sup> PB himself deleted "that" from after "deny" by hand.

<sup>242</sup> This para is a duplicate of 391-3 in RVLS II.

<sup>243</sup> This para is a duplicate of 413-5 in RVLS II.

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126<sup>244</sup>

XXI

127

XXI

(127-1)<sup>245</sup> We cannot communicate the incommunicable. The absolute reality is outside our finite thoughts, all philosophic writing must fall short of bestowing truth upon its readers. At best it can prepare the way for an attainment which must always be individual. Therefore we who record the activities of our brains in these directions, should not take ourselves too seriously. The printed paper will remain but paper, and readers will still have to take up the quest for themselves though we write a thousand pages. So I make this apology for my occasional light treatment of heavy matters. I am unable to share the illusion of many writers, that a few paragraphs may suffice to convert someone's materialistic darkness into spiritual light. I am well aware, however, that the pen can indeed cast plenty of mental light upon the problem of truth; but since I regard this as a buyer of gold regards brass, please pardon me if now and then I remember the futility of all our writing, when judged from the highest standpoint, and if therefore I break into irreverent chuckles in the midst of a grave paragraph, or link up the profane with the profound in incongruous manner.

(127-2) Why should the witless be the only possessors of Wit; why should they make more enjoyable company than the wise? Must a man forget how to laugh because he has remembered how to live and love a right?

(127-3)<sup>246</sup> The thoughts phrased in this book may yet enlighten the world and bring about a stranger change than any history has hitherto witnessed.

(127-4) Why should the mystic become a butt for every supercilious fool to aim at? Why should every effort to express subtle, profound and spiritual thoughts be greeted by a low satirical laugh? Why should his public pronouncements be received by private letters?

128<sup>247</sup>

XXI

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<sup>244</sup> Void page

<sup>245</sup> The paras on this page are numbered 106 through 109; they are not consecutive with the previous page.

<sup>246</sup> This para is a duplicate of 391-4 in RVLS II.

<sup>247</sup> Void page

(129-1)<sup>248</sup> I am but a messenger. I proffer no initiation, and propose to perform no miracles for you. All I can do is to say, with H.P. Blavatsky: I can tell you how to find Those who will show you the secret gateway that leads inward only, and closes fast behind the neophyte for evermore. For those who win, onwards, there is reward past all telling: the power to bless and save humanity. For those who fail, there are other lives in which success may come.

(129-2) If we prefer to attack lies because we cannot accept them, we must prepare to put up with the consequences.

(129-3) The prophet becomes the butt of the vulgar and violent mob, but in heaven the mob itself is gibbeted and hung. So justice works.

(129-4) The world has fallen into the pit of pessimism. So, I shall write a new jeremiad for it, though I hope the final notes will be higher and happier than one expects.

(129-5) Cynicism corrupts man. I am not a cynic. I am an optimist who prefers to face the facts.

(129-6)<sup>249</sup> Hurl forth my literary thunderbolt.

(129-7) The only proper way to treat this idiotic age, when one puts pen to paper, is with irony.

(129-8)<sup>250</sup> The thoughts in this book have been set down for the few, since they alone can receive and take my meaning; the latter is too simple and straightforward for the many, who will much prefer to misunderstand me. For instance, some among them will prefer to dub me a mystic, still more will regard me as an errant atheist, while a few will find me too religious to satisfy everybody. I have attempted to satisfy nobody, but dug my sword into every dark corner that was near at hand. Truth has so many facets to it that it frightens most people away; they retire to their petty corners and contemplate the paltry glimpse of the single facet they have seen, usually spending the remainder of their lives over this simple process.

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<sup>248</sup> The paras on this page are numbered 110 through 117, making them consecutive with the previous page.

<sup>249</sup> This para is a duplicate of 415-1 in RVLS II.

<sup>250</sup> This para is a duplicate of 415-2 in RVLS II.

(131-1)<sup>252</sup> All sincere and well-wishers of humanity are today distressed in heart and doubt-ridden in mind. Baffled and bewildered, they stand before the complex spectacle of this disordered age. Doubt is a figure always pictured by the ancient world with a bandage across her eyes. This is the exact condition of our age.

(131-2) This cynicism of mine is certainly [a]<sup>253</sup> repellent vice, and after a repentant old age, I shall no doubt be sent down to the land of infernal fire.

(131-3) The contemporary life affords a spectacle without parallel in world history.

(131-4) We must tear the bandage of Habit from off our eyes; it will be a painful moment but it will be worth-while.

(131-5) Spiritually our age is sterile. Few are the profound voices which speak today.

(131-6) We are not terrified by the tribunal of public opinion.

(131-7) I shall not write of them, for they are experiences irrelevant to the present record.

(131-8) An Indian Prince expressed to me his hope that the Vedanta shall be presented to the West so that they shall know at least that their discoveries and forward steps have long ago been anticipated in India. He hoped, too, that if the West accepted Vedanta as a consequence it would be led to accept the spiritual implications and form a common platform of unity between the nations, or at least between England and India. This would help to abolish war, establish lasting peace and solve many problems in a spiritual way.

(131-9) I do not want to be queer and have people think me goofy, not that it would matter to me in the least, but I do believe that it is not necessary to become strange and queer to acquire truth; that it does require sanity and balance.

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<sup>251</sup> Void page

<sup>252</sup> The paras on this page are numbered 118 through 127, making them consecutive with the previous page.

<sup>253</sup> PB himself inserted "a" by hand.

(131-10) Whoever looks for ease of accomplishment will be disappointed.

132<sup>254</sup>

XXI

133

XXI

(133-1)<sup>255</sup> For ten years my pen paused and fell into a long silence.

(133-2) When a man has gone all around this small globe, this commingled piece of earth, water and cloud, and encountered people of every sort from the earthly-bound to the spiritually-free, he may have something [useful]<sup>256</sup> to say.

(133-3) FELIX ORTT,<sup>257</sup> in a Dutch-language booklet, "The Reincarnation<sup>258</sup> Problem" writes: "A Search in Secret Egypt is a highly remarkable book. Paul Brunton shows himself in his work a very serious research worker on occult things; therefore his accounts deserve [confidence.]"<sup>259</sup>

(133-4) I write for non-academic audiences: therefore I have not hesitated to give plain and direct utterances to these truths.

(133-5) Some reforming causes and occult cults and new religions tried to corral me into joining or supporting them, presumably because they thought my name as a celebrity would be an asset to them.

(133-6) Let me be regarded as nothing more than a communicative student sharing his own ideas, his own learning, thinking aloud and listening to his intuitions.

(133-7) I consciously developed the habit of turning all that happened in life to philosophic analysis and literary purposes.

(133-8) These writings are intended for the use of those who either have no previous knowledge of the subject or having it, have no competent teacher to guide them.

(133-9) Aware of the deficiencies in my work, I am more self-critical than self-satisfied

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<sup>254</sup> Void page

<sup>255</sup> The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

<sup>256</sup> PB himself inserted "useful" by hand.

<sup>257</sup> Referring to Felix Louis Ortt.

<sup>258</sup> PB himself capitalised "reincarnation" by hand.

<sup>259</sup> PB himself deleted "He writes" from after "confidence.'" by hand.

with it.

(133-10) My writing is both a form of sharing knowledge and a way of teaching it at one and the same time. It is a response to my natural desire to pass on to others some ideas that have taken their place in my pattern of life-meaning, but it is also an attempt to explain and propagate those ideas for the benefit of these others.

(133-11) I have been on terms of privileged intimacy with masters in the Orient and adepts in the Occident.

(133-12) It is a fact, and an indisputable one, that my writings have set many people on the Quest for the first time.

(133-13) In the service of my own quest for truth and search for wise or gifted men, I travelled the world.

134<sup>260</sup>

XXI

135

XXI

(135-1)<sup>261</sup> It is this independence in research, this freedom from any link to a particular cult, society or group which helps to keep bias out of my work.

(135-2) I do not want to write for a highly specialised audience familiar with mystical works, but for a general one – unfamiliar with them.

(135-3) The time has come, and the need is great, to achieve a fresher, larger and more comprehensive synthesis.

(135-4) I am not a follower of any cult, Eastern or Western, although my creative, independent and unorthodox synthesis stretches over the ideas of both hemispheres

(135-5) I work chiefly to satisfy the inner urge, not to earn money or praise.

(135-6) I would rather be read than revered.

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<sup>260</sup> Blank page

<sup>261</sup> The paras on this page are numbered 14 through 27, making them consecutive with the previous page.

(135-7) In the actual work of writing down [of]<sup>262</sup> such spiritual thoughts itself, I find its finest reward. This explains why my work is superior to [myself.]<sup>263</sup>

(135-8) It is not my fault if my style insists on sounding forth an authoritative and prophetic tone. I do not create it by any act of will. It is as if some ethereal presence stands behind the mind and bids me utter its message.

(135-9) Nothing is final and absolute. All is relative. Nobody need obey any mandate to bind himself forever to any single group of ideas, need follow any sectarian flag. If he is to surrender his allegiance at all, it can only be reasonably done to the perfect synthesis of all that is needed for human living in all its departments.

(135-10) It [was]<sup>264</sup> not easy [for me]<sup>265</sup> to write the chapter on Suffering in "THE SPIRITUAL CRISIS OF MAN" but it was immensely harder [for others]<sup>266</sup> to read it and bear what was read.

(135-11) It is unfortunate for me that so many believers, because of the number of editions of my books or because I travel so far and so wide or because of my reputation or because I am a celebrity think that I must be rich. They think wrongly. I have stretched the pound and the dollar, the rupee and the piastre to their extreme limits of spendability.

(135-12) My personal competence in financial affairs is nil.

(135-13) There is need for a synthesis of all these activities, and there is room for it too.

(135-14) There is a professional gratification as well as an artistic satisfaction in such work.

136<sup>267</sup>

XXI

137

XXI

(137-1)<sup>268</sup> How pleasant it would be, after paying fame's penalties, to creep back into the

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<sup>262</sup> PB himself inserted "of" by hand.

<sup>263</sup> PB himself deleted "(fix this.)" from after "myself." by hand.

<sup>264</sup> PB himself changed "is" to "was" by x'ing over "is" and typing "was" above this line and inserting it with a caret.

<sup>265</sup> PB himself inserted "for me" by hand.

<sup>266</sup> PB himself inserted "for others" by hand.

<sup>267</sup> Blank page

grey anonymous obscurity of earlier years!

(137-2) This repetitiousness is a fault, I fully agree, yet its aim, being clearer definition of obscure subjects, is paradoxically a merit.

(137-3)<sup>269</sup> There is much in these books that I now want to change, to revise the content and rewrite the form.

(137-4) I have given a glimpse of myself in some of my books, and that must suffice.

(137-5) There are several blots on my work, and I am ashamed of them.

(137-6) It is regrettable in those early books that I over-estimated the pace of progress and brought the goal noticeably nearer than it really is.

(137-7) It is not for me to lead men or organise movements. I can only stimulate intuition and arouse thought, inspire ideals and explain the higher laws.

(137-8) If I meet a man who comes hoping that I will impart something to him, I counter his hope with a similar one on my own side.

(137-9) PB called to see Mr H.B.W. at his office on legal business. He offered to take PB to his hotel, as he was travelling home in the same direction. At a very busy intersection the back of another car got in the way of our taxi. It would not or could not move and soon we were caught amongst and surrounded by a number of other vehicles. We were jammed on every side. Our driver became very angry with the man whose poor driving had created this awkward situation. He shouted imprecations in a loud voice. After two minutes the taxi was able to free itself but throughout all that period, a volume of vocal abuse poured out uninterruptedly in a strong Brooklyn accent. H.B.W. got tired of hearing this and turned to PB and criticised the man. There was no partition between the driver and his passengers so he was able to overhear them. PB replied: "What is the use of criticising this man? His nerves are upset, his emotions are excited simply because he does not know any better and cannot help being what he is. What is the use of expecting him to behave like a philosopher and become detached from the troubles of the passing moment? He has never [even]<sup>270</sup> heard of the existence of philosophy." The next morning the lawyer telephoned to PB and said: "I thought you might be interested to know that after I dropped you at your hotel the taxi driver turned to me and said: "Say, who is that guy who was with you

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<sup>268</sup> The paras on this page are numbered 28 through 36, making them consecutive with the previous page.

<sup>269</sup> This para is a duplicate of 393-1 in RVLS II.

<sup>270</sup> PB himself inserted "even" by hand.



just now? Is he some kind of monk?"

138<sup>271</sup>

XXI

139

XXI

(continued from the previous page) H.B.W. asked him why he wished to know. He replied: "I heard what that guy said [to you,]<sup>272</sup> and when he finished speaking, something changed inside me. I did not feel mad at the other fellow any more. I seemed to get very calm. [I never had such an experience before.]<sup>273</sup> I can't understand it. Its wonderful!"

(139-1)<sup>274</sup> We all ought to be happy at the mention of certain names of contemporary spiritual guides – whether those who have now passed out of the body like Mary Baker Eddy and Sri Ramana Maharshi<sup>275</sup> or those who are still with us like Albert Schweitzer and Sri Krishna Menon.<sup>276</sup> Human culture is ennobled and enriched by what these men have given it. Human existence is better because they existed. Not only their immediate followers but we also have gained by their presence or their work. Each has given his own special gift to us and in his individual way. But this said, it is needful to add that we all ought to follow what is true in these spiritual leader's teaching as we ought to imitate what is good in their conduct. But we ought not do so quite uncritically. They are still human and therefore still fallible. We ought not to follow them in their mistakes nor imitate them in their misjudgments.

(139-2) Paul Brunton [is]<sup>277</sup> trying to do something new. He went to India to learn from the most perceptive Indians, not to copy their followers. Yet the latter at times [lack]<sup>278</sup> the wide tolerance of their teacher. Merely and politely to disagree with them [is denounced]<sup>279</sup> as immense arrogance. "Who are you," these followers [shout,]<sup>280</sup> "to dare to have an opinion contrary to the divine word of our Holy one?" [Brunton]<sup>281</sup> has

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<sup>271</sup> Blank page

<sup>272</sup> PB himself inserted "to you" by hand.

<sup>273</sup> PB himself inserted "I never had such an experience before." by hand.

<sup>274</sup> The paras on this page are numbered 37 through 38, making them consecutive with the previous page.

<sup>275</sup> "Maharishi" in the original.

<sup>276</sup> Referring to Sri Atmananda Krishna Menon.

<sup>277</sup> PB himself changed "was" to "is" by hand.

<sup>278</sup> PB himself changed "lacked" to "lack" by hand.

<sup>279</sup> PB himself changed "was however denounced" to "is denounced" by hand.

<sup>280</sup> PB himself changed "shouted" to "shout" by hand.

<sup>281</sup> PB himself changed "PB" to "Brunton" by hand.

the highest regard affection and reverence for these Indian teachers, and especially for the ones who freely initiated him into their knowledge and inner circle. But this regard does not necessarily mean that he is obliged always to agree with them and always to think along with them. Indeed, they did not agree with each other. Those who might deem it ungracious of him to criticise their doctrines at certain points, should know that he speaks not only on his own personal behalf but also with certain sanctions – derived from the most [ancient]<sup>282</sup> esoteric initiatory Oriental traditions – behind him. Paul Brunton also has something of his own to give. He cannot merely copy these others in living or echo them in writing. He too must be himself just as they were themselves. He may be

140<sup>283</sup>

XXI

141

XXI

(continued from the previous page) their friend but he cannot be their follower. If it is for others to be that he rejoices,<sup>284</sup> but if he is to be true to the light which has come to him, he must shed it by himself however small it be in contrast to theirs. He may be but a candle to [the suns of other]<sup>285</sup> guides, but to hide it because their light is greater would be to disobey his own inner voice. There was a time when this same voice bade him give forth the message of a few among those he had sought out and studied with. He gladly did so. But now its bidding is different. He has to speak the Word which he alone can speak, for every individual is unique. Every man is born to be himself, to undergo a set of experiences which in their entirety no one else has undergone. He alone of all the human race has just the mental and emotional psyche which he has.

(141-1)<sup>286</sup> This work of reinterpreting the universal and perennial mystical philosophy is not to be regarded as being the same as propagating the doctrines of some mystical Oriental cult.

(141-2) My work is a “prophetic” message to our times, a religious revelatory work. An academic seal would put it on an intellectual and consequently lower plane.

(141-3) No full length article upon [Brunton]<sup>287</sup> has yet appeared and despite the fact

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<sup>282</sup> PB himself deleted “but” from after “ancient” by hand.

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<sup>284</sup> PB himself changed “that, he rejoices” to “that he rejoices,” by hand.

<sup>285</sup> PB himself changed “their suns of others” to “the suns of other” by hand.

<sup>286</sup> The paras on this page are numbered 39 through 44 and 44a, making them consecutive with the previous page.

<sup>287</sup> PB himself changed “PB” to “Brunton” by hand.

that his books have been before the public for more than a score of years, no biography has so far been printed. The first will inevitably appear at some time but the second will not, if the withholding of my cooperation and the expression of my wishes count for anything at all.

(141-4) Much of this metaphysical lore has been reduced to terms that the general reader can understand.

(141-5) If he can read between and even behind the lines, he will get much more than is explicit in them.

(141-6) It may be mere conceit or else sheer stubbornness which makes a writer indifferent to other peoples' opinions on his work. Even if his indifference springs from a correct awareness that he is on the right road, still, he ought to be humble enough to believe that whatever he has done of worth could always be bettered and that whatever he has thought

(141-7) When I lived in that little Connecticut cottage, the water I used for making the cups of Jasmine tea which warmed me in the early mornings and slaked my thirst in the mid-afternoons, came from a spring close by. It had a neighbour, a brook that leaped after rains from stone to stone but sometimes dried up completely. The spring [itself]<sup>288</sup> never went dry, never stopped giving its beneficent draught. My happiness was just like that spring. It bubbled up all the time,<sup>289</sup> unfailingly fresh.

142<sup>290</sup>

XXI

143

XXI

(143-1)<sup>291</sup> Everyone who writes a letter to praise my books and express grateful thanks for help derived from them, puts me through a stringent test. Do I see clearly and acknowledge freely that I was merely used as a channel through which his own higher self passed a message or an inspiration to him? If I take the virtue all to myself I fall into a miserable self-conceit.

(143-2) To a large extent I created my own audience for these books. This in turn was a

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<sup>288</sup> PB himself inserted "itself" by hand,

<sup>289</sup> PB himself inserted a comma by hand.

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<sup>291</sup> The paras on this page are numbered 45 through 51, making them consecutive with the previous page.

pioneering work which induced others to emulate my journeys or copy my writings – not only literally [as to subject, style and even words]<sup>292</sup> but in their own several ways. I know also from the evidence which continually came up, that this work brought many in every part of the Occident to appreciate Oriental thought for the first time.

(143-3) THE SPIRITUAL CRISIS OF MAN: was addressed to the man in the street bewildered by the world's fateful crisis. It was written out of compassion for his need of guidance and hence in general, non-technical, simple terms. It had deep feeling yet it was not an emotional book. It spoke of the soul that each may find in his own heart. It told him and his fellows that they cannot build their new and better world aright until [they]<sup>293</sup> looked within, found the soul's light to guide them, and made certain inner changes. These cannot be avoided. Man may consciously co-operate with the inner purpose of this crisis and intelligently participate in it, to his own benefit. If however he blindly resists or lazily delays, he will suffer the consequences.

(143-4) I am a researcher, that is my special job. Then I go on to convert the results of my researches into notes, and reports, into analyses and reflections. Later I draw upon this material for my published writings.

(143-5) I was in the peculiar position of writing both for those who had no wish at all to become saints as well as for those who had it. Most of those in the first group were intellectually curious or intellectually eager for the truth. Most of those in the second group felt a compulsive urge to achieve personal inspiration.

(143-6) I cannot legitimately be regarded as one of his disciples, despite my admiration of his personality and approbation of his teaching.

(143-7) No man succeeds in enterprise which brings his name before the public without becoming the object of its vulgar curiosity, the target of its avid gossip and sometimes, the victim of its unjust scandal.

144<sup>294</sup>

XXI

145

XXI

(145-1)<sup>295</sup> I have gained some celebrity, but it is within a relatively small circle, enough

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<sup>292</sup> "as to subject, style and even words" was typed below the para and inserted with an arrow.

<sup>293</sup> "they" was typed to the right of the line and inserted with an arrow.

<sup>294</sup> Blank page

to provide me with an ever-growing correspondence but not enough to provide me with the financial means to support the experienced secretarial assistance needed to cope with that correspondence.

(145-2) A little brook meandered by the cottage where I made both that world-forgetting retreat and this book. On its green narrow bank I sat for meditation every day at the sunset hour. Within the hearing of its tinkling gurgling progress over rugged stones, I prepared the material that was transferred by pen, pencil and typewriter to these sheets. The brook's waters gave me a rich sustenance.

(145-3) These great mystics of our time admitted none into their initiations and their instructions.

(145-4) Neither the pessimism of my previous book nor the optimism of the present one, is false. Each is needed to balance the other.

(145-5) My work is curiously compounded of a thinker's and an expositor's, mystic's and an interpreter's a researcher's and a teacher's.

(145-6)<sup>296</sup> I have written this book because in an age when the two opposed conceptions of man are throwing the world into strife and revolution and war, there is clear need for personal testimony from those who know the truth rather than those who believe in it.

(145-7) Not only did I investigate the subject; I also contributed to it.

(145-8) I gathered much fruit into my basket as an itinerant researcher.

(145-9) It is easy for a writer who sits comfortably at a desk to give voice to such truths. But it is hard for a reader who is struggling with the cares and duties of everyday living, to apply them.

(145-10) After all, if this teaching helps some readers penetrate the mystery of the higher power even just a little, it will really help them a lot.

(145-11) How high, it may be asked, are the sanctions for this teaching?

(145-12) In this book I propose to collect together, and to comment upon, a series of statements by those who have experienced cosmic consciousness.

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<sup>295</sup> The paras on this page are numbered 52 through 64, making them consecutive with the previous page.

<sup>296</sup> This para is a duplicate of 415-4 in RVLS II.

(145-13) I have taken much care to keep my work free from cultism and have resisted attempts to draw me into establishing an organisation.

146<sup>297</sup>

XXI

147

XXI<sup>298</sup>

(147-1)<sup>299</sup> My head is filled with thoughts and ideas. I am never discouraged when confronted with a piece of blank writing paper. For there is always something that I have to sit down and communicate if not to others, then to my ordinary self from my Other Self.

(147-2) Although I cannot identify myself with these acknowledged followers of Maharshi,<sup>300</sup> since I refuse to identify myself with any sect-in-the-making such as they are now creating, I welcome the appearance of every new book about him or his teaching. And I know that the twisting and perversion of some part of his doctrine must be the price paid for all that is authentically told us by these followers, since they cannot help either the limitations of their spiritual vision or the ulterior motivation of their interpretations. Let this be regretted, as I must, nevertheless I look sympathetically to the good amid all this to the benefit of truth and inspiration borne to mankind along with it.

(147-3)<sup>301</sup> If such intense and intimate experiences are here given out publicly there is good reason for doing so; only small minds may believe that the motives are those of egotism and vanity. Rather is it a sharing with others to help them.

(147-4)<sup>302</sup> If this book can only make the Overself seem as real to the imagination of others as it is to me in actuality, as living a presence to their faith as it is to my meditation, it may be of some service to them. But if it fails to do so, it may still

(147-5) In ancient and medieval times especially, in our older Western Churches and the Orient generally still, men and women travelled periodically as pilgrims to visit holy places. I have travelled periodically to visit holy men, or, if I could find them, wise and mystically gifted men.

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<sup>297</sup> Blank page

<sup>298</sup> PB himself inserted "XXI" by hand.

<sup>299</sup> The paras on this page are numbered 66 through 71, making them consecutive with the previous page. The first para on the page, para 65, has been cut out.

<sup>300</sup> "Maharshee" in the original.

<sup>301</sup> This para is a duplicate of 415-5 in RVLS II.

<sup>302</sup> This para is a duplicate of 415-6 in RVLS II.

(147-6) I try to practise the advice I give others and to [live]<sup>303</sup> according to the teachings I write down. This does not mean that I always succeed in doing so. But the endeavour being there, the ideas they concern have been put through some testing in action: they are not left in the air as mere untried theories. Today, through a world-wide correspondence and formerly through numerous interviews I have uncovered in addition [to them the experiences]<sup>304</sup> of people standing in every grade of development.

148<sup>305</sup>

XXI

149

XXI

(149-1)<sup>306</sup> Despite all the respect I feel for the words of the dead master, I am compelled to state that I cannot feel a like agreement for his actions: His followers naturally turn him into their specially favoured idol.

(149-2) People all over the world wrote to me, some sought me out during my travels, and while noting their experience I could not help accumulating a vast fund of observations about the difficulties and techniques and the dangers, methods, the theories and results, the delusions and realities which beset the Quest.

(149-3) My deference to the dead master's status and reverence for his worth are great and unshakeable. His pure life was an inspiration and an influence but it was not an example to imitate in all matters.

(149-4) My experiments were performed on myself but my conclusions were not limited to them. I watched the results in many other persons. But whereas they experienced them blindly, I experienced them critically, with my analytic faculties alert.

(149-5) I went among these mystics and seers sympathetically studying their teachings with a receptive mind, yet shamelessly judging their results with a critical one.

(149-6) I am convinced that for my present purpose it is necessary to be personal and no apology is needed for such a practice.

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<sup>303</sup> PB himself deleted "what" from after "live" by hand.

<sup>304</sup> PB himself changed "the experiences with them" to "to them the experiences" by hand.

<sup>305</sup> Blank page

<sup>306</sup> The paras on this page are numbered 13 through 21; they are not consecutive with the previous page, but follow the paras on page 173.

(149-7) With respect to official quarters, I suffer the twin disadvantage of being unorthodox and a layman.

(149-8)<sup>307</sup> I must write sincerely and straightforwardly, or not at all. I must communicate what I find in my own heart, or remain silent. I must draw material out of my own experience, not out of hearsay at second-hand, if it is to ring with utter conviction.

(149-9)<sup>308</sup> The work of providing copies of PB's books for local public libraries where they are not yet available is a constructive one. It is a more effective method of spiritual propagation than costlier methods. It breeds good Karma.

150<sup>309</sup>

XXI

151

XXI

(151-1)<sup>310</sup> Know that from the ancient past there are some simple truths that are again applicable and necessary to our era.

(151-2) I desire to write but somehow my pencil would seem frozen to the paper and no words would come.

(151-3) How can I deal with these thoughts in a mood of hesitating modesty when I know them to be true?

(151-4)<sup>311</sup> A shrewd reader will observe as he courageously travels through these pages, that in dealing with the remarkable personalities selected for mention, I have offered little of comment and less of criticism. So far as my pen permits me, I would play the part of a descriptive reporter. Very likely, in some later book whose date I know not, I shall don the philosophic mantle and ascend the rostrum.

(151-5) The aforementioned shrewd reader, if he is inclined to be somewhat critical, may easily retort that in that event it is as well that I do not philosophise excessively now, since by that time I shall be older and therefore wiser. But of this I am not so

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<sup>307</sup> This para is a duplicate of 393-2 in RVLS II.

<sup>308</sup> This para is a duplicate of 391-2 in RVLS II.

<sup>309</sup> Blank page

<sup>310</sup> The paras on this page are numbered 128 through 136; they are not consecutive with the previous page.

<sup>311</sup> This para is a duplicate of 393-3 in RVLS II.



certain as formerly.

(151-6) Error sits enthroned the while Truth is pushed aside into dark and neglected corners.

(151-7) I once wanted to adopt as my profession the same avocation which Voltaire took up and which he described in these inimitable words: "My trade is to say what I think." But time has taught me wisdom and I discovered it is well to reserve your best thought.

(151-8) In my verdant days I would wander around begging a few crumbs of Truth from the table of haughty mandarins who were far older than myself.

(151-9) Is all our writing but a coloured veil thrown over the gaunt grey face of life? Those who can only see its hard, unsmiling features declare it to be so. They find its eyes bitter wells of tears wherein heavy shadows brood. Was it for this that they flung away so recklessly the breath that returned again and again to their bodies? If they were right, then indeed we are but decorators who paint an orange sun in a darkened room.

152<sup>312</sup>

XXI

153

XXI

(153-1)<sup>313</sup> The world will not have long to wait for confirmation of these views.

(153-2) Let us seek the profoundest wisdom by all means but let us also carry it lightly, aye even with a smile!

(153-3) Must a mystic walk about looking like an early Christian martyr? And write his books accordingly?

(153-4) Scathing satire is the only way in which I can applaud the achievements of modern man.

(153-5) I am aware that I have dashed a few traces of pepper upon this philippic.

(153-6) The subtle magnetism of a murmur from Olympus might bewitch him from the

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<sup>312</sup> Void page

<sup>313</sup> The paras on this page are numbered 30 through 41; they are not consecutive with the previous page.

wonted way of life.

(153-7)<sup>314</sup> If this message is false you cannot know this until you have fully investigated it, for to come to conclusions before thorough examinations is unworthy of a thinking man. If this message is true, then it is of colossal importance to the world, and to you.

(153-8) The divergence of opinion among leading individuals on every subject is extraordinary and emphasises once again the necessity of thinking for oneself.

(153-9) We are compelled to wither the preachers of a mad materialism with scathing scorn. Gentle words fall off their ears like water off a duck's back.

(153-10) Why should we not pour the scalding water of satire upon the feeble shibboleths which pass muster under the name of modern existence.

(153-11) When a man writes with a bitter pen, be sure that he has suffered much.

(153-<sup>315</sup>12) The object of these pages is to tell the Western World about this spiritual light to which the gods led my feet in India; it seeks to share with others so far as the second hand medium of writing can do so, this rare blessing of contact with a God-Man.

154<sup>316</sup>  
XXI

155  
XXI

(155-1)<sup>317</sup> Are we to pay the intelligence of our times so mean a compliment as to hide such thoughts for fear that they will not be understood? I am often constrained to think so; but am willing to make the experiment at least once. If the moment proves too inopportune and the age too ignoble to receive such a message, perhaps the effort will not be entirely wasted. Some other hand may pick up the remnant of these thoughts at some future time, and utilise it for a more receptive people.

(155-2)<sup>318</sup> Every writer who is worth his salt possesses at some time or other the

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<sup>314</sup> This para is a duplicate of 417-2 in RVLS II.

<sup>315</sup> This para is a duplicate of 417-1 in RVLS II.

<sup>316</sup> Void page

<sup>317</sup> The paras on this page are numbered 42 through 48, making them consecutive with the previous page.

<sup>318</sup> This para is a duplicate of 393-5 in RVLS II.

ambition to create a single work, a magnum opus which shall be his literary testament of mankind. I too have possessed this ambition: The books which I have already written and published were really written to prepare the way and to introduce the present volume.

(155-3)<sup>319</sup> This story is so strange, so aside from our preconceived ideas, that I would not trouble to set it down and thereby incur certain ridicule did I not know in my heart that it was absolutely true.

(155-4) I present this prophecy entirely without comment and the responsibility for it lies with the one who uttered it.

(155-5) Remember that custom and habit are the great tyrants who enslave the mass of mankind. Real freedom is possible only when one is true to one's own self. Do not permit yourself to be hypnotised by the common indifference to these high matters, but be loyal to the promptings of the spirit.

(155-6) It may seem strange for such unusual thoughts to stir in our brain, such ideas so aloof from the everyday life of the people.

(155-7) Unless we can carry this inner life with us into the hubbub of the market place and into our traffic with the world it may not have much value.

156<sup>320</sup>

XXI

157

XXI

(157-1)<sup>321</sup> A profounder way of living such as this may have no popular appeal.

(157-2) I know that my books have been widely read and in not a few cases, their essential message well treasured.

(157-3) I wanted to lean-strip Yoga, to divest it of all its obscurity and to reveal the true secret of these men who crouch on their hams in contemplation.

(157-4) The rhythm of workaday existence runs like a machine.

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<sup>319</sup> This para is a duplicate of 417-3 in RVLS II.

<sup>320</sup> Void page

<sup>321</sup> The paras on this page are numbered 49 through 58, making them consecutive with the previous page. In addition, there is a para numbered 47 pasted onto the bottom of the page.

(157-5) The doorway to truth stands wide open throughout the day.

(157-6) We spoil the silence with our talk.

(157-7) Life will take on fresh meaning and fine significance.

(157-8) One transcends all categories.

(157-9) The introduction of artistic style in the exposition of philosophical truth need not necessarily attenuate that truth, if it is carefully done. That is my aim. After all, so many "dry" expositions already exist that a change may interest people who otherwise pass the subject by. Art can rouse interest in an uninteresting theme. The Oriental philosophies are expressed generally in too cryptic and complicated a style. Paul Deussen has pointed out the great value of the artistic style used by the Greeks in the presentation of their philosophies, as compared with the syllogistic systematising method used by the Hindus.

(157-10)<sup>322</sup> It is unfortunate that some errors have crept into my books and that it seems they must remain as mute memories of human imperfection and to the trying circumstances under which most of these books were written, for I am unable to alter them now as the pages have been stereotyped and publishers to whom the plates belong, are unwilling to make new plates in view of the expense involved.

(157-11)<sup>323</sup> Much that was pertinent to the Quest was left unmentioned in the earlier books, partly through reluctance to speak of certain matters, partly through the writer's own need of further personal development to attain irrefragable conclusions about other matters. The reluctance has now been overcome and the development has been achieved.

158<sup>324</sup>

XXI

159

XXI

(159-1)<sup>325</sup> In an age when men eat much and think little, the attempt to propound by

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<sup>322</sup> This para is a duplicate of 417-4 in RVLS II.

<sup>323</sup> This para is a duplicate of 395-1 in RVLS II.

<sup>324</sup> Void page

<sup>325</sup> The paras on this page are numbered 59 through 65, making them consecutive with the previous page.

ordinary means a spiritual message and prophetic warning of such profound import, is hardly likely to be received with enthusiasm.

(159-2) The world would like to settle down, but every now and then comes iconoclastic news which disturbs its comfortable rest in a most unwelcome manner. But unless the gods send things to stir up other men, this rest is likely to pass into sleep and the sleep will pass into spiritual death.

(159-3) We must not stint our condemnation of such things as merited. Yet it is not necessary to descend into the sewer of vulgarity in order to do this.

(159-4) The world has many blood-poisoned persons who are always anxious to give a kick to any attempt to raise the spiritual level of the masses.

(159-5) No prophet becomes a legend in his own lifetime. The world hardly turns into an admiring audience while he is yet in the flesh.

(159-6)<sup>326</sup> We must press this message forward, and we must persist with our pressure; but whether the world wants to accept it now or will perforce want to accept it after its crisis, is less our concern than the world's.

(159-7) Perhaps I am too preoccupied with ultimate issues; I have not that smooth onward flowing facility which can come only to a mind simple enough to fling aside the fascinations of intellectual by-paths and patterns, and confident enough to write without wondering at every line whether it [was]<sup>327</sup> written truly enough. Where this strange hankering after abstruse and difficult philosophising has come from, I do not know.

160<sup>328</sup>

XXI

161

XXI

(161-1)<sup>329</sup> We shall tie ourselves up to none of the tattered fragments of organised religions which exist today. The exposition of truth we shall attempt to give will be along absolute lines, not the relative and veiled presentations of the past. Our

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<sup>326</sup> This para is a duplicate of 417-5 in RVLS II.

<sup>327</sup> PB himself changed "has" to "was" by hand.

<sup>328</sup> Void page

<sup>329</sup> The paras on this page are numbered 66 through 71, making them consecutive with the previous page.

impulsive pen holds out little promise of soothing our readers into somnolence with dead thoughts; rather will we let it leap beyond the bounds of prudence and startle them every third page with new or vigorous ideas. Finally, our main task must ever remain to announce anew the old truth of man's in-dwelling God.

(161-2) What an earlier century would have regarded as the barkings of a heretical dog of a mystic in the caverns of the ecclesiastical Avernus,<sup>330</sup> a more tolerant twentieth century may now regard with mild amusement as an unimportant but well-meaning attempt to reshape the philosophers. Let them, then, look at this message in this superficial light, but Time, the Great Revealer, will prove conclusively how much of truth there is in what we assert.

(161-3) Those who do not choose to tread the path of mysticism, need not therefore tread the path of misunderstanding it.

(161-4) I will not attempt to write a learned treatise on the history of Mysticism, and so on; I must leave that for those who like to live in the past. The present and future are too ominous for me not to answer their irresistible call.

(161-5) "I call God to witness that I write that which I know to be certainly true." "Aula Lucis" by Eugenius Philalethes.<sup>331</sup>

(161-6)<sup>332</sup> In an age when the armies of materialism appear to be everywhere victorious, we must yet cheerfully carry a flag on which the single word, "Truth" is boldly inscribed. For this Godless age will pass, this execrable God-denying epoch of \_\_\_\_\_<sup>333</sup> is doomed to disappear. Our flag stands as a rallying point for the few pioneers who perceive the inner worth of That for which it stands, and who hear the tramping of invisible armies which will later appear to worship it.

162<sup>334</sup>

XXI

163

XXI

(163-1)<sup>335</sup> The sickness of the world wants something much more than a mere

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<sup>330</sup> Avernus was believed to be the entrance to the underworld, and is portrayed as such in the Aeneid of Virgil.

<sup>331</sup> Referring to Thomas Vaughan.

<sup>332</sup> This para is a duplicate of 393-4 in RVLS II.

<sup>333</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>334</sup> Void page

philosophy of the lecture-room to cure it; no bottles of verbal drugs can prove potent in the present desperation.

(163-2) Are not to be found on earth. I can offer no explanation of this, but would beg them, if they feel a smile of derisive contempt moving around their lips, to proceed no further and put it [down.]<sup>336</sup>

(163-3) I have made my readers collaborate on [Truth's]<sup>337</sup> quest, in all my writings so as to awaken them, not let them repeat parrot-like, like new theologian's jargon of cults.

(163-4) There is no common meeting ground between the man who writes to arouse admiration and the man who writes to state truth.

(163-5) I, being a man of some little activity, and not a monk wrapped in prayer nor metaphysician concocting his cobwebs in musty libraries have had to devise ways and means for my own life, ways of seeking a profound inner life amid the pressure of practical affairs and endless work.

(163-6) The words which had flown out of my pen were now bubbling and boiling in the linotype machine and would soon settle into cold leaden slugs.

(163-7) A prophet must flee the place of his own birth and live in permanent exile if he would find kindly hearers.

(163-8) I write for the few and if the public wish to buy my books they do so at their own peril of misunderstanding me!

(163-9) PB spent many years on many trips in many lands studying mysticism. He met some of the leading mystics in Asia, Africa and Europe.

(163-10) In writing the [book, "Spiritual Crisis of Man,"]<sup>338</sup> I used all possible discretion in my references to the future course of events. I took every care to avoid giving

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<sup>335</sup> The paras on this page are numbered 72 through 79, making them consecutive with the previous page. In addition, there are two paras numbered 45 and 46 pasted onto the bottom of the page from a separate page.

<sup>336</sup> The original typist deleted the para after this para by hand. It originally read: "Too many books on the mysticism carry the odour of midnight oil. Too many are the products of musty learning, gained at second-hand. But this book is the".

<sup>337</sup> PB himself changed "Truth" to "Truth's" by hand.

<sup>338</sup> PB himself changed "1952 book, I" to "book, 'Spiritual Crisis of Man'" by hand. We have added a comma after "Spiritual Crisis of Man" for grammar's sake. —TJS '20

ground for [possible accusations]<sup>339</sup> like war-mongering [and]<sup>340</sup> depressing the public [morale.]<sup>341</sup>

164<sup>342</sup>

XXI

165

XXI

(165-1)<sup>343</sup> Posterity may appreciate the hard labour I have put in. For I have got into systematic shape an agglomeration of difficult tenets which were strewn vaguely about. I have extended into assimilable preparations the flinty pebbles of incredibly terse and abbreviated statements of truth. I have patiently searched for and gathered the products of modern scientific investigation wherewith to explain the abstruse and hardly understandable doctrines of the world's oldest philosophy.

(165-2)<sup>344</sup> I must make clear and intelligible those doctrines which have hitherto been covered with dust.

(165-3) It only remains for me to remember that the inspired {portions}<sup>345</sup> of this book have been written by my subconscious self, according to the psychologists. I have therefore to tender my best thanks to that kindly though vague entity for its cordial existence. Readers who may happen to take pleasure in this volume should therefore address their compliments to it, and not to myself.

(165-4) There are thoughts too intimate to be uncovered to another man, and we must perforce keep them prisoners and inaccessible in our breast.

(165-5) Since mystics are no longer roped and manacled for daring to utter their heretical thoughts we have ventured to write the reflections which follow.

(165-6) All this will sound wild and foolish to the superficial mob or to those with such mechanical minds that they can grant existence only to the gross and material. Great truths and little minds cannot accompany each other.

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<sup>339</sup> PB himself changed "criticisms" to "possible accusations" by deleting "criticisms" by hand. "possible accusations" was typed below the para and inserted with an arrow.

<sup>340</sup> PB himself changed a comma to "and" by hand.

<sup>341</sup> PB himself changed "morale and soon" to "morale." by hand.

<sup>342</sup> Void page

<sup>343</sup> The paras on this page are numbered 80 through 86, making them consecutive with the previous page.

<sup>344</sup> This para is a duplicate of 417-6 in RVLS II.

<sup>345</sup> We have changed "portion" to the plural for grammar's sake. – TJS '20



(165-7) If it were not for the fact that I have suffered from the disease of Writer's Fingers since I was a boy, it is certain that I would never have troubled to obtrude my private moods upon the public gaze. What? You have never heard of this disease, I beg your pardon! Permit me to explain.

166<sup>346</sup>

XXI

167

XXI

(167-1)<sup>347</sup> Writer's Fingers is non-infectious complaint which attacks the hands of certain types of people usually in their teens. The disease grows in virulence as manhood is reached and passed, and the victim is rarely able to shake it off. Its most common symptom is an ordinate – sometimes feverish – desire to clutch the smooth round barrel of a fountain pen, or to pad swiftly on the keys of a typewriter.

(167-2) New philosophers are afoot in the world today. New words for old thoughts.

(167-3) No factory can manufacture divine peace for us, nor can any workshop turn out the inspirations which bestow heroism on a man. We may wander the whole length of Oxford Street and find no shop which can sell us a packet of starry truths that might comfort and console. The morning post will bring a hundred letters in the office mail, but it will not bring one word or hint that shall conduct us nearer the higher aims.

(167-4) I have no set doctrines tied up into neat parcels!

(167-5) It would be easy to write a powerful panegyric upon such a lofty theme.

(167-6) Such are the thoughts which I found in my mind waiting for my hand to give them literary currency.

(167-7) I prefer to say lightly what our wise ones say laboriously and heavily;<sup>348</sup> that does not mean that I am less sincere than they.

(167-8) By Rathmell Wilson

“Life is real, life is earnest,

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<sup>346</sup> Void page

<sup>347</sup> The paras on this page are numbered 87 through 96, making them consecutive with the previous page.

<sup>348</sup> PB himself changed a comma to a semicolon by hand.

Life in short, is deuced slow,  
If you never flirt with Folly,  
Or to Fancy deign to bow!"

(167-9) I have therefore added the tag that since everything is unreal, I might as well laugh at it, because it does not matter. I could just as easily cry over it, only crying hurts, and laughter makes me happier.

(167-10)<sup>349</sup> We can be devout and dignified but we need not therefore be dull. I do not deny that the drift of several movements which are in the world's eye today, is toward this idea of greater spirituality, but whereas they are confined in their search by attachment to a set creed, or a particular philosophy, or even some one person,<sup>350</sup>

168<sup>351</sup>

XXI

169

XXI

(continued from the previous page) we propose to pursue an absolutely independent quest. One limited in its width by no qualifications or conditions.

(169-1)<sup>352</sup> We have drawn a literary bill upon posterity, but it is hardly likely that the present generation will agree to discount it!

(169-2) The restraint in expressing my private experience, which has governed my writing, was imposed on me by the particular conditions of my time.

(169-3) It is useless to ignore these facts since it is impossible to live except under their influence.

(169-4) I have long carried certain thoughts in the pockets of my mind which I wanted to embody in ink.

(169-5) We in the West have built many fine edifices for the purpose of commerce; let us now remember to build another sort of edifice for the purpose of a higher kind of

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<sup>349</sup> Duplicated in Carbons 29 551-10. PB edited "greater spirituality, But" to "greater spirituality, but" so we have replicated that here. – TJS '20

<sup>350</sup> PB himself inserted a comma by hand.

<sup>351</sup> Void page

<sup>352</sup> The paras on this page are numbered 97 through 105, making them consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page.

commerce.

(169-6) We could easily slip into a ready-made reconstruction of the world if we could regenerate easily the individual. But we cannot do that, for our pleas mostly fall unheard to the pavement.

(169-7) It may have been that too intimate memory of a remarkable mystical experience has afflicted me with the torments of literary Calvinism<sup>353</sup> so that I always accuse each page of being born in the sin of spiritual ignorance.

(169-8) The mere enunciation of moral truths will not solve these problems.

(169-9) I have taken special pains to keep these pages free from philosophy; if any reader has had a single serious minute, then my purpose in writing them will have failed! I think it is the duty of every earnest writer to be as frivolous as he can; thereby inducing in his readers the proper frame of mind in which to study the deeper side of life.

(169-10)<sup>354</sup> That so slight a cause as a few pages of printed matter should lead to so serious a result as giving a totally new direction to men's lives, is one reason why writing has come to mean for me a ministry whose character is almost as sacred as any vocation could be.

170<sup>355</sup>

XXI

171

XXI

(171-1)<sup>356</sup> The<sup>357</sup> casual and the curious will learn little from this book, but the thoughtful and earnest may gather a few spiritual fruits.

(171-2) For some of the thoughts contained herein have –.

(171-3) I raise my feeble lantern and [try to]<sup>358</sup> throw a few beams of light upon the obscure problems that are torturing his existence.

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<sup>353</sup> Lowercase in the original.

<sup>354</sup> This para is a duplicate of 417-7 in RVLS II.

<sup>355</sup> Void page

<sup>356</sup> The paras on this page are numbered 191 through 197; they are not consecutive with the previous page, but follow the paras on page 121.

<sup>357</sup> This para is a duplicate of 419-1 in RVLS II.

<sup>358</sup> PB himself inserted "try to" by hand.

(171-4) But now the words have gone forth, the sleeping eyes shall be opened, and the seven seals upon the Book of Truth be removed one by one.

(171-5) There are plenty of lessons for us in the text books of other 'peoples' experience.

(171-6) Why should we write of life in a mournful manner? Why should we take this temporary shadow-show of things, and treat it tragically?

(171-7) [It]<sup>359</sup> was the opening of summer in [1953. An] internal tropical malady caught from [eating] deliberately poisoned food a few months earlier [in the Far East,] had run its course and was about to end, as it so often did end, fatally. I suddenly and involuntarily fell across the writing desk and felt [consciousness] slumping into a coma. I dragged myself somehow to a couch and there the coma turned out to be the death [swoon. After a couple of moments] I was already almost entirely out of the physical body. The line was about to be drawn to close the past lifetime's account... In that condition and at that moment my body was found by someone who happened to enter the room, someone so highly [sensitive] and intuitive as to recognise at once what the hidden situation was. My friend called me [to come] back, emphatically, pleadingly, and insistently by turns. At the same time I awoke to a dreamy consciousness, half in one world, where the astral figure of a Master, well known and well loved appeared to me, and half in the physical world. The Master said, "I have come to take you away. But you [still] have the choice, whether to return or to come with me." I reflected rapidly. Personally I felt [quite] willing to accept the vast relief from the burden of [PB's] earthly life now [offered me.] But at the same time, I felt pity for those who

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<sup>359</sup> PB himself heavily edited this para by hand. It originally read: "At the opening of summer in 1953 and after an internal tropical malady caught from deliberately poisoned food a few months earlier, had run its course and was about to end, as it so often did end, fatally. I suddenly and involuntarily fell across the writing desk and felt myself slumping into a coma. I dragged myself somehow to a couch and there the coma turned out to be the death trance. My consciousness swooned only for couple of moments after which I was already almost entirely out of the physical body. The line was out to be drawn to close the past lifetime's account.... In that condition and at that moment my body was found by someone so highly advanced and intuitive as to recognise at once what the hidden situation was. My friend called me back, emphatically, pleadingly, and insistently by turns. At the same time I awoke to a dreamy consciousness, half in one world, where the astral figure of a Master, well known and well loved appeared to me, and half in the physical world. The Master said, "I have come to take you away. But you have the choice, whether to return or to come with me." I reflected rapidly. Personally I felt willing to accept the vast relief from the burden of earthly life now PB offered. But at the same time, I felt pity for those who looked to me help. The work with and for them was unfinished. My mission to them and to others was unfulfilled. How could I go. All this happened in a very few seconds. Regretfully, reluctantly, the decision formed itself within my heart. I asked to be allowed to return to the flesh so that I could complete the record."

looked to me [for] help. The work with and for them was unfinished. My mission to them and to others was unfulfilled. How could I go? All this happened in a very few seconds. Regretfully, reluctantly, the decision formed itself within my heart. I asked to be<sup>360</sup> allowed to return to the flesh so that I could [continue the service and] complete the record.

