

Carbons 01 (1979)

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Editor's Note: This file represents PB's thoughts from his final years. This file is coherent in that there are no cut-and-paste additions (or deletions); it is intact and typed on the

same machine throughout. It was probably generated at the beginning of 1979 before PB created the New Category system (which happened in the spring of 1979). The paras here are all classed according to the Old Category system, and all 28 categories are represented – a full tour de force of PB's areas of interest, and an interesting parallel to the post-mortem volume "Perspectives" which contains all 28 Categories as well – but in the New Category system.

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

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself

1
I

(1-1)¹ It was one of those lovely summer evenings when I sat far into the night; first, enjoying the sunset, then, the darkening landscape, lastly the lights alone. The curtains remained undrawn: I could not bring myself to attend to waiting work, and shut out this fascinating scene. For it drew me away, held me, melted me. The "I" was going.

I love these long lingering summer sunfalls. Then I can put duties aside, turn from the activities which life amongst men imposes and go with all this beauty into Mystery Itself.

(1-2) He is thankful for the crocuses' blue or mauve colours, for the thrush's song, for the inspired poems and the uplifting books. He appreciates them all the more because he is well aware of the evils and shadows, the horrors and uglinesses.

(1-3) In the sexual obsessions of the theatre and the novel, these arts – and those for whom they cater – pronounce judgment upon themselves.

(1-4) There are moods when the aesthetic feeling in some men rises to the surface and expresses itself as the beauty of lofty aspiration or the beatitude of nurturing reverence.

(1-5) However hard-pressed, troubled or fatigued his day has been, this is the hour which relieves – even saves – it, this pause harmonised with Nature's own pause.

(1-6) The contributions of inspired men in whatever form render the world, with its

¹ The paras on this page are numbered 38 to 44.

follies and evils, more endurable and life in it somewhat pleasanter.

(1-7) If his affections are engaged and he feels the effect of beauty – whether in Nature or art – so deeply that admiration verges on worship, he would do well to take the next step and search for beauty’s source.

2²

I

3

I

(3-1)³ What he gets from these delectable inner meetings he tries to give the world in whatever way his situation allows, in an artistic creation or a simple smile or otherwise.

(3-2) The admiration felt for a work of art or a piece of music, an inspired poem or a mountain scene should be turned into something more than brief enjoyment. This can be done by entering more deeply and more quietly into the experience.

(3-3) Those days are never lost which show their fruitage in phrases, sentences and paragraphs. Someone somewhere will read them even if after he has gone.

(3-4) When song and melody go out of poetry in the name of liberty for the poet, of freedom from rules, laws and systems, poetry itself becomes a half-mute, its spell half-gone.

(3-5)⁴ That there has been a moral decay in England is evidenced in many ways. Here is one of the least of them: when the entire English newspaper industry was struggling merely to survive, an Australian magnate, who having conquered such fields in his own country, came to England and bought his way up after capturing the biggest circulation “News of the World” – notorious for its specialisation in scandal, divorce, sex, etc., in short, pornography and murders.

(3-6) Inspiration gives a man the strengthened faith and virile force to work; but he himself must find the words or sounds for the results – the written poem or musical piece.

(3-7) Refinement is a beautiful quality for anyone to possess but for someone with a soul above materialism it is charged with a higher meaning. It not only involves

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³ The paras on this page are numbered 45 through 50, making them