172<sup>361</sup>

XXI

173

XXI

(173-1)<sup>362</sup> The medical profession, the educational profession the church ministry and priesthood have not been sufficiently aroused to the importance of my observations, reports and findings. This is understandable since I am technically only a layman in their eyes. So appreciation has so far been left to the general public, to those who appreciate my independence and the consequent freedom from bias in my writings.

(173-2) I was allowed to enter several retreats and homes where these teachers dwelt, and to stay or study for a while. They were the greatest seers and mystics of these times and the uniqueness of my privilege becomes clearer every year, as none of the same high quality arise to replace them. This autobiographical note with its seemingly egotistical details, is necessary as helping to explain why this book was written.

(173-3) Chao-Chou,<sup>363</sup> the ninth-century Master of the Ch'an School in China was gifted with extraordinary spiritual perception, lived till he was 120 years old and travelled about till he was eighty. I follow his illustrious example whenever I say "Have a cup of tea," to enquiring seekers after truth.

(173-4) Before I was over the threshold of adult life, I became filled with an intense zeal to achieve two allied purposes during the years yet to come. The first was to awaken people through the pen to the duty of spiritual aspiration; the second to attain spiritual enlightenment and share it with them.

(173-5) My researches and investigations have always been carried on independently of organised groups. My communications have always been given out free from the slant, prejudice or limitations so often found with such groups.

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<sup>360</sup> The rest of this para is typed on the back of the page.

<sup>361</sup> Void page

<sup>362</sup> The paras on this page are numbered 6 through 12; they are not consecutive with the previous page.

<sup>363</sup> Referring to Chao-chou Ts'ung-shen.

(173-6)<sup>364</sup> In this book I have considered myself to be a sensitive recording instrument, carefully and minutely registering the impressions received from these higher states of consciousness.

(173-7) I leaned over the narrow stone parapet of a river embankment and reflected thus:<sup>365</sup>

174<sup>366</sup>  
XXI

175<sup>367</sup>  
XXI

(175-1)<sup>368</sup> Since I do not desire the dust of controversy should be raised around these penned efforts of mine, may I ask that they should be received simply as-. This is not to say, however, that those who have come to learn that Truth is often more fantastical than Fiction may not pick up some pebbled truths among these pages. The incidents I relate and the words I heard can never lose their reality in my memory; they shall always remain substantially as described here. Nevertheless I request the gentle reader to take these pages as he would take to a volume spun out of the brain of a fanciful novelist.

(175-2) What does it matter whether I write books or whether I permit the white paper to remain blank? The world struggled on some [time]<sup>369</sup> before I appeared, and I am not vain enough to imagine that a few words of mine will ever cease its struggles appreciably. If it were not partly for the necessity to subsist to gain a livelihood, and partly for the pleasure I get from phrasing my thoughts, I doubt whether any volumes of mine would ever have been born.

(175-3) The post-war period is somewhat sceptical of all pretensions to sanctity.

(175-4) I am no maker of new speculative doctrine.

(175-5) Trite platitudes are less likely to solve your spiritual problems than advice

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<sup>364</sup> This para is a duplicate of 419-2 in RVLS II.

<sup>365</sup> The paras on this page continue on page 149.

<sup>366</sup> Blank page

<sup>367</sup> Pages 175-179 are duplicates of pages 567-571 in Carbons 29

<sup>368</sup> The paras on this page are numbered 154 through 159 ; they are not consecutive with the previous page. .

<sup>369</sup> PB himself inserted "time" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

which is founded on actual inner experiences.

(175-6) Spiritual dabblers are hereby warned off, but the sincere are always welcome. Those who flit from craze to craze, or seek to satisfy their flirtatious souls at the expense of our strictly limited time, will do better by turning their faces due north, and not in our direction. If we are often excessively kind to innocent kittens, we can nevertheless be excessively cruel to humbugs. In this respect we are like unto the moon, for we wax quickly with friendly warmth to those who use words to explain their heart, and do not hide it; but we wane rapidly into Arctic fridity when the insincere approach us, a smile on their lips and something quite different in their breast.

176<sup>370</sup>

XXI

177

XXI

(177-1)<sup>371</sup> In our humble way we will lay siege to the spiritual falsehoods that are accepted as current coin by many materialists.

(177-2) So far as my eyes run through recorded history it has never been a pleasant task, this, to play the prophet to a scornful generation.

(177-3) If our thought is to be straight and fearless we ought to fling all prejudices overboard at the very start of our voyage.

(177-4) There is nothing wrong with cutting satire if it cuts some of the falsehoods out of our minds. Only the weaklings and {truth-fearers}<sup>372</sup> can object to it. Skin-puncturing is often as useful as soft-soap.

(177-5) The pseudo-great men of our time, who live on the clamour of the crowd, who perform their pantomime antics for the sake of a vulgar applaud will naturally not be pleased with the pages of this book and are little likely to heed its message.

(177-6) Imitate the fowl. Have a moulting season. Once a year, preferably on your birthday, moult your stupidities, your illusions and your foolishness.

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<sup>370</sup> Void page

<sup>371</sup> The paras on this page are numbered 160 through 170, making them consecutive with the previous page.

<sup>372</sup> PB's handwriting makes this look like "tearers" but I am sure "fearers" is what is meant. — TJS '20

(177-7) I have read from preface to end-page the wretched book of Maya, and I know only too well what I am writing about when I indict it. If I refuse to dip my pen in the rose-water of our sentimental novelists, I have good reason.

(177-8) I have jabbed my pen, viciously into none; where I have covered effete and unworthy institutions with caustic comment, this has been done merely as a slight assistance to the natural process of dying which is already in full operation.

(177-9) We trifle with irresistible forces. We play with problems full of psychological and emotional dynamite.

(177-10) A perusal of the earlier part of this book with its harsh criticisms and dark prophecies, is likely to lead to the incorrect conclusion that its author is a pessimist to the soles of his feet, he is not. He has written of things as he found them.

178<sup>373</sup>

XXI

179

XXI

(179-1)<sup>374</sup> If I can succeed in putting the grand truths of philosophy into the common speech, I shall be gratified indeed.

(179-2) I have tried to avoid the technical jargon of scholars.

(179-3) It is not easy to deal with such a recondite subject for readers who are drawn from various grades of enlightenment.

(179-4) I have given a few illustrative anecdotes of cases that are personally known to me, to make plainer the principles taught and to add interest to their expositions. If the names of some persons concerned are withheld it is for the understandable reason that private confidence must be respected. On the other hand I have also included a few historical and biographical references from the annals of famous names, whenever I have found them peculiarly apt as definite examples.

(179-5)<sup>375</sup> When I wrote books about the extraordinary marvels I had seen in India and Egypt, people flocked to read them; now that I write books only about such ordinary

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<sup>373</sup> Void page

<sup>374</sup> The paras on this page are numbered 171 through 178, making them consecutive with the previous page.

<sup>375</sup> This para is a duplicate of 395-2 in RVLS II.



things as mental quiet, inner stillness, truth, spiritual beauty and the ruling of one's thoughts, few care to buy them. But I do not mind. I shall not sacrifice my art to pander to their curiosity.

(179-6)<sup>376</sup> I shall have to lay down my pen one day but the intuitions and experiences which flow through its ink shall find other hands and continue to publish themselves to the world.

(179-7) We have put the elements of material nature into captivity, but we have yet to capture the psychic and spiritual elements. This can be done only within ourselves.

(179-8) We can discover for ourselves if these statements are true or not by actually leading the inner life. The importance of a little practice of mental quiet each day is high. It is this practice which brings definite results in time and this which gives one strength as well as understanding. Effort is required.

180<sup>377</sup>

XXI

181

XXI

(181-1)<sup>378</sup> Maharshi's<sup>379</sup> character was unique in all my experience and unquestionably in the experience of all others who met him.

(181-2) There were times when M<sup>380</sup> actually appeared before me, advised or discussed. Death had not ended our relationship nor barred our communions. He still existed in my mind my life, as a veritable force, an entity bereft of the flesh but clearly present at such times. And then, one evening, which I shall never forget, about a year and a quarter after his physical passing, he said that we needed to part and that he would vanish from my field of awareness. He did. I never saw him again. If it was his spirit, as I believed, it was either no longer able to maintain communication with this world, which I did not believe, or had withdrawn because the next step in my own development imperatively called for this freedom, which subsequently proved to be the case.

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<sup>376</sup> This para is a duplicate of 179-6 in RVLS II.

<sup>377</sup> Void page

<sup>378</sup> The paras on this page are numbered 76 through 84; they are not consecutive with the previous page.

<sup>379</sup> "Maharshee's" in the original.

<sup>380</sup> Referring to Ramana Maharshi.

(181-3) I believe in the work of time, in the unseen power that uses it to weave wrong into right. In my own short life I have seen Hitler's false "1000-year" kingdom hurtle to the ground. I have seen an Indian journalist whose pen jabbed viciously at "Secret India"<sup>381</sup> when he lived in London, himself engage in the same search a few years after this return to India. In his London review he denounced as superstition what in his later life he found essential to his mental peace!

(181-4) It is unfortunate that my chosen profession of authorship mocked my inherent dislike for personal publicity.

(181-5) I have no organisation of any kind to sustain or advocate my teachings.

(181-6) A man who is widely and constantly travelling makes many temporary acquaintances but few permanent friends.

(181-7) Although I could not help seeing how a higher power protected me against some of the results of my own mistakes and egoisms, it could not protect me against all of them.

(181-8) Undignified and unfortunate though some of those prefatory pages were in HTBY<sup>382</sup> they must be weighed against the very many more which rendered much service and gave great truths.

(181-9) The value of this world-wide travel and research, study and experience, is that it gave me knowledge of so many varied teachings and teachers, paths and goals, mysticisms and mystics, that I had sufficient material to compare one against the others and assess their value rightly.

182<sup>383</sup>

XXI

183

XXI

(183-1)<sup>384</sup> I have a dislike amounting almost to a horror, of being regarded as another cult-leader or as a professional yogi. I despise commercialised holiness and avoid its dupes. My only profession is writing and if I write on subjects connected with the inner

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<sup>381</sup> Referring to "The Search for Secret India".

<sup>382</sup> Referring to "The Hidden Teaching Beyond Yoga".

<sup>383</sup> Blank page

<sup>384</sup> The paras on this page are numbered 62 through 75; they are not consecutive with the previous page. In addition, there is a para numbered 44a pasted onto the bottom of the page.

rather than the outer life, that is only because they are vastly more interesting to my mind and stimulate my pen into activity where the others leave it motionless.

(183-2) I would rather stir men's minds into an activity of their own than have them follow unthinkingly behind me.

(183-3) Like St. Augustine, "I am not one of those people who try to defend everything they have written." Like him, some of my views have been modified in the course of my literary career. But there are certain views which have not changed by a hair's breadth and which remain basic to all the others. I have not wandered far from my original thought and intuitive knowledge.

(183-4)<sup>385</sup> What I have written about many of these mystical experiences has the advantage over much other material of being recorded from the inside looking out as well as from the outside, looking in.

(183-5) I was not idle during those years of silence.

(183-6) Whatever value there has been in my work of Oriental research, whatever virtue its results possess for the Western reader, derives mostly from the independence with which I approached it, from the lack of bias for or against any particular cult religion and school among the many to be found in the Orient.

(183-7) Many students of mysticism frown upon my books because my approach is unorthodox.

(183-8) For several years I squatted on the shelf of retirement.

(183-9) In my search for the truly wise as well as in my mission for the master, I led the wandering life of a dervish for many years; perhaps the time for final settlement is near at hand.

(183-10) I am ashamed of much in those books, of their errors and their style.

(183-11) I began with an audience but soon found myself with a following.

(183-12) It was an inescapable inner drive which compelled me to put into written words some part of my researches.

(183-13) I did not originate these thoughts, but merely passed them on.

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<sup>385</sup> This para is a duplicate of 419-4 in RVLS II.

(183-14) I am a man without a movement.

(183-15) I take comfort in the continental proverb, "A hundred years hence we shall all be bald!"

184<sup>386</sup>

XXI

185

XXI

(185-1)<sup>387</sup> The exertion needed to write personal letters irks me, whereas the exertion needed to write philosophical notes inspires me. Why wonder that I neglect the one and cultivate the other?

(185-2) Those who come to squat in the disciple's seat in front of me do what I do not particularly like.

(185-3) I gave my years and my energies to this quest, faithful to faith, yet regardful of reason

(185-4) If it be claimed that with the public appearance of my later books I became a teacher, whether I acknowledge it or not, I reply that if that be so I am one who seeks not to save his disciples but rather to be saved from them.

(185-5) When at last I realised that my own experiences were important to no one but myself, and only the views distilled from them could have any value or interest for others, I resolved never again to write another of those personal prefatory chapters which mar several of my books.

(185-6) I do not fill my pages with footnotes or document every statement with its authority, simply because that is not my proper field.

(185-7) The man who wrote that cycle of ten books is dead. The attitudes, the beliefs and the standpoints out of which he wrote them have ceased to exist. None of these books have any relevance to his self, save as milestones which have been passed and left behind.

(185-8) I soon began to get more letters from readers, utter strangers though they were,

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<sup>386</sup> Blank page

<sup>387</sup> The paras on this page are numbered 24 through 34; they are not consecutive with the previous page.

than I had the facilities to answer. Some asked for advice, others presumed to give it, but most expressed the keen desire to find a teacher and wanted me to recommend one.

(185-9) They welcomed me as a supposed recruit to Hinduism, as a religion. But the years taught them that they were wrong. Alas! the lesson brought bitterness in its train.

(185-10) The observations of a whole lifetime made during travels in four continents and among varying peoples confirmed the truths and provided evidences for teachings of philosophy.

(185-11) I refuse to carry the teacher's burden on my shoulders.

186<sup>388</sup>

XXI

187<sup>389</sup>

XXI

(187-1)<sup>390</sup> The burden becomes so heavy that sometimes I wish myself back in the eighteenth century, when people sent few letters in a year because paper was costly, postage expensive and facilities for transmission slender.

(187-2) The soul does not hunger for dry monographs, but for words that are alive, words that spring up from a profound devotion, inspiration and dedication to the highest being. I have not the time nor the will to meander through a system of metaphysics; and neither, perhaps, has the average reader of today.

(187-3) It is not demanded that anyone approach these chapters in the spirit of unresisting discipleship but it is demanded that he approach it with a certain degree of intellectual sympathy, for the time of reading the pages at least.

(187-4) Alas! I can say with the Syrian poet, Abul Ala,<sup>391</sup> "The years have gone like water."

(187-5) I don't believe in any foreseeable realisation of earthly paradises or universal brotherhoods. Enthusiasm begets or supports such ideas but confusion and disillusion kill them.

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<sup>388</sup> Blank page

<sup>389</sup> Pages 187-210 are duplicates of pages 435-458 in Carbons 18 (7th Series).

<sup>390</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

<sup>391</sup> Referring to Abul 'Ala Al-Ma'arri.

(187-6) I will anticipate a criticism to come by some present words. Why do I let my pen slip sometimes into frivolous conduct, though dealing with the most serious of subjects? My reply is to ask another question: Why should fools be the only persons who can be flippant? Why should not the serious and thoughtful likewise toss words without apparent intent? Yet in the latter case you will likely find a tasty kernel of wisdom inside the husky shell of frivolity. Why should a spiritual truth conduce to the incapacity to perceive a joke?

(187-7) I do not desire to create a school of thought; I do not want to solidify human thought into congealed dogmas; I do not wish anyone to worship a crusty organisation.

(187-8) My occupation being a literary one, I find letter-writing both irksome and difficult. It is painful to write but pleasant to read letters.

(187-9)<sup>392</sup> Perhaps my book may break a few of the glass houses of contemporary illusions.

188<sup>393</sup>

XXI

189

XXI

(189-1)<sup>394</sup> With filial joy I offer you this flower of days that whatever fragrance it may have shall tell of the days I spent at your side. My head was heavy and bowed with the sorry burden of earthly life; my feet had wandered long among the rocky places and then grew tired as a sleeping man, when your great love shone down upon it and warmed it into life, until it took strong root in some soft earth. Is it not mete then that I cull the first blooms for your table? I count it one of the great things of my life that I am privileged to call you Friend. And I know if I know you at all, that I can do no greater deed in return than to speak to my fellows of the unforgettably beautiful stream into which you turned my little boat, broken and halting though the words of my stammering lips must needs be.

(189-2)<sup>395</sup> This book has been wrought around many moods and it is the work of several years, so that it might seem in places as though it were the production of two or three

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<sup>392</sup> This para is a duplicate of 419-5 in RVLS II.

<sup>393</sup> Blank page

<sup>394</sup> The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

<sup>395</sup> This para is a duplicate of 395-3 in RVLS II.

different hands. I could have omitted some chapters because they might be thought to break the harmony of the whole, and because they sound a note not so certain or happy as I have generally sought to give forth. But I prefer to let them stay as showing something in the way of growth, and to let them stand as milestones where I had camped for a while but have long since passed by. Some of the subsequent paragraphs were indeed written, so long ago that I can hardly claim identity with the author, such are the changes which the years bring.

(189-3) I would not be at all anxious if these strong ideas gained but a weak following at first. A roaring lion could be laid flat with your little finger, when it was born.

(189-4) Even my former books were mostly based on the old outlooks, the old limited viewpoints which the new knowledge transcends.

(189-5) I do not look for disciples. Nevertheless there are those who subscribe themselves as such.

(189-6) Such people will do well to keep clear of these pages.

190<sup>396</sup>

XXI

191

XXI

(191-1)<sup>397</sup> We must clear our mental vision.

(191-2) I sought for a technique that would translate the wisdom of the ancient East into the practical benefit of the modern West.

(191-3) I do not seek prominence in the limelight, I prefer a position of obscure, unfettered freedom. Because I have sunk all ambitions, want nothing from anyone, and can have nothing taken away from me, I enjoy great independence. I enjoy the life of a literary man because it permits me to be freer, in contrast with the life of any other profession that I know. Fame curtails liberty and creates jealousy. Celebrity is also a form of bondage. Liberty is my need.

(191-4) As genial Charles Chaplin<sup>398</sup> remarked to me once: "It is good to know that

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<sup>396</sup> Blank page

<sup>397</sup> The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

there are a few people like yourself in the same sub-stratosphere, as it were, with oneself."

(191-5) He may at times try to examine this feeling and analyse it away – but to no avail. He might as well try to analyse away my love of gay flowers and fine music. With the intellect he can do this quite successfully and with the will he can keep away from them but the love still remains. He cannot separate himself from this powerful attraction towards them.

(191-6) I want to write. I want to set down those wonderful swinging rhythms of the soul that leap up so joyously in my heart.

(191-7) The dignity of these truths which I have sought to present to the world is so grand, so stately, that I do not have to engage in their defence. But such is the common ignorance of these high matters that I [do]<sup>399</sup> have to guard against the misunderstandings which experience shows me, inevitably arise.

(191-8) If my work is to represent philosophy in practice, my critical treatment of certain subjects must be constructive, dignified and restrained.

(191-9) Not every man who has been in Hell carries a face as that of the exiled Florentine. I like Dante and take pleasure in his work, but after all, I need not follow him into melancholy.

192<sup>400</sup>

XXI

193

XXI

(193-1)<sup>401</sup> We all laugh at the tradition that the man of self-supposed or obvious genius must make tracks for Chelsea if he lives in England, or for Greenwich Village if he abides in the United States; must wear his hair a little longer than the Philistines, knock his head daily against a garret ceiling, and be satisfied with bread and cheese until Fortune picks him out as her favourite. We laugh at this, I say, yet the young man may not be such a fool as we commonly think. That rich and rare enthusiasm of his youth

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<sup>398</sup> Referring, of course to Charlie Chaplin – who was PB's neighbor in Switzerland for a time. – TJS '20

<sup>399</sup> "do" was typed above the line and inserted with an arrow.

<sup>400</sup> Blank page

<sup>401</sup> The paras on this page are numbered 25 through 32, making them consecutive with the previous page.



may come from Something higher than his conscious self; these brave, if bitter, fights with a mammon-centred civilisation may receive urge and stimulus from the Spiritual Warrior within.

(193-2) Neither myself nor my readers would profit sufficiently to compensate for spending time in so misguided a manner as to consider this point.

(193-3) So I will play the part of the psychoanalyst for a moment and show the world its own subconscious.

(193-4) I have no intention of wandering into the uncertain realms of metaphysical morals nor of flying in a balloon into the clouds of moral metaphysics.

(193-5)<sup>402</sup> It is not without much reluctance that I have ventured to betray aloud the intimate experiences received in secret and solitary communion with nature. I would fain have harboured them until this body was gone, when their fate would carry no concern for me. But the bidding of my spiritual Guides {was such}<sup>403</sup> that these words have gone out into print.

(193-6)<sup>404</sup> I felt the presence of a spirit and, acting under an inner impulsion, took up my pencil and rapidly wrote down the message which immediately after flowed into my mind... Almost exhausted by the effort, I put down my pen and looked at the written words. "XXX" I read.

(193-7) Now that these painful truths are out of my way, it is pleasant to turn towards some cheerful ones.

(193-8) While recognising the debt which we owe to the pioneer work of these scholars I am unable to accept all their conclusions.

194<sup>405</sup>

XXI

195

XXI

(195-1)<sup>406</sup> He knelt on the floor before me and wept because of his weakness and

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<sup>402</sup> This para is a duplicate of 419-6 in RVLS II.

<sup>403</sup> We changed "so" to "was such" for clarity.

<sup>404</sup> PB himself inserted "transfer to XI" by hand.

<sup>405</sup> Blank page

inability to rise to the spiritual heights, especially because of emotional weakness. "Oh if only I could have some of that peace and strength which you possess" he exclaimed crying. I blessed him however and gave him tevijjo. Soon some strange power seized him, holding him like a babe, and lifted him off his feet. It raised him steadily upwards in space, higher and even higher. Olg eventually left the clouds and murkiness and darkness and came into a region of brightness, sunshine and purity. It was the very opposite of the astral region he had started from. There in that high ether, he had found his Soul, his peace, his strength.

(195-2) I cannot commend these studies too highly to those who feel drawn by Eastern wisdom, nor compliment the students too warmly for their exceptional interest in matters about which little is really known in the West and less understood. We must try to take a sane balanced view between the materialists on the one hand, and the idealists, on the other. There are few who have much sympathy with Oriental methods of psychological investigation, and fewer still who have done more than discreetly hint at their own indebtedness to them.

(195-3) I took these hideous explosions and horrible sounds as symptomatic of the grievous state in which mankind dwells today. The need of peace and truth is paramount. Who can remain silent and inactive when the world is in such sore plight?

(195-4) There is always the temptation to over simplify such an obscure and complex subject. But to do this would be to fall into a snare and to take the reader with one.

(195-5) Nevertheless as I listened to this persuasive man, I felt my reason was being taken into a trap. It was as though, in some specious way, he was getting me to believe that water is dry!

(195-6) I believe that it is better to oversimplify than to keep complicated.

(195-7) My sentences are loosely stitched together.

196<sup>407</sup>

XXI

197

XXI

(197-1)<sup>408</sup> Yet<sup>409</sup> it is not for me to play any spectacular part in the present epoch. I have

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<sup>406</sup> The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

<sup>407</sup> Blank page

not issued these books for any propagandist purpose. Mine is a specialist task working in a special field. But despite all this it will not be easy for anyone to run a measuring-rod over the amount of work done. I have set ripples going but how far they will spread is the concern of destiny. PB's body will pass away but his ideas will go on working. For these ideas have taken hold in some minds, who in turn will transmit them to other minds and another generation. The legacy of ideas which he toiled over during his lifetime will be with them long after his passing from this earthly plane.

(197-2) I have tasted the teas of a dozen different countries on their own soil, from the youthful green plant of Japan to the hard compressed brick of Tibet, and from the mellow mature herb of China to the mild soft growth of the Indian Nilgiri Hills. We would have done well had we travelled together, Chang Tai, - my fellow scribe<sup>410</sup> across the centuries - and myself, for we could have matched tastes and scribbled lines with mutual understanding and inborn passion for this nectar of the gods. But why, in the pages of what purports to be a philosophic writing, do I thus refer to tea?

(197-3) Life remains what it is - deathless and unbound. We shall all meet again. Know what you are, and be free. The best counsel today is, keep calm, aware. Don't let the pressure of mental environment break into what you know and what is real and ultimately true. This is your magic talisman to safeguard you; cling to it. The last word is - Patience! The night is darkest before dawn. But dawn comes.

(197-4) Let them remember that the Truth comes not from any person but from the Holy Spirit. It is from such a source that what is worthy in my writings has come; the errors however are mine. Let them therefore describe themselves as students of philosophy, not as followers of Brunton.

(197-5) Strange recollections of the man have tangled themselves around my memory.

198<sup>411</sup>

XXI

199

XXI

(199-1)<sup>412</sup> The problems you raised in connection with my radio talk on "Is Hitler a

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<sup>408</sup> The paras on this page are numbered 40 through 44, making them consecutive with the previous page.

<sup>409</sup> This para is a duplicate of 419-7 in RVLS II.

<sup>410</sup> We have removed "xxx" from after "scribe", presuming the original is a typo.

<sup>411</sup> Blank page

<sup>412</sup> The paras on this page are numbered 45 through 48, making them consecutive with the previous page. PB himself inserted "transfer to Problem of Evil" in the left margin by hand.

Mystic" are very pertinent and interesting, but I do not suppose that any tribunal would take my theories into account seriously. Indeed it could not afford to do so. Once it entered into the metaphysical and psychic aspects of crime it would find itself in a deep abyss. For instance there is the Catholic Christian Doctrine that sin is the consequence of yielding to the inner promptings of Satan. My own view is that, speaking generally and with due allowance for special cases, the practical responsibility for a man's crime must lie with himself even though he be a spiritualist medium, who has been led step by step to perform crimes from which he would have shrunk at the beginning of his downward path. (letter to V.S. Iyer)<sup>413</sup>

(199-2) Whoever has benefited by these ideas is under an obligation to make them available to whoever else may be ready to receive them. They should pool their best experiences and finest thoughts through the written or spoken word as noteworthy in their inner life. Let them write of what they know, not suppose, of what they have come to understand as true or what they have felt, witnessed or experienced. Let them take care to keep within the range of their experience or knowledge for most articles on these subjects are vitiated by the flights of imagination over fact. There is enough material in life and in thought with which they are familiar to render it unnecessary to touch the unknown.

(199-3) However I think you will find that after my return you will make a swift and sudden advance from which you will never again look back. I am most grateful to you for your loyalty and understanding. Such things are hard to find for they take long to [mature;]<sup>414</sup> one finds the superficial kind which vanishes with the first [storm.]<sup>415</sup>

(199-4) We must meet and answer these criticisms for the sake of weak minds or ignorant ones but we must do so without rancour and without venom.

200<sup>416</sup>

XXI

201

XXI

(201-1)<sup>417</sup> Such [was]<sup>418</sup> my [former]<sup>419</sup> fondness for tea that I [lamented]<sup>420</sup> at times over

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<sup>413</sup> "G.S. Iyer" in the original. Referring to V. Subrahmanya Iyer.

<sup>414</sup> PB himself changed "mature usually; oh yes" to "mature;" by hand.

<sup>415</sup> PB himself deleted "Hence I am happy to know that you will always be the same." from after "storm." by hand.

<sup>416</sup> Blank page

<sup>417</sup> The paras on this page are numbered 49 through 61, making them consecutive with the previous page

<sup>418</sup> PB himself changed "is" to "was" by hand.

the wasted years when misguided persons filled me with nothing more appetising than cocoa, most uninspiring of drinks.

(201-2) I am less concerned in this book with proving my propositions than with laying them down and setting them firmly in our sight; for they are their own justification and need little evidence to reveal their truth.

(201-3) A fever which could not be controlled had brought my quest to fierce but final culmination.

(201-4) I do not want to be a new prophet, bent on collecting disciples. For I am but a disciple myself.

(201-5)<sup>421</sup> This I may say that my work throughout has always been based on a first-hand knowledge of what I write about and not upon hearsay or tradition.

(201-6) I need not have taken his sentences down on paper, for I wrote them on my mind.

(201-7) Am I but an affluent philanderer with words, and not a real philosopher.

(201-8) Perhaps I have too generously given away counsel which I need myself!

(201-9) They will accuse me, my opponents, of fleeing from actuality into the domain of fantasy.

(201-10) The task of putting in order the material brought back from several years' work in the Orient – research notes and literary fragments – has occupied my past few years.

(201-11) My biographer will arrive with the cremator and attempt to portray my soul which, unfortunately for him, will already have fled. He will write about incidents in my external life, no doubt, and analyse my works with his dissecting knife, but my soul will be beyond him.

(201-12) The ship's double propellers displaced the seas surface and began to beat the water into spray and foam.

(201-13) I am simply correcting certain very misleading statements about the teaching of which I am a representative with the motive of doing something, if I can, to forestall

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<sup>419</sup> PB himself changed "present" to "one-time" and then "one-time" to "former" by hand.

<sup>420</sup> PB himself changed "lament" to "lamented" by hand.

<sup>421</sup> This para is a duplicate of 421-1 in RVLS II.

possible misapprehensions.

202<sup>422</sup>

XXI

203

XXI

(203-1)<sup>423</sup> To set down these intuitions of life and being on paper, or to impart them in speech, provides its own reward, its own intense satisfaction.

(203-2) I scrape the white sheets with my pen only to spread truth.

(203-3) I learnt this wisdom not only in India but on the limitless sands of the Sahara desert, on the canyon-sides of the mountain-girdled Yangtze River, in the steaming hot jungles of Siam and Malaya and the snowy heights of Tibet.

(203-4) I could, indeed, have penned it in the stately style of the Victorians, but that might have proved rather slow for our quick age.

(203-5) The cottage has been born. All newborn things should be given a name. What can I give mine? Let it be called "Desert Peace Cottage" - a place where a tired soul may periodically return and weave fresh webs of truths for busy men.

(203-6) I had come across this wise man by accident. Therefore I would travel onwards and make some more accidents!

(203-7) In my younger days I might have said, "If you will not show me a sign, I cannot show any faith in you." Now I knew better.

(203-8) The steamer lifted and fell with great heaves during rough weather.

(203-9) This book is the 'gospel' and not the 'grammar'. It purposes to show direction, to give a stimulus, but it does not profess to go into many details and to explain a thousand minor values and methods. This is not to say that the 'grammar' is not necessary or that it will not be written.

I have filled this book with generalisations and denuded it of details, and I have done this of set aim, because<sup>424</sup> I believe aspiration Direction and Purpose more than it

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<sup>422</sup> Blank page

<sup>423</sup> The paras on this page are numbered 62 through 70, making them consecutive with the previous page.

<sup>424</sup> The original typist deleted a comma from after "because" by typing over it with an asterisk.

wants trivial targets at which to shoot its thoughts and exertions. So, if I be accused of excessive generalisation, of giving little data and less details, I plead guilty! The absence of facts and figures is explained more by my candid confession that I write to reach the intuitions of a few people alone, and less by a dogmatic assertion that these proposals are prophetic, in that they reveal the inevitable trend of our times and will come into being whether we work for them or not. I am trying to fix in the minds of those readers who will try to think with me for a while, a sense of the direction we need to take in thus restoring our spiritual fortunes.

204<sup>425</sup>

XXI

205

XXI

(205-1)<sup>426</sup> A sight of the worn brown cover of Bulwer-Lytton's<sup>427</sup> "Zanoni" - I think my copy is the second edition for it is dated, 1853. Brings back to me strange yet delightful memories. With what eagerness did I first peruse its quaint double-columned pages! How it opened a new and eerie world for me, a stripling yet at school! It gave me dark brooding ambitions. I, too, would take to the path of the Rosicrucian neophyte, and strive to fling aside the heavy curtain which hides the occult spheres from mortal gaze. I could not keep this newborn enthusiasm to myself but must needs attempt to communicate it to a vivacious young lady I knew. Whereat she recoiled in Philistine horror, and threatened to have nothing further to do with {me}<sup>428</sup> if I persisted in trying to become a wizard. Alas! she kept her threat; we began to drift apart and many years ago she came to bid me a final adieu before putting a vast ocean and a great continent between us forever.

(205-2)<sup>429</sup> The psychical intensity of those years devoted to enthusiasm for meditation, the over-concentrative study of it, brought about a lack of perspective in my writings. It might have been better for myself and my public to have waited twenty years before submitting them to the printer's art; I do not know. But I do know that certain omissions - such as the moral and the devotional - make me dissatisfied with them. Something more is required of aspirants than the practice of meditation. If my books left the impression that it is enough to do only that, they have left a false impression. The time has now come to present my results as a better balanced and more coherent

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<sup>425</sup> Blank page

<sup>426</sup> The paras on this page are numbered 71 through 77, making them consecutive with the previous page.

<sup>427</sup> "Bulwer Lytton" in the original. Referring to Edward Bulwer-Lytton.

<sup>428</sup> We have deleted "and" after "me" for grammar's sake. - TJS '20

<sup>429</sup> This para is a duplicate of 395-4 in RVLS II.

whole.

(205-3) I have tried to prevent any man tying himself to me as a disciple, tried to leave all men free in relation to myself.

(205-4) Whenever I grow introspective about my work, I perceive with regret its many deficiencies but with satisfaction its supreme services.

(205-5) There are other writers who can take my place to equal or better advantage. The same destiny which used me can use them.

(205-6) The ideal of sainthood neither attracts my feelings nor appeals to my intelligence. I [myself]<sup>430</sup> make no pretence to be a saint and it would be hypocritical to let any follower make it for me.

(205-7) I shall devote my pen to diffuse these ancient ideas, and my mind to elucidate them

206<sup>431</sup>

XXI

207

XXI

(207-1)<sup>432</sup> A change came into my published writing with "The Hidden Teaching Beyond Yoga." The work then took on a more intellectual character because it seemed that time had come to balance it in such a way.

(207-2)<sup>433</sup> The rapidity with which I worked my way upwards in this subtle world which I have chosen as my particular field of investigation, no less than the duty which I owed to the large flock of readers depending on my researches for their own guidance, renders the modification of earlier writings inescapable.

(207-3) I have no delusions of grandeur. The reference to myself in this statement does not matter. What really matters is

(207-4) In "Discover Yourself" I have used the words of Jesus as mere pegs on which to

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<sup>430</sup> PB himself inserted "myself" by hand.

<sup>431</sup> Blank page

<sup>432</sup> The paras on this page are numbered 78 through 87, making them consecutive with the previous page.

<sup>433</sup> This para is a duplicate of 397-1 in RVLS II.



hang my own teaching. This follows the example of the ancient religion makers. It has thus helped thousands of Christians, who might otherwise not have been reached by my words, to a higher concept of Truth. Therefore it does not really matter whether Jesus was a full philosopher or only a simple mystic.

(207-5) A Deemster, (Law Member of the Government of the Isle of Man) spent the last few days of existence on his deathbed in the 1940's with one of PB's books continually in his hand.

(207-6) Why should I not be allowed some latitude to modify immature conclusions and refuse to reaffirm unaltered the tenets of my youth? Why should I not reconsider and change the interpretation of my mystic experiences as clearer light falls upon them with the efflux of instructive time?

(207-7) The aim is to contribute a point of view, a way of thinking which will bring about far reaching changes in a man's life but this way is so uncommon that it will never suffer from the fate of popularisation, yet it is so fundamentally iconoclastic that it must necessarily arouse bitter opposition. It is a challenge to the mental laziness of mankind.

(207-8) He answered me in sentences of undeniable truth and ineffable charm.

(207-9) I hope the jinns of the ink-well will favour me this day, and let my pen flow fluently.

(207-10) I think of myself as being, along with a few others part of the spear-head of [the]<sup>434</sup> modern trend in mysticism

208<sup>435</sup>

XXI

209

XXI

(209-1)<sup>436</sup> This suggested certain ideas of tremendous importance to me at the time; their far-reaching significance was appreciated even when they could only be understood by the lapse of time. Thus it became both the direct and indirect source of my future progress.

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<sup>434</sup> PB himself inserted "the" by hand.

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<sup>436</sup> The paras on this page are numbered 88 through 98, making them consecutive with the previous page.

(209-2) It will be a bitter irony of fate if the creed which I have dropped, should become the creed of my students.

(209-3) This teaching was constructed out of my own research and experience, as well as out of other ancient and modern materials.

(209-4) From the time when I gathered the first stirrings of the impulse to write into clearly conscious efforts at self expression, until now, I have always tried to affirm this truth.

(209-5) There are certain matters which will inevitably arise more readily in the mind of a Westerner than of an Oriental, merely because the life and needs of the former are different. Hence I felt justified in going further and making explicit what was implicit in the teachings.

(209-6) Nature has made me an exceedingly quick thinker but an excessively slow writer; the years in journalism brought my unwilling hand to keep a better pace with my thoughts.

(209-7) Because my aim is to serve those who have little time or leisure to unravel foreign terms, I have refused to use a single Sanskrit term in all my explanations and I have sought to reduce the unavoidable technical vocabulary to a minimum.

(209-8) Since I did not seem to make myself understood, I bought a new pen and procured different paper, now I thought surely they will grasp my meaning.

(209-9) They may not agree with my conclusion but they cannot deny considering my own past reputation as a mystic, its candour, its impartiality and even its courage.

(209-10) I am striking out a path of my own. Therefore my latest writings will not please many who do not understand that in this way I am carrying forward the quest and not as they wrongly believe departing from it.

(209-11) The difference between journalism and literature is that the productions of the time-pressed journalist come out of his head, whereas those of the leisurely litterateur come out of his heart.

(211-1)<sup>438</sup> Those who are hesitant about these ideas or even hostile to them, have seen them

(211-2) I take up my pen once more and let its slow-flowing words tell of a time when life opened a crowded page for me.

(211-3) My aim is to popularise truth, if possible, yet I shall take care not to pay the price of dilution or distortion for such popularisation.

(211-4) They will need to study these pages repeatedly until the ideas expressed therein seem lucid and logical, rational and persuasive to them.

(211-5) So much is at stake here that it is necessary to be extremely outspoken.

(211-6) The names of God traditionally used in the Orient, such as Compassionate, the Guide, the Answerer of Prayer, the Pardoner, the Patient, are helpful as objects of prayer or subjects of meditation.

(211-7) I have no wish to found a sect or a school, organise a group or a society. I have kept myself free and I wish to leave my readers free also.

(211-8) If I have been so unproductive, there is a reason.

(211-9) Caught in the tentacles of this mammonistic time, I tried my utmost to make materialism a sufficient guide to the labyrinth of life, but merely succeeded in confirming my belief in mysticism. We may try to dodge the Heavenly Hunter but if he loses his prey in one birth, he will catch it in a later.

(211-10) I may say, with Swami Vivekananda! "I was born for the life of a scholar, retired, quiet, poring over my books, but the Mother dispensed otherwise. But the tendency is there."

(211-11) My interest in mystical studies has never been a merely professional one only. It is true that as a writer I could have made myself equally at home in several other subjects and indeed did so in my earlier years. But none of them could so engage my heart, so fascinate my mind, as these. I wrote about them out of love for the research into them.

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<sup>438</sup> The paras on this page are numbered 99 through 110, making them consecutive with the previous page. Paras 107 through 110 were pasted on from a separate page.

(211-12) With the development brought by years devoted to truth-search, this teaching gained clearness in my mind and attained form.

212<sup>439</sup>

XXI

213

XXI

(213-1)<sup>440</sup> Those who complain that there is nothing new in all this, who look for sensational and novel revelations but find none, may be answered with the words of wise Goethe:<sup>441</sup> "The truth must be repeated over and over again, because error is repeatedly preached among us;... everywhere error prevails, and is quite easy in the feeling that it has a decided majority on its side."

(213-2) Dr Roy Burkhart, an organiser of the United Christian Youth Movement, an author of books on psychology and Pastor of the First Community Church of Columbus, Ohio, suffered at night from psychical persecution by an unseen spirit trying to get control of his body, so that he was able to get very little sleep. At last he spoke about this trouble to PB and requested help. That night the persecution stopped and he enjoyed a full night's sleep for the first time in several years. The cure was maintained permanently.

(213-3) To give out these ideas, to inspire other men with these ideals - would this not be service enough by itself even though I were to find myself unable to put them into practice? But the contrary is the case. I have tried, however feebly and failingly, to practise them and have written out of experience as well as out of reflection.

(213-4) However these repetitions are not without value in an exposition of subjects which are exotic, unfamiliar, new or obscure, as most of those about which I write are to most general readers.

(213-5) My writings were never intended to be didactic and I never intended to be a teacher. They serve the purpose of enabling me to share ideas, not to impose them.

(213-6) My work is to awaken intuition and to instigate research. It is to affirm the precepts of truth as well as to argue the logic of it.

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<sup>439</sup> Blank page

<sup>440</sup> The paras on this page are numbered 111 through 117, making them consecutive with the previous page.

<sup>441</sup> Referring to Johann Wolfgang von Goethe.

(213-7) People tell me of the mental benefit they have gotten from reading my writings. It is encouraging to hear them. But not one of them has so benefitted mentally from this [self-expression]<sup>442</sup> as myself!

214<sup>443</sup>

XXI

215

XXI

(215-1)<sup>444</sup> In those ten books I have certainly not fully and sometimes not correctly expressed myself.

(215-2) I asked the Maharshi<sup>445</sup> this question: "Is it permissible for a man to engage in teaching his spiritual knowledge however imperfect both he and his knowledge may be?"<sup>446</sup> The mystic of Arunachala answered: "Yes, if the destiny allotted to him for this birth be such."

(215-3) Theosophy, esoteric Buddhism, and Hindu sects like the Vedantists, come at several points of contact quite close to the Hidden Teaching, but diverge at others. The septenary constitution of man is somewhat theoretical, as actually, there are only two entities, the ego and the Overself, but it may be useful for {analytic}<sup>447</sup> purposes.

Your understanding of different ways in which I use the word ego, and Theosophy used it, is correct. What happens metaphysically to the further existence of the being resulting from the conscious union of the ego with the Overself is guarded as a mystery, and may not be discussed.

{Sheean}<sup>448</sup> is talking nonsense when he calls Madame Blavatsky an unmitigated quack. Although her teachings were partly unreliable, there was nevertheless a great deal of truth in them, and although she herself was imperfect, and occasionally unreliable, she was mostly sincere.

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<sup>442</sup> PB himself changed "expression" to "self-expression" by hand.

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<sup>444</sup> The paras on this page are numbered 118 through 124, making them consecutive with the previous page.

<sup>445</sup> "Maharshee" in the original.

<sup>446</sup> PB himself inserted ending quotation marks by hand.

<sup>447</sup> We have deleted "an" from before "analytic" for clarity.

<sup>448</sup> "Sheehan" in the original; this is probably referring to Vincent Sheean, author of "Lead Kindly Light" © 1949 which is about Gandhi and others. PB himself refers to him elsewhere. – TJS '20

(215-4)<sup>449</sup> In writing this book to tell what I know of God, I am simply trying to tell other men about the possibilities of their own spiritual growth and to emphasise, what has been said before, that through cultivation of their intuitive feelings and obedience to the disciplinary higher laws, they too may know the Overself.

(215-5) Writing, which is an exercise of the intellect to some, is an act of worship to me. I rise from my desk in the same mood as that in which I leave an hour of prayer in an old cathedral, or of meditation in a little wood.

(215-6)<sup>450</sup> If I make a first formal appearance as a teacher, it is only in deference to the mission now imposed on me and the mandate now given me.

(215-7) I prefer anonymity for my work but fate has ignored my preference.

216<sup>451</sup>  
XXI<sup>452</sup>

217  
XXI

(217-1)<sup>453</sup> I am trying to found [an independent]<sup>454</sup> school of thought and not a [crystallised]<sup>455</sup> school of instruction, to lead the free and mystical tendencies of my time into a wider direction and not to take in hand the individuals displaying them

(217-2) I have taken up the status of an independent, without the support of any organisation. Indeed I find most of the orthodox and heretical organisations repugnant. By practising aloofness from them, I have kept aloof also from their bias and prejudice.

(217-3) Few are able to find the needed time to make the [independent]<sup>456</sup> researches that a proper clarification of the subject requires, while fewer still have the ability to do so.

(217-4) Readers of my books have occasionally written to me in the hope I can Prove to them that the doctrines there presented are true. This I regret being unable to do. I can

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<sup>449</sup> This para is a duplicate of 397-2 in RVLS II.

<sup>450</sup> This para and the following on are duplicated in 421-2 in RVLS II.

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<sup>452</sup> Evangeline Glass inserted "Eight (VIII)" at the bottom of the page by hand.

<sup>453</sup> The paras on this page are numbered 125 through 131, making them consecutive with the previous page,

<sup>454</sup> PB himself changed "a" to "an independent" by hand.

<sup>455</sup> PB himself inserted "crystallised" by hand.

<sup>456</sup> PB himself inserted "independent" by hand.

prepare a powerful case, and in some instances have tried to do so, but, like all cases, a trained mentality should be able to demolish them. This is as it must be, but it should be remembered that the powers of the logical intellect are, and must always remain limited by the amount of factual material and experience available to it. There is only one way anyone can be certain of the truth of these statements. He must take to the Quest and keep on the Quest, until the Overself reveals itself to him. Indeed, more people know in their own personal histories the concrete proof of these statements than the public generally dreams of.

(217-5) I went both abroad on land and sea as well as within mind and heart. The higher Self, the soul, God - whatever name we like to call it by - was the object of my quest. My findings were shared in my quest. My findings were shared in my books and interviews.

(217-6) My teaching will have to exert its power through the printed word, not through the personal intercourse with students.

(217-7) Writing is my life-work. I had to play the scribe in modern Euro-America<sup>457</sup> as I once did in ancient [Asia]<sup>458</sup> because I could not think of doing otherwise.

218<sup>459</sup>

XXI

219

XXI<sup>460</sup>

(219-1)<sup>461</sup> When I went among the Orientals I put on the character and imitated the attitude of an Oriental, in order to get inside the Oriental mind and experience; but I always included the result and balanced it with these I already possessed from my Occidental birth.

(219-2) The teaching has grown up in the earth of wide experience and constant research. It is not an immature plant hastily cut.

(219-3) I refuse to let others regard me as a superior being and I will not meet them, either in person or by correspondence, on any other terms than those of equality. Since

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<sup>457</sup> "Euramerica" in the original.

<sup>458</sup> PB himself changed "Egypt" to "Asia" by hand.

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<sup>460</sup> PB himself inserted "XXI" by hand.

<sup>461</sup> The paras on this page are numbered 48 through 50; they are not consecutive with the previous page.

I make no pretensions on my own behalf it would be inconsistent to let them do it for me. It is unfortunate that the reputation I enjoy is so exaggerated! And it is amazing how often people want you to be dishonest with them, just to satisfy their delusive preconceptions of you. How many have tried to induce me to become their personal master, or the head of an ashram, or the leader of a cultist following! How firmly have I had to detach myself from their pressures and become deaf to their importunities! No matter what I insisted to the contrary, they clothed me with qualities, powers and knowledge I did not possess. I became very uneasy. It was of no avail that I denied the reputation fathered on me. Finally I saw that I was lending myself to this false position by answering letters, granting interviews and getting involved with friends who were seekers after help. All this was a kind of insincere posing,<sup>462</sup> although it did not appear so on the surface. So I brought it to an end, cut off nearly all contacts with others and made myself inaccessible. With that many turned to the spiritual guides who were quite willing to collect a following, lost interest or faith in me, and left me in peace. If it be criticised that I have adopted a selfish attitude I must defend myself by first recalling the Tibetan saying about a half-developed guide being like a half blind man leading his credulous disciples into a ditch and falling with them too and then pointing out that yielding to misconceived importunities is a weakness even when it takes on the semblance of compassionate service. To allow others to thrust upon me the role of personal teacher when no mandate for it has been received from within myself, my higher self, would be wrong. It is therefore my duty to resist their pleading.

220<sup>463</sup>

XXI

221

XXI

(221-1)<sup>464</sup> Most critics and many readers have complained about what they called “the fault of wearisome repetition” in these two volumes (The Hidden Teaching Beyond Yoga and The Wisdom of the Overself).<sup>465</sup> I am well aware that the modern mind dislikes it and prefers terseness but this is one instance where I consider the ancient Oriental mind was a little wiser. Whether or not this is a fault depends upon the circumstances under which the repetition occurs. The recorded conversations and addresses of Buddha are chockful of repetitions, for example. The Yoga Vasistha repeats scores of times most of its leading ideas. Why then did the ancient Orientals use this device – for so it really is? The answer may be partly given by one of them in his

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<sup>462</sup> The rest of this para was cut from another page and pasted here by hand. PB himself inserted “No Carbon” in the left margin next to this sentence by hand.

<sup>463</sup> Blank page

<sup>464</sup> The para on this page is numbered 1; it is not consecutive with the previous page.

<sup>465</sup> “HTBY & Wof O” in the original.



own words: “Repetition either of thought or language is no fault in this study. Repetition serves to bring out and give us mental practice in the great truths.” These words were written by Suresvara,<sup>466</sup> the personal and chief disciple of the illustrious Shankaracharya. The second part of the answer is that the more important tenets of higher philosophy are intellectually extremely subtle, so subtle as not to be apparent at first contact with them, and extremely difficult to realise. The repeated contact with them, however, acts as a kind of indirect meditation and removes their unfamiliarity, renders them understandable and causes them little by little to sink into the emotional consciousness. Alas! my scattered warnings in “Hidden Teaching Beyond Yoga” did not prevent certain misconception from being quickly born. They arose out of the want of completeness in the part which was first made available. The separate publication of the two parts with some interval of time between them made it advisable to omit treatment of the most advanced elements in this teaching because they were based upon the mentalistic doctrine to which we had first to lead readers, and to deal only with the more elementary topics. But in refusing to pluck the fruit of this teaching prematurely and in setting aside as not being ready for consideration such subjects as the genuine intuition, the higher or ultramystic experience, the nature of Deity and the mystery of the Overself, we apparently laid ourselves open to the misconstruction that we now regarded them as unimportant or unphilosophical. Consequently some who had formerly complimented us now rained criticisms down upon our head, and wasted their time in asserting what we have never denied!

That such incompleteness inconvenienced several classes of readers, must now be admitted. The proper place for “The Hidden Teaching Beyond Yoga” is alongside “The Wisdom of the Overself” and in the Supplementary Appendix to that book we pleaded guilty of premature publication. We deeply regret the impatience and irritation which this

222<sup>467</sup>

XXI

223

XXI

(continued from the previous page) act caused many readers, although it was done at the importunity of not a few readers themselves. An endeavour to anticipate and appease critics was made by writing an Appendix to the book and distributing it in the form of a supplementary booklet, to be incorporated later at the end of any further editions that might be called for. This certainly helped a little to put right the principal misinterpretations but could not in so short a space either do so adequately enough or cover the less important ones which had to be omitted. No! The only way to mollify

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<sup>466</sup> Referring to Sureśvara, also known as Sureśvarācārya.

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those who, making a quick judgement on what was after all only a preliminary work, wrongly thought that we had openly deserted mysticism and yoga, was to set down the actual teachings which supplement them and thus controvert these misconceptions. So, although we had formerly hoped to leave the task until after the war, we immediately took up work on the second span of this two-arched bridge, and pushed ahead with it as quickly as possible under the unsettled circumstances which then prevailed.

Here is the fruit of that labour and those who have the patience to read it to the end, will discover their reward in the doing of it.

(223-1)<sup>468</sup> I have borne with patience the indifference of those who thought my books the expression of mental imbalance, the criticism of those who thought them the expression of self-seeking charlatanry and the contempt of those who thought them the expression of useless reverie.

(223-2) I have visited many ashrams, temples, monasteries and found that what I was seeking was not there. The monasteries made it hard to live, the temples were too mesmerised by outer forms, the ashrams were the stage for little dictatorships. None of these institutions was really congenial to a free mind. Every sojourn in them taught me anew that peace must be sought and could be found only in my own heart.

(223-3) Here is no mechanical system, no artificial technique, no dreamers theory. It has come into being out of a living experience and a world-wide observation. It has been formulated in accord with circumstances and requirements of modern occidental life.

(223-4) Is it needful to ask the reader's pardon for being so personal in the following pages?

(223-5) Such people think a man who writes challengingly rather than colourlessly and appeals to reason as well as feeling, is either not a mystic at all or one who has lost his mystical qualities.

224<sup>469</sup>

XXI

225

XXI

(225-1)<sup>470</sup> As an individual isolated from every party movement tradition and sect, it

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<sup>468</sup> The paras on this page are numbered 2 through 5, making them consecutive with the previous page. In addition, there is an unnumbered para (originally numbered 85) pasted onto the bottom of the page.

<sup>469</sup> Blank page

would appear that our contribution to social betterment will be trivial and insignificant, a mere voice in the wilderness. In most other spheres of activity this would be true enough but in the sphere of truth-seeking and truth-proclaiming it no longer holds good. For the very fact of being dissociated from every conventional influence, every orthodox and traditional group, sets us free to find and give out the truth in a way that these others cannot dare to follow. It raises the value of our results.

(225-2)<sup>471</sup> We wrote for the living and not for the dead. Therefore we suited matter and manner to the circumstances of the present day. And although we built upon the foundation laid by the ancients nevertheless we took large liberties in the erection of the superstructure, based on our personal experience during a quarter-century of practical research into this subject. If the philosophical system which we have presented in these two volumes is regarded as derivative only, it will be regarded wrongly. We have not merely worked out its character from ancient materials alone but also created it from modern ones. For we have gone deep into our own innermost consciousness too. Some of the knowledge found there as well as some learned from our contemporaries has been {penned}<sup>472</sup> into the words of these books. Thus we have really worked at the emergence of a contemporary philosophic culture.

(225-3) If a spiritual message is to find any acceptance among the educated or half-educated younger generation of today it will have to be presented in an intellectual manner. The only explanation of mysticism which will satisfy the world today is a scientific explanation. Hence I have tried to explain these doctrines in such a way that the reader who understands one of them may advance to the next in a logical development. I have offered to lead him up the steps of irresistible logic towards truth.

(225-4) Experience alone may have already [almost taught]<sup>473</sup> them several philosophic truths but these writings may help people become more fully conscious of them. Such are the power and beauty of universal ideas that some people may arrive at them immediately by intuition as soon as the eyes read them on a printed page but others only ultimately after a long and toilsome course of study. Then there are those who will feel an intuitive response to these statements even where they cannot yield an intellectual one. Conversely, there are others who will yield intellectual assent although no inward stirring certifies their {wary}<sup>474</sup> judgment. But all types will know that they have been lifted to higher levels of thought and conduct as a result.

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<sup>470</sup> The paras on this page are numbered 8 through 12; they are not consecutive with the previous page.

<sup>471</sup> This para is a duplicate of 397-3 in RVLS II.

<sup>472</sup> We changed "pinned" to "penned" for clarity.

<sup>473</sup> PB himself changed "taught most" to "almost taught" by deleting "most" from after "taught" by hand. "almost" was typed below the line and inserted with a caret.

<sup>474</sup> "way" in the original; we take this to be a typo and have edited it to "wary." – TJS '20

(225-5) I tried in my [individual]<sup>475</sup> way to communicate [the teaching about meditation]<sup>476</sup> as clearly as possible and to point out [its]<sup>477</sup> importance as emphatically as possible.

226<sup>478</sup>

XXI

227

XXI

(227-1)<sup>479</sup> All<sup>480</sup> [the]<sup>481</sup> volumes that I have previously written belong to the formative stage. Only now, after thirty years' unceasing travail and fearless exploration have I attained a satisfying fullness in my comprehension of this abstruse subject, a clear perspective of all its tangled ramifications and a joyous new revelation from a higher source hitherto known only obscurely and distantly. All my further writings will bear the impress of this change and will show by their character how imperfect are my earlier ones. Nevertheless, on certain principal matters, what I then wrote has all along remained and still remains my settled view and indeed has been thoroughly confirmed by time. Such, for instance, are (1) the soul's real existence, (2) the necessity for and the great benefits arising from meditation (3) the supreme value of the spiritual quest (4) the view that loyalty to mysticism need not entail disloyalty to reason.

(227-2) The essence of this teaching is to be found only in that unlimited sphere where impersonality and universality reign. No better name than philosophy could be found for it, because no other is so impersonal and so universal. Although Brunton has written so many pages about it, he does not want it called by his name and turned into a cult. If Bruntonism should arise, he himself would be the first anti-Bruntonist! He is not at all interested in the triumph or fame of PB. But he is deeply interested in the triumph and spread of that attitude which will best advance mankind's spiritual life. He does not ask for personal acceptance from one section nor personal honour from another. The world's opinion is rarely God's opinion. But he does ask for acceptance and honour to be bestowed upon what is true and helpful in his ideas. He does not want men to follow him but to follow the quest of truth. He does not call them to a declared creed but to a suggested way of approach, to the integral philosophical way which secures results no narrow sect could secure. Let people use the signposts he has

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<sup>475</sup> PB himself changed "humble" to "individual" by hand.

<sup>476</sup> PB himself changed "these teachings" to "the teaching about meditation" by hand.

<sup>477</sup> PB himself changed "their" to "its" by hand.

<sup>478</sup> Blank page

<sup>479</sup> The paras on this page are numbered 17 through 20; they are not consecutive with the previous page.

<sup>480</sup> This para is a duplicate of 399-1 in RVLS II.

<sup>481</sup> PB himself deleted "ten" from after "the" by hand.

erected, by all means, but let them not ignore the many other valuable ones which have also been erected for their benefit from the earliest times until today.

(227-3) My unfortunate tendency to labour a point too long, has irritated some readers but helped others. The intention of all this repetitive statement was to present the same idea in its various aspects and thus help to make it clearer. Where such difficult and subtle metaphysical ideals like mentalism are in question, this clarification is needful.

(227-4) I seek no proselytes. The public may take or leave these writings.

228<sup>482</sup>

XXI

229

XXI

(229-1)<sup>483</sup> Sri Ramana Maharshi<sup>484</sup> is unquestionably a great saint and an adept in yoga. But this must not lead me or others to confuse the issue. The claims of truth press irresistibly on me and I will continue to follow the elusive Goddess even though she were to lead me into a deserted wilderness where I must walk utterly alone. Time has opened my eyes to the fact that the states of mystical ecstasy, however delightful to experience, [are]<sup>485</sup> not necessarily [always]<sup>486</sup> tokens of truth.

(229-2)<sup>487</sup> Now comes the crux of the whole matter. So far as I can follow the teachings of the ancient sages, the path which stretches before mankind appears to have four gates set at intervals along its course. The first is open to the great majority of mankind and might be named "religion, theology, and scholasticism." The second is open to a much smaller number of persons and could conveniently be named Mysticism. The third which is rarely opened (for it is heavy and hard to move) is "the philosophy of truth," whilst the final gate has been entered only by the super-men of our species; it may be titled "Realisation." Few readers would care to wander with me into the wilderness whither it leads. I refuse to tarry in the limited phases of development and have gone forward in further quest of the sublime verity which is presented to us as life's goal by the sages. I value tolerance. Let others believe or follow what suits or pleases them most; I trust they will allow me the same freedom to continue my own quest.

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<sup>482</sup> Blank page

<sup>483</sup> The paras on this page are numbered 21 through 24, making them consecutive with the previous page.

<sup>484</sup> "Maharishi" in the original.

<sup>485</sup> PB himself changed "were" to "are" by hand.

<sup>486</sup> PB himself inserted "always" by hand.

<sup>487</sup> This para is a duplicate of 399-2 in RVLS II.

(229-3) Yoga is ABC of Indian Wisdom: I am trying to unearth the XYZ. Do my critics want me to stay in the ABC stage for ever or to continue my researches? And if further knowledge has caused me to revise my former estimates, then they ought to be happy at the unveiling of this knowledge. Yoga is one of the most valuable practices in the world, but it is only a stage on the way to truth, not, as I formerly thought the direct path to truth.

(229-4)<sup>488</sup> The teaching which is particularly expressed in my books is not so far as I know, imparted by any individual who is accessible to the general public, nor is there any institution to develop the capacities of learners along these lines. This situation exists

230<sup>489</sup>

XXI

231

XXI

(continued from the previous page) because the teaching traverses its own unique field. None other approaches life from quite the same standpoint.

(231-1)<sup>490</sup> Not one but several minds will be needed to labour at the metaphysical foundation of the twentieth-century structure of philosophy. I can claim the merit only of being among the earliest of these pioneers. There are others yet to appear who will unquestionably do better and more valuable work

(231-2) All men who win through to the world of their higher self, enter the same world. If their reports differ, as they do, that is not because the experiences differ but because the men themselves differ. Nevertheless a comparative examination of all available reports will show that there is still a golden thread of similarity running through them, a highest common factor of perception.

(231-3) Henceforth the background of this teaching will be, nay must, a universal one. It shall resist those who would label it Eastern because they will not be able to deny its Western contents, form and spirit. It shall resist those who would label it Western, because they too shall not be able to deny its Eastern roots and contents.

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<sup>488</sup> This para is a duplicate of 421-4 in RVLS II.

<sup>489</sup> Blank page

<sup>490</sup> The paras on this page are numbered 25 through 31, making them consecutive with the previous page.

(231-4) The realism of the terrible war conditions cannot therefore be without their effect upon the character of the present writings. At least they have moved us to bring down to earth the loftiest flights of thought, they have compelled us to insist upon all reflection having a practical bearing upon life and they have made us recognise the duty of improving the physical surroundings of men no less than the more important duty of improving their minds.

(231-5)<sup>491</sup> [The Long Path represents]<sup>492</sup> the [earlier] stages through which all seekers after the [Higher] wisdom will have to pass; they cannot leap up to top; therefore those [stages] will always remain valuable.

(231-6) I have so minutely described the technique and practice of yoga that there is nothing more for me to write on that point consequently no further books on the subject will again issue from my pen.

(231-7) I practise yoga every day and regard it as a fundamental part of my daily life.

232<sup>493</sup>

XXI

233

XXI

(233-1)<sup>494</sup> Reading and reflection have helped to endorse what experience has taught. Personal contacts with mystics of every kind and status have still further confirmed it. The knowledge gained at the initiation through invitation into a secret order instructed by perfected adepts who dwell on a superior plane, finally clinched it.

(233-2)<sup>495</sup> It is precisely because we are entering an epoch when the common people are at last coming into their own and when the world's conscience about its duty toward the under-privileged has been tardily aroused, that I feel I am obeying a divine command when I write of sacred things in direct manner, of metaphysical themes in a plain manner and of mystical experiences in a familiar manner. Spiritual snobs may call my treatment of these subjects, cheap, and my work, journalese, but its result, – faintly

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<sup>491</sup> PB himself inserted "XVII" at the end of this para by hand. This refers to Old Category xvii: Way to Overself, which is about the Long Path. – TJS '20

<sup>492</sup> PB himself heavily edited this para by hand. It originally read: "My books represent the stages through which all seekers after the Indian esoteric wisdom will have to pass; they cannot leap up to top; therefore those books will always remain valuable."

<sup>493</sup> Blank page

<sup>494</sup> The paras on this page are numbered 32 through 38, making them consecutive with the previous page.

<sup>495</sup> This para is a duplicate of 401-1 in RVLS II.

indicated by the long record of help gratefully acknowledged – is their best answer.

(233-3) The reflections which I gave out to the world were imperfect but they were nevertheless important. They have already changed the whole outlook of some readers and have widened the thinking of many more.

(233-4) If I descended from the summits of philosophical truths to accommodate those people I ought not to be blamed, condemned and sneered at for having apparently repudiated what I had previously taught.

(233-5) Nevertheless judging by my experience with the public it is evident that so long as one writes what will please people he is feted, but as soon as he ventures to criticise their fallacies, he is execrated.

(233-6) I over-stressed certain points and thus disturbed the balance of the whole teaching. That is, I emphasised the intellectual and metaphysical aspects of this philosophy at the expense of the devotional and mystical aspects. That this was done was partly because I had earlier emphasised the last two at the expense of the first two. {It}<sup>496</sup> did not excuse the fault. A harmonious co-ordination is still lacking. Henceforth I shall seek to provide it.

(233-7) When I ventured into it, I found a partially unexplored jungle. When I left there was a trodden path through this jungle.

234<sup>497</sup>

XXI

235

XXI

(235-1)<sup>498</sup> It<sup>499</sup> is a fault in most of my writings that I did not mention at all, or mentioned too briefly and lightly, certain aspects of the quest so that wrong ideas about my views on these matters now prevail. I did not touch on these aspects or did not touch on them sufficiently, partly because I thought my task was to deal as a specialist primarily with meditation alone, and partly because so many other workers had dealt with them so often. It is now needful to change the emphasis over to these neglected hints. They include moral re-education; character building; prayer communion and

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<sup>496</sup> We have inserted "it" for clarity.

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<sup>498</sup> The paras on this page are numbered 39 through 41, making them consecutive with the previous page

<sup>499</sup> This para is a duplicate of 421-6 in RVLS II.



worship in their most inward, least outward and quite undenominational religious sense; mortification of flesh and feeling as a temporary but indispensable discipline and the use of creative imagination in contemplative exercises as a help to spiritual achievement.

(235-2) Philosophy itself is the unchanging verity of life but my understanding and interpretation of it, like that of most students, are neither infallible nor final. Hence my blunders. Hence the shortcomings and imperfections of my books. If I were anything more than mere student, if I were a master, these errors and defects would not have been able to insinuate themselves into my writing. But unfortunately I am not. Would it not have been better then to have remained silent, some will ask? I thought so myself for many years and although a whole series of occult and spiritual experiences happened during my adolescence, I waited for a decade and a half before venturing to write my first book of a mystical character. Even then, I broke this silence at a bidding which was not my own and which I accepted as higher than my own. Even now, [despite]<sup>500</sup> the poignant perception of all their faults and mistakes, I feel that my books contain much that was worth recording and was indeed too important not to record. It was enough to redeem them. Nevertheless those faults and mistakes are there, so I thought it better to fall silent again for a while and see whether I could not do better next time.

(235-3) I came to look on my work as that of a path-finder and a path-breaker.

236<sup>501</sup>

XXI

237

XXI

(237-1)<sup>502</sup> In these pages we propose therefore not only to present a philosophical view of some of the causes and consequences of the war but also to think out the principles governing some pressing practical world-problems to their ultimate terms, even at the risk of offending others. There will be no room for superficialities here and we do not think those readers who have both personally and intelligently experienced the ghastly horrors of the past few years will care for them either.

(237-2) My earlier researches in yoga, were a prelude to my maturer researches in philosophy. Had they done nothing more than to direct attention to a neglected line of

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<sup>500</sup> PB himself inserted "despite" by hand.

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<sup>502</sup> The paras on this page are numbered 42 through 46, making them consecutive with the previous page.

enquiry, they would have justified themselves but in forming a stepping-stone to the immensely important philosophical discoveries of the ancient Asiatic sages they have more than justified themselves.

(237-3) Those who look in these pages for an exact presentation of the Oriental doctrines look in vain. Scholars purists and pundits had better beware of these pages. We do not write for them. For the teachings which we have drawn from the East have been used as a base upon which to build [independently:]<sup>503</sup> but the responsibility for the superstructure rests solely with us for it is a building intended for the Modern West. Nevertheless those who decry our writings cannot deny that they have contributed much towards the creation of a new interest in Oriental literature. They would do well also to place some of their censure upon destiny, which all along has used me as an agent at first unwitting but later clearly conscious.

(237-4) The realism of the terrible war conditions cannot therefore be without their effect upon the character of the present writings. At least they have moved us to bring down to earth the loftiest flights of thought, they have compelled us to insist upon all reflection having a practical bearing upon life and they have made us recognise the duty of improving the physical surroundings of men no less than the more important duty of improving their minds.

(237-5) Because I wanted my most unmet physical readers to be able to get the full meaning of these metaphysical ideas, I deliberately avoided technical language.

238<sup>504</sup>

XXI

239

XXI

(239-1)<sup>505</sup> Where he was satisfied with the exalted peace he had attained, and permitted neither world nor man to intrude upon it, I became convinced that such an attitude could only be a kind of enlightened selfishness, although he had every right to adopt it if it pleased him.

(239-2) Problems began to suggest themselves. I could of course have imitated mystics and dismissed them as unnecessary agitations of the mind, but I had entered into the

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<sup>503</sup> PB himself inserted "independently" by hand.

<sup>504</sup> Blank page

<sup>505</sup> The paras on this page are numbered 47 through 54, making them consecutive with the previous page.

practice of yoga in the hope and belief that {it}<sup>506</sup> would lead to the discovery of Truth about all life and not merely that little part which individually represented.

(239-3) I now want to help such keener spirits to move forward in the path and find a fuller life, that of truly universal being, that of the Overself as the ALL, and not merely as the sacred spirit in man.

(239-4) So long as we are satisfied with inner peace and seek nothing more those views will well suffice. It may be that many will be so satisfied for all are not equally capable of grasping the extraordinary subtle conceptions which are here unfolded.

(239-5) The reader will find that a strenuous labour of concentration is demanded of him, that truth must be earned with difficulty, that this mind must be steadily sharpened until it reaches the proper degree of insight.

(239-6) I can claim, however, that I have achieved an enormous simplification of the esoteric philosophy and put the most movements toward truth in the plainest possible terms.

(239-7) In the past I tried to present a method, a technique and an ideal that seemed suited to the generality of men. That is to say, the earlier books were [works]<sup>507</sup> intended for such of the masses as were unable to find enlightenment elsewhere. That work has come to a natural close. (I tried to build a case for yoga which would be worthy of consideration by thoughtful men.)

(239-8) I conceded the truth of mysticism in order to lead the reader to give up his self-identification with the material body. I advocated the practice of yoga in order to discipline his mind into utter calmness, and thus prepare it for the study of higher truths later on.

240<sup>508</sup>

XXI

241

XXI

(241-1)<sup>509</sup> Here are offered some ideas got from philosophy that may help to unveil a

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<sup>506</sup> We have inserted "it" for clarity. – TJS '20

<sup>507</sup> "works" was typed above the line and inserted with an arrow.

<sup>508</sup> Blank page

<sup>509</sup> The paras on this page are numbered 55 through 57 and 57a, making them consecutive with the previous page.

few of the obscure forces which created the awful tensions of the years previous to the war, which largely influenced the tragic course it ran and led to inevitable and widespread disaster simply because they were not clearly recognised and properly understood. It must be mentioned, however, that we make no arrogant claim to succeed where others have failed nor do we offer an explanation which is fully adequate to the problem. Our contribution consists only of a few ideas which have been useful to our own understanding of the complex nightmare episodes we have lived through: perhaps they might be useful to others.

(241-2) It is not easy to write such bitter words and we write them only because we must, because the pen has become our sacred offering on the altar of the unknown God. We are now ashamed to offer less than what we consider to be completely true. We can no longer conform merely to conventional authority, public opinion, bad custom or wrong thought. We can no longer submit to enslavement by the oppressions of environment when writing on a matter whose mis-comprehension has brought ruin, disaster, misery and even death to millions of people.

(241-3)<sup>510</sup> We have developed our previously held ideas and extended the results of our earlier researches. This {has}<sup>511</sup> unfortunately led to unexpected modifications, to shifts of emphasis and to revisions of values. These changes have led to a much broader outlook. People seem horrified when a man changes his views, but if it is sincerely done, it is praiseworthy. That is what he is here on earth for, to change his views. They cannot be confined permanently in experience-proof<sup>512</sup> and idea-tight compartments. With widening experience he should find his views widening too. If he does not then he is missing one of the purposes of incarnation. He is here to learn and he cannot learn without modifying an old view. Each incarnation is a field of experience which he must plough, sow and reap not so much for immediate gains as for ultimate ones, not so much for material gains as for moral and mental ones.

(241-4) To convey these feelings as graphically and as grippingly as they were experienced would be extremely hard for any writer to do.

242<sup>513</sup>

XXI

243

XXI

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<sup>510</sup> This para is a duplicate of 403-1 in RVLS II.

<sup>511</sup> We changed "is" to "has" for clarity.

<sup>512</sup> We inserted a hyphen to parallel "idea-tight."

<sup>513</sup> Blank page

(243-1)<sup>514</sup> When I saw that yoga was being taken by most people as a sensation seeking cult I felt that they were going too far. And when I saw that a crowd of exploiters both Western and Eastern had begun to take advantage of the interest aroused by my works I felt that it was time to call a halt.

(243-2) There is a vast difference between growth based on the ripening of intellect and change based on the impulse of emotion. Those who do not perceive this difference accuse me of glaring personal inconsistency; those who do, know that is {an}<sup>515</sup> inevitable ideological development.

(243-3) Candour was the one thing which was not wanted. Honesty was a crime and to be punished accordingly. Therefore the dual functioning of these two qualities in my public announcements that I had found feet of clay amongst the swamis and Sadhus infuriated my critics.

(243-4)<sup>516</sup> In my earlier works I laid stress on the possibilities of yoga; perhaps I {even}<sup>517</sup> overstated its case; now I must shift the emphasis to philosophy.

(243-5) My faith in the value and utility of yoga stands unshaken. But I would be untrue to the quest I have undertaken if I did not make a fair appraisal of its disadvantages as well as advantages. And if I remained blind to the defects which yogis themselves frequently show. I am still an advocate of yoga as much as I ever was but I am not an advocate of the unbalanced practise of yoga nor of the extravagant valuation of yoga.

(243-6) One method of teaching which the ancient rishis<sup>518</sup> adopted was to lead the seeker gradually {by}<sup>519</sup> well defined separate stages of enquiry. Thus the reality might first be taken to exist in Matter itself when the disciple began to have doubts and ask questions later on, as he found this explanation insufficient, he was told that a high reality existed and it was Life-principle. In the course of time the limitations of this teaching were discovered by the student and the definition of Nonduality was made clear to him. This is precisely the method which I have adopted in my books, too.

(243-7)<sup>520</sup> My work has also been to open up new paths, both for those already

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<sup>514</sup> The paras on this page are numbered 58 through 63 and 63a, making them consecutive with the previous page.

<sup>515</sup> "an" added for clarity. – TJS '20

<sup>516</sup> This para is a duplicate of 423-1 in RVLS II.

<sup>517</sup> "never" seems odd here; we have changed it to "even" as this is what PB probably meant. – TJS '20

<sup>518</sup> "rishees" in the original.

<sup>519</sup> We have deleted a redundant 'of' which followed 'by' for clarity. – TJS '20

<sup>520</sup> This para is a duplicate of 423-2 in RVLS II.

interested in spiritual seeking and for those who in the past were not but are now ready to begin it.

244<sup>521</sup>

XXI

245

XXI

(245-1)<sup>522</sup> Have<sup>523</sup> I not searched far and suffered much to prepare an easier path for you all, to cut through thick jungles a track which others could follow with less pain and less labour. Have I not gleaned sufficient knowledge at great cost to be worthy of a hearing? Have I not attained sufficient proficiency in yoga and philosophy to be worthy at least of a claim on truth-seekers' attention. Have I not toiled and over-toiled in the effort to share both the modicum of knowledge and the measure of proficiency with others to be worthy at least of their interest?

(245-2) It demanded no less than hundreds of interviews with different teachers and hermits, thousands of miles of travel to reach them and at least a hundred thousand pages of the most abstruse reading in the world, before I could bring my course of personal study in the hidden philosophy to a final close. Today I have not got the time to take others through such a long and arduous course and they have probably not got the patience to endure it.

(245-3) I collected a number of extraordinary events and described a few almost fabulous personalities. My work as a memorialist of those Eastern men is finished: I have put away the pen so far as the yogis and mystics are concerned.

(245-4) If he should ever see these pages, as I hope he will, may he take them as a tribute from the Western student to whom he opened darkly curtained doors.

(245-5) Such is the blind prejudice of man that {those}<sup>524</sup> who once praised me and eagerly followed my writings, now question my competence to understand yoga and to expound mysticism.

(245-6) The purpose of these pages is not to attack but to explain, to appeal and to

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<sup>522</sup> The paras on this page are numbered 64 through 71, making them consecutive with the previous page.

<sup>523</sup> This para is a duplicate of 423-3 in RVLS II.

<sup>524</sup> We have deleted "not wanting" as it appears to have been part of an incompletely typed (or written) phrase, and bears no meaning at present. — TJS '20

suggest. Their criticism is constructive and untouched by malice. It comes from a well-wisher and not from an opponent of religion: therefore it ought not to be resented.

(245-7) Because I wrote on Yoga with such easy confidence, many Hindu critics wrote me down as a superficial dilettante.

(245-8)<sup>525</sup> In these pages I have tried to tell how consciousness of God and how knowledge of God's value came to me.

246<sup>526</sup>

XXI

247

XXI

(247-1)<sup>527</sup> I discovered in the end that the yogi is afraid of action and consequently indifferent to the troubles of the world and unconcerned about mankind's well being; that his society and presence does not radically change human character for the better, as is claimed, but merely lulls its worst qualities into semi-quiescence to spring up again, however, at the first release from his immediate influence. I perceived how I had over-idealised mystics in the past and wrongly thought them to be sages, how I had mistaken their attainment of yogic peace for the true self-realisation, and how inevitable was their preoccupation with themselves when the knowledge of universal truth alone could give the wider interest in the welfare of others.

(247-2) I wrote an article which was published in "The Indian World" of Bombay under the title of "An Estimate of Yoga" in which I castigated the defects of the holy men and placed the merits and demerits of yoga in just position. The editor, the late S.G. Warty, himself a cultured and respected Indian, wrote me privately that "you are correct in your observations. Your criticism is bound to serve as a corrective."

(247-3) The strength of such a group must lie in its quality and not in its numbers. It must be the result not of propaganda activities but of the spontaneous association of like-thinking people.

(247-4) I am a messenger, not a master; an awakener, not a teacher; my external work ends with the deliverance of this message through writing and the arousal of those minds who can respond sympathetically to it.

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<sup>525</sup> This para is a duplicate of 425-1 in RVLS II.

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<sup>527</sup> The paras on this page are numbered 71 through 77, making them consecutive with the previous page.

(247-5) My task is only to inaugurate such a movement of thought; other persons must lead it.

(247-6) My chapters were not dogmatic. I tried to write so as to lead the readers, by a chain of questions or analysis or reasoning to the truth.

(247-7) I have long laid down a fixed rule not to identify myself definitely with any particular cult group or organisation. Consequently, I have no need or desire to enlist converts. I have not sought to draw my readers into a new sect, or indeed into any external movement of any kind, but only to their private search within their hearts for their own soul. The promotion of a new sect is very far from my aim. I personally shall do absolutely nothing in this line.

248<sup>528</sup>  
XXI

249  
XXI

(249-1)<sup>529</sup> Somewhere in one of his works, Goethe begins by saying that he wishes to spare the young those circuitous paths whereon he had once lost himself. I have tried to do for other seekers what I once wanted to have done for myself – to provide them with a clear precise account of how to carry on this mystical quest and what to expect in the phases of mystical experience.

(249-2) It is not enough to be a good mystic but [remain]<sup>530</sup> a bad thinker.

(249-3) All the learning was not on one side. From the responses which came to my writings; the narratives, the spiritual autobiographies, the praise and criticism, I gained a larger view of the subject, confirmations of truth and corrections of error.

(249-4) It is the thinking mystic who can best explain mysticism to others and even to himself. And it is the active mystic who can best demonstrate its worth.

(249-5) I am only a generator of ideas, not a disseminator of them. My work is to inspire and direct others in private, that they might serve humanity spiritually in public.

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<sup>528</sup> Blank page

<sup>529</sup> The paras on this page are numbered 78 through 85, 85a and 85b, making them consecutive with the previous page.

<sup>530</sup> PB himself inserted “remain” by hand.



(249-6) It takes all my time and brains to teach myself; my<sup>531</sup> pupil is an intractable and forgetful fellow. How then could I be in a position to teach others? Hence I have not given any encouragement to those who wanted to become disciples but have told them time and again to find their own individual road to attainment, to become the disciple only of their own higher self. I have asked them to look upon me as a fellow-student who is striving to perfect his knowledge rather than as a teacher who is seeking to impart it.

(249-7) All I wish to do is to contribute towards the movement of mystical ideas in our time and to assist the generation of mystical life in a few individuals. I am dubious, if not suspicious, of external organisations. Because I would shrink from starting one, I could not become the leader of a new group. Hence it is not my personality but only my ideas which I place before others. I shall always retain and maintain my independent status. I am only a messenger, not a teacher nor a leader.

(249-8) My task is to utter a message, to state a truth, to hold up an ideal and to cry in a wilderness. It is not to propagate or organise.

(249-9) This is the kind of writing I prefer to engage in.

(249-10) I have never been in want of a subject on which to write. [Philosophy is as wide as the world and its research has been my ruling passion.]<sup>532</sup>

250<sup>533</sup>

XXI

251

XXI

(251-1)<sup>534</sup> I put my ideas out into the world through these books, through many letters and through several interviews. I tried to express them in a clear and direct way. People may now do what they individually independently and autonomously please with them. I do not desire or intend to organise collect or come into personal contact with any following.

(251-2) Although I have had a large correspondence from all parts of the world and

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<sup>531</sup> We changed "myself, My" to "myself; my" for clarity. — TJS '20

<sup>532</sup> PB himself inserted "Philosophy is as wide as the world and its research has been my ruling passion." by hand.

<sup>533</sup> Blank page

<sup>534</sup> The paras on this page are numbered 86 through 92, 92a and 92b, making them consecutive with the previous page.

given numerous interviews during my travels, I would never attempt to form a sect or a society for, with perhaps the single exception of the Quakers, the history of religious organisations and mystical communities is quite unedifying.

(251-3) Most of those to whom our writings have appealed are attached to no external group and prefer to remain isolated students. We approve of their attitude. To form a new society is to form a new futility.

(251-4)<sup>535</sup> But I have not planted in vain. My teachings have already borne a little fruit. Although I have refused to set myself up formally on the teacher's dais, nevertheless teaching has somehow been going on. Through books, letters, interviews and even meditations, men and women have been guided, counselled, instructed, perhaps inspired, upon this age-old quest of the Overself.

(251-5) Again and again, in several prefaces of my books I have denied claiming the function of a teacher, much less the ambition of a cult-founder. "Here are some ideas which have helped me," I say in effect. "Perhaps they can help you." But if I seek no disciples and no followers, I do seek to serve mankind.

(251-6) I cannot undertake the work of organised and systematic personal instruction but must, owing to the force of major circumstances, leave my books to make their own way, find their own students and serve by stimulating interest and thought.

(251-7) That which links them together is a deep feeling of loyalty to a worthwhile cause. Nothing external is needed, no outer ties exist.

(251-8) I visited monasteries in Europe and the Near East, ashrams in India and the Far East, gaining instruction, exchanging experiences or making observations.

(251-9) My letters of spiritual counsel have been sent to most parts of the world.

252<sup>536</sup>

XXI

253

XXI

(253-1)<sup>537</sup> I look around and see only a rare few of my compeers drawing their life's

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<sup>535</sup> This para is a duplicate of 425-2 in RVLS II.

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<sup>537</sup> The paras on this page are numbered 93 through 100 and 100a, making them consecutive with the previous page.

breath from the diviner heights.

(253-2) I am a merchant of words, it is true, but they are words which leap hot from my heart. I have not cut down the expression of my views to accord with conventional ideas.

(253-3) There are books which break chains, and books which bind them on tighter. May this one help someone to find a greater Freedom for himself.

(253-4) Youth to me was a perpetual quest, but I find the maturing ones of today incurious of any higher adventures than are afforded by cocktail bars and tennis fields. I remember how I was attracted to the literary portrayals of certain characters whom I felt must exist in real life, and whom I longed to meet. Was Zanoni a mere creature of the quill of Bulwer-Lytton?<sup>538</sup> Did not his prototype exist somewhere in unrecorded history, if not in the author's own experience?

(253-5) Such are the thoughts which come shyly out of the winding convolutions of my brain. I have no intention of pouring out my mind on paper: rather do I desire to set down a few hints only, and to reserve all else.

(253-6) Up to the last few years I have philosophised but little on paper, preferring to write my thoughts with the pen of action.

(253-7) Philosophy does not find many friends in this era of nightclubs and jazz-bands.

(253-8) I am sometimes contradictory precisely because I am sometimes candid. I am not at all afraid if today's truth negates the maxim of yesterday. My purpose is not to present a case on behalf of any theory; it is rather to present a series of moods. If they hang together, alright; if not, they shall yet be published. I have never concerned myself to offer a thesis in the form of irrefutable syllogisms; there are plenty of clever men who can do that. I can but offer my erratic moods; do not expect more from an obscure scribbler like myself.

(253-9) I am neither a preacher nor an educator yet something of the activity of both has inevitably filtered into my own.

254<sup>539</sup>

XXI

255

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<sup>538</sup> "Buliver Lytton" in the original.

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(255-1)<sup>540</sup> Perhaps these unorthodox pages will shock those who prefer their philosophy unreadable. I am sorry. The cobbler must stick to his last, and I to my native outlook.

(255-2) The West has brought a genius for thoroughness to the service of knowledge.

(255-3) It would not be prudent for men to plunge deeply and rashly into such a highly specialised subject.

(255-4) I believe in constructing my philosophy of life [independently]<sup>541</sup> out of my own experience, not out of someone else's theories.

(255-5) These truths must inevitably filter through from spirit into man's mind.

(255-6) Even though he has embarked on the profoundest of all studies, it is necessary to retain a sense of humour.

(255-7) The ancients treat with great respect what the modern treat with derisive laughter.

(255-8) They will deliver weighty judgments after the most casual examination of the subject.

(255-9) Metaphysical subtleties cannot change a man's life. Dull sermons will do it less. We do not find a fresh basis of life in these methods. What then is the way?

(255-10) I have here given an account of a way of expressing spirituality in life which is fit for our time; however ancient be this way I have described it differently because I speak a language and have to encounter environments which the ancients never spoke or encountered.

(255-11)<sup>542</sup> Those alone who have descended from the sublime state of divine withdrawnness to be confronted by our world of intolerance and hatred and greed and jarring strife can appreciate the difficulty of this task, can perceive how hard it is to express the ineffable.

(255-12) We naturally and normally shrink from entering into the study of spiritual

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<sup>540</sup> The paras on this page are numbered 101 through 114, making them consecutive with the previous page.

<sup>541</sup> PB himself inserted "independently" by hand.

<sup>542</sup> This para is a duplicate of 425-3 in RVLS II.

mysteries, so materialised have we become.

(255-13) Truth is Ignorance to those who do not know it.

(255-14) Although I find my deepest interest in attempting to explore the dark mysteries of man, although this world is seemingly full of worry and woe, I still try to remember that there is another world, not so far off as most imagine where ineffable bliss holds its inhabitants as permanent [captives.]<sup>543</sup>

256<sup>544</sup>

XXI

257

XXI

(257-1)<sup>545</sup> The mill of contemporary classification grinds us between the folly of mere materialism and the fanaticism of doctrinaire religion.

(257-2) We do not expect the masses to feed on the caviar of philosophy.

(257-3)<sup>546</sup> If this were merely an idealistic message it would hardly be worth its ink. In the result such a thing would be a fine but futile effort. But because it is based on the firmest of facts, because it is truly scientific, we have taken the trouble of writing it down.

(257-4) Mental indolence and moral lethargy are hardly likely to waft us into the high haven of spiritual peace. We must learn to think fearlessly and courageously about every problem that faces us; we must try to elevate our hearts above the level of the moral lepers and spiritual cripples of our time.

(257-5)<sup>547</sup> At the least we expect ours to be listed among the multifarious watery 'Spiritual' messages which are addressed to and ignored by the busy world.

(257-6) Knowing these things we yet have not hesitated to set down the following pages. For the changes which throb through history during the present period are unexampled and unique. The world is passing through what many regard as its final

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<sup>543</sup> PB himself inserted "captives." by hand.

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<sup>545</sup> The paras on this page are numbered 115 through 120, making them consecutive with the previous page

<sup>546</sup> This para is a duplicate of 401-2 in RVLS II.

<sup>547</sup> This para is a duplicate of 401-3 in RVLS II.

crisis and not a few as its fatal one; but most people seem to be blind to the significance of the struggles which mankind is enduring. So overpowering are the darker elements in life today that the very memory of spiritual ideals would appear to be in danger of being lost to the world. This is a hint which has fallen unwittingly from my pen, but it will be enough for the thoughtful.

So we would say in advance to those myopic scribblers who fill their fount pens with turgid ink, who will sneer and cast contumely at this message; "You shall live to see the falsity of your criticisms and the emptiness of your worldly wisdom, if you will live as long as the present scribe."

258<sup>548</sup>

XXI

259

XXI

(259-1)<sup>549</sup> They write as though mysticism had become the vernacular of the land, and as though intuition had tintured the talk of the day.

(259-2) The proof of these assertions is written in the faces of most men we meet and can be read in their eyes.

(259-3) Mystics do not usually possess the hands of Midas and therefore we do not look forward to much monetary return for the time and labour put into this work.

(259-4)<sup>550</sup> I have embodied in these pages the matured wisdom and dearly-bought experience of many, many lifetimes.

(259-5) We have passed out of the centuries of superstitious belief in fossilised creeds only to pass into the centuries of superstitious belief in credalised fossils – such as the materialistic conception of Man; the crude notion that might can ultimately conquer right; the ignorant acceptance of the inferiority of all Oriental knowledge.

(259-6) The spiritually-paralysed modern mind often skims the surface of things with great brilliance but the poor thing is completely unable to penetrate them.

(259-7) When the guiding stars which helped us in the past begin to fade out of our firmament, we are perforce driven to look about for new lights.

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<sup>548</sup> Blank page

<sup>549</sup> The paras on this page are numbered 121 through 130, making them consecutive with the previous page.

<sup>550</sup> This para is a duplicate of both 401-4 and 425-4 in RVLS II.

(259-8) The few who cherish these spiritual impulses will understand why we must await patiently the cyclic moment for such a message just as they will understand that it is something more than a mere fable for old women.

(259-9) The subject is hardly popular and scarcely pleasant enough to air one's private thoughts about. I would rather hang up my ink horn or put my pen to another subject, and so keep my thoughts to myself. But I belong to the restless band of scribblers; ink flows in our veins and must be spilt.

(259-10) If we point to the spiritual sphinx of our time we at least attempt to answer its riddle.

260<sup>551</sup>

XXI

261

XXI

(261-1)<sup>552</sup> We have blindly failed to understand life. Our generation seems immature and juvenile. It lacks spiritual poise and a ripe sense of proportion.

(261-2) If some report that I have written a helpful message without preaching a ponderous sermon, that would be nice to hear but it would {not}<sup>553</sup> represent my primary aim. As my slow pen plods over the white sheets – unconscious symbol of my ruminative mind – I am aware of but one driving impulse. And that is simply the desire to play with thoughts as they arise, and to print such of them as seems pleasant to me.

(261-3) Shall we reveal our spiritual thoughts to a sensual world, or shall we slip a few robes of metaphor upon them, [wherewith]<sup>554</sup> to cover their fragile bodies.

(261-4) It is not to be expected that the busy and boisterous Western World will listen long to this spiritual voice which we would bring into its midst. We shall be content to catch the ears of the few, those elect souls who have fought their way through years of suffering and lives of heart hunger to the silent certainty of God's existence.

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<sup>551</sup> Blank page

<sup>552</sup> The paras on this page are numbered 131 through 138 and 138a, making them consecutive with the previous page.

<sup>553</sup> We have inserted "not" into the text for clarity.

<sup>554</sup> PB himself inserted "wherewith" by hand.

(261-5) “The world is about to see a revolution in thought more extensive and more powerful than that which was witnessed by the Renaissance of Greek Literature” said Schopenhauer,<sup>555</sup> a century ahead of his time.

(261-6) No idea in this book is so very novel; but if each one is considered without prejudice and without misunderstanding, that will indeed be novel.

(261-7) Thoughts which seem to come glibly enough to the utterance of this pen, were usually found after long travail and sometimes after many tears.

(261-8) There is something in the old Zoroastrian doctrines after all. {Ormuzd}<sup>556</sup> and Ahriman are ever at war for the world: Stupidity and Wisdom are ever struggling in battle. Every great truth has to fight its way anew. Enemies are obstinate and entrenched, while the memory of man is weak.

(261-9) My beard is thin, like a Mandarin’s.<sup>557</sup>

262<sup>558</sup>

XXI

263

XXI

(263-1)<sup>559</sup> It is fine to feel physically fit: but we must also be spiritually fit.

(263-2) Life is a mystery and a riddle, baffling most of the philosophy of man.

(263-3) Practise your theories before you propound them, is a useful motto which I have not forgotten. The statements made in this book have been tested thoroughly by personal experience. Mere opinion has been unhesitatingly rejected.

(263-4) The world of readers may cast a complacent eye upon this book but is hardly likely to take its message seriously. Man is a creature of habit and prefers the stupid Sisyphean round to which he is accustomed rather than to any other saner way.

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<sup>555</sup> Referring to Arthur Schopenhauer.

<sup>556</sup> Referring to Ahura Mazda (also known as Oromasdes, Ohrmazd, Ahuramazda, Hourmazd, Hormazd, and Hurmuz) is the creator deity and highest deity of Zoroastrianism. Its opposite is Ahriman, the Evil or Dark One.

<sup>557</sup> PB actually looked quite Chinese in old age, so much so that he was mistaken as such by a Swiss hospital! – TJS ‘20

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<sup>559</sup> The paras on this page are numbered 139 through 145, making them consecutive with the previous page.



(263-5) When I suggest a simpler mode of living I am not preaching neo-stoic gospel. I believe that man was born to be happy and that he need not disdain the things of this earth in order to attain some supra-mundane bliss. I refuse to make my philosophy a torture for myself and a nuisance to others. These thoughts co-incide with my instinctive tastes and I am well content if the rest of mankind refuses them hospitality. What I do suggest is that we call the bluff of that bully, Mammon, and stop to enquire whether we really need all the things we desire, and whether all our consequent slavery is worth while.

(263-6) We preach no particular creed. We can come before the world with no system of teaching, but only with a few indications of the grand truths which any ardent seeker may discover for himself from himself.

(263-7) I cannot commend these studies too highly to those who feel drawn by Eastern wisdom, nor compliment the students too warmly for their exceptional interest in matters about which little is really known in the West and less understood. We must try to take a sane balanced view between the materialists, on the one hand, and the idealists on the other. There are few who have much sympathy with Oriental methods of psychological investigation, and fewer still who have [done]<sup>560</sup> more than discreetly hint at their own indebtedness to them.

264<sup>561</sup>  
XXI

265  
XXI

(265-1)<sup>562</sup> Few men have thought deeply upon these themes, yet all men are ready to offer you their opinions.

(265-2) If we have sought for truth in directions which have yielded negative results, it is time to take a new direction.

(265-3) Meanwhile I amused myself with dipping my cup into differing streams. Now it was Hegel on the meaning of history; and then it was Bacon<sup>563</sup> on the virtues of

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<sup>560</sup> PB himself deleted "them" from after "done" by hand.

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<sup>562</sup> The paras on this page are numbered 146 through 152 and 152a, making them consecutive with the previous page.

<sup>563</sup> Referring to Francis Bacon.

scientific method. Today I took Sidney Webb's<sup>564</sup> socialistic investigations into my stride, while tomorrow I listened to the simple wisdom of Jacob Boehme.<sup>565</sup> Anon the paradoxes of Oscar Wilde brought champagne to my beaker; then the remote thoughts of James Hinton engaged my attention. And so I moved on, visiting such other varying rivers of thought as the scientific Huxley,<sup>566</sup> the irritable Schopenhauer, the imperturbable Emerson,<sup>567</sup> the deep Upanishads, the Persian poets, the inspiring Bhagavad Gita, the delightful Shelley<sup>568</sup> and the unforgettable novel Zanon by Lord Lytton.<sup>569</sup>

(265-4) A book like this must necessarily savour somewhat of egoism in the writer, and that cannot be helped. The truth is that we all are egoists, only some are unpleasantly so while others retain a refined feeling of considerateness.

(265-5) I write for the man of average intelligence and average power.

(265-6) Organisations really exist to help beginners. The advanced student cuts loose from the herd and makes his own path, or finds his personal teacher. And because my message is chiefly for the few who are advanced enough to appreciate it, I do not care to handicap myself with the formation of any organisation.

(265-7) In these circumstances, then the offering which he makes herein of ancient ideas welded into a practical ethic for modern use, bearing healing, redeeming and illuminating forces, should surely find ready acceptance in a few quarters, at least.

(265-8) As the science of medicine becomes more reverent it will bring the spirit to the healing of the body in addition to its medicine.

266<sup>570</sup>

XXI

267

XXI

(267-1)<sup>571</sup> As a man walks through life keeping a secret loyalty to his inner spiritual self,

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<sup>564</sup> Referring to Sidney James Webb.

<sup>565</sup> Also known as Jakob Böhme.

<sup>566</sup> Referring to Thomas Henry Huxley.

<sup>567</sup> Referring to Ralph Waldo Emerson.

<sup>568</sup> Referring to Percy Bysshe Shelley.

<sup>569</sup> Referring to Edward Bulwer-Lytton.

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<sup>571</sup> The paras on this page are numbered 153 through 156, making them consecutive with the previous page.

he is likely to make a few friends among those who are keen-sighted enough to perceive this loyalty, and a few enemies among others who misconstrue his actions and misunderstand his motives. And because he firmly believes in complete payment for all deeds by the Higher Powers set over mankind, he will remain indifferent without resentment and without hatred, to the latter, while silently returning a benign love to his friends.

(267-2) He was the kind of man who would have had Jesus sent away to a mad-house and Chatterton<sup>572</sup> put into the stocks. He not only had no use for poetry or for spirituality, but regarded both as being grave menaces to a healthy state.

(267-3) The Latin poet Horace talks quaintly of travel as changing our sky. But the experienced wanderer who Destiny has taken to distant lands knows well enough that he is beholding the same sky, whether it canopies in waving palm trees or sturdy oaks. Yet we purpose here to show how a man may really change his sky, though it be by a somewhat new sort of travel. Hitherto he has been going outwards to this or that place; we propose that he shall now travel inwards and find that centre whence all places radiate. Then indeed will he see strange sights for the old sun and moon will fall from their places, and he will behold a new heaven.

(267-4) "Silence is golden" is a common proverb with most nations but has been a common practice with TRUE mystics only. There was and is a necessity of reserving as well as of publishing many things. The great mystics have often lived in secrecy and solitude because of the defamation that greeted them whenever they ventured out of their hermitages. But I hope in this more spacious and more tolerant century their thoughts can find safer harbourage when expressed to the world than they did in former times. The urgent needs of this sorrow-stricken age call for a bolder dispensing of the sweet waters of true life today. Ridicule will come but it must be

268<sup>573</sup>

XXI

269

XXI

(continued from the previous page) risked; I for one, thought but the humblest of their pupils, intend to annihilate the future malice of detractors by present scorn.

(269-1)<sup>574</sup> To say that these ancient doctrines cannot be true merely because they are so

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<sup>572</sup> Referring to Thomas Chatterton.

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ancient, is to revert to imbecility. If Truth is to be measured by time and a doctrine tested, not by reason, but by the day when it first appeared upon the calendar, then our own boasted teachings of the 20th century will seem

(269-2) Those who walk from Edgar Wallace<sup>575</sup> straight into these pages, who have never learnt from him that other and more spiritual sleuths exist who devote their days not to tracking down crime, but to searching for God, will find my writing a mere riddle. But if they will have the patience to read farther, they will fall into a half-sleep; and if they will then do me the kindness of bravely continuing, there is no doubt but that a complete coma will supervene. When however they emerge from this mysterious state later, they can take it as a warning that the bright and breezy adventures of their favourite crook are better suited to such delicate constitutions theirs must obviously be.

(269-3) Every reformer drives the camel of compulsion before him: which may explain why so many of us get the hump when we see him. But all I ask is that we sit down and try to see straight, to think a thing out impersonally, forgetting for a while the reformer and the evil he wants to reform and the way he would make you do it.

(269-4) It is thought proper and respectable by many, if not most writers to emasculate [their]<sup>576</sup> pen before putting it to paper. We are not of such a way of thinking. We possess a heart as well as a brain, whatever those gentlemen may have, and we will not approach the modern horrors of materialistic civilisation with kid-gloves.

(269-5) Time is the tyrant who will impose severe penalties with each day that we delay making our amendment.

(269-6) We are not terrified by the tribunal of public opinion.

270<sup>577</sup>

XXI

271

XXI

(271-1)<sup>578</sup> The prophet has no apparent value in social life; he cannot prevent the woes of which he warns men; and his bitter words fall only on the ears of fools, rarely into the

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<sup>574</sup> The paras on this page are numbered 157 through 162, making them consecutive with the previous page.

<sup>575</sup> Also known as Richard Horatio Edgar Wallace.

<sup>576</sup> PB himself changed "your" to "their" by hand.

<sup>577</sup> Blank page

<sup>578</sup> The paras on this page are numbered 163 through 165, making them consecutive with the previous page.

hearts of the race. Then Voltaire wrote in 1764: "Everything is preparing the way for a great revolution. It will undoubtedly take place, though I shall not be so fortunate as to see it... On the very first opportunity the French nation will break out. Those who are young will behold most extraordinary things," he might as well have wrapped up the script of these words in a small bottle and cast it into the sea. Few listen to the seer, and fewer still want to listen. Mankind cannot then justly complain of its tribulations when they do happen.

(271-2) Hitherto the mob has crowned its courageous "speed-merchants" with plaudits, but stoned its spiritual prophets with scorn.

(271-3) The paradoxes of my versatile profession have made me unite in a single personality something of the scholar and the explorer, the saint and the sinner, the reporter and the artist, without in fact, being any one of these. The result has been that those readers who have been attracted by one particular aspect of my work are frequently confused when confronted by other elements for which they are unprepared, and sometimes in which they are uninterested. For instance those who like to let their imagination accompany me upon the occult and psychic adventures which I narrated in "A Search in Secret Egypt" will probably show no great eagerness to pass through the door which is now open before them in these pages. The truth is that that former work appealed to those whom our conventional academic educationalists are likely to dismiss somewhat scornfully as the "under-brained," whilst this new book can only by its very nature appeal to those whom our conventional academic ministers of religion may dismiss as the "over-brained." This cannot be helped. If I have found that the carpet of life is not adorned with a mere medley of colours, but with a definite understandable pattern, it may be that others who are willing to make a similar investigation will discover the same kind of pattern.

272<sup>579</sup>

XXI

273

XXI

(273-1)<sup>580</sup> Owing partly to the circumstances under which "The Hidden Teaching Beyond Yoga"<sup>581</sup> was written and printed, the critique of mysticism which appears in the book did not conform quite accurately to the critique which dwells in my mind. Even the Appendix or Supplement which was written shortly after publication in order

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<sup>579</sup> Blank page

<sup>580</sup> The paras on this page are numbered 166 through 172, making them consecutive with the previous page.

<sup>581</sup> "HTBY" in the original.

to bring the two together, was written under the same tremendous pressure of other matters on my time as was the book itself, and only partially succeeds in its purpose. It is necessary therefore to take up here the remaining points on which misunderstanding may and has arisen and to clear them up once for all so that any lingering doubt about my metaphysical and mystical position should vanish.

(273-2) Re-reading these books after the lapse of several years there is so much that I want to alter in them that they would have to be transformed into new creations to bring them into accord with my present views impressions knowledge and feelings, and as my life is a continuous pressing forward to new discovery I have neither the years nor the forces left to re-occupy myself with the outworn old and the faded past.

(273-3) This strange thing I found – that my writing not only recorded spiritual experience which had been mine but also creatively contributed to forming new experience.

(273-4) My views have been considerably modified during the years since the book was published – modified, that is, not in essentials but in incidentals.

(273-5) The fact remains that my work has earned the right to the most serious criticism in England – that of the London “Times Literary Supplement.”

(273-6) Disraeli [said]<sup>582</sup> in a speech: “As a man advances in life, he gets what is better than admiration – judgment, to estimate things at their true value.” So anyone who finds statements in my latest work which are incompatible with those in my earlier work, is invited to modify the latter. But let him first be sure that such incompatibility exists.

(273-7) The earlier PB saw truth through a glass darkly.

274<sup>583</sup>

XXI

275

XXI

(275-1)<sup>584</sup> The<sup>585</sup> better balanced understanding and clearer vision of which we have

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<sup>582</sup> “said” was typed above the line and inserted with a caret, replacing a comma.

<sup>583</sup> Blank page

<sup>584</sup> The paras on this page are numbered 173 through 177, making them consecutive with the previous page.

<sup>585</sup> This para is a duplicate of 401-5 in RVLS II.

become conscious in the past few years, render us dissatisfied with the books produced before these changes occurred within ourself.

(275-2) My advisers suggested that I should so construct my explanations of the revision of views as to save face and not openly contradict much of what I had previously published. But in my desperate sincerity and, as is now obvious, foolish indignation, unfortunately I did not heed them.

(275-3) Those books represent a part of the history of my mind and a fraction of the record of my activities, but after all they are only a part. There are things which one does not utter in the street.

(275-4) They were bad books in several ways but good in other ways. They largely fail to satisfy my present standards and tastes but they still continue to satisfy the needs of many less critical mentalities.

(275-5)<sup>586</sup> PB as a private person does not count. There are hundreds of millions of such persons anyway. What is one man and his quest? PB's personal experiences and views are not of any particular importance or special consequence. What happens to the individual man named PB is a matter of no account to anyone except himself. But what happens to the hundreds of thousands of spiritual seekers today who are following the same path that he pioneered, is a serious matter and calls for prolonged consideration. Surely the hundreds of thousands of Western seekers who stand behind him and whom indeed, in one sense, he represents, do count. PB as a symbol of the scattered group of Western truth-seekers who, by following his writings so increasingly and so eagerly, virtually follow him also, does count. He personifies their aspirations, their repulsion from materialism and attraction toward mysticism, their interest in Oriental wisdom and their shepherdless state. As a symbol of this Western movement of thought, he is vastly greater than himself. In his mind and person the historic need for a new grasp of the contemporary spiritual problem found a plain-speaking voice.

276<sup>587</sup>

XXI

277

XXI

(277-1)<sup>588</sup> My only serious significance as a writer does not lie in the quality of my work,

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<sup>586</sup> This para is a duplicate of 429-2 in RVLS II.

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<sup>588</sup> The paras on this page are numbered 178 through 179, making them consecutive with the previous page.

about which I hold no illusions, but in the symbolic relation and representational capacity whereby I, as a Westerner, sought Eastern wisdom and I, as a mid-twentieth-century man, sought deliverance from the prevailing materialism.

My own personal quest is unimportant but Western man's quest is not. Something more than my personal life is involved. So far as my own character reflects certain characteristics and shares the trends of my generation, it is not arrogance to say that my personal search is also representative of one group within that generation's search. But so far as my character outsteps it, the search is a creative and pioneering one. The same struggle which enacts itself within my mind repeats itself in dozens of other minds. For it is representative of a development which must necessarily occur in this twentieth century above all other centuries, to those who seek mysticism's true insights rather than its dangerous blindnesses.

I do not care to appeal to historicity and authority but rather to experience and intelligence. So I do not care to associate this teaching with PB as a person but rather with the research and seeking of his generation. It would be an error to regard PB as merely an individual airing his personal views. For a tremendous [and momentous]<sup>589</sup> conflict between distinct ideologies is now going on in the world of thought. His attitude is representative of a particular one of these ideologies. The ideas at stake are immensely more significant than the ups and downs of one man's fame.

(277-2) What the book contains is of unequal value and parts of it are mere journalese intended to attract readers to the more serious portions. It would be a mistake for anyone to attach to any chapter such as the one dealing with Mahmoud Bey<sup>590</sup> an importance which does not really belong to it. In his case I merely reported what happened and gave his own explanation of it, neither defending nor denying this explanation. I strongly disapprove of Mahmoud Bey using my name to advertise himself. Is there any quite tactful step to put a stop to his exploitation of my name and book. I should have written about him in the same way in which I wrote about Meher Baba, as a warning against credulity. He is a clever charlatan.

278<sup>591</sup>

XXI

279

XXI

(279-1)<sup>592</sup> When I first went off to India, [it was at a time of widespread and massive

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<sup>589</sup> "and momentous" was typed above the line and inserted with a caret.

<sup>590</sup> PB wrote about Bey in "Search in Secret India."

<sup>591</sup> Blank page

<sup>592</sup> The paras on this page are numbered 85 through 91; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.



nothing. It is not surprising that]<sup>593</sup> the British Government Foreign Office told me that it was necessary to keep my researches unhindered by irrelevant matters and myself unclouded by suspicion and that I had to satisfy these conditions by keeping rigorously aloof from [both political]<sup>594</sup> controversy and propaganda in my writings and from political leaders in my travels. [The]<sup>595</sup> undertaking [along these lines which I was asked to give]<sup>596</sup> was faithfully kept during all the years of my personal contact with the Orient. Not only did I refuse to write a single page that could be regarded as other than non-political but I also refused tempting offers of personal interviews with men like Gandhi.<sup>597</sup> Yet such is the perversity of human character that in the end and to my disgust because I did all physical exploring in my own unconventional way, I was an object of unfortunate misunderstanding to both sides!

(279-2) In the twelve years that passed afterwards until his death, I never saw Maharshi<sup>598</sup> again. At least a half dozen times I passed within a few miles of his ashram during the part of that period when I was wandering in India. A lump would come into my throat and a choking sensation seize me as I thought how close we were in spirit and yet so harshly separated by the ill-will of certain men and by the dark shadows of my own [self-wrought]<sup>599</sup> karma. For inwardly I never broke away from him.

(279-3)<sup>600</sup> [To the outside observer,]<sup>601</sup> my declining years have been dead ones, apparently spent in inactivity and futility. But this is only one side of the picture. For they have also been spent in a hidden activity on a higher plane, as much for my own spiritual growth as for the world's peace.

(279-4) I jot down the ideas that come into my head. But they come when I am relaxed. I cannot force them by concentration, by sustaining a unifying theme. I must let them arrive in their own good time, not mine. In the result, they are independent of each other, separate and unrelated.

(279-5) Has anyone ever known enough about anyone else to write his true biography? I completely doubt it.

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<sup>593</sup> PB himself inserted "it was at a time of widespread and massive nothing. It is not surprising that" by hand.

<sup>594</sup> PB himself inserted "both political" by hand (first he inserted "political" and then "both").

<sup>595</sup> PB himself changed "My" to "The" by hand.

<sup>596</sup> PB himself inserted "along these lines which I was asked to give" by hand.

<sup>597</sup> Referring to Mahatma Gandhi.

<sup>598</sup> "Maharshee" in the original.

<sup>599</sup> "self-wrought" was typed in the left margin and inserted with an arrow.

<sup>600</sup> This para is a duplicate of 425-5 in RVLS II.

<sup>601</sup> "To the outside observer" was typed in the left margin and inserted with an arrow. A lowercase "m" was typed over the "M" in "My."

(279-6) Does anyone ever reveal all the truth in an autobiography? Or even is what he does reveal the whole truth about each matter? I could never accept 'Yes!' as the answer to these questions.

(279-7) Stephen Spender:<sup>602</sup> "I knew so many writers and had experienced their hurt sensibilities (about adverse book reviews - PB) so often that I found myself unwilling to criticise their work"

(279-8) I believe that writing can be a sacred vocation: it all depends upon the writer

280<sup>603</sup>

XXI

281<sup>604</sup>

XXI

(281-1)<sup>605</sup> I do not wish to clothe men in a new faith but rather to get them to stand as giants and shake off the ropes which keep them imprisoned. I want to get them to depend on a fourth dimensional life now that the old existence has utterly failed them.

Some friends and many critics complained of "The Secret Path," that its structure was a patchwork and that it lacked continuity of development. They were to a certain extent quite right but I endeavoured to forestall them in my preface by stating that my mind habitually worked in that way and in no other and that I had to give my thoughts as I found them, whether in sequence or not.

(281-2) Whatsoever I have done in the way of attempting to explain the inexplicable experiences of the Overself has been done against my own will and desire, even as my much more illustrious and ancient namesake sank his own personal prejudices and set out on the dangerous task of converting the Greco-Roman world to the Christian gospel which he had himself discovered with such drastic unexpectedness. The parallel runs still more closely for just as Paul<sup>606</sup> confessed that he was going forth "as a liar yet telling the truth" so I feel that few will give credence to the plain records of divine experiences nowhere to be seen in the market place and of apparently supernatural phenomena nowhere to be found in the laboratory, which it has been my unsought task to write down. And if this comparison with one who after all was but a tent-maker by

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<sup>602</sup> Referring to Stephen Harold Spender.

<sup>603</sup> Blank page

<sup>604</sup> Pages 281-300 are duplicates of pages 279-298 in Carbons 30 (4th Series Notebooks).

<sup>605</sup> The paras on this page are numbered 180 through 182; they are not consecutive with the previous page.

<sup>606</sup> Referring to Paul the Apostle.

vocation be not too presumptuous, I have at least freed myself from the other man's preoccupation with calling men to follow Christ and to join the Christian church, for I call men to follow no other Christ than the quiet Christ-Self rooted deep in their hearts and to join no other church than the unseen one.

(281-3) I knew that if I committed truth to paper in such a personal form, as {a complete}<sup>607</sup> autobiography, the world would not believe me, critics would rise up and remark: "This man is a complete egoist who suffers from the intolerable vanity of believing that he has solved what centuries of human history have not solved. His head is swollen, his conceit is inordinate."

282<sup>608</sup>

XXI

283

XXI

(283-1)<sup>609</sup> There are those who would accuse us of the crime of inconsistency. We plead guilty. Yet though we have much to explain to them, we have little to retract and certainly nothing to repent. The search after truth is not a static thing. It drives the soul first here and then there, assaying and testing all the time, and if we pick up a nugget of genuine gold every now and then in the course of our quest, we may be forgiven for the jubilant whoop that accompanies each discovery.

(283-2) Once I took it upon myself to interpret Oriental mysticism to the West. Now after long experience and longer thought, I find it necessary to stand aside from all the dead and living sources of knowledge with which I had established contact, if I am not to misinterpret Oriental mysticism. I am compelled to walk in lonely isolation, even though I respect and honour not a few of those sources. What I learnt and assimilated from them stood finally before a bar of my own making. For I thought, felt, walked, worked and lived in terms of a twentieth-century experience which, seek as I might, could not be found in its fullness among them. However satisfactory to others, their outlook was too restricted for me. Either they could not come down to the mental horizons of the people who surrounded me, or else they came down theoretically with their heads and not with their hearts. This does not mean that I question their immediate correctness; it means that I question their ultimate usefulness.

It would be as absurd to deduce that I am now inconsistently rejecting mysticism as it would be absurd to declare that I reject the first three letters of the alphabet, merely

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<sup>607</sup> "complete a" edited to "a complete" for clarity. — TJS '20

<sup>608</sup> Blank page

<sup>609</sup> The paras on this page are numbered 183 through 186, making them consecutive with the previous page.

because I refuse to limit my writing to the combination of ABC alone. I am trying to say that the whole content of mysticism is not identifiable with what is ordinarily known as such; it exceeds the sphere of the latter to such an extent that I have preferred to return to the ancient custom and call it philosophy.

(283-3) As one with no axe to grind, as a teacher who paradoxically is not in search of a single follower, I surely can give disinterested advice.

(283-4) I seek and possess no disciples, yet it would appear from reports that many somehow are being taught.

284<sup>610</sup>

XXI

285

XXI

(285-1)<sup>611</sup> It is absurd to demand that what a man thought yesterday he shall continue to think tomorrow. Even stones, if given sufficient time, will crumble and alter: how much more ideas also? Those who find a discrepancy between my earlier writings and my later ones should, if they have enough sense, find it to be an evidence not of insincerity but of sincerity, a testimony to my own published declaration that those books represent an evolutionary movement towards truth and that they are the product of life not of its paralysis. For if riper thinking, wider and deeper experience, maturer balance, combine to bring a man to modify his former views, to revise his earlier estimates and to correct his self-confessed mistakes, surely he has done what is laudable and not what is reprehensible? He who persists in an error only because he is ashamed to acknowledge that he can ever be wrong, is to be blamed and not he who prefers to uphold truth rather than uphold his own vanity.

(285-2) Whoever regards such writing as a professional activity which I have engaged myself in, is the kind of fellow who is unable to look underneath appearances and is consequently the constant victim of illusion. I have testified before and must testify again that I write at the bidding of a higher call than the purely professional one. This is the only kind of writing that interests me and this is why I have often refused and shall continue to refuse much more lucrative literary and journalistic proposals.

(285-3) Because I try to share the results of my mystical philosophical researches with fellow-students, nobody is entitled to sneer that I set myself up as a pretended little

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<sup>610</sup> Blank page

<sup>611</sup> The paras on this page are numbered 187 through 190, making them consecutive with the previous page.

Saviour. I have not yet so lost all sense of humour as to call my activity a redemptive one. On the contrary, I must confess to getting a little fun out of it. I leave to others the solemn illusion that they can change mankind overnight or even by next Wednesday. I have to do something on this planet, anyway, and writing being about the only activity I seem to be fit for at all I might as well write about the things which interest me and a few like-minded people, as write about the places, the people and the goods which so many publishers, governments and advertising organisations have unsuccessfully tried with fat fees to cajole me into doing.

(285-4) The more my experience of human life on this planet grows, the more I travel from land to land among different peoples, the more I witness the practical consequences of every kind of materialist, religious or mystical faiths, the more I become convinced of the truth of these tenets.

286<sup>612</sup>  
XXI

287  
XXI

(287-1)<sup>613</sup> We do not seek to shine in the firmament of literature. We do not compete for a place among great writers. It is enough for our pen if it can communicate something of the knowledge we have gleaned, the consciousness we have gained of the possibilities of a transcendental existence for man. If therefore we are accused, as we often are accused by academic metaphysicians, disdainful mystics, superior yogis and highbrow litterateurs, of being nothing better than a journalist, we humbly plead guilty. Only, it should be added in fairness that we have something quite celestial to report. But are our writings less true because they refuse to wear the sedate dress of academic respectability or because they refuse to conform to the stiff obsolete and feeble style which is supposed to be natural for mystics, metaphysicians and philosophers? Are they to be condemned, as some reviewers have condemned them, because their ideas are conceived and expressed with an almost journalistic plainness of appeal to the man in the street? If this is to be the era of the common man, if the war has brought his right to a fuller life to belated recognition, if the higher teachings of mysticism and philosophy are to be placed at last within his grasp, are we not serving him by striving to make the abstruse simple, the abstract understandable and the metaphysical interesting?

(287-2) We had aroused a few minds to the needs of considering such age-old questions

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<sup>612</sup> Blank page

<sup>613</sup> The paras on this page are numbered 191 through 196, making them consecutive with the previous page.

about human and universal existence and if we had initiated a few more into unfamiliar methods of meditation, then these efforts would have justified themselves. But evidence has accumulated that those who have been directly touched number not a mere few but scores of thousands whilst those who have been indirectly touched must number hundreds of thousands.

(287-3) It is possible for a practised writer to transform obscure ideas into understandable ones.

(287-4) I do not presume to instruct anyone, but only to share with others some ideas which have been personally helpful and enlightening.

(287-5) I conceive my work to be the blowing of smouldering coals of aspiration into burning flames of inspiration, expressible and visible in the end as altruistic action.

(287-6)<sup>614</sup> One day it will be recognised even by the academic world how much pioneer spade-work I have done in this metaphysical field, even as I had already done in the mystic field.

288<sup>615</sup>

XXI

289

XXI

(289-1)<sup>616</sup> Although we wrote those books at the bidding of a higher will than the merely personal, unfortunately we carried out that bidding in an imperfect and incomplete manner. In some cases this was because of the tremendously time-pressed circumstances under which they were composed but in others because we ourselves were not then competent to do any better. Consequently they appear as adolescent and immature efforts to our present-day sight. What is worse, however, is that their pages preserve what we now know to be traditional superstitions, factual errors and exaggerated estimates, wrongly-placed emphases and disproportionate treatment. It might be said in a sense that their own defects usefully illustrate the general defectiveness of the mystical standpoint, which is of course the one from which they were written. These faults are indeed regrettable from the readers' standpoint besides being a source of personal chagrin from the writer's. Nevertheless they must not be allowed to hide merits. The books are not useless for they still hold more of truth than

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<sup>614</sup> This para is a duplicate of 405-1 in RVLS II.

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<sup>616</sup> The paras on this page are numbered 196 through 199, making them consecutive with the previous page.

of error, more of help than of hindrance, more of particular worth-while interest to our own generation than not.

(289-2) Writing is in my blood. Consequently when duty demanded that I share with my fellows, such little knowledge as I have attained the logic of temperament pointed out a single way alone and I naturally began to set down this knowledge on paper.

(289-3)<sup>617</sup> If these pages can but recall a few men to the paramount importance of philosophical culture, can sustain in them larger hopes for their own future as for that of mankind, can keep before them a shining vision in the darkness, the effort will find justification.

(289-4) I wish therefore to put before readers the fundamentals of this hidden philosophy in concise form and plain phrasing, and to substitute a brief bird's eye view of the whole matter which though it may leave some stony places of thought difficult to climb over will nevertheless put them in possession of the basic principles and provide them with an Ariadne's thread to guide them through the maze of life and its problems of reflection and of experience. Nay, even if I fail to do this but succeed in kindling within them something of that love of Truth, that passionate quest for the meaning of all life, of all experience and of all this wonderful world, I shall have accomplished enough to justify our coming together in these pages.

290<sup>618</sup>

XXI

291

XXI

(291-1)<sup>619</sup> I have tried to put into this book all that my mind can comprehend and my words can hold of these higher mysteries and their solution, but there is a chasm between thought and word which exists because of the transcendental nature of the subject itself. Nevertheless so far as human art can make the effort and so far as I have mastered such art, this chasm has been made, markedly narrower, it is hoped, than earlier Western writers had left it.

(291-2) A related misconception which must now be cleared up, prevails chiefly among Indian readers. It arises out of the statement in the final paragraph of the final page, wherein it is asserted that every tenet of my exposition found its parallel somewhere in

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<sup>617</sup> This para is a duplicate of both 405-2 and 425-6 in RVLS II.

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<sup>619</sup> The paras on this page are numbered 200 through 201, making them consecutive with the previous page.

the old Sanskrit writings and could therefore be fitly declared Indian in origin. Here again I must remind readers of the aforementioned fact that I have refused to expound these tenets in the archaic fashion with its terse undetailed dogmatic and dry form, but have entirely reshaped them with the help of modern Western thought, adding numerous details lacking in the old texts. This reworking and renovation of the old tenets naturally tends to make them somewhat unrecognisable by Indians accustomed only to the somewhat dreary and highly condensed material in their own texts. To Hindus who criticise “Hidden Teaching Beyond Yoga” as being unauthentic we reply that the last chapter of “Aitareya Upanishad” plainly says everything that is, is Mind. But the point I wish to explain here is that I soon ascertained the undoubted historical fact that several of the most important texts of the hidden teaching {have}<sup>620</sup> got lost to India since at least seven hundred years ago. This was because they were the work of Buddhist sages and they disappeared in the general stamping-out of everything Buddhist from India, a persecution practised partly by the Brahmin priests fearful for their own selfish power and financial profit and partly by the Mohammedan<sup>621</sup> invaders antipathetic to what they wrongly regarded as atheism. It must here be pointed out what is not realised by most Indians today, that Buddhism and Brahmanism dwelt as sister religions for several hundred years after Buddha appeared, their esoteric doctrines merely complementing each other, and their esoteric teachers friendly to each other. The philosophers of one faith showed no hostility to the philosophers of the other. It was - and ever shall be - only among the unphilosophical priests and uninitiated mystics and their followers the masses that mutual antagonism later reared its ugly head.

Unfortunately in their craze for eliminating everything that seemed of Buddhist origin these persecutors both Brahman and Muslim<sup>622</sup> even eliminated many of their own

292<sup>623</sup>

XXI

293

XXI

(continued from the previous page) pre-Buddhist texts because they seemed to teach similar “atheistical” doctrines. The present-day consequences of these destructive activities is that it is now so difficult to ascertain what precisely was the complete hidden teaching (as opposed to the mere fragments which are available) that whoever attempts the task alone and unaided will soon lose himself in a labyrinth of puzzling

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<sup>620</sup> “has” in the original; changed for grammar’s sake. – TJS ‘20

<sup>621</sup> “Muhammedan” in the original.

<sup>622</sup> “Mussulman” in the original.

<sup>623</sup> Blank page



contradictions and tantalising obscurities. The only way whereby the numerous tenets into which the general teaching ramifies can be collected in all their completeness, is to enlarge one's research beyond the frontier of India itself. For thousands of Buddhist monks and scholars fled from the bitter persecutions and cruel massacres to the remote mountains of Nepal, Sikkim, Bhutan and the interior of the Himalaya range, taking such of their texts with them as they could carry. In addition to them, there had been earlier propagandist journeys of Indian sages and philosophers to other parts of Asia such as Tibet, China and Cambodia, as well as the vast territory now called Sinkiang,<sup>624</sup> and these had already introduced and translated several important texts.

(293-1)<sup>625</sup> It is also a historic fact that even where the Sanskrit originals are still inaccessible or wholly lost everywhere in Asia, many are saved for posterity in their existing Tibetan or Chinese translations. The consequence of these discoveries was that I later perceived the fundamental necessity of completing these researches in a wider field, taking these other parts of Asia in my orbit. I therefore pursued [my]<sup>626</sup> investigations in such countries as Japan, China, Cambodia, Sikkim, Siam and as hinted on page ...<sup>627</sup> of the first volume,<sup>628</sup> was finally fortunate enough to receive personally from the hands of a high lama of the Mongolian Buddhist Order, as well as from an initiate in the Tibetan order the esoteric key which unlocked several of these contradictions which had heretofore puzzled me. The above explanation is essential to make clear to Indian readers that I am no follower of their Advaita Vedanta school alone; I have taken the hidden teaching in all its integral fullness and refused to limit myself to those fragments of it which are alone available in present-day India. All Asia and not merely a part of it is now the repository of this teaching.

(293-2) I am constantly struck with shame when, on taking up one of my books, I observe the errors which have been set down along with the truths, the faults of emphasis in the wrong place, the imperfect comprehension which my growing mind prematurely passed on as though it were a finished one. And shame is followed by remorse when I remember that little can now be done to amend the matter as those

294<sup>629</sup>

XXI

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<sup>624</sup> Also known as Xinjiang.

<sup>625</sup> The paras on this page are numbered 202 through 203, making them consecutive with the previous page.

<sup>626</sup> PB himself changed "by" to "my" by hand.

<sup>627</sup> An ellipsis 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 – in this case to be filled out once he looked up the relevant page in the 1st edition of HTBY. – TJS '20

<sup>628</sup> referring to HTBY. – TJS '20

<sup>629</sup> Blank page

(continued from the previous page) books have already made their way all over the world.

(295-1)<sup>630</sup> Let<sup>631</sup> me confess frankly that my books contain a number of errors, some unbalanced emphasis and premature therefore inaccurate conclusions. For they were written at a time when I was very much on the move, both mentally and bodily. Virgil was so ashamed of its imperfections that he hoped his "AENID" would be burned. I too have suffered and continue to suffer still the same excruciating remorse as he. To the certain horror of my publishers (who own the copyrights) but to the certain satisfaction of my conscience let me say that I would like them all suddenly to, in Shakespeare's<sup>632</sup> phrase "dissolve and leave not a wrack behind." But alas! there is nothing to be done in the matter now, for I can find neither the time nor energy nor interest to go over the same old ground again and rewrite the past as should have been written. The task of translating the subtlest truths and most metaphysical tenets accessible to mankind into understandable contemporary language is such a tremendous one that only a sage could have carried it out without fault and without error. Consequently we warned readers in the prefatory chapter of the second volume to expect mistakes when we warned them that we were only 'a blundering student.' The best that can be done is to resolve on the one hand that all future productions of my pen shall be as faultless in matter, as free from these particular defects, as they can be made, and on the other, to publish a little journal wherein readers of those older books can have their misconceptions continually pointed out and corrected.

(295-2) I may have to unsay a few passages here and there and to retract a few statements which seemed factual descriptions at the time but which were really interpretational and perhaps expunge a few credulities; nevertheless these earlier books are, taken generally, sound enough as guides for those who are still passing through the yogic-mystic stage of this quest.

(295-3) These swamis and ashrams do not accord me the tolerance which they are so fond of preaching - to others. I, on the other hand, accord them gladly complete tolerance to teach and preach what they please. They criticise me as a perverter of Hinduism and a degrader of its ideals. They denounce me as a western journalist who has picked up a smattering of yoga for mercenary reasons. Whereas they claim that the monkish state is the highest goal of humanity, I reply that the highest state has nothing

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<sup>630</sup> The paras on this page are numbered 204 through 206, making them consecutive with the previous page.

<sup>631</sup> This para is a duplicate of 405-3 in RVLS II.

<sup>632</sup> Referring to William Shakespeare.

whatever to do with monasticism. It is entirely invisible because it is an inner state, whilst monasticism is a matter of yellow robes, buildings

296<sup>633</sup>

XXI

297

XXI

(continued from the previous page) called monasteries, non-participation in physical human activities like marriage, working for a livelihood etc. I further reply that I make no claim to teach or lead men, to the highest state because I have not attained it myself; I have repeatedly pointed this out in various prefaces to my books. I claim only to tell a few others of ideas which have appealed to me and practices which have helped me. Whether they are the highest I do not know. I am interested only in what is practicable, not in what is beyond the reach of all human beings I have met and know. I am uninterested in what is attainable by theoretical human beings whom I have never met. Therefore I say that if the swamis criticise me, I criticise them back and call them materialists! For they are pre-occupied with such a highly material matter as regulating the material body, whereas I am occupied with a purely mental matter, i.e. with the discovery of truth!

(297-1)<sup>634</sup> If PB made a mistake I shall be unsparing in my criticism of the fellow. He made many mistakes in the past and this may be one of them but he has at least the merit of trying to profit mentally by his mistakes so as not to make them a second time. Let us hope therefore, that the more mistakes he made years ago, the more practical wisdom he is likely to possess now.

(297-2) [But,]<sup>635</sup> for one who had never really severed himself from the independent investigation of truth, such an unsatisfactory situation had to come to an end eventually. And it did come to an end with an incident which {scars}<sup>636</sup> my history.<sup>637</sup>

(297-3) It became necessary for me to inquire why living thus led not to the increase of happiness but to the loss of it.

(297-4) Having had a rich and exceptional experience in the departments of mysticism

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<sup>634</sup> The paras on this page are numbered 207 through 214, making them consecutive with the previous page. Para 209 has been cut out of the page.

<sup>635</sup> PB himself deleted "MY PILGRIMAGE:" before "But" by hand.

<sup>636</sup> "stars" in the original, which we take to be a typo for "scars." – TJS '20

<sup>637</sup> The para after this para was cut out of the page.

and yoga, my maturest conclusions are surely more valuable than my immature ones.

(297-5) My attempt to be realistic involved a break away {from}<sup>638</sup> enthusiasts. Those who are unable to stop dreaming were naturally resentful at my move and suspicious of my motives.

(297-6) Despite these faults and however much I grieve over them, the books have nevertheless rendered an important service to my generation.

(297-7) I do not say that my researches have reached completeness. I say only that they have reached a point which is sufficient for my present needs.

298<sup>639</sup>

XXI

299

XXI

(299-1)<sup>640</sup> If my teaching will help others to gain the same truths but without the same suffering that I have undergone, then the effort of formulating them is worthwhile.

(299-2)<sup>641</sup> Rather than be the scribe of ephemeral fact let me, O Lord, be the scribe of eternal vision. Let me write down word for word those divine messages which come to me out of the ether.

(299-3) This book is made dedicate to that Sage of the Orient at whose behest these pages were written: to one incredibly wise and ceaselessly beneficent. And, further, I have wrapped this book in the bright orange-chrome coloured cloth even as you have wrapped your body in cloth of the same colour – the Sanyasi’s colour – the mark of one who has renounced the world as you have. And if the dealings of the cards of destiny bid me wear cloth of another hue, command me to mix and mingle with the world and help carry on its work, be assured that somewhere in the deep places of my heart, I have gathered all my desires into a little heap and offered them all unto the Nameless Higher Power.

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<sup>638</sup> “from of” in the original; we have deleted “of” for clarity. – TJS ‘20

<sup>639</sup> Blank page

<sup>640</sup> The paras on this page are numbered 215 through 221, making them consecutive with the previous page. The paras were originally numbered 183 through 186 – then, 186 was split into 186 and 187. Then, three paras were added onto the page and the whole sequence was renumbered to 215 through 221. In addition, there is an unnumbered para between 218 and 219 that PB himself created by splitting up para 218 (originally 186).

<sup>641</sup> This para is a duplicate of 426-7 in RVLS II.

(299-4) Those thoughts could no longer be contained within my own mind. I was forced to express them. No sooner was a meditation ended, an intuition formulated, a vision completed or a communion consummated, then I was driven to reach for my pen and put at least some fragment of it down on paper.

(299-5)<sup>642</sup> I went fishing with a long rod in philosophic waters, with what results my readers may themselves gauge from the catch here presented to them.<sup>643</sup>

(299-6) He is indeed glad and grateful that where little men and narrow minds doubted, scorned, criticised or distrusted him, great sages and lofty spiritual personages of the Orient, who read by inner reality rather than by outward appearance, confide and trust in him.

(299-7) I have somewhere quoted the sage saying (with which I fully agree) that “to be great is to be misunderstood.” But sometimes I am amazed at my own achievement in being misunderstood without achieving greatness!

(299-8) I humbly crave pardon for the deficiencies that mar my work. Each remembrance of the errors in those earlier books makes me suffer.

300<sup>644</sup>

XXI

301

XXI<sup>645</sup>

(301-1)<sup>646</sup> I have never asked for the role of a master.

(301-2) Let them find shelter from a hard turbulent world in these pages.

(301-3) I have found my work in telling men that Soul is and explaining how they might find this for themselves. I write out of a sense of duty, not out of the need of a career.

(301-4) The dedication of my intellect and pen to the spreading of Light was the first act

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<sup>642</sup> This para was originally the end of the previous para, PB himself turned it into a new unnumbered para by hand.

<sup>643</sup> PB himself changed an exclamation point to a period by hand.

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<sup>645</sup> PB himself inserted “XXI” by hand.

<sup>646</sup> The paras on this page are numbered 223 through 226, 229, 330 and 74. The first para on the page, originally numbered 222, has been cut out of the page except for the last sentence and marked as an unnumbered para, making these paras originally consecutive with the previous page. The last three paras on the page have each been pasted on from separate pages.

of my literary career. It certainly helped me, by preoccupying my working time with spiritual ideas, and perhaps it helped the world.

(301-5) I fully and wholeheartedly acknowledge the need of professional background, the worth of professional preparation. Medicine, surgery and law are not for amateurs. But my profession is quite unorthodox, nay it is unique. There is no recognised institution, no public organisation which trains a man for it. For its qualifications are created entirely from within oneself, not created from without. Hence my statements of mystical experience personally passed through carry more weight among my followers than any academic recognition through diploma or doctorate could carry.

(301-6) I know well enough what so many critics and friends have told me, that I repeat myself too often. I know also that sometimes I even contradict myself. These are admitted and regretted faults, but they cannot be helped. For they arise partly out of the unsettlement of a wandering life and partly out of the unconventional methods of work which my temperament forces upon me.

(301-7) My mail shows that most of the letter-writers are not college-bred and are frequently naive women. The "We-think-your-books-are-marvellous" letters are a fair sample. Yet they are sincere and they make me feel that if I, personally have made many enemies, my books have made many friends. The college-bred usually do not care for my books, are apt to believe that they soar above facts and that I am just another cultist seeking followers.

(301-8) And yet, with all their errors and faults, which are now as deeply saddening to the blundering perpetrator as they must be deeply irritating to the perceptive reader, I have left enough sound stuff in my writings for posterity as to justify their creation. And as for their continuation that is a matter over which I exercise no legal control at all. Anyway my labours and sufferings have not been altogether in vain.

302<sup>647</sup>

XXI

303<sup>648</sup>

XXI

(303-1)<sup>649</sup> [For]<sup>650</sup> months and years I sat in mosquito-ridden rooms and endured

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<sup>647</sup> Void page

<sup>648</sup> Pages 303-358 are duplicates of pages 301-354 of Carbons 30 (4th Series Notebooks) (except for pages 307-308 in this file, which is an insertion for the previous page).

<sup>649</sup> The paras on this page are numbered 231 through 233; they are not consecutive with the previous page.

countless sharp stings with stolid stoic patience for the sake of studying the Indian wisdom and practising the Indian Yoga. Hands feet and face were mercilessly attacked by numerous legions of these pestilential insects, which were often ably assisted by little brown biting ants. Yet to feel that I was absorbing the one and mastering the other was sufficient reward for my sufferings. If my body was spasmodically tortured, my mind was soothed with growing peace.

(303-2) The world-wide extent of my correspondence and travels, the extraordinary variety of oriental and occidental human contacts which has fallen to my lot, the narratives and information which has fallen from the lips of those who have sought me out for interviews and those whom I too, have sought out for the same purpose. The knowledge which I have gleaned from ancient little-known texts and modern printed books in four continents, experiments made and observations recorded amongst mystics and devotees of the most varied types. From all these sources an immense amount of valuable mystical occult and metaphysical knowledge, theoretical and practical, has fallen into my hands. Had I known all this at the beginning of my own quest - now thirty years ago, I would have been saved much trouble, many errors and constant sufferings. However, others will profit by it for I intend to make the best fruit of my own experience available to genuine seekers.

(303-3) I have written many things in my earlier books which I now wish I had never written, Time has forced me to revise beliefs, impressions, estimates, and even principles. I was misled by others in some cases and went astray through my own defects in others. Again and again dark moods have come over me solely because of past mistakes. They have often caused me unhappy moments. Nevertheless compensation creeps in now and then despite myself. For as a scientific friend at the University of Cambridge, who sees the white as well as black in them reminds me, the essence of these books is a true one, their general effect a valuable one and their contribution a necessary one in these [times].<sup>651</sup> Moreover, they are perhaps the most important contents, after all. If I have done nothing more than affirm certain unalterable verities, such as the existence

304<sup>652</sup>

XXI

305

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<sup>650</sup> PB himself deleted the para before this one by hand. It originally read: "(230) He must learn to live what he writes, which is harder than learning to write what he lives."

<sup>651</sup> PB himself cut out part of this page, and taped the edges back together. The full para can be found in Carbons 30, para 301-4. The cut-out sentence read: "And the late Margaret Wilson, daughter of the celebrated President of the United States expressed the belief that, as regards initiation into meditation, I had a real message for the West."

<sup>652</sup> Blank page

(continued from the previous page) of man's divine soul, and shown the way to the discovery thereof, I have done something that has made many people happier and my writing has not been quite pointless. That is the credit which may balance my debits.

(305-1)<sup>653</sup> Yes, my work is of pathetically unequal value. Some parts of it were written under the authentic guidance of the Overself and will consequently carry oasis-water to desert travellers. But alas! it is also true that other parts of it were written under the baneful illusions of the underself and may consequently bring them what is worse than nothing. The remembrance of this half-failure is one of the crosses I am doomed to carry until I can lay it down with my body in the ever receptive earth. It has brought me enduring humiliation and taught me a caution which makes me shrink from printing anything again. Humbled by the discovery of these errors I did not take up the pen again for several years. Nevertheless those who derived much help from the truths in which the errors were inlaid, pressed and pressed me to do so. I had at last to put aside my reluctance, I had to yield and consent to write for them. However if I made mistakes then there is the consolation that most pioneers inevitably make them. If I abandoned previously held positions, then there is the comfort that all search for truth is dynamic, not static. After all, so many years spent in teaching, so many people, such greater truths of life cannot be wasted ones. On the contrary, they are worth while and fruitful.

[St.<sup>654</sup> Francis of Assisi felt that he was great sinner, yet he did not allow that feeling to impede or prevent his work for the spiritual service of his fellows. Francis de<sup>655</sup> Sales, who ranked high among the French mystics, remarked that it was precisely because the mystics felt they were so human and so simple that they turned towards the devotional life and tried the ascetic existence.]

(305-2) But all these experiences, disheartening though they were at the time were not without their useful results. For they aroused me to the folly of pursuing a path of servile imitation and awakened me to the necessity of starting on a path of creative independence.

(305-3) I have framed my views not out of a narrow experience and narrower culture but out of a fairly wide knowledge of both Orient and Occident and both ancient classics and modern thought. Hence the completeness of this system.

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<sup>653</sup> The paras on this page are numbered 234 through 237, making them consecutive with the previous page. In addition, there are two paras numbered 101 and 102 pasted onto the bottom of the page from a separate page.

<sup>654</sup> The last paragraph of this para was typed on a separate piece of paper that was taped onto the page, with a note saying "continuation of Para 234". Pages 307-308 of the PDF are the scans of this added paragraph.

<sup>655</sup> "Le" in the original.



(305-4) It was never my desire to be the founder of a new school. If such a thing should develop after my death, it will be only because fate has shaped circumstances in such a way as to bring it about for her own purposes, not mine. For I have never been conscious of bringing any new truth to the world, although I have tried to find new ways of presenting the old truths.

(305-5) I am an individualist in the sense that no ecclesiastical order, no mystical cult, no particular school can confine my thought and belief within its own limits.

(305-6) This is the faith by which I write and act and live.

306<sup>656</sup>

XXI

309

XXI

(309-1)<sup>657</sup> Some people get frightened at the mental toughness of those books. I had to write in such a tough way in order to appeal to the dominant authority of this particular age in which I happened to be born; the said authority being science, intellect, high-browism etc. which are worshipped as though they were God. The whole subject is really much simpler than it will appear to be from the books and not at all difficult to grasp.

(309-2) To ignore my mature observations would be as unscientific for my own personal quest as it would be unfair to the public to whom I gave my immature conclusions. If they brought me surprise and regret, this was all the more reason why I should not hide the fact from my readers.

(309-3) They see in my statements the reaction of a disappointed enthusiast but if they do not see more than this, they will be in error.

(309-4) A man is known by the company he keeps away from! I saw that the Rubicon of my spiritual life had to be resolutely crossed and my boat burned behind me; that the last tight-holding threads of an entire cycle of outer and inner life had to be cut and cut forever.

(309-5) I have gathered my materials from the West as well as the East, from modern

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<sup>657</sup> The paras on this page are numbered 238 through 245, making them consecutive with the previous page.

science as well as ancient metaphysics, from Christian mysticism as well as Hindu occultism. The narrowness which would set up any Indian yoga as being enough by itself, is something which I reject. And there is no cult, organisation or group with which I associate myself or within whose limitations I would ask others to confine themselves. It is

(309-6) I have to confess that I have made my quota of errors in the past. No doubt many other human beings could make the same confession. But I do not accept such excuses from myself. My grief over the mistakes is very real. For they not only involve myself but also those who have been influenced by me.

(309-7)<sup>658</sup> It is not the books which belong to my past that I have any esteem for or count important to humanity; it is the books which belong to my future. I feel intensely what Tolstoy<sup>659</sup> felt in 1864: "I regard everything that I have published until today as no more than exercises."

(309-8) In spite of their defects my books have however, made a useful contribution to a development which is urgently needed in modern society. Others will doubtless come after me and do much better and more careful work in this line of thought.

310<sup>660</sup>

XXI

311

XXI

(311-1)<sup>661</sup> If my books have been widely read, instead of remaining on the shelves widely unread, the reason must chiefly be that they met an unfulfilled need.

(311-2) It was entirely outside my purpose to encourage dubious cults and dangerous charlatans or to promote a Western emigration to Eastern ashrams. Yet it must regretfully be admitted that such institutions and persons have unfortunately benefitted by my work, because there was nothing to prevent the unbalanced, the credulous and the neurotic reading it.

(311-3) I am not sorry that I made this research into Eastern mysticism but only that I overdid it. Wisdom required that I use it as a contributory stream but ignorance turned

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<sup>658</sup> This para is a duplicate of both 403-2 and 427-1 in RVLS II.

<sup>659</sup> Referring to Leo Tolstoy.

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<sup>661</sup> The paras on this page are numbered 246 through 256, making them consecutive with the previous page. In addition, there is a para numbered 30 pasted onto the bottom of the page.

it into the great river itself.

(311-4) I endeavoured to bring the theoretical principles and inner experiences of mental quiet into a thoroughly scientific form. This could only be possible by approaching it with complete impartial objectivity with an attitude of mind that was sternly critical and yet profoundly sympathetic wherever criticism or sympathy were called for.

(311-5) I tried to make this exposition of philosophical doctrines easier to read than those expositions which I myself had to read.

(311-6) The doubts which had made a wavering and intermittent appearance, now became obstinately fixed in my mind.

(311-7) Unfortunately I invested these men with a wisdom which I was to discover years later they did not possess; I assumed they had attained heights which I discovered later they had not climbed; I imagined their minds preoccupied with the service of humanity which I discovered later seldom

(311-8) But in spite of the number and character of the admitted defects weaknesses and errors in my books their unusual usefulness and contemporary importance still remain and justify their continued existence.

(311-9) I regret those deficiencies in thought and errors in statement. I now seek to mend the one and correct the other.

(311-10) There could only be an elucidation of previously-expressed ideas if I were to write further books. However, that too might help some people. But I have not yet received the inner command to do so.

(311-11) Some have written to me about matters raised in these books, others have consulted me about their personal spiritual problems.

(311-12) If [yesterday] we [had] to travel in a lonely wilderness, [today we]<sup>662</sup> have the pardonable satisfaction of observing others gradually shaping their ideas along the lines we had previously laid down.

312<sup>663</sup>

XXI

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<sup>662</sup> PB himself heavily edited the beginning of this sentence by hand. It originally read: "If today we have to travel in a lonely wilderness, tomorrow we shall".

<sup>663</sup> Blank page

(313-1)<sup>664</sup> But if I have retraced my steps, revised my estimates and clarified my pictures, I have gone forward more determinedly than ever in the new path. The pursuit of truth remains the grandest passion I know.

(313-2) In these two volumes there was an endeavour to bring together in a unity the elements of a catered doctrine.

(313-3) I went to the trouble of carefully analysing the mystical experiences through which I passed, checking and comparing them with those of a host of other men, dead and alive.

(313-4) During the earlier part of my literary career, I was passing through my philosophical apprenticeship. My views were naturally revised as they matured and it is only now that they have had enough time to become well considered and well settled.

(313-5) My researches were made not only amongst modern books and ancient texts and living men. They were also made in the mysterious with-inness of my own consciousness.

(313-6) If I fell into certain errors, it is not only my own defects that must be blamed, but also the confusion in which I found the subject itself; and if I sometimes lost my way in this subject is only in part my own fault and in part the fact that it is still a veritable labyrinth.

(313-7) Destiny determined that the years of my most critical awakening to the necessity of a complete and radical alteration of my world-view should coincide with the tragic years of the world war.

(313-8) I am not the first writer on these subjects who has come with more time and much reflection to modify his earlier ideas nor shall I be the last. Evelyn Underhill herself said, in one of her posthumously published letters, about her own book "The Mystic Way" that she disliked it for its "False doctrine."

(313-9) I am following my own path and have no special desire to reach the average academic mind. My own approach is too unacademical and unconventional ever to

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<sup>664</sup> The paras on this page are numbered 257 through 266, making them consecutive with the previous page.

satisfy its rightful requirements and my own interests too much connected with life and action rather than with books and quotation.

(313-10)<sup>665</sup> The author of those earlier works is dead. He himself certainly and perhaps many readers too would not want to resuscitate him. The old PB had too many deficiencies, weaknesses, and faults for my liking. Time has turned and I with it. I have profited by past errors in dealing with individuals but in any case larger issues will necessarily claim me henceforth.

314<sup>666</sup>  
XXI

315  
XXI

(315-1)<sup>667</sup> Whatever I owe to their traditions and however much I may have associated with their leading contemporaries, it is conclusions of my physical and spiritual maturity which should surely count most now. And those conclusions differ in important theoretic and practical matters. I cannot therefore truly call myself an adherent of their schools or an exponent of Oriental yoga.

(315-2)<sup>668</sup> The aim of carrying on to a new and better level the work begun so imperfectly by my earlier books, is now close to my heart.

(315-3)<sup>669</sup> My present teachings seem to me to be on a higher level than my earlier ones.

(315-4) The complete misunderstanding by this Ashram of my character and motive, my outlook and purpose, was of itself sufficient proof that their path did not necessarily lead to true knowledge, however much it led to inner peace.

(315-5) I am not the first mystic who blundered in his quest nor shall I be the last. The very subtlety of its nature, the sad difficulty of getting expert guidance upon it and the tests snares and pitfalls and temptations that stage it, render this a common event. "I made many mistakes," confessed Madame Guyon,<sup>670</sup> and perhaps it was out of these failures that she found her way to final success. In my own case the perils were greater than in most others, simply because I searched so widely and helped so many others so

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<sup>665</sup> This para is a duplicate of 427-2 in RVLS II.

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<sup>667</sup> The paras on this page are numbered 267 through 274, making them consecutive with the previous page.

<sup>668</sup> This para is a duplicate of 427-3 in RVLS II.

<sup>669</sup> This para is a duplicate of 427-4 in RVLS II.

<sup>670</sup> Referring to Jeanne-Marie Bouvier de la Motte-Guyon.

indiscriminately that I exposed myself to the attack of evil forces almost incessantly. That I survived all this, that I did not lose bodily life or become a bodily wreck, that I have emerged mentally, morally, spiritually and philosophically stronger out of all these trials was only to be attributed to the saving grace of my Guardian Angel and to nothing else. I have experienced the black depths of occult enmity and endured the harsh menaces of occult hatred. I do not refer here to their pitiful but feeble, their treacherous and vicious human echoes on our plane. They have only my silent contempt. If my nerves are today unshattered, it is because the power that has used my pen has also intervened at the last moment again and again to save my body and mind. All this need not frighten other aspirants on this quest, however, for most of them have not to play the pioneer role that I had to play and are therefore exempt from its special risks.

(315-6) The passing of time brought not only a longer experience of these ashrams but what is more important a deeper one, and this shook my faith in them and altered my estimates of them.

(315-7) But only a small percentage of the mystically minded could escape the influence of the war. Most could not adopt the ivory tower attitude but had to look problems straight in the face.

(315-8) The movement of my thought had brought me far away from the position to which I held so long.

316<sup>671</sup>

XXI

317

XXI

(317-1)<sup>672</sup> How much time did I not waste in exploring a medley of foolish cults and a diversity of fantastic beliefs! But I did this so as to ensure intellectual integrity and emotional tolerance against any suspicion of partisanship or negligence in the search after truth. Truths do not stop being true because they are introduced into false systems. The contact is certainly unnatural. Nevertheless it cannot alter their character nor deprive them of their value. We may accept a part of these systems without having to accept all of them. We must disentangle what is worth such acceptance from what is not. Most of those which I investigated had more or less good in them but there was enough of the bad, the unsound or the unworthy to render it undesirable to stay long

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<sup>671</sup> Blank page

<sup>672</sup> The paras on this page are numbered 275 through 287, making them consecutive with the previous page.

with any of them.

(317-2) My later writings are not likely to interest those who have been mesmerised into intellectual inactivity but only those who have felt misgivings aroused in them.

(317-3) He who sees inconsistencies in my work sees and reads it superficially.

(317-4) He who sees too much repetition in my books sees rightly. I have other excuses to offer but the feeling that strong emphasis through such means was needed, is my first excuse.

(317-5) Here is a teaching freshly garnered from soul<sup>673</sup> experiences rather than from book citations and brought to the door of those seekers who are ready for it.

(317-6) My work in the East has come to a final close. My real work in the West will soon begin. What I had done there before was but an imperfect preparation for it.

(317-7) The PB of 1946 is not the same as the PB of 1926. They differ on several points, although, happily, not on the fundamental points that man's soul is and that his duty here and now is to realise it.

(317-8) The unerring Wisdom of Providence separated me with pain and protest from limited standpoints, aroused me with shocks from India's glamour, only to unite me with pleasure and agreement to a global standpoint, illumine me with insights into real spirituality, remind me of the worth and need of Christ's message of love.

(317-9) That I was most unfairly treated by the Ashram in particular and many Indians in general is a shameful fact but nevertheless it was a fact which helped my own emancipation.

(317-10) I sought and attained direct contact with the Master mystics.

(317-11) My investigations into mysticism were of an original and yet comparative character.

(317-12) I do not belong to that small and sentimental band of avowed propagandists for Eastern culture. I have not forgotten and do not intend to forget the values I learned in the West.

(317-13) Those who were surprised when I played the double role of mysticism's critic as well as advocate, were those who had to learn that this was the inevitable result of

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<sup>673</sup> "sould" in the original.

my initiation into philosophy.

318<sup>674</sup>

XXI

319

XXI

(319-1)<sup>675</sup> A few of my errors were serious but happily most of them were not. But I do not want them to persist and gain a permanent currency.

(319-2) But these errors, after all, make up not even a tenth part of my writings.

(319-3) The truth is that I am not an enthusiastic advocate for some Eastern cult. On the contrary, I hold that we in the West can work out our own salvation.

(319-4) If the further development of my experience led to the exposure of my own past illusions for what they were, that was a result which I neither sought nor welcomed nor foresaw. It was indeed a bitter one.

(319-5) It is true that my writings represent a simplification of the philosophy of truth and that therefore they do not adequately cover the ground, but this is not to say that they represent a distortion of it.

(319-6) I travelled in the Orient not only geographically but also mentally. I absorbed its ancient wisdom from books, men, monuments and atmospheres.

(319-7) I was compelled to create my own broader technique, drawing on the systems of the Orient for contributions but letting them remain contributions only.

(319-8) My work has been to cut new patterns, clear and untrodden paths and clean {blackened}<sup>676</sup> windows. It has been a pioneer's work, and has met with a pioneer's fate. Some have appreciated it but others have jeered at it.

(319-9) Those who condemn me for having lapsed from the chastity of traditional mysticism, are only half right.

(319-10) What is worthy in my work will bear consequences and be durable; the errors

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<sup>675</sup> The paras on this page are numbered 288 through 303, making them consecutive with the previous page.

<sup>676</sup> "backened" in the original.



will be overcome by truth and time, and pass away. This is a result which I myself wish for it.

(319-11) The East has not glamour for me and the illusions, which once hung around it like a thick cloak, have fallen away.

(319-12) I did not come to this truth by the accident of inspiration. It came to me at first by deep thought and wide research. Later, it was confirmed by transcendental methods.

(319-13) Am I a heretic to venture such criticisms? But even an ant possesses the right to its own judgment.

(319-14) It is only an individual utterance.

(319-15) All the facts that I have mentioned can easily be verified. Consequently they cannot be evaded or explained away by those who may choose to evade or explain away my unfortunate experiences in Indian ashrams as being due to my own personal defects, my lack of comprehension and so on.

(319-16) Although it is by no means a complete exposition, it is at least an indispensable foundation upon which such an exposition may later be set up by more competent hands. As such it may serve my contemporaries for the time being.

320<sup>677</sup>

XXI

321

XXI

(321-1)<sup>678</sup> When I undertook to raise mysticism to sane acceptable and useful standards, I undertook a job which was crying out to be done.

(321-2) "The Wisdom of the Overself" represents the results of long arduous research conducted in several ways, a research which has shattered health and shortened life but which has not been without some success.

(321-3) This teaching is presented as an independent one because its intellectual form and external practices are being organically recreated afresh in the light of altered

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<sup>678</sup> The paras on this page are numbered 304 through 313, making them consecutive with the previous page.

conditions due to human evolution as well as to meet the needs of twentieth-century civilisation.

(321-4)<sup>679</sup> If I have offered these teachings as the result of my studies and contacts, it would be a mistake to believe that I offer them only as other men's teachings.

(321-5) I have tried to provide some primary formulations of a philosophical mysticism suited to our times.

(321-6) Many of these statements have been made, not out of the garnering of other men's fruits but out of the fullness of our own.

(321-7) Out of this wide orbit we have at last come to a point where the process of sifting the wheat from the chaff has sufficiently advanced to permit us to stand aside from all asserted teachers, to be indifferent to the utterances of all authoritative texts, and to devote no further time to researches in Oriental lands. Nevertheless, in the present book, owing to the personal progress which has been made since the writing and completion of the previous volume, (which is not nullified by the fact that the long path we have yet to tread reveals by contrast how little advanced we really are), we have been guided more than anything else by an inner guide in such cases where limited attainment made verification not possible. It taught us what to set down where we could not see and it told us what to give forth to others concerning regions where we could not walk.

(321-8) I have tried to put forward the essence of their teaching, to abbreviate and yet not distort their system.

(321-9) If I revolted against what was practically defective in the mystical tradition and what was practically undesirable in the Oriental tradition, it became inevitable that I should sooner or later pass also through a process of re-examination and re-valuation of their metaphysical bases.

(321-10) Never at any time in our research did we depend on mere texts alone. There have been other and fresher sources; the living voice of reputed experts, our own metaphysical reasoning and our own mystical experience. Equipped with a readiness to learn even from the most obscure expositor, an utter absence of conscious colour or racial prejudice, many years of advanced meditation practice and a modicum of cultural preparation, we turned from the dead worm-bored manuscripts

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<sup>679</sup> This para is a duplicate of 427-5 in RVLS II.

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(continued from the previous page) themselves to living men, discussing all the knotty historical textual, metaphysical and yogic-practice problems arising out of these studies with Sanskrit pundits, learned pontiffs, grave ascetics, mountain-dwelling hermits, contemplative mystics, monastic heads and even specialist university professors. We did not hesitate to ask them hundreds of questions with plaguesy persistence nor to keep our critical faculties alive for we sought to bring Oriental truth and not Oriental superstition to the West. We also accepted a few mystical initiations from among those which were offered us. The third source which has informed our exposition of the hidden teaching was an internal one. Being a practising and not merely a theoretical mystic we sought whenever possible and whenever within the scope of our restricted powers to test and verify our revelatory statements before publishing them. For example, we succeeded in confirming in this way the truth of mentalism, a doctrine which forms the very basis of the hidden teaching. This happened during mystical semi-trances wherein we found the source of the surrounding things to be deep below the threshold of the wakeful mind. This single experience out of several is mentioned to dispel the misconception that these pages are merely an indulgence in academic theory, as also to encourage fellow pilgrims plodding farther back on the same road.

Nevertheless our attainment is only a limited one. We are unable to achieve similar verifications of certain other tenets. In such cases we have tried to check our declarations by those of ancient sages who, it is believed, themselves possessed the requisite capacity. Be that as it may, the labour of correlating all these fragments, the toil of eliminating the puzzling contradictions was an exceedingly heavy one. Abnormal reflective ability was needed to understand this philosophy and abnormal introspective ability was needed to describe its ultramystic experiences. The theme was indeed so far beyond an ordinary capacity that at times we strongly felt like renouncing it. We have elsewhere acknowledged our indebtedness to that practical philosopher His Highness the late Maharajah of Mysore for his patient personal encouragement in this undertaking. The immense mass of material which gradually accumulated within our head and notebooks was so confusing in parts that we had to reduce it to systematic shape by a comparative study and careful analysis which required so prodigious an amount of work that the excessive labour involved doubtless cut several years off our earthly life. It was only an iron determination to try to master something of Asia's highest wisdom that enabled us to persevere all the pieces of this mosaic pattern together until they finally fell into proper place and an intelligible pattern came into view at last. Although India has been the central scene of these

(continued from the previous page) studies, conversations and experiences, its insufficiencies compelled our visits to a number of other Asiatic countries upon the same quest, unexpectedly earning for us from His Holiness the aged Supreme Monk of Siam<sup>682</sup> a gift of one of his personal treasures in the form of an ancient bronze statue of the Buddha as well as a Certificate of Merit.

(325-1)<sup>683</sup> Reply to Critique of The Hidden Teaching Beyond Yoga<sup>684</sup> in "Light" Journal London. The reviewer has mixed up the M with the M in Theos Bernard's<sup>685</sup> book. They are two separate persons. He has also poured scorn on my statement that I had sufficiently repaid Maharshi<sup>686</sup> etc. Just as his first critique was based on his own mistake, so his second critique was based on his own misunderstanding. I did not mean that M was seeking repayment or had any desire for publicity. Anyone like me who knows M knows also that to attribute these things to him would have been absurd. I meant rather that in giving this publicity to M I did what I considered to be my duty to M and to the public. If later destiny dismissed me from his service that was because the task allotted me in connection with him had been fulfilled and she had other tasks for me in view.

(325-2) It were the more pleasant task temperamentally to hold my peace and still my pen, to keep to the quieter and kindlier ways of an existence beyond the glare of limelight.

(325-3) A man may be sincere despite his success, humble despite his fame.

(325-4) I am humbly aware that the bulk of my writing is only journalism in book form. It is certainly not literature. This consciousness tames my vanity and mocks the hopes which I nurtured in youth of becoming a creative artist. And yet I know that I was not built for journalism. Its never-ending haste, its intrusions upon the affairs or privacy of

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<sup>682</sup> This person is now known as "The Supreme Patriarch of Thailand." The statue referred to is now at Wisdom's Goldenrod in Hector, N.Y.; the certificate (written in Royal Thai) can be found in the Biographical documents file. — TJS '20

<sup>683</sup> The paras on this page are numbered 314 through 319, making them consecutive with the previous page.

<sup>684</sup> "HTBY" in the original.

<sup>685</sup> Referring to Theos Casimir Bernard.

<sup>686</sup> "Maharshee" in the original.

other people are repugnant to my taste and repulsive to my temperament. And I know too that few journalists have dealt with such unworldly themes or written for such aspiring readers as I have.

(325-5) Edward Gibbon: “The freedom of my writings has indeed provoked an implacable tribe; but, as I was safe from the stings I was soon accustomed to the buzzing of the hornets.”

(325-6) It is not necessary to have a beard in order to have wisdom. Increase of years may also mean increase of foolishness. After all, age is not merely a chronological matter, when a man tries to live profoundly and travel widely, when his moments are tightly packed with the most diversified thoughts episodes and contacts, he will pick up sufficient experience to put him in the class of centenarians! He is then able to gaze out over the vast expanse of his fellow men with all the superiority-complex and all the smug authority of a unique old age! But he cannot expect to win to such a temporal attitude

326<sup>687</sup>

XXI

327

XXI

(continued from the previous page) and communicate its results to others without paying the cost both of the ascent and the communication with many an unjustified laceration and many a personal antagonism. Yet that which inspired the ascent and prompted the communication will necessarily be developed enough to endure the laceration understandingly and even to smile at the antagonism compassionately.

(327-1)<sup>688</sup> My work testifies to the fact that I have not only thought of others who have found themselves in a similar situation, but also for them.

(327-2) Writing is not really my professional career. It is my God-given avocation. I am compelled to write by an inner necessity, not by any outer one. Fame money or power are not the baits. And this necessity itself arises out of the profound dedication to human enlightenment which has burned like a flame in my innermost being for nearly thirty years.

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<sup>688</sup> The paras on this page are numbered 320 through 322, making them consecutive with the previous page.

(327-3) What critics like Douglas Ainslie<sup>689</sup> call my “commercialisation” of Hindu philosophy is really my “democratisation” of it. For I have attempted to bring it down out of the rarefied atmosphere of academic circles into the common air of plain men and women, where alone it can help them. I have tried to make easily understandable what the academics and mystics have made ponderously incomprehensible. Moreover it may be said that those who know well what they are talking about may have the temerity to simplify it, whereas those who do not know find it safer to mystify it! The first can really help truth-seekers whereas the second can only hamper them. The reward of my efforts has been a larger circulation of my books than that achieved by writers like Ainslie himself. Hence their envy and malice. I seek to serve the masses, not the classes, the many and not the few. I seek to make philosophy’s message plain to the untutored mind of common people. In doing so it will automatically be made plainer to the cultured intelligence of better educated people. If therefore my books are popular and those of the academics are not, that is not to be charged to my commercialistic spirit but to my democratic sympathy. Douglas Ainslie’s article is not a genuine book review but a sorry exhibition of personal animus. The self-conceit from which Douglas Ainslie seems to think I suffer is simply the attempt to give a human feeling and personal value to ideas which have too often been ignored and neglected by non-mystical people because they seemed to inhuman and so impersonal. The deep conviction of my own importance {on}<sup>690</sup> which he comments so sarcastically is his mistaken reading of the deep importance which I attach to other ideas which I have sought to describe intensely and put forward for the benefit of the few real seekers after truth among mystical people. If, in all these ways, I have succeeded in giving by actuality to such ideas, if I have brought them to some life, then the results have adequately justified the means.

328<sup>691</sup>  
XXI

329  
XXI

(329-1)<sup>692</sup> Those who talk of my financial ambitions have the excuse of public ignorance; if not this, then the excuse of private malice.

(329-2) In the next world, nothing can be hidden and everyone will be shown for what he really is. Here, in this world, a critic looks at my work and imagines that he has

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<sup>689</sup> Referring to Grant Duff Douglas Ainslie.

<sup>690</sup> We have inserted “on” for clarity.

<sup>691</sup> Blank page

<sup>692</sup> The paras on this page are numbered 323 through 329, making them consecutive with the previous page.

sounded the depths of my mind, an enemy looks at my body and imagines she has seen me. My great comfort is that these opponents see only what they imagine to be PB whereas God sees the real PB

(329-3) When a man's fame has stretched across the five continents he has a better chance to evaluate its real worth than those who live outside its glare. I personally would be more content and more comfortable without it.

(329-4) The critics who have kept their worst venom for me do not belong to the materialist camp but to the mystic camp. Why is this? It is because I understand their defects to be defects.

(329-5) Writing is a sphere of activity which now assists, and does not hinder any pursuit of self-realisation. When a man's work is absolutely congenial to him, it becomes a channel of creative art; but when it is repulsive it becomes a sin in which he engages at his peril.

(329-6) Writing is now to me a mode of life rather than a means of living. Not to be a traitor to my own teaching, I have refused high paid executive posts for low paid literature.

(329-7) Why do these impertinences come to birth? Why should it be thought that because a man has once been a journalist, he cannot therefore be sincere? Have only those who follow other professions and trades the right to possess souls and not journalists? Have only doctors, butchers, lawyers, shopkeepers and peasants a desire to understand the inner meaning of life? As a matter of fact, my old work was more editorial than journalistic and an editor is more finicky about his facts than most human beings. Cannot a man be in earnest even if he does wield a pen? No, these lightly made criticisms, so easy when you depend on appearances alone, are an indication of the arrant stupidity, the suffocating conventionality, the befogged outlook of the world at large. Whoever endeavours to break away from the old manner of presenting spiritual truths, whoever tries to sandwich the cheese of attractive anecdotes or interesting interviews between the dry crusts of philosophic doctrine, whoever seeks to stimulate men to new avenues of thought by showing that truth, religion, philosophy, wisdom need not bore the average reader as they often have done hitherto and finally whoever seeks to make as plain as day what has hitherto been as obscure as night, may expect to be termed insincere, superficial, liar, impostor and perverted!

(331-1)<sup>694</sup> The broad message of my books has gone forth by compulsion. The movement of my pen has essentially been dictated by an irresistible inward force. Critics may say what they will but I did not write for profit (of which, contrary to common belief, I have had little enough anyway) nor for self-publicity (from which I shrink immeasurably more than they can ever understand). The theme of these books has constituted the basis of my own life.

(331-2) Critics may say what they please but the primary motivation of all my work has been neither money nor fame. My publishers can bear out the first and my friends the second.

(331-3) That a man could devote himself to the study and dissemination of these tenets out of no financial incentive but out of pure love for the subject, is something beyond their comprehension and therefore something to be regarded with suspicion.

(331-4) Writers of books with little circulation and less influence have become jealous of me.

(331-5) We have been accused of being nothing more than a mere journalist. If the effort to carry to the populace through writing what has hitherto been kept for the few is journalism then we must plead guilty.

(331-6) Most reviewers tell us more about the state of their own mind than about a book itself and this is why I usually fail to get perturbed when a critic assails my books in the press.

(331-7) I have not troubled to document my books partly because I was always working under heavy pressure of time, but principally because I considered that the authority of my own modern, personal experience was more helpful to modern seekers than mere references to other books.

(331-8) When I consulted my respected friend, Sir Vepa Ramesam, late Chief Justice of the Madras High Court, about these calumnies emanating from those who had repaid my services with ingratitude, his advice was: "Ignore them! Whoever knows you will immediately dismiss such attacks with the hearty contempt they deserve."

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<sup>694</sup> The paras on this page are numbered 330 through 338, making them consecutive with the previous page.



(331-9)<sup>695</sup> Why did the late Yuvaraja of Mysore keep a photograph of PB prominently displayed in a central position on his writing table at the Mysore Palace? Why does the Yuvaraja of Kasmanda keep a similar photograph on his own writing table at his Lucknow Palace? Why, when most of the yogis of India were at their command, did they take lessons in meditation from PB and honour him with their chelaship? Why did Yogi Ramiah, [then]<sup>696</sup> esteemed one of the leading disciples of Maharshi<sup>697</sup> [and later head of his own monastery,]<sup>698</sup> declare on January 1, 1936 in the presence of some of his own Telugu disciples, to PB: "You have learnt all about yoga. There is nothing more for you to learn about this

332<sup>699</sup>

XXI

333

XXI

(continued from the previous page) practice." Why did Captain Mohamed Rashid, A.D.C. to the late Yuvaraja of Mysore say in 1939 when broadcasting from the Akash [Vani]<sup>700</sup> Radio Station in India: "My learned and distinguished friend and European yogi, Dr Paul Brunton is now in our midst again. He has done more to clarify the subject of yoga than any other westerner."

(333-1)<sup>701</sup> The fact that I have had practical experience of earning my livelihood as an editor has been made a subject of criticism. Were my critics not so narrow-minded they would have had the sense to see that exactly therein lies one of my merits. For this experience has purified me of the common mystical defects of writing whole pages that mean nothing, of recommending readers to attempt impossible tasks, of getting both thought and pen lost in the clouds to the neglect of the earth. It has taught me a robust realism and a healthy self-reliance – two qualities which are notoriously absent from the ordinary mystical make-up and for lack of which they commit many mistakes. My critics try to give the impression that earning my livelihood was a low act and that being a journalist was a kind of crime. These two facts are indeed held up against me as though they prove that I am both mercenary and materialistic, as though nobody with mystical aspirations would do the one or be the other. Such facts really pay me a compliment and do me no dishonour. But the blind unreflective followers of a dying

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<sup>695</sup> This para is a duplicate of 427-6 in RVLS II.

<sup>696</sup> "then" was typed in the left margin and inserted with a caret.

<sup>697</sup> "Maharshee" in the original.

<sup>698</sup> "and later head of his own monastery." was typed below the line and inserted with an arrow.

<sup>699</sup> Blank page

<sup>700</sup> "Vani" was typed above the line and inserted with an arrow.

<sup>701</sup> The paras on this page are numbered 339 through 342, making them consecutive with the previous page.

tradition cannot be expected to perceive that. They cannot be expected to comprehend that I am endeavouring to bring mysticism into mundane life, to throw a bridge across the chasm which has so often separated them. And I know no better way than to have done so in my own personal life first before attempting to tell others how to do it.

(333-2) I have never thought of my book-writing as a branch of commerce; it has always been a part of my ideal of service.

(333-3) I am no longer interested in answering critics. Hence I no longer waste valuable time composing paragraphs to answer them.

(333-4) I am truly delighted to hear of such spoliation of my character and thank those who utter [it.]<sup>702</sup> For most people will tend to believe it and to have lurking doubts about my literary truth and personal sincerity. I take this opportunity of hereby commending their condemnations to the attentions of others and of publicly expressing my gratitude for their services. Let them go on with such good work! I have a few friends of the other and more conventional kind, however, who know me long and well, and whose loyalty nothing can shake: they shall suffice for the period of my temporary sojourn on

334<sup>703</sup>

XXI

335

XXI

(continued from the previous page) this alien and benighted star. Now that I have touched on this theme, I take the opportunity to enlarge on it and be done with it forever. Because I detest both controversy and quarrel and generally disdain to defend myself, let me once for all assist in advance further critics who wish to excoriate me by informing them here that I write for the mere playful exercise of my pen, not with any sense of a 'mission,' and that I admit the possession of every personal fault which their dark imaginations conceive possible. But although I confess these deplorable vices I beg them to permit me to retain one good quality - faith in, love of and devotion towards that mystic God of Wisdom whom fate has set like a shining star to jewel the firmament of my private life.

(335-1)<sup>704</sup> My<sup>705</sup> publishers, with motives laudable enough from a commercial viewpoint

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<sup>702</sup> PB himself changed "then" to "it" by hand.

<sup>703</sup> Blank page. PB himself inserted "v4" at the bottom of the page by hand.

<sup>704</sup> The paras on this page are numbered 343 through 349, making them consecutive with the previous page.

but reprehensible from a spiritual one, have done me a serious disservice in glaringly stressing the sensational elements of my books.

(335-2) So long as my views pleased those who read my earlier writings, the latter were admired and I was praised. Now that our views clash my writings are criticised and my character vilified. Nevertheless the experience has been a profitable one, for it has provided a further lesson in the fickleness of human nature, when it has not undergone the philosophic training.

(335-3) I have been unfortunate in having to live down a long reputation of being a dreaming mystic, a squatting yogi, and all that sort of nonsense. And if he has the temerity to write books on the subject then what else could he be but a quack and a charlatan, if not a crook? So the only thing for the poor fellow to do is to waft his mind off in meditation into another world of being, where he can try to influence individuals and events for the good by the power of spiritually dynamical concentrated thought and spiritual forces and nobody need be any the wiser.

(335-4) I have cut a path for other researchers to follow and widen.

(335-5) Must everyone express the profoundest spiritual experiences in the most tedious sentences he can find?

(335-6) I enjoy the old tree under which I am squatting and hear the birds' song uninterrupted by human crows croaking.

(335-7) Unintelligent, impractical and un-self-reliant men proudly announce their possession of a degree. The worship of degrees often makes me laugh. An education which mistakes books for facts, words for things and talk for action has produced individuals who over-value degrees and under-value

336<sup>706</sup>

XXI

337

XXI

(continued from the previous page) life. I have met too many academic non-entities to be much impressed by an academic qualification. I do not have to have a diploma. There is no academic or professional post which I would accept were it to be offered me. I am in a position where I do not need the honours or even the emoluments which

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<sup>705</sup> This para is a duplicate of 391-1 in RVLS II.

<sup>706</sup> Blank page. PB himself inserted "v4" at the bottom of the page by hand.

the world can give. I cherish my independence and freedom. I do not share the superficial joy of the typical hunter of academic distinctions any more than I share the infantile elation of the average climber in the social pyramid. My heart is elsewhere and my head otherwise occupied. With mystical knowledge and experience of an unusual character already in my possession, with an assured place in world literature, there was no need from the point of view of personal advantage to trouble to secure a scholastic honour. Nevertheless I know that while conventional society believes and accepts such values, I can use them for the advancement of true ideas where I would not lift a finger to use them for the advancement of PB. This is sufficient justification for not discarding the title derived from the college degree which I hold. I sought and obtained this degree for one reason alone and that was for the benefit of the spiritual work. These teachings will carry more weight and be better estimated in the public eye if they are presented with the backing of such a weighty academic honour as a Ph.D. For then people will think that the man who holds it has some brains at least and that if he takes up the teachings there may be something worthwhile in them after all. This is quite apart from, and has nothing to do with the fact, that the possession of this degree is an indication to the reading public that I have at least the mental equipment properly to handle the subject of philosophy. And this indication remains and is even strengthened by the further fact that it was granted, not on the basis of examination but partly on a philosophical thesis submitted which was judged as showing capacity for original research and as making a contribution toward existing knowledge and partly in recognition of distinguished service to the cause of Oriental research. And I became a candidate specifically for a doctorate of philosophy because this would be a recognition of attainment in the field wherewith my future publications would be most concerned.

(337-1)<sup>707</sup> It was necessary to help all those numerous people who do not or cannot take the trouble to think for themselves and who therefore have to accept the second-hand thoughts of other men. If we had to make these abstruse tenets more comprehensible to modern minds we had also to make them more attractive to simple ones. Hence we have tried to transmit, in as easy and understandable a style as it was possible for us to achieve, these

338<sup>708</sup>

XXI

339

XXI

(continued from the previous page) much needed philosophical ideas, mystical practices and ethical ideals. Truth's message had to be formulated as explicitly and as

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<sup>707</sup> The para on this page is numbered 349a, making it consecutive with the previous page.

<sup>708</sup> Blank page

clearly as possible. Such a vital presentation was not easy to create for it had to avoid the forbidding rocks of technicality on the one hand and the deceptive shallows of superficiality on the other.

(339-1)<sup>709</sup> The Western world does not want abstract metaphysics alone. It wants also tangible results, visible demonstration and practical guidance. And because I wrote chiefly for my Western fellows, I endeavoured to bring this subject down from the rarefied atmosphere in which I found it in the East, and make plain its bearing on common life.

(339-2) Plunged amid the cares and frets of mundane existence as we are, most will read such statements with wistful or scornful scepticism. Whoever doubts these thoughts doubts them with me! Sometimes they seem too good to be true and I try to turn a sceptical face towards them, but lo! – a strange peace invades my room, a sudden stillness descends on my mind, a grave grandeur elevates my heart – and I am undone! Then nothing seems too glad to be true, for then I have found the infinite Goodness behind life. And then too the last and greatest of the deceivers that holds us to life suddenly loses all its power.

(339-3) I write out of no other authority than my own metaphysical reflections, my own mystical experiences, my own studies and observations of other men's spiritual quests – ancient, medieval and modern – throughout the world. Much of what I have described, here or elsewhere, has been what I myself have experienced. If nothing else hinted it, surely the precision of my statements, the vividness of my phrases and the reality of my descriptions hint at first-hand experience? If I did not know from personal knowledge the course which this quest usually takes, if I had not endured its crushing darkneses and sacrificial anguish, its perplexing distresses and tantalising oscillations, as much as its dazzling illuminations and unforgettable ecstasies, its benedictory graces and healing serenity, surely I could not have written about it as I did?

(339-4) In this volume there was taken up again the heavy task which was left unfinished in "The Hidden Teaching Beyond Yoga," whose pages carried its reader into the strange difficult territory of mentalism and left him there as in a flinty wilderness, for the promised land of the sublime Overself still lay too

340<sup>710</sup>

XXI

341

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<sup>709</sup> The paras on this page are numbered 350 through 353, making them consecutive with the previous page.

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(continued from the previous page) far off to be discerned with the naked eye. Now, if he wished, it became possible for him to resume the mental journey and even carry it through to completion. The trail which others had cut for him would give right direction – no small gain in an enterprise which is indeed the protracted labour of a lifetime. This said, he is still likely to have hard going. The kingdom of heaven is not so easy to find as our old creeds and modern cults imply by their glib tones of familiarity. Oh yes, they can lead him into their particular conception of it, their imaginary construction of it, but not into the reality itself.

(341-1)<sup>711</sup> Because in the second chapter of “The Hidden Teaching Beyond Yoga,” we mentioned three ancient texts: Bhagavad Gita, Astavakra Samhita and Gaudapada’s Mandukya Karika, it was supposed that our exposition of the hidden philosophy was entirely drawn from them alone. A wholly exaggerated importance was thus given them by several readers. Indeed, in the case of the third title the teaching there given is as much opposed to our own on some points as it is in agreement on others. These three titles were mentioned only in passing just to show how we were introduced to the literature of the hidden philosophy, to illustrate a single phase out of several of our mental development, and for no other purpose. They represented only a beginning of our delving into those mysterious ancient texts which were written with sharp style-point on palm leaves now time browned. From this first start we went on to explore a wide range until we discovered and studiously plodded through, either alone or with learned pundits, a hundred others which were equally or more important – some, like the Yoga Vasistha Maharamayana, (a huge work of several thousand pages), were lying half neglected because of their forbidding bulk, whereas others like the little Ratnavali were no longer extant in modern India but had become treasured classics in cold Tibet. The bulk of our exposition consists of important material that is not mentioned by these three books. Our knowledge has been derived, from several other Asiatic sources besides the Indian ones. Secondly, because we prominently mentioned our interest in the palm leaf philosophic texts it was wrongly believed that the entire teaching presented here is only a theoretical elaboration of such musty old writings. The texts were named in the reference partly for the benefit of Indian readers, who form a noticeable proportion of our audience, and partly for the benefit of those who

342<sup>712</sup>

XXI

343

XXI

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<sup>711</sup> The paras on this page is numbered 354, making it consecutive with the previous page.

<sup>712</sup> Blank page

(continued from the previous page) like to lean upon the authority of antiquity.

(343-1)<sup>713</sup> The time came to give public expression and co-ordinated form to doctrines which I had hitherto either not received at all or else received in disjointed fragments and torn scraps. I not only tried to simplify these metaphysical ideas for ordinary readers, but also to systematise them for intellectual ones, and to expound the whole teaching in a clear and continuous manner. Indeed, some readers have been kind enough to say that they find that these two books (“The Hidden Teaching Beyond Yoga” and “The Wisdom of the Overself”)<sup>714</sup> possess a logical development of their argument which helps to clarify the difficult subjects they deal with. Whether this be true or not, the fact is that it is normal for me to write merely disjointed fragments, but abnormal to write a sustained thesis; easy to throw off a short article for a periodical journal but hard to elaborate patiently a complete book. I like to announce in short staccato jerky sentences the truth I intuit but self discipline has made me argue them out in long flowing ones. All that smooth transition from paragraph to paragraph which is rightly held to be one of the prominent features of literary artistry, is absent from my natural capacity. What little I may have gained has been gained with great labour. Like Beethoven<sup>715</sup> I have a habit of working at three or four compositions at the same time. And like him I often transfer a short fragment or even a complete piece from one composition to another. But the method of composition which is most predominant of all in my makeup is the peculiar one of jotting down my ideas about a theme without any order whatsoever, so that its end middle and beginning are jumbled together anyhow. Only after a certain period has elapsed do I undertake the task of arranging it in proper sequence.

(343-2) It is better to meet an author of spiritual writings on paper than to meet him in person. For in the first case you will always meet him at his best whereas in the second case you might meet him at his worst. In the first, mind meets mind unhindered but in the second his body his speech or his mannerisms may offend you and thus prevent such an inward meeting.

Thus there was a woman who for some years kept one of my books on a shelf of honour where they might be easily accessible and often read. But one fateful day we accidentally met each other on board a ship for the first time. A single glance was enough to make up her mind that she disliked my face as it was enough to convince her henceforth that she disliked my

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<sup>713</sup> The paras on this page are numbered 355 through 356, making them consecutive with the previous page.

<sup>714</sup> “H.T.B.Y and W.O.T.O.” in the original.

<sup>715</sup> Referring to Ludwig van Beethoven.

(continued from the previous page) philosophy! I hope that the next author she meets will be better looking so that he may fare better than I did. For I fear I have little to offer such seekers in the way of hair on the head and less in the way of tallness of the body. As for my features Venus was too busy elsewhere to give any attention to them when they were formed! Thus a woman may reshape her world view if she is attracted by the shape of an exponent's ear or be impressed by the grandeur of a metaphysical outlook according as she is impressed by the grandeur of its advocate's physical height. I tremble for the guru whom Nature has adorned with a pair of bandy legs. No matter how impeccable his teaching may be, many will come but, being [more]<sup>717</sup> repelled by his legs than attracted by his logic, few will remain!

(345-1)<sup>718</sup> I have several excuses for continuing to inflict my screeds upon the public. One of them has been well put by Arthur Machen: "When you are condemned by the gods to write," he said, "you can't leave off." Another is that I wrote down these creative ideas not only because of the wish to assist other seekers but also because of the struggle to work out my own intellectual salvation. Much of my writing has not only been an attempt at communication but also an effort to work out my personal salvation.<sup>719</sup> I wrote for myself as well as for others. For, as explained in so many prefaces, I am only a student of these matters and not a master. In the words of St. Paul, "I count not myself to have attained." This is partly why I seem to have fallen into inconsistency. But every growing thing is inconsistent with its former self. Consistency belongs to the cemetery alone. Between the time when I wrote the first book and the time when I wrote the tenth book there was an advance in capacity and an evolution in outlook. The shift of emphasis and the transference of interest which my writings show are the natural result of fuller inner maturation and further outer experience.

The third excuse may appear less credible in a cynical and self-centred world. Yet it happens to be true. And it is true only because I feel the presence and command of the Overself continually beside me, not because of any virtue in my own self. But for this I would certainly be as cynical and self-centred as so many others. Grinding overwork

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<sup>716</sup> Blank page

<sup>717</sup> "more" was typed below the line and inserted with an arrow.

<sup>718</sup> The paras on this page is numbered 357, making it consecutive with the previous page.

<sup>719</sup> In the original this sentence was typed twice in a row.



(continued from the previous page) has tyrannised my head and hands for years. I have long promised myself freedom, but know that I shall probably never take it. Yet freedom is already there, I have only to stretch forth my hand and it will lie within my grasp. Why then do I submit to unending slavery? The answer can be given in a single word – compassion! Those {whose}<sup>721</sup> personal malice prevented them from believing this during my lifetime, will have to believe it as soon as I have gone. And I shall not be sorry to go. But that is another story. If I can persuade or at least encourage some people to tread a higher path rather than a lower one, to look for guidance to spiritual rather than materialist sources, to think rightly about God as well as their fellows, it will make me feel that one of my life tasks has been accomplished. So it is something real for me not to want others to have it too. Also, this realisation seems to me to be just what we have been put on this earth to find, all the other activities such as earning a livelihood and feeding the body being merely the accessories which enable us to exist here in order to do so. I have written about it not to obtrude my own personality but in obedience to an overwhelming inner urge. The task itself is an inspiring one. It is not an exaggeration to say that sometimes I felt as if I were bringing humanity messages from another world. Starved souls have found nourishment in these pages that speak of the Overself. These writings have instructed some in the noble truths of philosophy and consoled others in the sad hours of affliction. They have propagated themselves all over the five continents. However lightly and however imperfectly, their truths have entered the thoughts and their ideals have suffused the hearts of hundreds of thousands. I have tried to transmit aureoled concepts to my own generation, to lodge new-old spiritualising tenets in its mind.

(347-2)<sup>722</sup> Such reputation as I may achieve will rest, I hope, much more on the philosophic system to be unfolded in this and future works, than on my rescue of yoga from disappearance with the disappearing old culture of the East.

(347-3) We shall set up no new Gods. On the other hand, neither shall we acclaim or deny the Gods of the past.

(347-4) These ideas are extremely old but I have given them a modern dress.

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<sup>721</sup> We have inserted “whose” for clarity.

<sup>722</sup> The paras on this page are numbered 358 through 362, making them consecutive with the previous page.

(347-5) My one aim is to expound and explain: above all to simplify.

(347-6) I turn over in my speculative lazy mind the possibilities of such an idea.

348<sup>723</sup>

XXI

349

XXI

(349-1)<sup>724</sup> The earlier works gave as much attention to meditation procedures as the later ones gave to metaphysical expositions. What they failed to give was sufficient attention to moral and self-development and religious devotional exercise. It is this lack that the present work proposes to {fulfil}<sup>725</sup>

(349-2) This [humble self-surrender]<sup>726</sup> is not the same as the supine resignation of the coward. On the contrary, it is an attitude of the brave.

(349-3) The books I have already written are like flown water that cannot be recalled but the book I here propose to write is within my control and direction.

(349-4) Thus I tried to pass on my experience, my knowledge and my ideals to others.

(349-5) Those who were puzzled by the author's transition from writings which were praised to writings which were deplored, were precisely those readers who most needed to make it themselves.

(349-6) The truth is that I am neither a critic nor a partisan of any movement, because I have placed all political questions outside my sphere of interest, so that I might concentrate my undivided attention upon what I conceive to be the most important effort open to man – the discovery of the truth about himself and about the universe.

(349-7) It is my duty to clarify my present attitude towards Maharshi<sup>727</sup> because my pen was the means to introduce him to the Western world and – strange paradox – to most of the Indian world also.

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<sup>723</sup> Blank page

<sup>724</sup> The paras on this page are numbered 363 through 370, making them consecutive with the previous page.

<sup>725</sup> This incomplete para ends with “full;” I have edited it to “fulfil” to create a more complete statement. – TJS '20

<sup>726</sup> “humble self-surrender” was typed above the line and inserted with a caret.

<sup>727</sup> “Maharishi” in the original.

(349-8) I learnt anew the ancient lesson which one learns in every land, that human nature is, basically, everywhere the same, that it runs eternally around the triangle of self, money-desire and sex-desire, with religion as the fourth dimension which holds this triangle.

(349-9) I like a quiet, lamp-lit room. I prefer a vista of red-tiled roofs which are sloping on whitewashed cottage walls to a vista of steel-framed blocks of flats. I retreat from gas-heaters, but am charmed by wood fires. I love to tread grass-grown paths but quickly tire on

350<sup>728</sup>

XXI

351

XXI

(continued from the previous page) properly paved streets. I am old-fashioned.

(351-1)<sup>729</sup> My work is not only to state the old wisdom but even more to clarify it. Hence my work is not expository but clarificatory.

(351-2) I would like to give myself the pleasure of quoting here a writer whose personality I esteemed when he was alive and whose books I admire – A.E.,<sup>730</sup> the Irish poet.

(351-3) I do not know if the chapter on this subject in “The Wisdom of the Overself” was ever read by this distinguished statesman before he wrote his article. Anyway, I am delighted that he has taken a standpoint so similar to the one adopted therein. If he has arrived at his views quite independently, then this is still more gratifying as a sign of the times.

(351-4) They will however – if past and present experience is any guide – unconsciously proceed to prove the imperfections of their outlook by the personal abuse which they will heap angrily on the writer of this statement, despite the fact that it is made quite impersonally and purely metaphysically. For it is one of the oldest tricks in the world to shift the point under examination when awkward questions will otherwise have to be faced and answered. It is so much easier to throw contumely on the character of an

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<sup>728</sup> Blank page

<sup>729</sup> The paras on this page are numbered 371 through 377, making them consecutive with the previous page.

<sup>730</sup> Referring to George William Russell.

unconventional person than to discuss the character of an uncomprehended teaching.

(351-5) I am no crusader for a queer cult or creed. My sole aim is to bring before my fellows some little stressed points of worth in the ancient culture of mysticism, and if I support that culture so largely, I do so with a clear recognition of the frailties and follies into which [many of its followers]<sup>731</sup> have sadly fallen. This temperate attitude towards the old learning and this critical reserve towards its degenerate successors, will make me little acceptable to the narrow-minded. But I do not care. Truth is my aim and truth takes a wider orbit than any group of people with their little ideas.

(351-6) It is not because I think life to be so meaningless that I write so lightly at times, but because I think it to be so purposeful.

352<sup>732</sup>

XXI

353

XXI

(353-1)<sup>733</sup> If, in my writings, I have quoted so often from St. Paul, it may be because during boyhood I for a time nourished my soul, amid the prevailing wilderness of modern materialism, on devotional thoughts contained in his wonderful "Letters." Ibn Tufayl's<sup>734</sup> "Awakening of the Soul" fed me too, in those days, but the other man somehow kindled a greater awe and respect in me because in every letter I saw how he was spending himself to enlighten so many people over so wide an area; and perhaps also because he eventually spent out his life in the final dramatic experience of martyrdom.

(353-2) In these ashrams I witnessed at first hand what I had perforce hitherto taken at second hand from history. For I witnessed the spectacle of myth-making which turned a human being into a remote idol, the process of building up the legendary figure of a god out of a man. Although the master himself personally protested against the practice, he did so vainly. Incense was daily offered to him in a ritual of perambulation and worshippers prostrated on the floor before him amid cries of "Lord! Lord!"

(353-3)<sup>735</sup> During my intermittent disappearances from the Western world, I gained a

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<sup>731</sup> PB himself changed "many followers of that culture" to "many of its followers" by hand.

<sup>732</sup> Blank page

<sup>733</sup> The paras on this page are numbered 378 through 383, making them consecutive with the previous page.

<sup>734</sup> Referring to Muhammad ibn 'Abd al-Malik Ibn Tufayl.

<sup>735</sup> This para is a duplicate of 429-1 in RVLS II.

theoretical knowledge and practical experience of the processes by which the soul could be brought within the field of awareness.

(353-4) What joy came to my heart, during the years when I could wander this earth, each time I met one of those rare spirits who had liberated himself from common prejudice! What ease to be able to exchange thoughts in an atmosphere of perfect equity!

(353-5) These conclusions were reached slowly, hardly and reluctantly. For they were reached from within, from a first-hand experience that provided sounder facts about mysticism than any generally used to justify external praise or external criticism.

(353-6) I am not concerned with what some men have thought and taught about other men. Nor is it for me to wander in the grey valley where the mists of opinion have been settling while the centuries raced them by.

354<sup>736</sup>

XXI

355

XXI

(355-1)<sup>737</sup> I contemplate with mixed satisfaction the results to which my books have led. Many individuals have been helped to attain a higher measure of interior peace and mental tranquillity, but others have foolishly confirmed their previous superstitions through a one-sided reading of what I have written. What has distressed me most, however, is a painful realisation of the opportunity I have given to religious humbugs, commercially-minded mystics and half-baked teachers of yoga to exploit earnest but credulous people. I would not have my books exploited by mystic quackery and parasitic superstition. Still worse, is the fact that an ashram which I had helped to make famous, now no longer possesses the character which it had in the days I found it many years ago, so that complaints may justly be laid at my door for giving it regrettable publicity. It is my present duty therefore to warn all readers against the misunderstanding of my teachings on yoga, against the exploiters of questing ignorance, and against these ashrams which I had formerly praised so extravagantly.

(355-2) All these early researches into Yoga were but the preface to my later [and independent]<sup>738</sup> researches into unutterably grander philosophy of Truth.

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<sup>736</sup> Blank page

<sup>737</sup> The paras on this page are numbered 384 through 388, making them consecutive with the previous page.

<sup>738</sup> PB himself inserted "and independent" by hand.

(355-3) I do not denounce what I have taught in the past. Let this be perfectly clear. I do not reject the meditation methods which I have devised and given out in earlier books.

(355-4) Those who expect me to go on repeatedly expounding the same teachings as though I were a gramophone, have failed to understand me.

(355-5) I took up [yoga]<sup>739</sup> as part of my quest of truth. I was not wedded to it. The moment it ceased to serve the purpose of that quest, that moment it was dropped.

(355-6) Some may take up this book deceived by the title and thinking to find in it the fancies of a wandering imagination of the lively records of a sensational life. I assure them it is a true book and is none the less true because some of the adventures and a few of the characters are not easily met.

356<sup>740</sup>

XXI

357

XXI

(357-1)<sup>741</sup> Whoever finds that further investigation puts at variance his earlier theories and has the courage to expose the fallacies which led to them, is on the right road to truth. When misplaced fidelity to a wrong concept is praised in the name of honourable consistency, it bars the road to truth. A man who fears fundamentally to revise earlier conclusions because he fears that his reputation for reliability will be damaged, may save his reputation but will forfeit more than he saves. Therefore, let us not pretend to be surprised when further effort is crowned with truer comprehension.

(357-2) Such is the prime consideration which has recently led me to refuse all worship of personalities, and which has lately made me put principles in the foreground of my own quest. I have bought this lesson in the open mart of bitter experience. I shall sell it to my readers for a mere trifle of what it has cost me. I beg of them therefore to remember it, and not to let themselves be led astray.

(357-3) So must I move through the world "A paradox to those who know you and a puzzle to those who do not," as a certain psychologist once remarked.

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<sup>739</sup> "yoga" was typed in the left margin and inserted with an arrow.

<sup>740</sup> Blank page

<sup>741</sup> The paras on this page are numbered 389 through 396, making them consecutive with the previous page.

(357-4) [Ten]<sup>742</sup> years may seem a long interval for an author who had produced ten books in ten years to wait before producing his eleventh.

(357-5) The mason's hammer, splintering the aeon-resting rocks for the sake of intruder man echoes no more. The bricklayers have gone and he with it. The carpenter's saw has ceased its rough music. At last the place has become quiet again and no doubt Nature will absorb this artificial structure of my cottage in her landscape and may lay it in time with part of her own varied-coloured phenomena.

(357-6) A combination of analytical capacity with firsthand personal mystical experience is needed for such writing, quite apart from the intellectual talents which are needed for all serious writing.

(357-7) I shall give on these pages an explicit communication from those higher sources.

(357-8) My happiest moments have been spent either in mental quiescence or in mental creation.

358<sup>743</sup>

XXI

359

XXI<sup>744</sup>

Synthesis

(359-1)<sup>745</sup> None of these teachers tells, or seems able to tell, the whole story. Each gives out all he can – a fragment of it. The hour is at hand when they should be joined together, when a synthesis of truth should be made from all of them.

(359-2) All this was a kind of training, ripening the mind and broadening its experience for the task in which I have at last engaged myself – the intellectual shaping of a great synthesis and its transposition to the literary plane

(359-3)<sup>746</sup> I did not seek to become the formulator of such a unique and priceless message to mankind. Indeed knowing myself in weakness as well as strength, I

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<sup>742</sup> PB himself changed "Seven" to "Ten" by hand.

<sup>743</sup> Blank page

<sup>744</sup> Pages 359-370 are all marked XXI-s; we take this to refer to this subhead "Synthesis" as PB sometimes used the first initial of a topic or author as his filing reference. – TJS '20

<sup>745</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

<sup>746</sup> This para is a duplicate of 391-5 in RVLS II.

naturally shrink from seeking such an immense responsibility, and would rather have helped and served a worthier man to formulate the message. This is not to say that I underrate its value, its dignity, its public prestige. But all my previous attempts to evade the task having ended in failure, I now positively and affirmatively – no longer reluctantly and hesitantly – step forward to its accomplishment. I do so moreover with tranquil joy, for I am utterly convinced in the deepest recess of my heart no less than in the logical thinking of my brain, that the teaching is so greatly needed in our time by those who have sought in vain for comprehensive elucidation of the problem of their existence, that I feel the help it will give them constitutes the best possible use of my energies, talents and days in this incarnation

(359-4) This synthesis has developed from the world-wide researches of this writer, plus the secret traditions of Oriental teachers, the personal experiences of Occidental adepts and the needs of modern aspirants. It notes with approval the trend toward interest in yoga and mysticism, but with regret where so much of this interest is directed to antique or medieval types unsuited to those needs, which are based on professional business and occupational conditions unknown to such earlier types. Into this synthesis has gone the garnerings from great storehouses of the past but added to them are the fresh creative findings of the present. Orient and Occident, ancient and modern, have joined together to produce this distinctive teaching. It is not enough to resuscitate the doctrines and methods of a<sup>747</sup>

[See also Synthesis paras also in XXI paras 16, 22, 17, 26. Series 10. XXIII para 25]<sup>748</sup>

360<sup>749</sup>

XXI

Synthesis

361

XXI

Synthesis<sup>750</sup>

(361-1)<sup>751</sup> Although I was already travelling the road to the self-discovery of these truths, it is true that an apparent fortuitous meeting with an extraordinary individual at Angkor saved me from some of the time and labour involved in this process. For he turned out to be an adept in the higher philosophy who had not only had a most

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<sup>747</sup> This para is continued in para 363-1.

<sup>748</sup> PB himself inserted "See also Synthesis Paras also in XXI paras 16, 22, 17, 26. Series 10. XXIII para 25" at the bottom of the page by hand.

<sup>749</sup> Blank page

<sup>750</sup> PB himself inserted "XXI-S" by hand.

<sup>751</sup> The para on this page is numbered 136; it is not consecutive with the previous page. It was originally taped onto the previous page.



unusual personal history but also a most unusual comprehension of the problems which were troubling me. He put me through strange initiatory experiences in a deserted temple and then, with a few brief explanations of the hidden teachings, placed the key to their solutions in my hands. But after all it was only a key to the door-chamber itself. And not the entire treasure itself. These I had to ferret out for myself. That is, to say, I was given the principle but had to work out the details,<sup>752</sup> develop the applications and trace out the ramifications for myself. I was provided with a foundation but had to erect the superstructure by my own efforts. And all this has been a task for many years, a task upon which I am still engaged.

362<sup>753</sup>

XXI

Synthesis

363

XXI

Synthesis

(363-1)<sup>754</sup> {*continued from 359-4*} bygone<sup>755</sup> era; we must also evolve our own. And this can be done only out of firsthand experience of illumination under modern conditions.

(363-2) What I had felt intuitively from my earliest studies finally proved to be true – that only by proportioned synthesis could a really satisfactory teaching be found.

(363-3) The wanderlust which led me from place to place, from land to land, for more than thirty years, led me also nearer and nearer to the work which is fitly mine. Thus it had an undeclared purpose, and was not mere circle-wandering.

(363-4) There may be many who believe this already, [who do not need to have any proof put forward]<sup>756</sup> but they like to see it set down in printed form none the less.

(363-5) The formulation of this grand synthesis is my chosen mission, both as a researcher and a writer.<sup>757</sup>

(363-6) The revelations which have come to mankind hitherto have been fragmentary

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<sup>752</sup> PB himself inserted a comma by hand.

<sup>753</sup> Void page

<sup>754</sup> The paras on this page are numbered 5 through 17; they are not consecutive with the previous page but are consecutive with page 359. Para number 9 was cut out of the page.

<sup>755</sup> This para is a continuation of para 359-4.

<sup>756</sup> “who do not need to have any proof put forward” was typed below the line and inserted with an arrow.

<sup>757</sup> The para after this para was cut out of the page.

rather than whole.

(363-7) A teaching which seeks the chief good for human beings, but ignores robust health and freedom from pain as a necessary part of that good, is an incomplete one.

(363-8) I wait and work for the hour when this Synthesis shall have articulated itself.

(363-9) Whether we look back to the old world or the modern, to the Eastern hemisphere or the Western, we find that such a synthesis is a rarity.

(363-10) A teaching which the best of modern minds can receive must be deep enough, reasonable enough and universal enough. Most current religio-mystical cults fail to fulfil these requirements, but philosophy does.

(363-11) Wider and fuller intellectual exposition is possible today than in former days.

(363-12) The philosophical teaching ends the search for a synthesis, for all that is already contained in it.

(363-13) There is a fundamental incompleteness about their systems. This must in the end lead to inadequacy in their practical results.

364<sup>758</sup>  
XXI  
Synthesis

365  
XXI  
Synthesis

(365-1)<sup>759</sup> (Mabel Collins): LIGHT ON THE PATH: "Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.... Seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within - Study...that you may know what is that world in which you live and of which you will to be a part.... The whole nature of man must be used wisely by the one who desires to

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<sup>758</sup> Blank page

<sup>759</sup> The paras on this page are numbered 18 through 24, making them consecutive with the previous page.

enter the way.”

(365-2) Such a grand synthesis became the object of my intensive search the more I perceived the fragmentariness of available teachings [and the more I discovered]<sup>760</sup> the limitations of accessible teachers. But I could not find it and in the end had to construct my own.

(365-3) It will be unsatisfactory to my readers and unworthy of me if my message becomes repetitive. Out of the rough soil of words, my creativity and productivity must shape new fields and new gardens. The books to come henceforth must come as a revelation, not as a reiteration.

(365-4) This work of synthesis will never be finished for the materials which go into its making are never complete.

(365-5) The new cultural synthesis that is to be created must include [religion, mysticism and metaphysics]<sup>761</sup> but must not stop with them. It sees that they are only a small part of the totality needed, albeit an important one.

(365-6) I sought and gained knowledge to impart it to the world and [deliberately immersed myself in]<sup>762</sup> experience to share [it]<sup>763</sup> with the world.

(365-7) I saw that I must work in full independence of all mystical schools, all Oriental traditions, while yet studying them sympathetically. I saw too that the combination of selected factors in their separate teachings was necessary as the resultant whole must be combined with my own personal revelation and reflection. Their theory and training, even the secret initiations given me by their masters, were not to be finalised result but only the foundation for it. I saw that this would have to be the form in which I could best fulfil my own large aspirations as well as best give [them]<sup>764</sup> what I had dedicated myself to give.

366<sup>765</sup>

XXI

Synthesis

367

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<sup>760</sup> PB himself inserted “and the more I discovered” by hand.

<sup>761</sup> PB himself changed “A&B” to “religion, mysticism and metaphysics” by hand.

<sup>762</sup> PB himself inserted “deliberately immersed myself in” by hand.

<sup>763</sup> PB himself inserted “it” by hand.

<sup>764</sup> “them” was typed in the left margin and inserted with a caret.

<sup>765</sup> Blank page

(367-1)<sup>766</sup> I conceived my work to be not only [to reject, select and fit]<sup>767</sup> together these various segments of the circle of truth, but also [to provide]<sup>768</sup> the missing ones.

(367-2) It was possible to fall into the self-deception of making a mere hodge-podge instead of a real synthesis, a throwing-together of contradictory and inconsistent doctrines instead of an orderly and harmonious integration.

(367-3) I came at last to the perception that the goal of a satisfying doctrine could only be reached if I taught myself something beyond what my [teachers]<sup>769</sup> taught me. One thing became clear and that was the necessity of uniqueness in the synthesis which must be made. I had to remain utterly independent.

(367-4) The responsibility of formulating such a synthesis is a heavy one.

(367-5) The one-sidedness which characterises so much religious, mystical or scientific teaching will give way to a many-sided synthesis.

(367-6) The contradictory nature of these teachings and their visible results in action created new questions and finally turned my investigation into broader channels.

(367-7) It would be an egoistic error for anyone to proclaim to our generation that he alone has found eternal laws, universal truths and spiritual principles which the ancients did not know. But it would be only a simple statement of fact to say that PB was [among the few writers]<sup>770</sup> in modern times to formulate these laws, truths and principles in clear understandable language free from all mystery-mongering and cult-pushing.

(367-8) I have not changed the truths and teachings so received but I have adapted them.

(367-9) I regret that I cannot conscientiously recommend any particular teaching, school or [society]<sup>771</sup> for none of them teach exactly what I teach [myself.]<sup>772</sup>

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<sup>766</sup> The paras on this page are numbered 25 through 36, making them consecutive with the previous page.

<sup>767</sup> PB himself changed "in rejecting selecting and fitting" to "to reject, select and fit" by hand.

<sup>768</sup> PB himself changed "in providing" to "to provide" by hand.

<sup>769</sup> PB himself changed "teacher's" to "teachers" by hand.

<sup>770</sup> PB himself changed "he first writer" to "among the few writers" by hand.

<sup>771</sup> PB himself deleted "to you" from after "society" by hand.

<sup>772</sup> PB himself deleted " – the dignity of his presence –" after "myself." by hand.

(367-10) It is a wisdom fed also by many other minds than my own, and, in the end by the divine intelligence itself.

(367-11) The experiences, the revelations, the inspirations and the reflections of Asia's greatest minds have poured into this wisdom.

(367-12) The time has come to take in all the best of these currents and rise above narrowing loyalties. Only by such a synthesis can we arrive at Truth.

368<sup>773</sup>

XXI

Synthesis

369

XXI

Synthesis<sup>774</sup>

(369-1)<sup>775</sup> All my previous life and travel, all my researches and experiences have been leading up to this fuller and culminating revelation that I have been asked to communicate to the world of seekers.

(369-2) It was as fitting as it was inevitable that such a picture of the universe should have been created in the West as it was that the rejection of all pictures in favour of merging in the nothingness of Nirvana should have dominated the East. Now, with the perspective of both hemispheres' histories behind us, and with the opportunity to become adequately and accurately familiar with both hemispheres' knowledge, an opportunity which could not arise before this twentieth century – the time has come for a balanced attitude towards them and for an integral union of what is complementary in them.

(369-3) The profit of a full and explicit picture of the universe is immense. It provides the seeker with a safe course and a correct destination. Otherwise his undirected efforts may spend themselves in a lifetime of groping wandering and haphazard movements. The greatest advantage can come only from a world-picture of the greatest completeness. Only one that presents all principle aspects of the human entity and of its place in this picture, can that entity understand how best to live out its incarnation.

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<sup>773</sup> Blank page

<sup>774</sup> PB himself inserted "(XXI-S)" at the bottom of the page by hand.

<sup>775</sup> The paras on this page are numbered 34 through 37; they are not consecutive with the previous page.

(369-4) Such a united system of knowledge and practice has been sorely lacking; here it is made available at last. When the old wisdom of the Orient is joined with the newer wisdom of the Occident as now, the century's need will be truly met.

370<sup>776</sup>  
XXI  
Synthesis

371  
XXI

(371-1)<sup>777</sup> [I straightway cut it short and fled precipitately from an atmosphere which had become unreal and farcical. I determined to tackle life at first hand and to go directly to]<sup>778</sup> it for those things I wanted to learn. It was an immature decision and perhaps an unwise one, but I do not see how, with the strongly-felt realisation at which I had arrived, I could have acted otherwise.

(371-2) I am not responsible for the writings of the younger Brunton!

(371-3) I found perfect inspiration in the Maharshi<sup>779</sup> but I did not find perfect application of that inspiration. He allowed the ashram to betray much of what he stood for, and [so]<sup>780</sup> condoned this betrayal by his acceptance of it that I was driven by the agony of this situation into the discovery that spiritual wisdom was not the same as practical wisdom. Neither could be got without seeking and cultivating it. Therefore, since both were needed in a full life, both had to be brought together in a single quest. To say all this was to say that the Maharshi<sup>781</sup> and Ramakrishna, Aurobindo, etc. were still men and not Gods, and men are fallible.

(371-4) When, with such dawning perceptions and advancing years, I saw all this, the desire to write left me, the urge to help others ebbed away. It was not that my craftsmanship had failed me but that the will to exercise it had ceased to exist. I realised that it was better to be silent, better to leave others to God's care, than to speak so faultily and to meddle so clumsily. I had to separate myself from the self and work of the younger Brunton. I must refuse to identify myself with them any longer. I could never again go to their defence. There was now an indefinable opposition between us.

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<sup>776</sup> Blank page

<sup>777</sup> The paras on this page are numbered 55 through 63; they are not consecutive with the previous page.

<sup>778</sup> The beginning of this para, from "(55) I straightaway" to "directly to" was pasted onto the page.

<sup>779</sup> "Maharishee" in the original.

<sup>780</sup> PB himself moved "so" from after "betray" to after "stood for, and" by hand.

<sup>781</sup> "Maharshee" in the original.

It was certainly the end of an eventful cycle; it might be the end of all labour for me. I had nothing more to give the contemporary world, but if I studied patiently and attentively why this situation had come about, I might have something to give posterity.

(371-5) I write to instruct myself, and if the world gets instructed in the process, it is well, but if not, no matter, for that is not my main intention.

(371-6) We writers must find what words we can for those experiences, truths, moods, intuitions and states which are called spiritual.

(371-7) The writer's life, with its daily bending over a piece of blank paper, may have its charm but it also has its problems.

(371-8) I have several looseleaf books filled with unorganised notes.

(371-9) I have turned some of these inner experiences into visible lines on a page.

372<sup>782</sup>

XXI

373

[XXI]<sup>783</sup>

(373-1)<sup>784</sup> Barbara Toner, who was PB's [London]<sup>785</sup> secretary for a time, tells the following story. One day he needed [some letters]<sup>786</sup> in German translated into English. She offered to ask an Esthonian girl, who was living in her house and knew the language, to do the job. It was done and PB sent his thanks to her. The girl's people had been taken away in the war by the Russians and never heard of again: she herself had been in a Displaced Persons' Refugee Camp for some years and had become epileptic throwing horrible fits. Barbara occasionally told her [a]<sup>787</sup> little about PB and about spiritual things, but only a little because she was not ready for more. One night she awoke from sleep in a kind of nightmare and both sensed and saw a very evil creature in the corner of the room. It horrified her. Then she became aware of another presence, whom she felt was, or was associated with,<sup>788</sup> PB who bade her not to be terrified but to drive it away by her mental command. She did this and it vanished.

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<sup>782</sup> Blank page

<sup>783</sup> PB himself inserted and then later deleted "OCCULT" from the top of the page by hand.

<sup>784</sup> The paras on this page are unnumbered.

<sup>785</sup> PB himself inserted "London" by hand.

<sup>786</sup> PB himself changed "a letter" to "some letters" by hand.

<sup>787</sup> PB himself changed "very" to "a" by hand.

<sup>788</sup> PB himself inserted a comma by hand.

Then this good presence advanced and said ["Just as]<sup>789</sup> you have the strength to overcome evil spirits, [so you can]<sup>790</sup> overcome epilepsy." After that night she never again had a fit; the cure was permanent.

(373-2) Arthur Osborne in his biography "Ramana Maharshi" (1954 Rider): "None did more to spread knowledge of Sri Bhagavan (Maharshi) through the world than Paul Brunton with his book "A Search In Secret India."

(373-3) Why did not Gandhi's spirituality and prayerfulness protect him against assassination?

(373-4) It is a great temptation to pray for named persons or for particular things.

(373-5) Through such devoted labours, many were able to touch this revered sage's influence and thought.

(373-6) I have spent too many years wandering around in these fourth dimensions.

(373-7) These men are either fakes or failures - i.e. makers of exaggerated claims or seekers after cult-leader adulation

(373-8) Alexander King in "Mine Enemy Grows Older:" "I know that all repetitive domestic chores are absolutely soul-destroying and will, I hope, in the foreseeable future be largely dispensed with. I too like to do a little cooking once in a while, as long as nobody expects it of me"

374<sup>791</sup>  
XXI

375  
XXI

(375-1)<sup>792</sup> Those who assumed [from]<sup>793</sup> this long outwardly-barren period [that]<sup>794</sup> PB was dried up, or dead, were mistaken.

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<sup>789</sup> PB himself changed "As" to "Just as" by hand.

<sup>790</sup> PB himself changed "you can also" to "so you can" by hand.

<sup>791</sup> Blank page

<sup>792</sup> The paras on this page are numbered 22 through 36 and 37a; they are not consecutive with the previous page. In addition, there is one unnumbered para at the top of the page and one at the bottom.

<sup>793</sup> PB himself changed "that" to "from" by typing "from" below the line and inserting it with a caret.

<sup>794</sup> PB himself moved "that" from after "assumed" to after "period" by hand.



(375-2) I do not [teach]<sup>795</sup> disciples but transmit my knowledge through books.

(375-3) This book tells not only of what man did for himself but also of what Grace did for him.

(375-4) Although first-person writing savours of conceit and suggests a self-centred writer, no apology is needed here.

(375-5) Their response to these books is welcome to me – as a spiritual thinker – and encouraging to me – as a published author.

(375-6) In this way I have been able to gain large experience with mystical seekers of widely different types. I have been able to observe the errors they have made and the consequent results.

(375-7) Those who realise the importance of this work constitute only a small coterie.

(375-8) I am not constituted to work within the rigid confinement of an organised institution or association. My expression must be free and untrammelled by the dogmas which others would impose on it.

(375-9) There are some things which are better left a while in sacred silence, and that is where they must be left until the appropriate hour for speech is indicated on Destiny's clock.

(375-10) I agree with the criticism that most of my writings are repetitive.

(375-11) Travelling has lost much of its charm. It has become a fatiguing experience with a futile result.

(375-12) I was frequently brought into previously unknown experiences.

(375-13) I am writing about what I know.

(375-14) The abject fawning of these foolish disciples upon their purring master is not an attractive sight.

(375-15) The [delicate and elevated]<sup>796</sup> ethics of consultation prevent me from discussing these cases freely but enough is given to help the reader but not enough to endanger the

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<sup>795</sup> PB himself changed "instruct" to "teach" by hand.

<sup>796</sup> PB himself inserted "delicate and elevated" by hand.

consulter.

(375-16) I can say only that the world seemed to lose its [density.]<sup>797</sup>

(375-17) If he is truly inspired, then the reader benefits who shares his understanding and values through the study of his book. But if he is not, then it becomes a mere exchange of opinions.

(375-18) Whether it be etched with a stylus on palmleaf manuscript or scratched with a steel nib on smooth white paper, truth is still truth.

376<sup>798</sup>

XXI

377

XXI

(377-1)<sup>799</sup> The methods, practices, exercises, techniques, regimes and cleansings which are presented in the chapters of Part I are intended to help different kinds of students. It is not necessary to undertake all of them, but only those which make sufficient appeal or which seem pertinent to personal needs.

(377-2) The reader is warned that Part I is to be regarded only as preparatory and intermediate, that its point of view mostly belongs to the practical category and that its special function is to act as a transition to the far higher ultimate one. Part II carries the student upward to the mountain top where he will be able to see that the ideas and practices which served him well heretofore, were really only convenient and useful steps cut in the mountain side. They are not to be dallied on if he seeks truth as it is in itself and if he will be satisfied with nothing less than reality. The change of outlook which comes at the top will necessarily change his earlier evaluations.

(377-3) No one is required to submit to any ruling made by me, but only to what his own intelligence can agree with or sanction.

(377-4) We writers are privileged persons. We ourselves benefit by the mental effort needed to see clearly or think logically while expressing ourselves. But we writers are also in a perilous position. For life tests us by our words and matches them against our actions

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<sup>797</sup> PB himself deleted the partial handwritten para after this one by hand. It originally read: "(37) Through such devoted labours, many were".

<sup>798</sup> Blank page

<sup>799</sup> The paras on this page are unnumbered.

(377-5) The reaction to all this youthful and naive over-enthusiasm was a salutary disappointment, following a number of eye-opening experiences. For [some]<sup>800</sup> years I practised a studied avoidance of ashrams and yogis. But such an extreme course was uncalled-for, and I substituted a prudent discrimination for it.

(377-6) The popular author is expected [by his public]<sup>801</sup> to repeat himself, not to change his method style and standpoint. If he does do so, then this later work will be received much less warmly

378<sup>802</sup>  
XXI

379  
XXI<sup>803</sup>

(379-1)<sup>804</sup> If no book has come from my pen since that time, it is partly because of personal reasons and partly because there did not seem to be any need to publish anything until I had something significant to say.

(379-2) Each aspirant's case history brought [me]<sup>805</sup> new problems or [interesting]<sup>806</sup> facts or special experiences, so I could not help widening my view of the Quest and improving the techniques I devised for it.

(379-3) We shall engage in no sterile polemics, nor invite men to winnow mere words. But those who seek new thoughts, finer experiences and truer realisations will find [this]<sup>807</sup> frontier open and free.

(379-4) [The]<sup>808</sup> nature of a message [is]<sup>809</sup> more important than its name.

(379-5) People can see every half-truth and every quarter-truth, but they cannot see the obvious truth. This is because they are so sated with self-interest and prejudice. [The

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<sup>800</sup> "some" was typed below the line and inserted with an arrow.

<sup>801</sup> "by his public" was typed below the line and inserted with a caret.

<sup>802</sup> Blank page

<sup>803</sup> PB himself inserted "XXI" by hand.

<sup>804</sup> The paras on this page are numbered 17, 1, 13, 18 and 19; they are not consecutive with the previous page. The first three paras were each pasted on from separate pages.

<sup>805</sup> PB himself deleted "either" from after "me" by hand.

<sup>806</sup> PB himself changed "interest" to "interesting" by hand.

<sup>807</sup> PB himself changed "our" to "this" by hand.

<sup>808</sup> PB himself changed "But the" to "The" by hand.

<sup>809</sup> "is" was typed below the line and inserted with a caret.

aspirant, too, may be]<sup>810</sup> crammed full of prejudice and have enough self-interest to fill a bank but – [he knows] it; [he’s trying to] disentangle it, [whereas they]<sup>811</sup> go on in blissful ignorance and imagine they are envisaging facts when they are only pampering to prejudice.

380<sup>812</sup>  
XXI

381  
XXI<sup>813</sup>

(381-1)<sup>814</sup> If those books despite all their admitted immaturity and error rendered a modest service to mankind, then the intellect which produced them cannot be entirely unspiritual. The condemnation of the author by religion-mystic critics is therefore somewhat too sweeping.

382<sup>815</sup>  
XXI

383<sup>816</sup>  
XXI

384<sup>817</sup>  
XXI

## **NEW XXII: Inspiration and the Overself ... Old i: Art and Inspiration & xii: The Overself**

385<sup>818</sup>  
XXII

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<sup>810</sup> PB himself changed “I do not blame them. I too, am” to “The aspirant too, may be” by hand.

<sup>811</sup> PB himself changed “I know it; I can disentangle it, when I wish. They” to “he knows it; he’s trying to disentangle it, when he wishes. They” by hand. He then finally changed it to “he knows it; he’s trying to disentangle it, whereas they” by hand.

<sup>812</sup> Void page

<sup>813</sup> PB himself inserted a series of X’s in the top right corner of the page – it’s unclear if they are meant as “XXX” or “XX”. In any case the content of this para is consistent with those placed in category XXI. – TJS ‘20

<sup>814</sup> The para on this page is unnumbered.

<sup>815</sup> Blank page

<sup>816</sup> Divider page with “21” tab, marking the end of category XXI.

<sup>817</sup> Divider page with “21” tab, marking the end of category XXI.

<sup>818</sup> Pages 385-396 contain paras for NEW Category XXII; they were misfiled with the Old Category xxii paras which run from page 397 to page 454. – TJS, 2019

(385-1)<sup>819</sup> That God is present in each person's life may seem unbelievable to so large a number of us. Yet it is for those undergoing the experience certitude, not theory. It is generally believed that hardly more than a few attain it but as there are degrees of such an attainment one could say that in the lesser [ones there] are more [successes] than people [generally]<sup>820</sup> know.

(385-2) One can only admire and envy the carefully documented writings of well-supported books when one has only the intuitional offerings to make.

(385-3) There is room for both - a divine revelation from a personal God and a teaching from an inspired man.

(385-4) Who knows? It may come to you so quietly, so devoid of sounds, and expectations, that so many smile at what begins to happen to you. But then it may come like a cloud-burst.

(385-5) Study carefully, observe it, TMP's<sup>821</sup> way of pausing, and inwardly consulting before answering queries, or speaking generally first as H<sup>822</sup> does. He goes deeper to consult each

386<sup>823</sup>

XXII

387

XXII

(387-1)<sup>824</sup> Lots of words are not needed to communicate what the Overself has to say. From its presence the truth, the power and the virtue can make themselves felt.

(387-2) If he practises mental stillness until he masters it, he will benefit proportionately. For in its deepest quietude he can find the highest inspiration.

(387-3) He may feel entranced by paradisiacal glimpses but alas! he must return to the all-too-physical world. But they are still reminders of what lives within us.

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<sup>819</sup> The paras on this page are unnumbered.

<sup>820</sup> TJS 1980 changed "measures are more plentiful than people" to "ones there are more successes than people generally" by hand.

<sup>821</sup> Referring to T.M.P. Mahadevan.

<sup>822</sup> Referring to Mysore Hiriyanna.

<sup>823</sup> Blank page

<sup>824</sup> The paras on this page are unnumbered.

(387-4) He may find himself lost at times in short periods of absentmindedness. It may be in the sound of a bubbling brook or some lovely music or some striking lines of memorable prose. With that he forgets cares and peace wells up within him. Such an experience comes close to the mystical glimpse, only the mystic's consciousness moves on a higher level. He seeks a diviner life, a finer soul, inner peace.

388<sup>825</sup>

XXII

389

XXII

(389-1)<sup>826</sup> When the highly personal egocentric attitude is first displaced by the Overself, there is a sense of sharp liberation and utter relief.

(389-2) Neither deep meditation nor the experience can give more than a temporary glimpse. The full and permanent enlightenment, which is to stay with a man and never leave him, can only come after he has clear insight into the nature of the Overself.

(389-3) The paradox is perfect: when he is most empty of petty ends, the shining glimpse reveals itself.

(389-4) From that time he will look out on the world with clearer eyes.

(389-5) At the very least the glimpse leaves a beautiful memory, at the most a divine inspiration.

(389-6) The glimpse is fresh and direct, it is both a vision and an experience and above all it is spontaneous, for it comes by itself.

(389-7) To obtain a glimpse is one thing but to hold it is another.

390<sup>827</sup>

XXII

391

XXII

(391-1)<sup>828</sup> There are times when its grace is felt as an inward pulling.

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<sup>825</sup> Blank page

<sup>826</sup> The paras on this page are unnumbered.

<sup>827</sup> Blank page

(391-2) Whoever needs proofs of the authenticity of this experience has not had it.

(391-3) Inspiration can come to any man. It is not reserved for artists and mystics alone.

(391-4) He moves in the world of bodily senses and their surrounding objects without losing the Presence, being held by it rather than holding on to it.

(391-5) If we heed their earliest beginnings and do not ignore their smallness, glimpses can be cultivated. They can grow. Look for them in the feelings – these light delicate intuitions for that is what they mostly are.

(391-6) We cannot see the Truth and still be what we were before we saw it. That is why Truth comes in glimpses, for we cannot sustain staying away from ourselves too long, that is to say from our egos.

(391-7) A man who feels he is not too far from that mystic voice must not fear to speak out.

392<sup>829</sup>

XXII

393

XXII

(393-1)<sup>830</sup> Those who look at the attainment only from the outside, who have no experience of it from the inside, ought to put the highest value on glimpses and the Presence.

(393-2) Spirituality often announces its presence quite silently.

(393-3) In that miraculous period when the two selves, the ego and Overself, meet and become one for a while.

(393-4) When the ecstasy abates it leaves behind a memory that will sustain him.

(393-5) The intuitive guidance may also come through events.

(393-6) All great poetic utterance is discovery. Its moments are angel's visits.

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<sup>828</sup> The paras on this page are unnumbered.

<sup>829</sup> Blank page

<sup>830</sup> The paras on this page are unnumbered.

(393-7) It may be only a momentary realisation of this higher self, this grander personality, but it will be a revelation to him.

(393-8) "His face directly participated in the divine illumination of the soul" – The Life of Proclus.

394<sup>831</sup>  
XXII

395  
XXII

(395-1)<sup>832</sup> It is not easy to subordinate oneself to this inner voice. But where can one hide from it? We are to exalt life, not to degrade it.

(395-2) If the glimpse does not last, if a man discovers, or rather comes back to find that he still is man, he should be pleased that it came at all.

(395-3) On that day when the glimpse comes, the impact may be strong enough and the man's ambition high enough to make him believe that this is ultimate salvation. Not so alas!

396<sup>833</sup>  
XXII

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

397<sup>834</sup>  
XXII

(397-1)<sup>835</sup> Why should God be concerned with the petty affairs or pitiful whining of little men?

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<sup>831</sup> Blank page

<sup>832</sup> The paras on this page are unnumbered.

<sup>833</sup> Blank page

<sup>834</sup> This is the original first page of Old Category xxii paras; the earlier pages (385-396) are from NEW Category XXII; the erroneous filing happened post mortem, and does not indicate PB's own intent. – TJS, 2019

<sup>835</sup> The first two paras on this page are numbered 40 and 41; they are not consecutive with the previous page. In addition, there are six unnumbered paras that were each pasted on from a separate page.



(397-2) No man can render himself so independent of bodily appetites and human desires that they cannot sway his judgments or decisions unless he is inwardly supported and strengthened by grace.

(397-3) True prayer is first fellowship, then communion and ultimately merger. That is, it is a drawing closer and closer to the Overself. Asking for things is not even to attain the first step. They are [merely]<sup>836</sup> the secondary results of prayer. They will surely come for the Overself knows your needs, your true needs, and will surely take care of them.

(397-4) He must find and keep a centre within himself which he is determined to keep inviolate against the changes,<sup>837</sup> alarms and disturbances of the outside world. Human life being what it is, he knows that [troubles]<sup>838</sup> may come but he is resolved that they shall not invade this inner sanctuary but [shall]<sup>839</sup> be kept at a mental distance.

(397-5) Prayer may not only be suitable used as a preface to meditation, but may also be effectively used as a help to meditation. Where an aspirant is unable to calm his restless [thoughts,]<sup>840</sup> in addition to the constant daily regular effort to do so – for perseverance is part of the secret of success – he may pray to the higher self to take possession of his mind. Such prayer must be deeply heart-felt, constantly repeated and animated by a longing to get away from the peaceless ego.

(397-6) Will he be willing to follow its lead if it bears him in a contrary direction to the one he thought it ought or would do?

(397-7) There is a panacea for all troubles. It is to turn them over to the Overself. This is a daring act, it will demand all your faith and all your understanding, but its results are proven. They are not available, however, for the lazy drifters and idle dreamers, for the insincere would-be cheaters of the Overself, and for the superstitious seekers of something-for-nothing.

398<sup>841</sup>

XXII

399

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<sup>836</sup> “merely” was typed below the line and inserted with an arrow.

<sup>837</sup> PB himself inserted a comma by hand.

<sup>838</sup> PB himself changed “trouble” to “troubles” by hand.

<sup>839</sup> PB himself changed “are to” and “shall” by hand.

<sup>840</sup> PB himself deleted “he may” from after “thoughts,” by hand.

<sup>841</sup> Blank page

(399-1)<sup>843</sup> [The act of]<sup>844</sup> prayer must surely have some kind of value if it is a real turning to, and invoking of, the higher power?<sup>845</sup> [Prayer]<sup>846</sup> is very necessary. It helps to clean or purge the feelings. Prayer later leads to intuition.

Do not pray for things to happen in the way you wish them to; this is not always the same as what is best for you. Even in your daily prayers you can do something to better your character.

Most people start their prayer asking for something. That is not right; prayer is an act of devotion and love to God. It is the manifestation of the feeling that there is something higher with which it is possible to come in contact. Prayer is not only asking, it is first and foremost an act of worship and love of God. Only after that is done you may ask for something for yourself. Mainly, of course, for spiritual things and not material. You should pray always in solitude, if possible. But you may pray with others if they are in harmony with you.

(399-2) We need to be very careful what we ask for, for we hardly know what is for our real good as against our supposed good.

(399-3) It is safer to plead guilty than give ourself the benefit of doubt about our weaknesses. Let us confess them and tread on the ego's pride, even if they are not clear or strong.

(399-4) Let us have enough courage to face life yet let us not forget the need of enough humility to face our creator.

(399-5) Offering prayers to the kind of God whom most people talk about is almost as useful, as helpful and as rational as offering chocolates to the law of gravitation.

(399-6) The chief value of such confession lies in the ego giving up its habitual self-justification, the everlasting alibi-finding, its complacent and smug acceptance of itself. Such confession gives a jolt to the ego's vanity and self-righteousness by exposing its own weakness.

(399-7) What is the meaning of the words: "My grace is sufficient for thee"

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<sup>842</sup> PB himself inserted "XXII" at the bottom right corner of the page by hand.

<sup>843</sup> The paras on this page are numbered 35 through 39; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page and one at the bottom.

<sup>844</sup> "The act of" was typed below the line and inserted with an arrow.

<sup>845</sup> PB himself changed an exclamation point to a question mark by hand.

<sup>846</sup> PB himself deleted "The Devotional Exercise of Prayer." from before "Prayer" by hand.

(401-1)<sup>848</sup> Should prayer be vocal or mental?

(401-2) It is needful to remember that the correction of faults and the combat with weaknesses although indispensable are not always indispensable. For a time comes when we have to turn over to the higher power all our struggles with evil even, all.

(401-3) Only when a man has reached this harmony with Nature's intent for himself, can he unfailingly trust events as truly being what God wills for him.

(401-4) It seems to be a law of the inner life that we have to ask for the inner help that is needed long long before it begins to manifest.

(401-5) The highest help we can give another person is not physical but spiritual. And in giving it, we benefit ourselves too. For the lofty mood, the loving thought, the peaceful feeling, the full confidence in higher power that we seek to transmit in prayer or meditation to him, must be first created within ourselves. From that creation, we benefit as well as him. Yes, we may introduce the remembrance of other persons, toward the close of our meditation, and pray silently on their behalf. The wonder is that this remembrance this prayer, this meditation for another may have some effect, although we may be in Canada and the others in Africa. Like a radio broadcast, it reaches out to him.

(401-6) By this grace the past's errors may be forgotten so that the present's healing may be accepted. In the joy of this grace, the misery of old mistakes may be banished forever. Do not return to the past - live only in the eternal Now - in its peace, love, wisdom and strength.

(401-7) Surrender your sense of personal responsibility - "God becomes responsible for you, the moment you cease feeling responsible for yourself" (said some writer whose name I was not told).

(401-8) They who besiege God for his favours.

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<sup>847</sup> Blank page

<sup>848</sup> The paras on this page are numbered 29 through 35, 35a, 35b, and 36 through 38; they are not consecutive with the previous page.

(401-9) If they do not come to this quest with enough reverence, they are led later to the reverence by the quest.

(401-10) It is better to pray for guidance in the day's activities than for favours to the personal ego.

(401-11) Grace comes of itself.

(401-12) He needs help from a higher source, one outside his ordinary self.

402<sup>849</sup>  
XXII

403  
XXII<sup>850</sup>

(403-1)<sup>851</sup> Some have difficulty in understanding the exact place in the scheme of things of Grace. If they believe in the law of recompense, there seems to be no room left for the law of Grace. It is true that man must amend his conduct and correct his faults; that no escape from these necessary duties can be found. But they can be done alone or they can be done with the thought, remembrance and help of the Overself. This second course introduces the possibility of Grace. It can enter only if the first has been followed and only if the aspiration has succeeded in lifting the consciousness to the Overself. A moment's contact will suffice for this purpose. What happens then is that the inner change is then completed and the remaining; unfulfilled karmic consequence is then annulled. There is no giving of 'something for nothing' here, no breakdown of the law of recompense. The ego must use its will to [repent and]<sup>852</sup> amend itself, in any case.

(403-2)<sup>853</sup> Now that Grace is at work within him in response to his self-surrender, he may cease his struggles at self-improvement in the sense that he need no longer feel fully responsible for it. This does not mean at all that he is to become so careless as to throw away all the fruits of previous efforts. If this were to happen it would be evidence of a [weakening]<sup>854</sup> setback rather than of a [true]<sup>855</sup> surrender.

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<sup>849</sup> Blank page

<sup>850</sup> PB himself inserted "XXII" at the top of the page by hand.

<sup>851</sup> The paras on this page are unnumbered, each para was pasted on from a separate page.

<sup>852</sup> "repent and" was typed below the line and inserted with an arrow.

<sup>853</sup> This and the remaining paras on this page have XXVII typed into their identifier parentheses. While PB does discuss Grace there (in "Way to the Overself"), most of the paras on Grace are here in XXII: The Reverential Life, so PB apparently moved these here. – TJS '20

<sup>854</sup> "weakening" was typed below the line and inserted with an arrow.

<sup>855</sup> "true" was typed below the line and inserted with an arrow.

(403-3) When the Grace has led him sufficiently far, he will be distinctly aware of an inner presence. It will think for him, feel for him, and even act for him. This is the beginning of, and what it means to have, an egoless life.

(403-4) His consent to the way in which the Grace is working in him, as well as his assent to the changes it is bringing in his outer circumstances, [are]<sup>856</sup> required if it is to be active at all.

404<sup>857</sup>  
XXII

405  
XXII<sup>858</sup>

(405-1)<sup>859</sup> It is a commonly used religious formula to say “God will take care of him,” or “May God bless him,” or “May God forgive him.” To utter such words even mechanically, and automatically is better than to utter words burning with resentment and antagonism against someone who has injured us, or tingling with nervousness and fear for someone who is meeting with trouble. But most often they have no positive value especially where they have become almost meaningless and empty through excessive familiarity and frequent repetition.

That would not be the case if immediately after speaking these words the person sat down and considered deeply, earnestly and adequately their full semantic meaning and connections. There would then be a creative building up of the correct mental attitude towards the other man, which would keep away negative thoughts about him, generate a happier feeling about the situation concerning him or assist to bring about a better relationship with him.

Such a procedure is excellent. But it is mainly an intellectual operation. For those who are travellers upon the Quest of the Overself there is a still higher one available which would use spiritual forces and which is much more effective in making the blessing come literally true.

This they can do by temporarily dismissing from the mind [the other person and]<sup>860</sup> the problem connected with him, and then calmly taking as a subject of meditation the metaphysical nature of the Overself, how impersonal it is, and how glorious are its attributes. Then they should bring ardent aspiration into the meditation

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<sup>856</sup> PB himself changed “is” to “are” by hand.

<sup>857</sup> Blank page

<sup>858</sup> PB himself changed “XXIII” to “XXII” by hand.

<sup>859</sup> The para on this page is unnumbered.

<sup>860</sup> “the other person and” was typed at the end of the previous paragraph. We believe that it belongs here, as otherwise this sentence is rather disjointed. — TJS ‘20

and try to lift themselves into that pure, beautiful atmosphere. When they feel that, to some extent anyway, they have succeeded in doing so, they should stay there for a while and let themselves be thoroughly bathed in its large impersonal peace. Finally, it is at this point only, and not earlier, that before descending and returning to ordinary life, they make take up afresh the thought of the other person and of the situation connected with him. They should commend him to the care and ministration of this beneficent Spirit. Here is the

406  
XXII

(continued from the previous page) real way to make the words of these all-too-familiar blessings come true.

407<sup>861</sup>  
XXII

(407-1)<sup>862</sup> If the sincere desire of his heart is echoed by a prayer that expresses humility and requests guidance, it will be heard. Although he may receive no answer for quite a time, sooner or later it will come.

(407-2) Do not make your request until you have first made the highest grade of your devotional worship or scaled the peak of your mystical meditation. Then only should you formulate it, and hold it before the Power whose presence you then feel.

(407-3) True prayer is not a devotional act which is done only when we happen to be frightened. It is not a temporary reaction to fear but a constant expression of faith.

(407-4) If attempt is made to inform God what is required from Him by and for us, that would be wrong.

(407-5) But man does not always know what is good for him, let alone what is best for him. Moreover, his mistakes may involve others and bring them suffering too.

(407-6) It is not to be, as it is with so many unenlightened religionists, nothing more than a request to be given something for nothing, a petition for unearned and undeserved personal benefit. It is to be first; a confession of the ego's difficulty or even failure to find its own way correctly through the dark forest of life, and second; a confession of the ego's weakness or even helplessness in coping with the moral and

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<sup>861</sup> PB himself deleted "PRAYER" and "RB 10" from the top of the page by hand.

<sup>862</sup> The paras on this page are numbered 1 through 8, 8a, 8b and 8c; they are not consecutive with the previous page.

mental obstacles in its path, and third; an asking for help in the ego's own strivings after self-enlightenment and self-betterment and fourth; a resolve to struggle to the end to forsake the lower desires and overcome the lower emotions which raise dust-storms between the aspirant and his higher self, and fifth; a deliberate self-humbling of the ego in the admission that its need of a higher power is imperative.

(407-7) Such confession of sinfulness, wrong-thinking bad character and mistaken deeds is valuable not only because it brings these defects to the surface and exposes them to the full light of conscious attention but also because its effects upon the penitent himself are so humbling.

(407-8) Prayer is a vital part of this quest. The student should pray to his own divine self for guidance and grace. But it must be truly humble prayer, not dictation.

(407-9) The higher power<sup>863</sup> is not only providing for him it is also protecting him.

(407-10) Is there any responsiveness to prayer?

(407-11) Prayer does not mean bribery, flattery or fright.

408<sup>864</sup>

XXII

409

XXII

(409-1)<sup>865</sup> His life is no longer planned out meticulously in advance; he begins to live by the day, and cannot say what he will do within a month or a year, until the time actually nears or finally arrives.

(409-2) The stresses and strains have been increasing in intensity. In our time life is like climbing a steep rocky path. It does not permit us to rest. It calls us to overcome internal struggle and external opposition. One of the Indian Emperor Akbar's<sup>866</sup> spiritual guides was the Jain master {Myoe Shonin}.<sup>867</sup> When a friend asked him to offer

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<sup>863</sup> Incorrectly typed as "powers" but the syntax suggests the singular, which is more in line with PB's usage. — TJS '20

<sup>864</sup> Blank page

<sup>865</sup> The paras on this page are numbered 1, 2, and 4 through 7; they are not consecutive with the previous page.

<sup>866</sup> Referring to Abu'l-Fath Jalal ud-din Muhammad Akbar.

<sup>867</sup> "Myoe Syonin" in the original. It should be noted that while this quote is attributed to Myoe Shonin in "Pure Land" by D.T. Suzuki, he was a Buddhist, not a Jain, and died over 300 years

a prayer on his behalf, {Shonin}<sup>868</sup> answered: "I pray every morning and every evening for the sake of all beings, and I am sure that you are also included among them."

(409-3) Whether this effective power be deep within the inner self or out beyond in the universe is more of theoretical concern than practical; what matters is that it really does exist and we really can at times enter into active relation with it by an inner act. And that act is expressed through prayer in some cases or meditation in others. If all the conditions created by us are right, the response of the medium of power will be reciprocal and effectual thus augmenting our own power in connection with our need.

(409-4) Johanna Brandt came with little money and no friends, to a strange land with a work of service to humanity's physical and spiritual health. Within a short time, she says: "When it became necessary to have a secretary, a woman with great executive ability stepped forward and offered her services. Her rooms were placed at my disposal for the reception of visitors." This is an illustration of the truth that whoever is animated by the quest ideal will find that whatever and whoever becomes necessary to this true and best life, will come into it at the right time.

(409-5) The student should not habitually think that the problems with which he believes himself beset are really as grave as they appear. If he can let go, relax, and surrender his entire life with all its circumstances, and even all its aspirations, to the Higher Power, he should then patiently await the outcome of this surrender, in whatever form it manifests itself.

(409-6) This surrender of the future does not imply idleness and lethargy. It does imply the giving up of useless worry, the abandonment of needless anxiety.

410<sup>869</sup>

XXII

411

XXII

(411-1)<sup>870</sup> Most men instinctively call upon a higher power in the anguish of a great misfortune or the distress of a grave crisis - unless the instinct itself has been submerged too deeply in egoistic arrogance or intellectual scepticism.

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before Emperor Akbar was born. There were Jain monks in Akbar's court: Hiravijaya, Vijayasena and Bhānucandr.

<sup>868</sup> "Shoyin" in the original.

<sup>869</sup> Blank page

<sup>870</sup> The paras on this page are numbered 7 through 9, 68, 68a, and 68b; they are not consecutive with the previous page.



(411-2) The reverence of confusion, when we kneel down to seek guidance out of it is good, but the reverence of love, when we are attracted by the soul for its own sake, is better.

(411-3) Prayers really begin when their words end. They are most active not when the lips are active but when they are still.

(411-4) He who has the courage to put first things first, to seek the inner reality which is changeless and enduring, finds with it an eversatisfying happiness from which nothing can dislodge him. This got,<sup>871</sup> it will not prevent him seeking and finding the lesser earthly happinesses. Only he will put them in a subordinate and secondary place because they are necessarily imperfect, liable to change and even to go altogether. And then if he fails to find them or if he loses them after having found them, he will still remain inwardly unaffected because he will still remain in his peace-fraught Overself. This is as true of the love of man for fame as it is as true of the love of man for woman. The more he looks in things and to persons for his happiness the less he is likely to find it. The more he looks in Mind for it the more he is likely to find it. But as man needs things and persons to make his existence tolerable, the mystery is that when he has found his happiness in Mind they both have a way of coming to him of their own accord to complete it.

(411-5) The term Grace has too old-fashioned a sound to appeal to certain intellectual and sceptical persons.

(411-6) In prayer we should pass from affirmation to petition and not from the last to the first.

412<sup>872</sup>  
XXII

413  
XXII

(413-1)<sup>873</sup> All talk of doing God's will becomes of meaning only if we are ourselves aware of God's existence. All talk of trust in God is meaningless if we are ourselves unaware of God's presence.

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<sup>871</sup> PB himself inserted a comma by hand.

<sup>872</sup> Blank page

<sup>873</sup> The paras on this page are numbered 42 through 46 and 46a; they are not consecutive with the previous page. Para 41 has been cut out of the page.

(413-2) If men know, as the seers know, how wide a gulf lies between established, organised religions and true religion itself they would understand why the prayers of such religions, whether for national or individual objects, so often fail to reach God and get no response. On May 26, 1940 there was massed appeal to God from every house of worship throughout England and the British Empire. The British Government declared it a National Day of Prayer for this purpose. But within a few days Belgium surrendered while within a month France collapsed. Britain was left to fight alone. Was this the answer to her prayer? Religious prayer, when neglected at other times and resorted to only when material benefit is sought, is the greatest example of wishful thinking the world has ever known. If the response of the Almighty deity is to be in direct ratio to the volume of the prayers He receives, if He is to be amenable only when these incantations reach a certain figure, then the Tibetan prayer-wheel deserves to be manufactured in the West by mass-production methods!

(413-3) Alas! that a man begins to get a sense of right values too late to make use of them, that he learns how to live only when he is preparing to make an end of living itself.

(413-4) Blessed are those who can find or keep this faith that, in spite of all unpleasant contradictory appearances, the course of human life will in the end be upward and the goal of human life [will]<sup>874</sup> be spiritual self-fulfilment.

(413-5) Self-purification is the best prayer, self-correction [is the most]<sup>875</sup> effectual one.

(413-6) {If prayer}<sup>876</sup> is used to evade needed personal effort, it will fail to get an answer.

414<sup>877</sup>  
XXII

415  
XXII

(415-1)<sup>878</sup> To regard - as W. Tudor Pole<sup>879</sup> regards - the successful withdrawal from Dunkirk or the successful air battle of Britain as being the result of the Church's intercession or of the National Day of Prayer is merely to fall into superstition. Why not say that the capitulation of Belgium and the collapse of France were also due to the

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<sup>874</sup> PB himself inserted "will" by hand.

<sup>875</sup> PB himself inserted "is the most" by hand.

<sup>876</sup> "To pray" in the original; but we changed it to "If prayer" for clarity. - TJS '20

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<sup>878</sup> The paras on this page are numbered 48 through 53, making them consecutive with the previous page. Para 47 has been cut out of the page.

<sup>879</sup> Referring to Major Wellesley Tudor Pole.

same cause because they also occurred about the same time? Why did not all the clergy's prayers save the thousands of British churches which were destroyed by German bombs? No - karma is more powerful than the Church, evolution more fateful than intercession, Britain was saved because both the British karma and the world's evolutionary needs demanded its saving.

(415-2) If there is response to prayer, who or what is it that responds? The orthodox religionist believes that it is a personal and interested God with whom he establishes contact in prayer. The philosophical religionist knows that it is his own higher self, his divine soul that he reaches. All that the first expects in the way of consolation strength and help from his personal God, the second also expects from his own soul. Thus the results in practice are somewhat the same, it is the interpretation of their origin that differs.

(415-3) We render much lip service to the theme of doing God's will; hundreds of writers, speakers and clergymen utter its praise; but how few take a practical opportunity of giving it real expression by giving up the ego.

(415-4) The duty of worship, whether in a public temple or a private home, exists not because God needs our praise, for he is not in want of anything, but because we need to recollect him.

(415-5) It is better to ask for truth and beg for guidance than [ask]<sup>880</sup> for this or that worldly boon.

(415-6) Prayer is the mood of the lower self when it turns towards the higher self.

416<sup>881</sup>

XXII

417

XXII

(417-1)<sup>882</sup> The emotional worship and wishful thinking of popular religion have not saved the millions who practise it from following leaders who led them into war and destruction, or from customs which caused sickness and spread disease. Prayer will not prove a substitute for intelligence nor prevent man experiencing the effects of his own failure to restrain his lower nature.

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<sup>880</sup> PB himself inserted "ask" by hand.

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<sup>882</sup> The paras on this page are numbered 10 through 19; they are not consecutive with the previous page.

(417-2) Where the response to prayer is so direct definite and unmistakable, it is mostly because the devotee has touched this infinite power through and in his Overself. This does not mean that the Deity has intervened to set laws decrees or circumstances aside for this one man's personal benefit. It means rather that he has himself drawn on his own latent godlike capacity. This can happen only when the attitude of prayer becomes so intense and so concentrated that it is really a form of meditation.

(417-3) Can you bring holiness to birth by any technique?

(417-4) There is surely room for both surrender and self-reliance in a healthy life.

(417-5) Water is used in the Old Testament as a symbol of repentance. This same symbol reappears in the New Testament, where the rite of baptism is administered to those putting off the old life and changing to the new one.

(417-6) The danger of the religio-mystic devotional path is the danger which blind faith tends to fall into. A facile credulity easily takes up with a harmful - because ego-satisfying - superstition.

(417-7) One should let go, relax, and surrender his entire life with all its circumstances and even all its aspirations to the Higher Power. He should then patiently await the outcome of his surrender, in whatever form it manifests itself.

(417-8) The yearning for spiritual light wells up in the heart spontaneously. It is a natural one. But desires, egoism and materialism cover it for so long a time that it seems unnatural

(417-9) Let him not mistake mere timidity for true humility.

(417-10) Why is it that so many prayers are ineffectual that the praying person does not get the thing prayed for?

418<sup>883</sup>

XXII

419

XXII

(419-1)<sup>884</sup> [From]<sup>885</sup> the time when the Overself [holds] this ego in its enfolding embrace

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<sup>883</sup> Blank page

he [sees] how its divine power [brings] great changes in his life, [renders] great service to others and [effects] great workings in their outlook without his own effort in such directions. Therefore he cannot help concluding that it is competent to do all that is required to be done, that the ego may remain utterly quiescent, the body utterly still and the whole man unemployed, and yet every need can be safely left to the Overself for attention. Thus without attempting to render service, nevertheless service is mysteriously rendered. It suffices if he leaves all activity to It, does nothing himself and plays the role of an unaffected spectator of life.

(419-2) He who surrenders his future to the Higher Power surrenders along with it the anxieties and cares which might otherwise have infested the thought of his future. This is a pleasant result but it can only be got by surrendering at the same time the pleasurable anticipations and neatly-made plans which might also have accompanied this thought. "Everything has to be paid for" is a saying which holds as true in the realm of the inner life as it does in the market place. The surrender of his life to the Higher Power involves the surrender of his ego. This is an almost impossible achievement if thought of in terms of a complete and instant act but not if thought of in terms of a partial and gradual one. There are parts of the ego, such as the passions for instance, which he may attempt to deny even before he has succeeded in denying the ego itself. Anyway, he has to make clear to himself the fact that a glib talk of surrender to God is cancelled if he does not at the same time attempt to surrender the obstructions to it.

(419-3) When Jesus declared: "Whosoever shall say unto this mountain be thou removed, it will be," he did not mean that the word 'mountain' is to be taken literally - surely that is perfectly obvious - but symbolically or poetically. Here it signifies "problems." Whoever adopts the right attitude to [them,]<sup>886</sup> the attitude explained in the heart-lifting words of this wondrous message will find them removed from troubling his mind.

(419-4) Five hundred years before Jesus said, "Seek ye first the kingdom of heaven and all these things shall be added unto you," Lao Tzu,<sup>887</sup> a Chinese sage, said: "If you have really attained wholeness, everything will flock to you."

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<sup>884</sup> The paras on this page are numbered 19, 19a, 19b and 19c; they are not consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page.

<sup>885</sup> The beginning of this para, through "Therefore he cannot help" was typed onto a separate piece of paper that was attached to this page. It was scanned as PDF pages 421-422 but has been inserted here. PB himself changed the first sentence of this para from past to present tense by hand, it originally read: "From the time when the Overself held this ego in its enfolding embrace, he saw how its divine power brought great changes in his life, rendered great service to others and effected...".

<sup>886</sup> PB himself deleted "will find" from after "them," by hand.

<sup>887</sup> "Lao Tse" in the original.

(419-5) If he wants the full Grace he must make the full surrender. He should ask for nothing else than to be taken up wholly into, and by, the Overself. To ask for occult powers of any kind, even the kind which are called spiritual healing powers, is to ask for something less than this.

420  
XXII<sup>888</sup>

421<sup>889</sup>  
XXII

422<sup>890</sup>  
XXII

423<sup>891</sup>  
XXII

(423-1)<sup>892</sup> As he pores reminiscently over the book of his past history, he will come to see how Grace entered into it by denying him something that he then ardently desired but whose acquisition would later have been a calamity or affliction.

(423-2) Tendencies that lie beneath the surface of character, weaknesses that are scarcely guessed at because latent, are given the chance to display themselves by external situations and events which the world's life provides but which no ashram provides.

(423-3) He cannot serve others safely and adequately until he has properly equipped himself for such service. Indeed, premature or ill advised endeavours may even harm them. This grand philanthropic ideal is not to be given up, however. It is to be in the background of his mind.

(423-4) Both these factors exist - what he will do to his environment and what his environment will do to him.

(423-5) His wisdom must be equal to calamity or prosperity, the bad or the good, to all situations in fact.

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<sup>888</sup> This page was originally attached to the previous page and is the beginning of para 419-1. It has been inserted there for clarity.

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<sup>891</sup> Blank page

<sup>892</sup> The paras on this page are numbered 144a, 145 through 150 and 150a through 150c; they are not consecutive with the previous page.

(423-6) How will this work out when applied to specified circumstance.

(423-7) The intuitive sensitivity of the artist and the discriminating intellect of a scientist are needed to keep that delicate balance which knows when to assume responsibility for one's own decision, action and life and when to shift this responsibility to a higher power. The novice's statement that he commits his life into God's hands is not enough for obviously if he continues to repeat the same foolish judgements and the same guilty conduct as before this commitment, his life still remains in the personal ego's hands. If his commitment is to be effective it must be accompanied by the duty of self improvement. Surrender to a higher power does not relieve him of this duty; on the contrary it compels him more than ever before to its carrying out. The shifting of personal responsibility is achieved only when the awakening of consciousness to the higher self is itself achieved. The mere desire and consequent say so of the aspirant does not and cannot become factual until then. He may seek to relieve himself of the pressure of obligation and the irritation of obstacles by this device, but the relief will be merely fictional and not factual.

(423-8) As the light of Grace begins to fall upon him, he becomes aware of the tendencies and propensities, the motives and desires which obstruct or oppose the awakening into awareness of the Overself.

(423-9) Many people turn to prayer through weakness in desperation or in pain. Others through strength in the desire to establish communication or attend holy communion.

(423-10) India has a longer history of spiritual discovery than any other country in the world.

424<sup>893</sup>  
XXII

425<sup>894</sup>  
XXII

(425-1)<sup>895</sup> All those who remember instances of successful prayer bringing large sums of money, as George Mueller's<sup>896</sup> and St. Francis's<sup>897</sup> prayers for the institutions they

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<sup>893</sup> Blank page. The original editor inserted "Five V" at the bottom of the page by hand.

<sup>894</sup> Pages 425 and 427 are duplicates of pages 37 and 38 in Carbons 17 (Notebooks). The duplicate pages in Carbons 17 do not have blank backs.

<sup>895</sup> The paras on this page are numbered 151 through 156, making them consecutive with the previous page.

<sup>896</sup> "Miller's" in the original.

<sup>897</sup> Referring to St. Francis of Assisi.

founded, ought also remember that these were ego-free prayers for the welfare of others: they were not for personal benefit.

(425-2) There have been many objections to the introduction of the idea of Grace in these writings. It is too associated with theology for these objectors' liking, too much connected with a God who favours some but neglects others. Grace was never taught by Buddha, they point out. And to those who have plodded wearily year after year along what seems an unrewarding spiritual quest, the idea either mocks their plight or is simply a remnant of theological imagination – unfactual and untrue. These critics are right in part, wrong in part. If St. Paul used this term and concept "Grace" several times but may be thought too religious to be considered authoritative by modern seekers of a scientific bent, let them remember that the Maharshi<sup>898</sup> of India also used it several times and yet his bent was quite mystical and philosophic.

(425-3) The weeping, begging and worshiping through which the seeker passes is a result of Grace which occurred when, deciding to give up the ego, he felt a great peace. It is an emotional upheaval of an agonising kind but it soon passes. He will then feel much calmer, more aspiring and less worldly in character. This permanent change is a re-orientation of the love forces; the Sufis call it "the overturning of the cup of the heart." In view of its being both auspicious and beneficial, he should not worry about it, but be patient and have hope.

(425-4) He may know that the work of Grace has begun when he feels an active drawing from within which wakes him from sleep and which recurs in the day, urging him to practise his devotions, his recollections, his prayers or his meditations. It leads him from his surface consciousness to his inner being, a movement which slowly goes back in ever-deepening exploration and discovery of himself.

(425-5) He has no right to bring other persons into his meditation or prayer unless they are aware and willing that he should do so or unless his own motives are absolutely pure and his own knowledge of what he is doing is absolutely true. Much less does he have the right to draw them to the performance of his desires at the expense of their own integrity as individuals.

(425-6) It is advisable to bring your prayer or healing treatment to an end with a silent or spoken expression of thanks to the higher power. It should be uttered with strong fervour and deep humility.

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<sup>898</sup> "Maharishee" in the original.

<sup>899</sup> Blank page



(427-1)<sup>900</sup> To make any spiritual venture explicitly efficacious and to bring it to complete success, certain conditions must first be fulfilled. Most of them can be provided by the venturer himself but a few of them must come from outside himself. These are grace, favourable destiny.

(427-2) That which is prayed for in the turbulent desire of the ego may be wrong. But that which is prayed for in the deepest stillness of the Overself's presence, will be right and, therefore, received.

(427-3) Constant self-effort can thin down the egoism but not eliminate it. That final act is impossible because the ego will not willingly slay itself. What self-effort does is to prepare the way for the further force which can slay it and thus makes the operation timely and their success possible. What it further does is to improve intelligence and intuition and to ameliorate the character, which also prepares the individual and attracts those forces. They are nothing else than the pardoning, healing and, especially, the transforming powers of Grace.

(427-4) The need to be alert against negative suggestions, to guard himself mentally against divergent or degrading ideas exists for a time but not for all time. When Grace begins its operation the danger from these sources vanishes for the possibility of his being attracted by, or open to, them itself vanishes. The Grace enfolds him like a mantle.

(427-5) There is a vital and definite connection between every man's mind and the Universal Mind, between his individual existence and Its existence. Because of this connection he is called upon to worship It to commune with It and to love It.

(427-6) This daily recognition of his relationship as a spiritual being to the One Great Being is expressed through prayer or meditation.

(427-7) All living forms everywhere embody this principle of being - the One Infinite Life-Power. It is not itself personal yet it is open to man's personal access and will respond to his invocation - provided he succeeds in establishing contact with it and provided his approach is right - but its response must come in its own way and time.

(427-8) The force which becomes active in his meditation - and which is associated with

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<sup>900</sup> The paras on this page are numbered 157 through 164, making them consecutive with the previous page.

Grace – will also become active in waking him up from sleep in the morning, or even earlier. It will lead him immediately into the thought and practice of loving devotion to the higher self. He may even dream of doing his practice during the night. This will fill him with great joy. The force itself is a transforming one.

428<sup>901</sup>

XXII

429

XXII

(429-1)<sup>902</sup> When all other possibilities have been exhausted, he may turn to his final one.

(429-2) In those situations wherein it is totally helpless to save itself from danger or death, every creature sends forth an anguished cry from the heart. And this is as natural to animals as to human beings. The younger animals address it to their physical mother, the older ones to the Father-Mother of all beings, God.

(429-3) A further difference between prayer and meditation is that, when successful, in the former there is felt an intimacy with the Holy but not an identity with it, as is the case in the latter.

(429-4) It is good and necessary to practise confession in one's prayer at all times but especially so in distressful times. If one is praying for deliverance, it is not enough merely to ask for it, indeed, that would be egocentric, childish and useless. One should also ask in what way is one responsible for, or has one contributed toward, the making of the trouble from which escape is sought. Nothing should be hidden that can help to bare this guilt. The natural inclination to blame others or protect one's self-esteem should be resisted. Nor should one confess only moral sins; it may be that the cause lies in intellectual incapacity, poor discrimination or lack of balance.

(429-5) Considering that all is known to God, and that therefore all our needs must be known to him too, what is the use of offering this information to God in our prayers?

(429-6) The answer to prayer may come in a wholly unexpected way that we neither desire nor like. It may come as an apparent misfortune, for that may be the real "good" for us just then.

(429-7) If the response to prayer could set aside universal laws for the sake of those who

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<sup>902</sup> The paras on this page are numbered 1 through 8, 8a and 8b; they are not consecutive with the previous page.

pray, then the universe would become a chaos.

(429-8) It is common to pray for help to overcome our shortcomings, and a right one; it is even more common to pray to escape the painful results of our shortcomings, but this is not right. Thus their results are needed for our development and if God took them away from us we would be robbed of a chance to make this development.

(429-9) If people pray only when they have something to ask for, if they think of God only in crises, they have only themselves to blame for their infantile Spiritual growth.

(429-10) When prayer reaches its highest manifestation, it closely resembles meditation.

430<sup>903</sup>

XXII

431

XXII

(431-1)<sup>904</sup> To try solving his problems by himself, without resort to a higher power, is to bring to bear upon them all his ignorance and unwisdom, all his faults and deficiencies, all his incapacities and maladjustments. How, using such imperfect tools can he bring about a perfect result? How, for instance, can a muddled confused mind bring about any other than a muddled confused result of the efforts to solve his problems? How can his own unaided efforts be other than antagonistic to a correct solution?

(431-2) When God will conveniently take care of one's present and look after one's future, why bother oneself to do so? If this fatalistic faith becomes ingrained, as it does in so many Orientals, it will seem useless to make preparations or to take precautions.

(431-3) The student may throw himself with full assurance on the mercy of the Higher Power, ask for forgiveness of past error and pray for the descent of Grace. He will be knocking very loudly at the door of the Overself, and gradually he will find that his own weakness was but the shadow of coming strength, his own helplessness but the precursor of coming Grace.

(431-4) The Inner Being will rise and reveal Himself just as soon as the ego becomes sufficiently humbled, subdued, surrendered. The assurance of this is certain because we live forever within the Love of God.

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<sup>904</sup> The paras on this page are numbered 9 through 15, 15a and 15b, making them consecutive with the previous page.

(431-5) If we accept the existence of a higher power behind life and the universe and if, farther, we believe that infinite wisdom is an attribute of this power then, finally, we must also accept life as we find it and as we humanly experience it.

(431-6) Even where he cannot see either reasonable meaning or divine justification, he will nevertheless take the event on trust.

(431-7) It is correct that we may trust absolutely to the higher power. But mystics should first be sure that they have found it, and are not merely trusting some subconscious aspect of their ego. Otherwise they will be abusing the principle of inner guidance, falsifying the doctrine of inner light, even though they feel they are acting correctly in their own judgment.

(431-8) When the self is finally taken from him, grace only could achieve this feat.

(431-9) Before you venture into the prayer of petition ask yourself first, Is it really as wise to get what you seek as it seems to be? Secondly, are you deserving of it? And thirdly, what will you do to justify its bestowal?

432<sup>905</sup>

XXII

433

XXII

(433-1)<sup>906</sup> Where is the evidence that this trial, this suffering, was really the divine intention toward him, and not the consequences of his own stupidity or his own weakness?

(433-2) How useful are prayers which are set, formal and prepared? All-too-often they lack individual appeal, and fail to stir any feeling. Nevertheless, it would be wrong to say that they are quite useless.

(433-3) In every important move he will seek guidance from the intuitive levels of being as well as from the intellectual.

(433-4) The belief [many]<sup>907</sup> people have that they can call out in prayer to the higher power for their needs without fulfilling their obligations to that power, is illogical.

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<sup>906</sup> The paras on this page are numbered 16 through 27, making them consecutive with the previous page.

<sup>907</sup> "many" was typed above the line and inserted with an arrow.

They ought not to be so naive. They ought to enquire first how far through ignorance they are disobeying the higher laws and how far, through negligence, they are departing from the hygienic laws. The first concerns their fortunes, the second their health.

(433-5) Not all who pray for some improved circumstance, some satisfaction of earthly desire would be benefitted in the highest [or]<sup>908</sup> truest sense by their prayer being granted.

(433-6) This practice must not be abused. It is premature and wrong to try to hand over a problem to the higher power before it has been thoroughly analysed and impersonally related to the causative factors within oneself.

(433-7) The bargain will be complete, the ego will surrender and the Overself will take over every care.

(433-8) It is not enough to ask, we must also work to come into that consciousness.

(433-9) The more we use prayer for communion and worship, the less we use it for begging and petition, the more will our prayers be answered. God has given us both intelligence and will: we have the business of using as well as developing them. Prayer is not to be used as an alibi to save us from these duties.

(433-10) He cannot afford to dispense with prayer. It is not a luxury for the pious only, it also is a necessity for the philosophically

(433-11) The public and regular utterance of the same prescribed prayers every week can easily lead to a formal mechanical utterance

(433-12) Perhaps the best solution of this problem is to combine the two: to perform private prayers in a public building as the Catholics do. But those individuals who have gone some way ahead of the mass will usually prefer to follow Jesus' advice and pray in the secrecy of their own chamber.

434<sup>909</sup>

XXII

435

XXII

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<sup>908</sup> PB himself inserted "or" by hand.

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(435-1)<sup>910</sup> A public place is an unnatural environment in which to place oneself mentally or physically in the attitude of true prayer. It is far too intimate emotional and personal to be satisfactorily tried anywhere except in solitude. What passes for prayer in temples, churches and synagogues is therefore a compromise dictated by the physical necessity of an institution. It may be quite good but too often alas! it is only the dressed-up double of true prayer.

(435-2) Buddha labelled prayer as quite useless: [Jesus, on the contrary,]<sup>911</sup> invited his [followers]<sup>912</sup> to frequent prayer

(435-3) To pray, asking that an exception be made in their favour is a common enough act with many people.

(435-4) Those who feel that reason within their mind and law within the universe make prayer redundant or irrelevant, do wrong in disparaging it.

(435-5) Prayer begins to make itself heard and get itself answered when the praying one begins to penetrate his own within-ness, to experience his own spiritual selfhood. For the only God he can reach, and the only one who will help him is the God in him, the Overself.

(435-6) From the moment that a man looks for God in himself, his prayers begin to have a chance of being heard. When, before that moment, he looked for God as far off, outside and unconnected with himself, they were unable to make themselves heard and consequently unable to get answered.

(435-7) So long as he believes God to be outside himself, so long will his prayers be doubtful in result.

(435-8) He should hold the person the friend or the relative about whom he is troubled in this helpful and healing presence that he has found in the stillness. In this way he may employ the mystical art of intercession for others' benefit.

(435-9) Just as the animal cries out when in fear and the child when in need, so the adult man when in grave stress silently calls out to God for help. Unless a one-sided education has stupefied his deeper instincts or brutalised life has crushed them.

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<sup>910</sup> The paras on this page are numbered 27 through 36 and 36a through 36c, making them consecutive with the previous page.

<sup>911</sup> PB himself inserted “, on the contrary,” by hand.

<sup>912</sup> PB himself inserted “followers” in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

(435-10) Those endowed with strong critical judgment may feel that it is useless to bow the head and bend the knees in prayer: It might be better for the personal balance if they did so, but their difficulty must be recognised.

(435-11) Its aim is to link him in full consciousness with the One Infinite Life-Power, so that it does for him what he cannot ordinarily do for himself.

(435-12) Where prayer is a mere series of emotional requests it has little or no value.

(435-13) Only through such a surrender will he ever find [real peace.]<sup>913</sup>

436<sup>914</sup>

XXII

437

XXII

(437-1)<sup>915</sup> Who has kept count of the number of ministers who prayed for sick patients, only to witness the latter get worse and die! How many relatives have gone to the bedside of their ailing one, there to pray earnestly for recovery, but the ebbing underflow of life trickled away despite their request. Nobody knows the ratio of answered prayers to unanswered ones but everybody knows that it is a small one.

(437-2) Why should he be praised for submitting resignedly to his own personal failure merely because he declares he is submitting to God's will? If those personal deficiencies are the obvious cause of his troubles, ought he not be indicted for them?

(437-3) In that sacred silence he will dedicate his life to the Quest. And although no one except himself will hear or know that dedication, it will be as binding and obligatory as any solemn pledge made in full assembled lodge.

(437-4) We do not have to bear half the burdens that we carry, if, after we have done the required word upon ourselves that they call for, we will turn them all over to the Overself.

(437-5) Too many people do not know how to pray or try to use meditation to satisfy their selfishness. The first group comes to prayer with the attitude "My will be done." The second group comes to meditation with worldly desires as the object of their

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<sup>913</sup> PB himself changed "rea" to "real peace." by hand.

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<sup>915</sup> The paras on this page are numbered 37 through 43 and 43a, making them consecutive with the previous page.

worship. Both are doing wrong.

(437-6) We complain that there is no response to our prayer for uplift or light. But that is because there is no propriety in our approach. The intellectually-gifted comes with his arrogance and the artistically-gifted with his vanity, while each man comes with his pride. The correct approach was described by Jesus: "Become as a little child" – for then we become humble, feel dependent, and begin to lay the ego aside. With that the door to the Overself opens and its grace begins to shine through.

(437-7) The unfulfilled future is not to be made an object of anxious thought or joyous planning. The fact that he has taken the tremendous step of offering his life in surrender to the Overself, precludes it. He must now and henceforth let that future take care of itself, and await the higher will as it comes to him bit by bit. This is not to be confounded with the idle drifting, the apathetic inertia of shiftless weak people who lack the qualities, the strength and the ambition to cope with life successfully. The two attitudes are in opposition.<sup>916</sup>

(437-8) To pray for needs but not for wants is a distinction we must impose on ourselves.

438<sup>917</sup>

XXII

439

XXII

(439-1) {continued from 437-7} The<sup>918</sup> true aspirant who has made a positive turning-over of his personal and worldly life to the care of the impersonal and higher power in whose existence he fully believes, has done so out of intelligent purpose, self-denying, strength of will and correct appraisal of what constitutes happiness. What this intuitive guidance of taking or rejecting from the circumstances themselves means in lifting loads of anxiety from his mind only the actual experience can tell. It will mean also journeying through life by single degrees, not trying to carry the future in addition to the present. It will be like crossing a river on a series of stepping-stones, content to reach one at a time in safety and to think with the others only when they are progressively reached, and not before. It will mean freedom from false anticipations and useless planning, from vainly trying to force a path different from that ordained by God. It will mean freedom from the torment of not knowing what to do, for every needed decision, every needed choice, will become plain and obvious to the mind just

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<sup>916</sup> This para is continued in para 439-1.

<sup>917</sup> Blank page

<sup>918</sup> This para is a continuation of para 437-7.



as the time for it nears. For the intuition will have its chance at last to supplant the ego in such matters. He will no longer be at the mercy of the latter's bad qualities and foolish conceit.

(439-2)<sup>919</sup> Since true philosophy is also a way of life, and since no such way can become effectual unless the feelings are involved, it includes and cultivates the most refined and most devotional feelings possible to man.

(439-3) In the exercise of intercessory prayer, first seek to make contact with the higher power by aspiring to it and dwelling upon its nature and attributes. Then, when you feel the presence of this power – and it is ineffectual to do so before – think of it as protective. Next, think of the person whose protection you seek and place him in the presence and hold him there.

(439-4) Remember that no enterprise or move should be left to depend on the ego's own limited resources. The humble invocation of help from the Higher Self expands those resources and has a protective value. At the beginning of every day of every enterprise, of every journey and of every important piece of work remember the Overself, and remembering be obedient to its laws. Seek its inspiration, its power. To make it your silent partner is to double your effectiveness.

(439-5) The possibility of unexpected enlightenment, of belated advance, is always there, but it is a thin one.

(439-6) A woman who prayed for a husband and finally got him got also an alcoholic who made her life more miserable than it had been when she was unmarried.

440<sup>920</sup>

XXII

441

XXII

(441-1)<sup>921</sup> [Too many]<sup>922</sup> believe that if only they keep on begging,<sup>923</sup> God will magically put into them the [good]<sup>924</sup> qualities which they lack.

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<sup>919</sup> The paras on this page are numbered 44 through 46, 46a and 46b, making them consecutive with the previous page.

<sup>920</sup> Blank page

<sup>921</sup> The paras on this page are unnumbered. They have been pasted together from separate sheets of paper.

<sup>922</sup> PB himself changed "Yet they" to "Too many" by hand.

<sup>923</sup> PB himself inserted a comma by hand.

<sup>924</sup> PB himself inserted "good" by hand.

(441-2) Is such a great result [to be]<sup>925</sup> achieved as simply as that? The hundreds of thousands of disappointed persons who find themselves the same as they were before, despite months and years of pouring out their emotional petitions to a crudely-and-childishly imagined God, show that [this naïve]<sup>926</sup> belief is either a misuse and misunderstanding of true prayer or a mere superstition.

(441-3) It is strange that most just persons usually acknowledge having no right to get something for nothing, yet in the matter of prayer they feel no shame in [requesting]<sup>927</sup> liberation from their particular weaknesses or habitual sins. Are they entitled to ask [-often in a mechanical importunate or whining manner -]for<sup>928</sup> a result for which other persons [work all-too-hardly?]<sup>929</sup> Is it not effrontery to ask for divine intervention which should favour them [while] the others [toil earnestly at reshaping themselves?]<sup>930</sup>

(441-4) How [then]<sup>931</sup> should a man pray? Should he beg for the virtues to be given to him gratis and unearned for which other men have to strive and labour? Is it not more just to them and better in the end for himself if instead of demanding something for nothing he prays [thus;]<sup>932</sup> "I turn to [you,]<sup>933</sup> O Master, for inspiration to rise above and excel myself, but I create that inspiration by my own will. I kneel before [you]<sup>934</sup> for guidance in the problems and decisions of life, but I receive that guidance by taking you as an example of moral perfection to be followed and copied. I call upon [you]<sup>935</sup> for help in my weakness and difficulty, my darkness and tribulation, but I produce and shape that help by [trying to absorb]<sup>936</sup> it telepathically from your inner being." This is a different kind of prayer from the whining petitions often passing under that {name}<sup>937</sup> [and]<sup>938</sup> whereas they seldom show {direct} traceable results, this always {shows} them.

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<sup>925</sup> "to be" was typed below the line and inserted with an arrow.

<sup>926</sup> The original typists deleted "the" by x'ing over it. "this naïve" was then typed below the line and inserted with an arrow.

<sup>927</sup> PB himself deleted "for" from after "requesting" by hand.

<sup>928</sup> " - often in a mechanical importunate or whining manner - " was typed below the line and inserted with an arrow.

<sup>929</sup> PB himself changed "persons all-too-hard \_\_\_\_"? to "persons work all-too-hardly"? by hand.

<sup>930</sup> PB himself changed "and not the others"? to "while the others toil earnestly at reshaping themselves"?

<sup>931</sup> PB himself inserted "then" by hand.

<sup>932</sup> PB himself changed "this;" to "thus;" by hand.

<sup>933</sup> PB himself changed "thee," to "you," by hand.

<sup>934</sup> PB himself changed "thee," to "you," by hand.

<sup>935</sup> PB himself changed "thee," to "you," by hand.

<sup>936</sup> PB himself changed "by absorbing" to "by trying to absorb" by hand.

<sup>937</sup> Several words in this sentence are obscured by hole punches. We have inserted our best guesses.

<sup>938</sup> PB himself changed a semicolon to "and" by hand.

(443-1)<sup>941</sup> He may receive grace directly from its source in the infinite love power and wisdom of the Overself, or indirectly through personal contact with some inspired man, or still more indirectly through such a man's intellectual or artistic productions.

(443-2) The old Greek Mysteries dramatised certain teachings in their rites and instilled certain moral attitudes.

(443-3) A time comes when there is no longer any feeling of control and resistance, and discipline and opposition, simply because there is no longer any striving for an ideal to be attained. Having handed himself over to the higher power, he has handed both struggle and ideal over too.

(443-4) Too often prayer is mere soliloquy, a man talking to his own ego about his own ego, and heard only by his own ego. It would be far better for him to learn how to keep his thoughts silent, to put himself into a receptive listening attitude; what he may then hear may convince him that "the Father knoweth what ye need."

(443-5) Thanks for Thy presence and existence here and now.

Praise for making life on earth more bearable and more endurable when it becomes oppressive.

(443-6) It is a bias of certain religious persons to attribute to the will of God what is plainly the work of ego, or weather, or circumstances.

(443-7) It is easy to ignore that the cause of one's failure is one's own shortcoming, to cover incompetence in the management of earthly life by loud reiteration of trust in Providence, in short to deceive oneself

(443-8) What usually passes for prayer seldom gets near the divine presence, remains ego-encircled and useless

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<sup>939</sup> Blank page

<sup>940</sup> PB himself inserted "XXII" by hand.

<sup>941</sup> The paras on this page are numbered 9 through 15; they are not consecutive with the previous page. In addition, there is one unnumbered para pasted onto the bottom of the page.

(445-1)<sup>943</sup> Daily Muslim prayer – Stand. Bend forward until spine is near horizontal. Place palms on knees.

(445-2) Humility is needed, yes, but it should not be misplaced. It is [not]<sup>944</sup> in self-effacement before other men nor in abasing oneself before them that we advance spiritually,<sup>945</sup> as so many ignorantly think,<sup>946</sup> but in self-effacement and self-abasement before the Divine.

(445-3) Having handed his life over to the higher power, he has handed his future over, too. But although much that will happen to him will not be of his own planning, he need not paralyse his will and negate his reason. They have their place and may be used, especially to work out the details of what he is led to do by intuition, or by inner guidance.

(445-4) All he can do is to accept the [inner]<sup>947</sup> gift when it is offered, which is not so easy or simple a feat as it sounds. Too many people brush it off because its beginnings are so delicate, so faint, as not to point at all plainly to their glorious consequences.

(445-5) A shadow cast by the light of [oncoming]<sup>948</sup> Grace sometimes appears as a fit of weeping. Without outer cause, the tears stream without stop or else sadness wells up without mitigation. But most often the cause does exist.

(445-6)<sup>949</sup> The devotional element belongs as much to this quest as any other. Adoration of the divine soul and humility in the divine presence are two necessary qualities which he ought to develop. The first is expressed through meditation and the second through prayer.

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<sup>942</sup> Blank page

<sup>943</sup> The paras on this page are unnumbered. Except for the first para, they were each cut from other pages and pasted onto the page.

<sup>944</sup> PB himself inserted “not” by hand.

<sup>945</sup> PB himself inserted a comma by hand.

<sup>946</sup> PB himself inserted a comma by hand.

<sup>947</sup> PB himself inserted “inner” by hand.

<sup>948</sup> “oncoming” was typed below the line and inserted with an arrow.

<sup>949</sup> Although this doesn’t have its own para number or (\_\_\_), it was typed on a different typewriter and piece of paper and then glued here—as were many of the other paras, thus we deem it its own para. —TJS ‘20

(445-7) We have the authority of Lao-Tzu<sup>950</sup> that there is such a thing as pardon. He says: "For what did the ancients so much prize this Tao? Was it not because by it those who had sinned might escape?"

(445-8) He will come to the point where he will give up the burden of always trying to do something for his spiritual development, the burden of believing that it rests entirely upon his own shoulders.

446<sup>951</sup>  
XXII

447  
XXII

(447-1)<sup>952</sup> Would forgiveness be an impossible nullification of the law of karma? Is there no way out of one karmic consequence leading to and creating a further one in an endless and hopeless series? I believe an answer to the first question has been given by Jesus, and to the second by Aeschylus.

Matthew<sup>953</sup> 12:31 "Therefore I tell you, every sin and blasphemy will be forgiven men," was Jesus' clear statement. As for the difficult problem propounded by the second question, consider the solution suggested by Aeschylus: "Only in the thought of Zeus, whatever Zeus may be."

Karma must operate automatically, but the Power behind karma knows all things, controls all things, controls even karma itself, knows and understands when forgiveness is desirable. No human mind can fathom that Power; hence Aeschylus adds the qualifying phrase, "whatever Zeus may be." Forgiveness does not destroy the law of karma; it complements the work of that law. "All of us mortals need forgiveness. We live not as we would but as we can," wrote Menander nearly four hundred years before Jesus' time.

(447-2) He should not fall into the error of believing that the transition to philosophical study has exempted him from the duty of mystical practice or that the transition to the latter has exempted him from the need of religious devotion. We do not drop what belongs to a lower stage but keep and preserve it in the higher one. [Aspiration]<sup>954</sup> is a vital need. He should become as a child at the feet of his divine Soul, humbly begging

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<sup>950</sup> "Lao Tzu" in the original.

<sup>951</sup> Blank page

<sup>952</sup> The paras on this page are unnumbered. The final two paras were each cut from another page and pasted onto the page.

<sup>953</sup> "Matth." in the original.

<sup>954</sup> PB himself changed "Prayer" to "Aspiration" by hand.

for its grace guidance and enlightenment. If his ego is strong, prayer will weaken it. Let him do this every day, not mechanically but sincerely and feelingly until the tears come to his eyes. The quest is an integral one and includes prayer alongside of all the other elements.

(447-3) Nature displays her beauteous landscapes in vain if he who has wandered into her presence lacks the aesthetic reverent sensitivity to glance appreciatively at the grand vistas. Similarly philosophy calls for a tuned-in,<sup>955</sup> quieted [and]<sup>956</sup> reverent mentality if a man who wanders to its feet is to profit by it.

448<sup>957</sup>  
XXII

449  
XXII<sup>958</sup>

(449-1)<sup>959</sup> "Teach us how to pray," cried the disciples to Jesus. The modern man is just as bewildered as they were. He has to learn the answer afresh.<sup>960</sup>

(449-2) The first part of his prayer should be spoken aloud. His lips must give his thought a physical embodiment. This is because he lives in a physical world and the prayer should start on the same level. But the second part, should be silent and mental, introverted and absorbed. Yet he should not arbitrarily fix the moment of passage from the first to the second part. The change from speech to silence ought to come about of its own accord and by his own inner prompting.

(449-3) Swami Ramdas gives the advice that the way to get Grace is to pray for it. The philosophical point of view is that one must both<sup>961</sup> pray and pay for it.

(449-4) Personal spontaneous prayers of no special form are more likely to be effective than church ordained prayers in set phrases.

(449-5) In return for the favour which they confer on the Higher Power by believing in

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<sup>955</sup> PB himself changed "tuned in" to "tuned-in" by hand.

<sup>956</sup> PB himself inserted "and" by hand.

<sup>957</sup> Blank page

<sup>958</sup> PB himself deleted "XXV" by hand.

<sup>959</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page. In addition, there are three unnumbered paras at the bottom of the page that were each pasted on from another page.

<sup>960</sup> PB himself inserted a period by hand.

<sup>961</sup> PB himself underlined "both" by hand.

it, they demand the satisfaction of their [personal]<sup>962</sup> desires

(449-6) By forgiving those who have harmed us, we put ourselves in the position of earning forgiveness for the harm we ourselves have done

(449-7) Bhagavad Gita:<sup>963</sup> "By My grace, he obtained the eternal indestructible abode"

(449-8) He has to kneel before his higher self and confess how weak, how ignorant and how foolish a being he is. And then he has to pray for grace, to ask like a beggar for a little strength light and peace. Such daily recurring prayer is only a beginning of what he has to do but it is a [necessary] part of [that beginning.]<sup>964</sup>

(449-9) Every philosophic aspirant should devote a little time to prefacing meditations or [studies]<sup>965</sup> to a worshipful, devoted and reverent supplication of the higher self for enlightenment.

(449-10) However much he exerts his intellect he cannot reach the final revelation, the clearest enlightenment, for this is a gift of grace

450<sup>966</sup>

XXII

451

XXII<sup>967</sup>

(451-1)<sup>968</sup> The devotional nature of the student should be brought out by cherishing love for the Divine, nurturing aspirations toward the Divine and cultivating earnestness in quest of the Divine. These qualities are best expressed through the habit of daily prayer. The love will be expressed by the eager feeling with which he turns his thoughts to prayer every day; the aspiration will be revealed by the height towards which the worship will reach during the prayer and by the depth towards which his self-abasement will fall during the same time. The earnestness will be shown by the fundamental mood of endeavour after self-betterment which [should]<sup>969</sup> underlie his

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<sup>962</sup> "personal" was typed below the line and inserted with a caret.

<sup>963</sup> "Bhag Gota" in the original.

<sup>964</sup> PB himself changed "most important part of it." to "necessary part of that beginning." by hand.

<sup>965</sup> PB himself deleted "with a special prayer for grace" from after "studies" by hand.

<sup>966</sup> Blank page

<sup>967</sup> PB himself inserted "XXII" by hand.

<sup>968</sup> The para on this page is unnumbered and was pasted onto the page from a separate sheet of paper.

<sup>969</sup> PB himself changed "will" to "should" by hand.

whole waking life.

452<sup>970</sup>

XXII

453

XXII

(453-1)<sup>971</sup> RECOMMENDED [READING] LIST [OF]<sup>972</sup> BOOKS

SRI AUROBINDO: "Lights on Yoga"

H.P. BLAVATSKY: "Voice of the Silence"

BUDDHA: "Dhammapada"

BUNYAN:<sup>973</sup> "Pilgrim's Progress"

ARNOLD:<sup>974</sup> "The Song Celestial" and "Light of Asia"

ANNIE BESANT: "The Outer Court" and "The Path of Discipleship"

W.Q. JUDGE:<sup>975</sup> "Translation of Bhagavad Gita"

EMERSON: "Essay on the Oversoul"

EVELYN UNDERHILL: "Mysticism," "Practical Mysticism," "Essentials of Mysticism" and "Life of the Spirit"

SWAMI VIVEKANANDA: Works

SRI RAMAKRISHNA:<sup>976</sup> "Sayings"

BROTHER LAWRENCE: "Practice of the Presence of God"

TAGORE:<sup>977</sup> "Sadhana"

BOEHME: "Way to Christ" and "Dialogue on Supersensual Life"

YOGI RAMACHARAKA:<sup>978</sup> "Advanced Course in Yogi Philosophy"

SUN CENTER<sup>979</sup> (Akron Ohio): "The Impersonal Life"

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<sup>970</sup> Void page. It reads: "CHANGE OF ADDRESS.

Please note that from 25th February 1976 the residential address of Paul Brunton will be changed from Montreux to the following:

Paul Brunton

Au Jordil - A

CH 1807 Blonay (Vaud)

Switzerland

It will help me if this address is not given to others."

<sup>971</sup> The para on this page is unnumbered.

<sup>972</sup> PB himself changed "LIST OF DEVOTIONAL" to "READING LIST OF" by hand.

<sup>973</sup> Referring to John Bunyan.

<sup>974</sup> Referring to Sir Edwin Arnold.

<sup>975</sup> Referring to William Quan Judge.

<sup>976</sup> "RAMAKRISHNAN" in the original.

<sup>977</sup> Referring to Rabindranath Tagore.

<sup>978</sup> Referring to William Walker Atkinson.

<sup>979</sup> Referring to Joseph Sieber Benner.



TRINE:<sup>980</sup> "In Tune with the Infinite"  
 WISDOM OF THE EAST SERIES  
 SMITH:<sup>981</sup> "Persian Mystics" and "Attar"  
 SINGH:<sup>982</sup> "Persian Mystics"  
 SHELDON CHENEY:<sup>983</sup> "Men Who Have Walked with God"  
 KAHLIL GIBRAN: "The Prophet"  
 BUDDHA: "Some Sayings of Buddha" (Oxford University Press)  
 PLATO: "Works" (especially "Apology of Socrates")  
 SENECA:<sup>984</sup> "Writings" and other Roman Stoic writers  
 GORDON SHAW: "The Road to Reality" (Pageant Press, 130 W. 42 St. New York \$2.50)  
 ALBERT E. CLIFFE: "Lessons in Successful Living" and "Let Go and Let God"  
 (Prentice-Hall Inc. New York \$2.75; Hodder and Stoughton London, Eng. and Musson  
 Book Co. Toronto, Canada)  
 DAVID SEABURY: "Help Yourself to Happiness"  
 MARY STRONG (Editor) "Letters of the Scattered Brotherhood" (Harper and Bros.)

454<sup>985</sup>

XXII

455<sup>986</sup>

XXII

456<sup>987</sup>

XXII

## **NEW XXIII: Advanced Contemplation ... Old iii: Meditation & xvii: Way to Overself**

457<sup>988</sup>

XXIII

(457-1)<sup>989</sup> We who honour philosophy so highly cannot afford to be other than honest

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<sup>980</sup> Referring to Ralph Waldo Trine.

<sup>981</sup> Referring to Margaret Smith.

<sup>982</sup> Referring to Sardar Sir Jogendra Singh.

<sup>983</sup> "Chaney" in the original. Referring to Sheldon Warren Cheney.

<sup>984</sup> Referring to Lucius Annaeus Seneca.

<sup>985</sup> Blank page

<sup>986</sup> Divider page with "22" tab, marking the end of category XXII.

<sup>987</sup> Divider page with "22" tab, marking the end of category XXII.

<sup>988</sup> Pages 455-468 contain paras for NEW Category XXIII; they were misfiled with the Old Category xxiii paras which run from page 469 to page 484. — TJS, 2019

<sup>989</sup> The paras on this page are unnumbered.

with ourselves. We have to acknowledge the end of all our striving is surrender. No human being can do other than this – an utterly humble prostration, where we dissolve, lose the ego, lose ourselves – the rest is paradox and mystery.

(457-2) This constant remembrance of the higher self becomes in time like a kind of holy communion.

458<sup>990</sup>  
XXIII

459  
XXIII

(459-1)<sup>991</sup> In this matter of utilising the body for the yogic practice, the eyes are first turned inward so that the outer surroundings are not considered. When this ability is sufficiently established, the next step is to turn them upward and hold them like that for stated periods.

460<sup>992</sup>  
XXIII

461  
XXIII

(461-1)<sup>993</sup> The succession of thoughts appears in time, but the gap between two of them is outside time. The gap itself is normally unobserved. The chance of enlightenment is missed.

(461-2) That such profound detachment can coexist with normal human feelings of like or dislike may seem impossible, yet experience proves it – for some persons.

(461-3) In the animal kingdom we find that boa constrictors can practise union with their mates for a longer period than other creatures. Why does the Hindu religion honour the serpent as a symbol of the highest knowledge? Why did Jesus say “Be ye shrewd as serpents?” And why did Gautama the Buddha receive the cobra as his protector against the sun’s fierce rays when he sat in the final session of meditation before attaining Nirvana?

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<sup>990</sup> Blank page

<sup>991</sup> The para on this page is unnumbered.

<sup>992</sup> Blank page

<sup>993</sup> The paras on this page are unnumbered.

(463-1)<sup>995</sup> When the mind's activity can come to a standstill then it can remember its divine source.

(463-2) The beginner's ecstatic rapture will grow by degrees into the proficient's impassive [serenity.]<sup>996</sup>

(463-3) An unassuming and unassertive man who feels the divinity in his heart may be revered.

(463-4) Buddha found his way to Enlightenment within [six]<sup>997</sup> years and with no guru. This is to note that the depth of concentration he used was such that he would not let go until he kept his oath and reached Nirvana. This meant not only determination but also faith that there was such a truth as Nirvana.

(463-5) Be passive and let in the Glimpse. For [a]<sup>998</sup> while he loses his self-identity but the event happens as if it [were]<sup>999</sup> quite natural.

(463-6) A few moments realisation of an entirely new consciousness – glorious uplifting and transforming.

(465-1)<sup>1001</sup> Will the peace of mental quiet be found at last and thoughts surrender to the

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<sup>994</sup> Blank page

<sup>995</sup> The paras on this page are unnumbered.

<sup>996</sup> The original typist deleted the para following this one by typing a line through it. It originally read: "If there were no infinite power there would be no finite things."

<sup>997</sup> "six" was typed on a separate piece of paper and pasted onto the page, covering the previous word.

<sup>998</sup> TJS 1980 inserted "a" by hand.

<sup>999</sup> "were" was typed on a separate piece of paper and pasted onto the page, covering the previous word.

<sup>1000</sup> Blank page

higher power?

(465-2) When the flowing stream of thoughts is brought to an end at \_\_\_\_\_,<sup>1002</sup> there is indescribable satisfaction.

(465-3) It is an enigma and a paradox intended to keep the profane at a distance.

(465-4) Is it a goal which is too far beyond the limits of most human strength?

(465-5) The longer one stays in meditation, the deeper he penetrates, the quieter become thoughts, the less the ego is present and the happier one becomes.

(465-6) Mystic experience has its limitation. It still remains within the realm of duality. This is because the subject-object relationship still remains. How is this limitation to be removed? The answer is only by being Being, only by transcending this relation.

(465-7) He is beginning to master wisdom when he tries to learn how not to try.

466<sup>1003</sup>

XXIII

467

XXIII

(467-1)<sup>1004</sup> Anandamayi<sup>1005</sup> was held in high esteem by Nehru's<sup>1006</sup> mother. Continued to visit family. After mother's death she told N's daughter on a visit: "this is the last time I shall see him." One month later he died.

(467-2) There are those in India who have made a sect out of Vedanta, even of Advaita Vedanta. The intolerance, the fanaticism of the narrower groups and religions has been brought in here too. Let the Western student of philosophy who takes it seriously enough to think, breathe in remembrance and live actively by it be warned and stay free, unjoined, unlabelled, spacious in outlook understandingly tolerant in practice.

(467-3) I do not say that the West must work out its own salvation entirely by and out of

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<sup>1001</sup> The paras on this page are unnumbered.

<sup>1002</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>1003</sup> Blank page

<sup>1004</sup> The paras on this page are unnumbered. Except for the first para, they were each cut from various pages and pasted onto the page.

<sup>1005</sup> "Ananda Mayee" in the original.

<sup>1006</sup> Referring to Jawaharlal Nehru.

its own resources. I say that it should do that whilst helping its effort out by seeking and accepting the East's contribution. But it should [be]<sup>1007</sup> a contribution, not a domination. To adopt such an attitude, it will have to lift itself above racial prejudice and become more universal.

(467-4) It is salutary to go through a course in comparative religion, mysticism and philosophy, to put our own tradition and culture alongside those of other peoples and other continents. It ought to diminish our pride as it leads to the discovery that the highest ideals and the subtlest wisdom have been taught elsewhere

468<sup>1008</sup>  
XXIII

## **Old xxiii: Orient and Occident ... NEW XV: The Orient**

469<sup>1009</sup>  
XXIII<sup>1010</sup>  
Greece

(469-1)<sup>1011</sup> There, on the summit of the Acropolis, its rock-hill home, covered in the purple dawn-light, perched the massive Doric-columned Parthenon. Once a temple where man, as pagan, then as Christian, then again as Muhammadan,<sup>1012</sup> worshipped God. But now as tourist he stares and gapes at its empty shell. It stands broken and roofless, the crimson and blue colours of the elaborate interior decorations gone, the exquisitely-carved statues taken away, the gildings removed. The marble floor, trodden by Phidias and Pericles, is bare and worn.

(469-2) Grey honey-yielding Hymettus<sup>1013</sup> stands between me and the sea. For some hours daily I see this hill, whenever I lift my head from the meditation in which it is sunk or from the white papers scattered on the desk, or go out on the verandah to feed the impatient swallows who have been circling above it in their joyous freedom. Daily

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<sup>1007</sup> PB himself deleted "only" from after "be" by hand.

<sup>1008</sup> Blank page

<sup>1009</sup> This is the original first page of Old Category xxiii paras; the earlier pages (455-468) are from NEW Category XXIII; the erroneous filing happened post mortem, and does not indicate PB's own intent. – TJS, 2019

<sup>1010</sup> PB himself inserted "XXIII" by hand.

<sup>1011</sup> The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

<sup>1012</sup> "Muhammeddan" in the original.

<sup>1013</sup> Hymettus, also Hymettos, is a mountain range in the Athens area of Attica, East Central Greece

at two o'clock the guns on Lycabettus<sup>1014</sup> fire their time signal.

(469-3) "A MEDITATION ON MOUNT PARNASSUS:" - I sat on the mountain's southern slope, looking down on the narrow ravine, and thought of those who travelled from afar and near, of the pilgrims who came here to question the far-famed Oracle at Delphi, came out of their anxieties and fears, their uncertainties and perplexities. (Complete this section by paras on precognition, prophecy, karma, rebirth, fortunetelling, fate, clairvoyance)

Why was Delphi called by the ancients, 'the navel of the earth' meaning its centre where Apollo's immense temple once stood? Why did they believe that the god of the dead hid here, among the lonely volcanic rocks?

(469-4) R.H. Brewster<sup>1015</sup> alleged in 1935 that most modern Greeks have bisexual tastes and that, unlike the ancient ones, this is solely on an animal level. Is this a grossly unjustified libel?

(469-5) It was the Hill of Pnyx, just west of the Acropolis, where the great speakers of ancient Greece delivered their celebrated orations, [and]<sup>1016</sup> where Demosthenes defended [democracy. Day after day and in the presence of the Greek King and Queen]<sup>1017</sup> for five days a cosmopolitan crowd gathers in the wide open space on the hill to listen to invited speakers, each a leader in his field, from different parts of the world, on some higher aspect of culture and civilisation, science and philosophy, to feed the higher nature of man. German, Indian, Greek, Swede, Frenchman, American and Italian speak on successive days. The wisdom of Asia, carried down from its ancient past, is here carried to Europe and mingled with our own thought. I hear, with especial interest, considering the place and its symbolism, the name of the Maharishi<sup>1018</sup> uttered by a bespectacled and benign Hindu professor. I hear the name of Socrates mentioned by an Italian one, and ruminates that both have given us the same counsel, in almost identical words: "Man, know thyself!"

470<sup>1019</sup>

XXIII

Greece

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<sup>1014</sup> Referring to Mount Lycabettus.

<sup>1015</sup> Referring to Ralph Henry Brewster, from his book "The 6,000 Beards of Athos" about the monks of Athos being gay. (Brewster is also known for having stolen a statue of Hermes for his own use!) - TJS '20

<sup>1016</sup> PB himself inserted "and" by hand.

<sup>1017</sup> PB himself changed "democracy and in the presence of the Greek King and Queen. Day after day" to "democracy. Day after day and in the presence of the Greek King and Queen" by hand.

<sup>1018</sup> "Maharishiee" in the original.

<sup>1019</sup> Blank page

(continued from the previous page) The addresses are timed for early evening, so that the last sentences are heard with the last rays of the sun. As the sky's light darkens a hush falls over the meeting, helped by the little groves of trees on two sides which screen off some of the city's distant hum, and broken only by the lecturer's voice.

(471-1)<sup>1021</sup> The quality of curiosity prominent in the Greek temperament developed on a higher level into the search after scientific knowledge and on a still higher level into the search after metaphysical truth.

(471-2) After the Persian wars Greek traders took part in the long winding caravans which crossed Central Asia as far as Northern India, or embarked on ships which sailed from Egypt to Northwestern India. Now and then a scholar or philosopher might join them mostly to learn but sometimes to teach. There are several evidences of Indian contacts with Egypt immediately before and after the Christian era began. If Chinese silk was freely sold during the first century A.D. in the markets of Egypt, Greece and Rome, the contacts of Greece and Egypt with India, situated at a shorter distance by sea as she was, were likely to be more numerous.

(471-3) A standard painted ikon of the Greek Orthodox Church depicts Jesus preaching and blessing the people by using the fingers of his right hand to form a circle. He uses the third finger (not the little one) to touch the thumb in order to form this circle. An Indian professor whom I took to visit a Greek monastery pointed to this ikon and said that exactly the same hand pose is to be found in Hinduism. These poses are called Mudras.

(471-4) AUROBINDO ASHRAM: The Mother<sup>1022</sup> made her appearance every morning before breakfast on the balcony of her house, while a large crowd of devotees were gathered together in the street below. She stood there returning their gaze but slowly moving her eyes from one part of the crowd to another. Within a few minutes this daily ritual came to an end, and everyone dispersed. It was not so much a time for brief meditation as for receiving the blessing of her [visible]<sup>1023</sup> presence. It is a widespread belief in India that the mere sight of a great soul is a benediction in itself.

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<sup>1020</sup> PB himself inserted "XXIII" by hand.

<sup>1021</sup> The paras on this page are numbered 6 through 8, making them consecutive with the previous page. In addition, there is an unnumbered pasted onto the bottom of the page.

<sup>1022</sup> Referring to Mirra Alfassa.

<sup>1023</sup> "visible" was typed above the line and inserted with a caret.

(473-1)<sup>1025</sup> The Chinese Taoists called their contemplative practices “sitting in forgetfulness.”

(473-2) The Indians who brought Buddhism to China brought also their tendency to overweight their doctrines with metaphysics and intellectual logical or theological spinning out of ideas. The Chinese eventually revolted against this tendency, which was completely contrary to their own practical and somewhat earthy outlook. They put all their emphasis on personal inner experience, on the discovery of truth by sudden enlightenment. This was the beginning of Zen.

(473-3) Confucianism was predominant in China it got from Buddhism a cosmology and a philosophy which it lacked itself.

(473-4) There comes to memory again the narrow gorges, the tall pines of the lower Himalayas and the lofty cedars called locally deodars of the higher levels, the black bears searching for food, the little trading-post where Tibetans came to exchange their few agricultural or pastoral products.

(473-5) Professor<sup>1026</sup> V.S. Naravane<sup>1027</sup> in “Modern Indian thought,” published<sup>1028</sup> 1964: “Some Western writers sniff the air of Indian thought from a safe distance with an unconcealed feeling of superiority... At the other extreme we have some Western writers who express a naive fascination for everything Indian. They praise the leading Indian thinkers for the wrong reasons and their compliments are often of very doubtful value. In their pages India is still the land of abstract speculation. They go into raptures over the mysterious and unchanging East... One of the most popular writers of this type is Paul Brunton.” What Professor Naravane seems to mean is that Brunton’s adulatory writing glorified Indian views and ways at the expense of Western ones; uncritically and thoughtlessly considering them superior and claiming they gave what the Western failed to give.

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<sup>1024</sup> Blank page

<sup>1025</sup> The paras on this page are unnumbered.

<sup>1026</sup> “Prof.” in the original.

<sup>1027</sup> Referring to Vishwanath S. Naravane.

<sup>1028</sup> “publ” in the original.



(475-1)<sup>1030</sup> ZEN KOAN [exercises]<sup>1031</sup> These really are insoluble [hence]<sup>1032</sup> the pupil reaches a point where he has to give it up as an insoluble riddle;<sup>1033</sup> with this, he gives up the intellect and ego, and gets illumination.

(475-2) Dr Laurence J Bendit: “Not only are conditions in the West different, but the fabric of the personality, especially at the vital-etheric level, is of a different texture from that of the Indian. Such attempts at transplantation result in the person being neither one thing nor the other... Yoga is suitable for Indian life and temperament.”

(475-3) We may admire or love these twin products of Indian soil – Hinduism and Buddhism – but a dispassionate unprejudiced evaluation will force the admission that their greatest periods belong to the past, that under the impact of modern strains and pressures they will [continue to]<sup>1034</sup> decline, despite momentary or local spurts. What is true of them is true also of the other famous religions – Islam and Christianity and Judaism.

(475-4) To place the only competent masters in the Orient and nowhere else is to deny the entire spiritual history of the West. Were Eckhart,<sup>1035</sup> Molinos,<sup>1036</sup> Emerson, Pythagoras and St. Teresa not Occidentals? Is there any law forbidding the Indian gurus to reincarnate in the West? If not, why may there not be illumined Occidentals who, in former lives were illumined Orientals?

(475-5) Arrian, who scratched his name on the Egyptian Sphinx and wrote a summary of Nearchus’ travels in India, mentioned the rarity of the Rishis.<sup>1037</sup> If that was the situation two thousand years ago, it has not improved today.

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<sup>1029</sup> Blank page

<sup>1030</sup> The paras on this page are unnumbered. The last three paras were each pasted onto the page from different pages.

<sup>1031</sup> PB himself changed “: (exercise)” to “exercises” by hand.

<sup>1032</sup> PB himself changed “hence, when” to “hence” by hand.

<sup>1033</sup> PB himself changed a period to a semicolon by hand. We have made “With” lowercase to match this edit.

<sup>1034</sup> “continue to” was typed below the line and inserted with an arrow.

<sup>1035</sup> Referring to Eckhart von Hochheim, also known as Meister Eckhart.

<sup>1036</sup> Referring to Miguel de Molinos.

<sup>1037</sup> “Rishees” in the original.

(477-1)<sup>1039</sup> Light has always been worshipped by the higher castes Hindus. Every evening when lamps are lighted in a house all the members present remain in an attitude of prayer. In certain houses, when someone happens to be lying in a bed at dusk (which very rarely occurs except in a convalescent or indisposed state) he is asked to sit up, for this ritual.

(477-2) (Professor Frederic Spiegelberg): in "Spiritual Practices of India" says, "It has been said, without justification, that in ancient India man's conscious being had not yet evolved into special, individualistic forms. On the contrary, many Hindu manuals dealing with the study of character show how thoroughly, even in early times, people in India concerned themselves with the great diversity of human nature, and how much weight they gave to this diversity in their education." The view which Spiegelberg characterises as unjustified was put forward by Rudolf Steiner.<sup>1040</sup> The latter's views on Oriental mysticism were incorrect in other points too.

(477-3) Words like sanskaras will probably be understood by only a few. I have carefully refrained from using them.

(477-4) Is any Western man happy with what he has got? Neither the Near Eastern prescription of being resigned to his lot nor the Far Eastern one of being contented with it seems to suit the European or American of today.

(477-5) The present day needs not only a synthesis of Oriental and Occidental ideas, but also a new creative universal outlook that will transcend both. A world civilisation will one day come into being through inward propulsion and outward compulsion. And it will be integral, it will engage all sides of human development, not merely one side as hitherto.

(477-6) I will not hinder my reader with a Sanskrit nomenclature.

(477-7) These inclinations towards Indian religion are atavistic in the sense that they are throwbacks to the interests of past births.

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<sup>1038</sup> Blank page

<sup>1039</sup> The paras on this page are numbered 4 through 12; they are not consecutive with the previous page.

<sup>1040</sup> Referring to Rudolf Joseph Lorenz Steiner.

(477-8) It did not seem desirable or wise to transmit the Oriental tradition in precisely the same form as that in which I had absorbed it.

(477-9) To those who want to travel to India or elsewhere in search of salvation, or of a master who shall lead them to it, the question must be asked, Can you not see that if you take yourself there you will still have to cope with your ego there as here? Look deeper into your own heart, for that is where what you seek really is.

478<sup>1041</sup>

XVIII

479

XVIII<sup>1042</sup>

THERE IS GRADATION IN EVOLUTION; PHILOSOPHY IS THE NEXT STEP AFTER  
MYSTICISM AND THE THIRD DEGREE IN TRUTH-SEEKING<sup>1043</sup>

(479-1)<sup>1044</sup> Too many Indians have the curious belief that God has reserved truth for monks and nuns, and excluded it from the laity

(479-2) When every other system has proved itself insufficient, men will be forced to come to philosophy to seek those conceptions which will endure the test of theory and the demonstration of practice.

(479-3) Religion takes man a little distance on the path of fulfilling his higher purpose. Mysticism takes him a longer distance but philosophy takes him farthest of all.

(479-4) So small is the number of those who are ready for philosophy.

(479-5) Religious dogma or literature contains a proportion of philosophic truth in solution, to speak in terms of chemistry.

(479-6) It was enough to expect those naive masses who laboured in the fields to be religious, without expecting them to understand the twin mystical and metaphysical foundations of their religion. They had not the time capacity or need for that.

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<sup>1041</sup> Blank page

<sup>1042</sup> PB himself deleted "V" by hand.

<sup>1043</sup> This extremely long header appears to apply to all the paras on this page except 479-1 and 479-15 (see next note). Since this page is not linked to the next or previous we take this header to be unique to this page. — TJS '20

<sup>1044</sup> The paras on this page are numbered 249 through 262; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page. The first and last paras on this page were added later, using a different typewriter.

(479-7) He has become a student of philosophical mysticism; he has yet to become a philosopher.

(479-8) Even good and pious men who act as guides to others cannot carry them farther than they have themselves gone.

(479-9) However useful religion is for the masses it does not speak very clearly to the few who want the Truth and nothing but the Truth. From the small number of seekers interested in these teachings it is obvious that more than three quarters of the people are not ready for philosophy.

(479-10) All these gains from religion and mysticism are not only to be preserved but also enlarged.

(479-11) One does not come into philosophy by horizontal conversion, as with religious and mystical changes of allegiance, but by upward progression. Philosophy takes no one away from any other organisation for the simple reason that it is only for those who have seen through the limitations and have exhausted the usefulness of all organisations.

(479-12) All that really matters in religion is carried by philosophy to its fullest development.

(479-13) In religion man gropes in the dark night for his higher self. In mysticism he moves less haltingly toward it in the breaking dawn. In philosophy he walks straight to its realisation under the high noon.

(479-14) Philosophy does not seek to displace religion but to deepen it.

(479-15) Oscar Wilde: "It will not be meddling with others or asking them to be like itself. And yet, while it will not meddle with others, it with help all, as a beautiful thing helps us, by being what it is."

480<sup>1045</sup>

XXIII

481

XXIII

(481-1)<sup>1046</sup> The Western peoples will never be converted [wholesale]<sup>1047</sup> to Hinduism or

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<sup>1045</sup> Blank page

Buddhism as religions nor will their intelligentsia take wholesale to Vedanta or Theosophy as philosophies. These forms are too alien and too exotic to affect the general mass. Historically, they have only succeeded in affecting scattered individuals. The West's spiritual revival must and can come only out of its own creative and native mind.

(481-2) It is sometimes a lovely experience to be on a ship that is slowly creeping towards the harbour in the Near or Far East about the hour of dawn. The sea is quiet and clear and flat, its colouring a delicate pastel aquamarine, the gulls circling around [hungrily]<sup>1048</sup> and hopefully.

(481-3) It is true that our materialistic civilisation has not favoured the practice of mysticism, that our science-weighted education has tended to crush the incipience of intuition and that the claims [which distract]<sup>1049</sup> our attention are so much more numerous than those of earlier times. But it is also true that we are in possession of the sayings and writings of a hundred wise and illumined men where in those times we would have had but a few. It is still more true that the wealth of spiritual lore which has accumulated in the Orient through thousands of years has been put into our hands. These are compensations whose value must be reckoned not too lightly.

(481-4) Breathing exercise to pacify mind and body: 1) lie flat on back with closed eyes; 2) Breathe in fully, then hold breath for three seconds; 3) exhale, and restore normal breathing to get comfortable. This completes one cycle. Repeat it for a complete cycle of seven repetitions. Further use and development of this exercise must be obtained from a qualified teacher.

482<sup>1050</sup>  
XXIII

483  
XXIII

(483-1)<sup>1051</sup> Some Indian shrubs and trees bear beautiful names: casuarina, peepul, tamarind, gold mohur, palmyra, cashew

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<sup>1046</sup> The paras on this page are unnumbered. Except for the last para, they were cut from various pages and pasted onto this page.

<sup>1047</sup> PB himself inserted "wholesale" by hand.

<sup>1048</sup> "hungry" was changed to "hungrily" by "il" being typed below the word and inserted with an arrow.

<sup>1049</sup> "which distract" was typed below the line and inserted with an arrow.

<sup>1050</sup> Void page. See void page 452 for duplicate content.

<sup>1051</sup> The para on this page is unnumbered. The beginning of the para through "nenufar" was pasted onto the page from a separate sheet of paper.

Chinese plants in this class are nenufar  
Japanese plants in this class are wisteria

484<sup>1052</sup>  
XXIII

485<sup>1053</sup>  
XXIII  
23

486<sup>1054</sup>  
XXIII  
23

## **NEW XXIV: The Peace Within You ... Old xxvii: The Peace Within**

487  
XXIV<sup>1055</sup>

(487-1)<sup>1056</sup> This inner emptiness, its equipoise, serenity, undeviated by passions nor pushed by extremes. Take Nagarjuna's mid-view and also the early Gautama's middle path.

(487-2) Detachment as ordinarily proposed seems virtually impossible except in smooth talk about it or glib writing of it. What is possible and indeed preferable is a commonsense indifference or a better balanced detachment.

(487-3) He learns by practice to live within a measure of inner peace while working in the closely packed, crowded world.

(487-4) One who has cultivated the inner life and learned to sit quietly without creating or demanding endless talk of a trivial kind, finds that fuss, nervousness or fidget will be his companion less and less.

488<sup>1057</sup>

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<sup>1052</sup> Blank page

<sup>1053</sup> Divider page with "23" tab, marking the end of category XXIII.

<sup>1054</sup> Divider page with "23" tab, marking the end of category XXIII.

<sup>1055</sup> Pages 485-494 contain paras for NEW Category XXIV; they were misfiled with the Old Category xxiv paras which runs from page 495 to page 518. – TJS, 2019

<sup>1056</sup> The paras on this page are unnumbered.

<sup>1057</sup> Blank page

(489-1)<sup>1058</sup> To help mind attain the inner stillness press the chest and “catch” the breath sharp.

(489-2) Time progresses but the pure spirit stands still, motionless.

(489-3) Here is the focal point of all spiritual searching, here man meets God.

(489-4) Alone and silent, with body and mind quiet, it would be unlikely and even difficult to become nervous, unstable, fidgety and restless.

(491-1)<sup>1060</sup> Since no one can peer into the mind of God, finite minded as we all are, we can try to shift the idea of ‘I’<sup>1061</sup> over to the Stillness itself, where to lose itself as far as it can get in our innermost being.

(491-2) “Be ye as shrewd as serpents,” warned Jesus to the disciples. Therefore, avoid arguments and verbal traps. Keep answers to two or three words, even to the extreme of being evasive. Specimens – “Perhaps,” “a hard problem,” “Yes,” “No,” “I do not know.” Do not make statements on your own initiative – better to be silent, refer quereant to others as authorities, such as “Professor X” or “His Holiness the X,” etc.

(491-3) He is utterly at peace within himself.

(491-4) It is not that he has no likes and dislikes – he is still human enough for them – but that he knows that they are secondary to a true and just view, and that his inner calm must not be disturbed by them.

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<sup>1058</sup> The paras on this page are unnumbered.

<sup>1059</sup> Blank page

<sup>1060</sup> The paras on this page are unnumbered.

<sup>1061</sup> PB himself inserted single quotation marks around “I” by hand.

492<sup>1062</sup>  
XXIV

493  
XXIV

(493-1)<sup>1063</sup> He becomes not only a spectator of others, but also of himself. If such detachment is seldom seen, it may be because it is seldom sought.

(493-2) Such great serenity gives an effect of great reserves dwelling behind it.

(493-3) It is an error to believe that being detached is equivalent to being callous, that the change of values and the control of thoughts leads to an icy emotionless composure.

(493-4) Once this sublime equilibrium of mind is reached there is then the further need and practice of not letting it get upset.

(493-5) Is the task an impossible one and the attempt therefore a foolish one?

(493-6) It is not a boisterous hearty optimism but a quiet perceptive calm.

(493-7) His cool and unruffled air might easily deceive onlookers into supposing that he had not a single care.

(493-8) It is not easy where there are duties and commitments to adopt an attitude of renunciation.

494<sup>1064</sup>  
XXIV

495  
XXIV<sup>1065</sup>

## Old xxiv: General ... NEW XII: Reflections

(495-1)<sup>1066</sup> We may measure the worth of a teaching by pressing it to its ultimate

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<sup>1062</sup> Blank page

<sup>1063</sup> The paras on this page are unnumbered.

<sup>1064</sup> Blank page

<sup>1065</sup> This is the original first page of Old Category xxiv paras; the earlier pages (485-494) are from NEW Category XXIV; the erroneous filing happened post mortem, and does not indicate PB's own intent. – TJS, 2019



[theoretical]<sup>1067</sup> conclusion [and]<sup>1068</sup> by ascertaining clearly its ultimate practical destination,

(495-2) The English woman novelist who wrote during the earlier part of this century, named "Ouida," was so successful that she became the highest-paid fiction writer of her time. Yet when she died she was alone, penniless, half-blind, and dwelling in a back alley of Viareggio, Italy. Why? She was brilliant, fluent, and vibrant in her style, but most of her written work was scathing, bitter, highly critical, filled with prejudices and even hates. To what extent did a mind and heart holding so many negatives contribute to these unpleasant results? Yet she was unquestionably a lady in manners, breeding, dress and way of life. She wrote her letters and even her manuscripts on the finest quality paper. She was highly independent and refused an offer to write her own life story, even though a substantial amount of money was the prize. Her reply was that it would be lowering herself to feed her own egotism and vanity to do so!

(495-3) We have no more intention of doing [such propaganda]<sup>1069</sup> than we have of teaching illiterate Tartars the three R's.

(495-4) The nihilistic nature of Existentialism is shown by its founder, Sartre,<sup>1070</sup> holding the [opinion, according to Simone de Beauvoir,]<sup>1071</sup> that if there was nothing to attack and destroy, the writing of books would not be worth while.

(495-5) We may offer this as an excuse for committing such an error, but [certainly]<sup>1072</sup> not as a justification for it

(495-6) Mike Todd:<sup>1073</sup> "I have often been broke but I was never poor. Poverty is a state of mind"

496<sup>1074</sup>

XXIV

497

XXIV

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<sup>1066</sup> The paras on this page are unnumbered. Except for the second para, they were cut from various pages and pasted here by hand.

<sup>1067</sup> "theoretical" was typed below the line and inserted with an arrow.

<sup>1068</sup> "and" was typed above the line and inserted with an arrow.

<sup>1069</sup> PB himself changed "this" to "such propaganda" by hand.

<sup>1070</sup> Referring to Jean-Paul Charles Aymard Sartre.

<sup>1071</sup> " according to Simone de Beauvoir," was typed below the line and inserted with an arrow.

<sup>1072</sup> "certainly" was typed below the line and inserted with an arrow.

<sup>1073</sup> Referring to Michael "Mike" Todd.

<sup>1074</sup> Blank page

(497-1)<sup>1075</sup> The Angry Young Men, who write bitter pieces about squalid environments and personal frustrations, see no spiritual joy in life, no divine harmony back of the universe.

(497-2) It is possible to respect such views without sharing them.

(497-3) This is not the nineteenth nor the fourteenth century. What suited those earlier times suited different circumstances. We have to find the ideas and practices which suit our own circumstances, nor do we have any choice in the matter for life pushes and presses us today from every side.

(497-4) This is not written in a hostile spirit but from necessity of facing what is really present.

(497-5) If "The Tempest" was Shakespeare's final work it was also his most philosophical play, neatly expressing his highest thoughts. There is less conflict and tragedy, more calm and dignity in it than in [any of]<sup>1076</sup> his writings.

(497-6) City life, travel abroad and wide varied reading help to sophisticate a narrow limited earlier experience.

(497-7) If this criticism is pushed too far, it will introduce new fallacies that are worse than the old ones.

(497-8) Poverty is a stiff test of moral fibre

(497-9) Here is a phrase which brings you up sharply, jerks you to immediate attention, so striking is its truth, its audacity, its aptness and its force.

(497-10) Although proper judgment may call for a particular decision, inexorable necessity may call for quite a different one.

(497-11) Must we personally undergo the various forms of experience before life's higher purposes are fulfilled in us? Is there no substitute for them? Can not the creative imagination [correct reasoning or deep-felt intuition]<sup>1077</sup> lead to an equal result?

(497-12) It is fashionable to deride the ancient cultures and admire the modern ones.

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<sup>1075</sup> The paras on this page are unnumbered.

<sup>1076</sup> PB himself changed "all" to "any of" by hand.

<sup>1077</sup> "correct reasoning or deep-felt intuition" was typed below the line and inserted with an arrow.

(497-13) I am merely discussing a point of view, not defending it.

(497-14) Instead of being a step toward truth, X— is used as a substitute for it.

(497-15) Somewhere between youth's vital exuberant faith and age's blasé withered sleep there is the right attitude. Somewhere there is a state of mind which lacks youth's faculty of self-deception and rejects age's pessimistic summing-up of it all

498<sup>1078</sup>

XXIV

499<sup>1079</sup>

XXIV

(499-1)<sup>1080</sup> However, our final appeal is to truth itself. The inherent rationality of the statements made in the following paragraphs should alone suffice to justify them but the famous authorities also quoted give a rock-like foundation to such statements and should help to remove the misgivings of timid students. Let them not be intimidated by wordy moralisings and emotional thunderings.

(499-2) Irene Hudson "To use the old dodges of quoting in part, quoting without the necessary context, misquoting, and taking their particulars from an edition of a book which has since been corrected by the author thereof: these are not the tactics of the true scholar, though they may be the tactics adopted by the early Christian Fathers, which were followed by partisan schoolmen, particularly when they held some opinion which they had determined to prove as fact to their world."

(499-3) Those who leave great wealth to relatives and friends may do them no service because the gift is too often allowed to weaken them.

(499-4) Those who take only the critical and destructive point of view should qualify their criticism and deal more fairly and temperately with a matter, hence in a better way. They should see its merits and not only its demerits.

(499-5) This is not something for which censure should be passed but rather something for which appreciation ought to be shown.

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<sup>1078</sup> Blank page

<sup>1079</sup> This page is a duplicate of page 47 in Carbons 17 (Notebooks). (except the last three paras on this page are not on the carbon transfer in Carbons 17).

<sup>1080</sup> The paras on this page are numbered 34 through 45 and 45a through 45c; they are not consecutive with the previous page.

(499-6) They have left the realm of fact for the realm of opinion.

(499-7) They deem its doctrine to be unintelligible or fantastic, or irrational. But this criticism could not be made if a thorough study of it were really made. Such a study might yield disagreement as its result but it could not yield these assertions.

(499-8) It is better than these others but it is still not wholly satisfactory.

(499-9) What this does is to relieve the trouble, not remove it.

(499-10) Let it be noted that I make no comment upon these views but merely state them. The time and place for such comment are not now and here.

(499-11) They naively assume their beliefs and theories to be absolute ones.

(499-12) This, which is most needed, is most rejected.

(499-13) Those whose intuitive feelings are too benumbed by modern education will not sense the truth in such a state

(499-14) Every experience of his life, as he passes through it will confirm the truth.

(499-15) There are large reasons for this situation.

500<sup>1081</sup>

XXIV

501

XXIV

(501-1)<sup>1082</sup> There is a littleness of mind which is antipathetic towards originality whatever its form.

(501-2) It is not only necessary to notice this febrile criticism but also the unbalanced psychological condition which prompts its birth.

(501-3) It differs from the others and while absorbing their good points, avoids their defects and at the same time creates something of contemporary twentieth-century

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<sup>1081</sup> Blank page

<sup>1082</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

pertinence.

(501-4) This common approach of viewing every matter from a set position is not necessarily the wisest one.

(501-5) They understand no other idea than this and place their faith in no other teaching than the religion which includes it.

(501-6) Philosophy never encourages a passive attitude toward the law of recompense but it does not fall into the error of these misleading schools of thought which hold out false hopes.

(501-7) Most men in these activities are slaves to their own propaganda, bewitched by their own slogans.

(501-8) They learn everything from experience except the one lesson it is shouting aloud trying to impart!

(501-9) I stood atop the high [and lonely]<sup>1083</sup> lighthouse which itself tops the rocky promontory of Cape St. Vincent [and watched greenish Mediterranean waters meet bluish Atlantic rollers.]<sup>1084</sup> It is the most south-western point of Europe and the windiest point of Portugal. Here fish-eye decorated Phoenician ships, Visigoth vessels, Roman galleys and Moorish sailing boats came with their crews of traders, warriors, pirates or settlers. The waves dashed themselves in wanton fury upon the rocks, or crashed in suicidal exits from this world.

(501-10) There is a point in meditational experience when in the momentary state between sleeping and waking when the person feels as though he were a shadow of himself, a pulsation of waves, as if he were the only person in the universe.

502<sup>1085</sup>

XXIV

503

XXIV<sup>1086</sup>

(503-1)<sup>1087</sup> Their spiritual movement is blind and unconscious; they do not comprehend

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<sup>1083</sup> "and lonely" was typed above the line and inserted with a caret.

<sup>1084</sup> "and watched greenish Mediterranean waters meet bluish Atlantic rollers." was typed below the line and inserted with an arrow.

<sup>1085</sup> Blank page

<sup>1086</sup> PB himself changed "XXX" to "XXIV" by hand.

what [it is that]<sup>1088</sup> they are actually seeking.

(503-2) They suffered and fought so bravely in the hope that evil might not dominate the world.

(503-3)<sup>1089</sup> This imaginative construction of the future in advance may be helpful or harmful.

(503-4) Who could keep pace with the swift-moving chronicle of world-events today?

(503-5) Can we rise higher than our familiar self?

(503-6) There is a falseness in the relationship which must destroy it in the end.

(503-7) The war has shaken them out of mental grooves.

(503-8) What is to be the human future?

(503-9) The conventions have been shaken by war.

(503-10) Each holds a portion of truth.

(503-11) A faulty technique may lead to false results.

(503-12) The old days when only man at a loose end turned journalist, are past. Today, journalism is a highly specialised profession.

(503-13) Such are the criticisms which find lodgement in their splenetic skulls!

(503-14) A standardised press and a syndicated journalism have given a standardised public just what it wants.

(503-15) Such a noble object is really laudable, but those who attempt to achieve it are often laughable.

(503-16) Is God battling against an evil opponent and is He, on the evidence of contemporary history apparently battling in vain?

(503-17) The symbol is a substitute for reality.

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<sup>1087</sup> The paras on this page are unnumbered.

<sup>1088</sup> PB himself inserted "it is that" by hand.

<sup>1089</sup> PB himself re-categorised this para from "XXIV" to "III" by hand.

(503-18) *{Deleted Para}* Caught in [the]<sup>1090</sup> mysterious [meshes]<sup>1091</sup> of fate, we vainly seek to escape.

(503-19) It is the opening up of a man's inner being.

(503-20) He will exhibit a caution of language suggested by experience and enforced by knowledge.

(503-22) *{Deleted Para}* It does not correct one mistake to make another one.

(503-23) *{Deleted Para}* They are not unprovable theories and abstract speculations.

(503-24) *{Deleted Para}* Anxiety walks in the shadow of poverty.

(503-25) *{Deleted Para}* The world is [busily]<sup>1092</sup> engaged searching for its men of destiny.

(503-26) *{Deleted Para}* 'Safety lies in virtuous self-restraint,' – Zoroaster.

(503-27) *{Deleted Para}* It is wisdom to foresee certain events and provide for them in advance.

(503-28) *{Deleted Para}* The time is here to put the truth into plain declarative statements.

(503-29) *{Deleted Para}* The teaching must not offend the modern intelligence.

504<sup>1093</sup>

XXIV

505

XXIV<sup>1094</sup>

(505-1)<sup>1095</sup> Good manners should be taught in school from the most elementary to the highest university level, as was done in China when Confucius' influence was predominant

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<sup>1090</sup> PB himself inserted "the" into a blank space in the para.

<sup>1091</sup> PB himself changed "mesh" to "meshes" by hand.

<sup>1092</sup> PB himself changed "bitterly" to "busily" by hand.

<sup>1093</sup> Blank page

<sup>1094</sup> PB himself changed "XXX" to "XXIV" by hand.

<sup>1095</sup> The paras on this page are unnumbered.

(505-2) What message can philosophy have to a generation of sophisticated minds and liberated morals

(505-3) It is a time for original independent thinking.

(505-4) It is neither feasible nor desirable to eliminate all traces of the past from his mind.

(505-5) History moved from the battle-field to the peace-table only to show that there is no peace.

(505-6) He is a man totally without self-consciousness

(505-7) It is regrettable but it is inevitable.

(505-8)<sup>1096</sup> Philosophy is not for these little cults, with their coterie worship.

(505-9) The grave [warm]<sup>1097</sup> beauty of Jesus' words contrasts vividly with the cold impersonal quality of Buddha's.

(505-10) If, in some way, he can impart an idea or a feeling of this blessedness to others, he will gladly do so.

(505-11) Never before has man been so far from believing in his spiritual nature, let alone from knowing it.

(505-12) It precisely states and positively affirms the spiritual destiny which awaits man.

(505-13) The soul in man, [the Overself]<sup>1098</sup> is linked with, or rooted in the soul in the [universe, the World-Mind]<sup>1099</sup>

(505-14) He must keep his independence. No cult, no group [should]<sup>1100</sup> get hold of him.

(505-15) Kant's arguments are cumbersome and his sentences loaded with technicalities.

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<sup>1096</sup> PB himself re-categorised this para from "XXIV" to "II" by hand.

<sup>1097</sup> PB himself inserted "warm" by hand.

<sup>1098</sup> PB himself inserted "the Overself" by hand.

<sup>1099</sup> PB himself changed "universe." to "universe, the World-Mind." by hand.

<sup>1100</sup> PB himself changed "can" to "should" by hand.



(505-16) He will bow to nothing that is visible.

(505-17) Such new situations impose new tasks upon the understanding.

(505-18) Is there any sign of improvement in human nature?

(505-19) The passage from disagreement to disillusionment is a long one.

(505-20) We do not feel the need of hallowing our days. That is our great loss.

(505-21) The intuition comes from, and leads to the Overself.

(505-22)<sup>1101</sup> The picture of the world with which our senses furnishes us, is not enough.

(505-23)<sup>1102</sup> Belief in time is riddled with so many contradictions that it can hardly be said to be something [real.]<sup>1103</sup>

506<sup>1104</sup>

XXIV

507

XXIV

(507-1)<sup>1105</sup> Rome is the oldest city in Europe.

(507-2) These ideas are out of the ordinary.

(507-3) It is true to the last word at the end of the last sentence.

(507-4) Some of these ideas are too new, others too old. Some, in their impact upon the public mind, have not gone beyond rousing curiosity whereas others have gained ardent sympathy.

(507-5) This question is often put but cannot be answered in the same number of words.

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<sup>1101</sup> PB himself re-categorised this para from "XXIV" to "X" by hand.

<sup>1102</sup> PB himself re-categorised this para from "XXIV" to "VIII" by hand.

<sup>1103</sup> PB himself deleted the para following this one by hand. It originally read: "Little by little the tranquility will saturate him." PB himself had inserted "III" next to this para by hand.

<sup>1104</sup> Blank page

<sup>1105</sup> The paras on this page are numbered 1 through 19 and 19a through 19c; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

(507-6) There is a buoyant cheerful quality in this truth; it acts as a tonic upon tired minds.

(507-7) All he got for his trouble was growing ulcers and falling hair.

(507-8) Is there some criterion of truth that is valid for all of us?

(507-9) It comes to some minds with the force of a Himalayan mountain torrent rushing out from a narrow gorge.

(507-10) Travel is worthwhile if one can visit the man who can make a contribution to his inner life.

(507-11) The nature of the source of such condemnations is enough, when we consider it, to carry with it its own refutation.

(507-12) Do these teachings correspond with their times and with the circumstances of today? Or are they unfortunate in their hour?

(507-13) This is a truth plain enough to every mind and verifiable in everyone's experience.

(507-14) They are less interested in arriving at the truth than in disseminating fiercely-partisan propaganda for their beliefs.

(507-15) What a belittling of human dignity such doctrine leads!

(507-16) We shall be startled when we see the conclusion to which such tenets logically lead.

(507-17) I admire the man and his achievement, though I cannot accept many of his ideas.

(507-18) There is peril in joining the parties which tend to group themselves around strong personalities or {a}<sup>1106</sup> particular idea.

(507-19) It is hard to extract a lesson which is so obstinately elusive.

(507-20) This ancient truth asserts itself once again in our time.

(507-21) Gossip needs only to be repeated often enough to gain the status of accepted

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<sup>1106</sup> We have inserted "a" for grammar's sake. — TJS '20

fact.

(507-22) It is inevitable that such unfamiliar ideas can find their place in public thinking with only slowness.

(507-23) To criticise a doctrine so good in other respects is ungracious.

508<sup>1107</sup>  
XXIV

509  
XXIV

(509-1)<sup>1108</sup> They do not study the subject in all its aspects.

(509-2) The appreciation of a doctrine ought to be balanced and reasoned, not exaggerated or hysterical. The wish ought not to be made the father to the evaluation of it nor to the judgment of its results.

(509-3) To keep the balance criticism may be added to this appreciation.

(509-4) The purpose is excellent but the method of achieving it is not.

(509-5) There is nothing new in what they say, only variations and repetitions of what was already known.

(509-6) Business can render honest useful service to society without falling into the absurd self-flattery and the blatant charlatany of its publicity. Its easy ethical attitudes and easy surrender to economic pressures are responsible for the wholesale perversion of a profession like writing. The advertisement which fails to go into hypocritical rhapsodies about some very ordinary product is uncommon. The advertisement writer who fails to hypnotise himself into seeing or imagining all kinds of exaggerated virtues about a product is uncommon. The advertised description which honestly tells you both what is right and what is wrong with the product, is nonexistent. Such publication of the half-lie as if it were the whole truth, of the cheap and sensational or the exaggerated and misrepresentative, is another form of that crude immature culture whose world-spread is so rapid in our time.

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<sup>1107</sup> Blank page

<sup>1108</sup> The paras on this page are numbered 45d and 46 through 55; they are not consecutive with the previous page. In addition, there is an unnumbered para pasted onto the bottom of the page.

(509-7) The progressive civilisation emanating from the land discovered by the Genoese explorer is not without defects in its character. These are the contributions of the lowest European immigrant stock and the most primitive African Negro stock. They are the heavy price it has paid for being a melting pot. They represent terrific problems of her future, a tremendous drag on her true progress, [although the counterbalance of good karma will offset this evil to some extent.]<sup>1109</sup>

(509-8) In this matter loose generalisations may be wrong for many individual persons.

(509-9) Reason does not disprove it nor reality contradict it.

(509-10) It is the difference between ostentatiously proclaiming a doctrine and quietly stating it.

(509-11) If this truth is unpalatable, it is none the less incontrovertible.

(509-12) We may be misled by public opinion just as much as by personal opinion

510<sup>1110</sup>

XXIV

511

XXIV

(511-1)<sup>1111</sup> It is too vague to be formulated in precise thoughts.

(511-2) I remember some remark of the Maharshi.<sup>1112</sup>

(511-3) What we are doing here is to state a view, which is not the same thing as to condemn a view.

(511-4) The orthodox way of looking at these questions will no longer serve. A new way is needed. The right answers will be found only if we reorient our thinking and free it from the dogmas of established institutions.

(511-5) When facts do not fit the theory, it becomes more convenient for doctrinaire and

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<sup>1109</sup> PB himself inserted "although the counter balance of good karma will offset this evil to some extent." by hand.

<sup>1110</sup> Blank page

<sup>1111</sup> The paras on this page are numbered 19a, 19b, 20 through 33 and 33a through 33c; they are not consecutive with the previous page.

<sup>1112</sup> "Marharshi" in the original.

fanatics to ignore them.

(511-6) Conventions break down and disintegrate with the centuries, do what you may to support them. Custom is king for a time, but only for a time and is sooner or later dethroned.

(511-7) In their enthusiasm the younger advocates and eager defenders of this doctrine may outrun their facts but that does not invalidate the doctrine itself.

(511-8) He may have riddling questions to ask and stubborn hesitations before acceptance but these need not stay him.

(511-9) Too many people find it both hard to follow understandingly and impossible to accept what they do understand.

(511-10) Is it as simple as that? Experience suggests that it is not.

(511-11) The two attitudes seem quite antipodal to each other.

(511-12) Where is the conclusive evidence that will settle the question for all people and all time? Neither the evidence nor the unity has ever been found in the past while the fact that it is still being debated shows how actual is disagreement in the present.

(511-13) By leaving out unfavourable facts which are not less important and necessary to the forming of a correct conclusion, facts which are contrary to the favourable ones, the one-sided view now presented is arrived at.

(511-14) We may say only that it has a partial truth, not a whole truth.

(511-15) These ideas may be deemed wild and not respectable, exotic and hardly sane, but this is only because their opponents are not ready for them. [The]<sup>1113</sup> pressure of the times will spread them out to be shared by larger and larger numbers of people.

(511-16) It may be asked why such a subject, which seems so extraneous, should be introduced into this book.

(511-17) Some have spoken their dissent, but others have nodded their acceptance.

(511-18) Either there is complete indifference to the subject, or complete misunderstanding of it.

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<sup>1113</sup> PB himself changed "But the" to "The" by hand.

(511-19) If we look at the underside of all this a different and uglier picture presents itself.

512<sup>1114</sup>

XXIV

513

XXIV<sup>1115</sup>

(513-1)<sup>1116</sup> Some find it impossible to believe in doctrines which others find it easy to believe.

(513-2) These experiences could hardly be put in precise language even by the most articulate writer.

(513-3) Not only are they unaware of any spiritual need but they are also indifferent to it.

(513-4) He learns to keep a serene mind amid the stormiest experiences.

(513-5) The ego is a screen which a man finds between himself and the truth.

(513-6) Success can easily lead a man to failure if it becomes an intoxicant instead of a lubricant!

(513-7)<sup>1117</sup> What happens to a man is important, but not quite so important as what he makes of it.

(513-8) Where the ego fails or falters, the Overself proves equal to every occasion.

(513-9) The Existentialists have given pessimism and nihilism a morbid prestige.

(513-10) When we penetrate to the depth of this idea, we find a wonderful statute of cosmic law.

(513-11) The real truth about the situation rises through all the theatrical nonsense to the surface.

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<sup>1114</sup> Blank page

<sup>1115</sup> PB himself changed "XXX" to "XXIV" by hand.

<sup>1116</sup> The paras on this page are unnumbered.

<sup>1117</sup> PB himself re-categorised this para from "XXIV" to "XVII" by hand.

(513-12) It is always easier to evade such problems than to try to solve them.

(513-13) He gives out only what the capacity of their minds can take in.

(513-14) The imposing claims of these organisations are baseless and are never fulfilled.

(513-15) The struggle of passionate fleshly love against prim chastity.

(513-16) These truths are intuitively and intimately felt by him.

(513-17)<sup>1118</sup> It may be that complete concentration is not achieved at any time during his practices.

(513-18) Andre Gide: "Le monde sera ce que vous le ferez."<sup>1119</sup>

(513-19) The world of touchable things is a temporary one.

(513-20) The prejudices and the biases in favour of one's own ego play mostly an unconscious part.

(513-21) He is not asked to be a saint but he is asked to be sincere.

(513-22) The ego postures to itself.

(513-23) How feasible are such predictions?

(513-24)<sup>1120</sup> The forms taken by these cults range from the serious to the ludicrous.

514<sup>1121</sup>

XXIV

515

XXIV

(515-1)<sup>1122</sup> It is not enough for parents to protect a child - they should also encourage and stimulate it to awaken spiritually.

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<sup>1118</sup> PB himself re-categorised this para from "XXIV" to "III" by hand.

<sup>1119</sup> "The world will be what you make it"

<sup>1120</sup> PB himself re-categorised this para from "XXIV" to "II" by hand.

<sup>1121</sup> Blank page

<sup>1122</sup> The paras on this page are unnumbered.

(515-2) There is the caution which comes from timidity and the caution which comes from experience. [They]<sup>1123</sup> are not the same.

(515-3) This is a question which recurs with frequency and is asked with dismay.

(515-4) It is not the whole truth but it is a large part of the truth.

(515-5) It is a point of view which others can appreciate even where they cannot share it.

(515-6) I am merely presenting a statement, not defending it.

(515-7) It is a word which has too often been misappropriated to meaner uses.

(515-8) He will need all his skill to overcome the consequences of his error.

(515-9) It is a doctrine hitherto held too often in silent shame but henceforth to be acknowledged in open pride.

(515-10) It is unlikely that the larger proportion of mankind will even listen to such truths, much less apply them to daily living.

(515-11) Stupidity still remains stupidity even when it is joined together with middle-aged experience.

(515-12) Is he to find no peace until actually nailed down in his coffin or thrust into the crematorium?

(515-13) Even circumstances which seem to promise much more than present ones, may turn out to be much worse in fact.

(515-14) I am not trying to say that A — should be abandoned as useless: that would be a foolish move.

(515-15) Owing to their pathological upside-down mental condition, it is safe to say that whatever they hold in contempt should properly be held in admiration

(515-16) Few people have either the interest or the wisdom to carry these thoughts through persistently to the true conclusions.

(515-17) Why discredit the old merely because it is old? Why should the new necessarily be the better? Why regard it with wide-eyed adulation and despise the old?

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<sup>1123</sup> PB himself changed "That" to "They" by hand.



Is it not more sensible to give each its due, without prejudice or bias?

(515-18) Do not take this statement too lightly. Its phrasing has been well-considered.

(515-19) It is a pathetic situation but not a tragic one.

(515-20) Exaggeration can so distort a truth as to turn it into a near-falsehood.

(515-21) It is surely fallacious to limit wisdom to a particular period of time, and especially some ancient period, as if it could not appear again in the human mind

516<sup>1124</sup>

XXIV

517

XXIV

(517-1)<sup>1125</sup> Do not get so compulsively attached to your own little ways that you automatically reject all new ones.

(517-2) The average, the normal is not to be taken as the true standard.

518<sup>1126</sup>

XXIV

519<sup>1127</sup>

XXIV

520<sup>1128</sup>

XXIV

521

XXIV<sup>1129</sup>

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<sup>1124</sup> Blank page

<sup>1125</sup> The paras on this page are unnumbered. They were cut from separate sheets of paper and pasted onto the page. PB himself deleted the text on the original void page (this text can be found on void page 452).

<sup>1126</sup> Blank page

<sup>1127</sup> Divider page with "24" tab, marking the end of category XXIV.

<sup>1128</sup> Divider page with "24" tab, marking the end of category XXIV.

<sup>1129</sup> Void Page. There is a postmortem note by Paul Cash "XXI p.25 #43 - Magnum Opus / Need for new plates XXI p. 26#58. "found 21p. 131+." All this refers to reprinting versions of "The Notebooks of Paul Brunton" - apparently he found two paras in need of edits. - TJS '20

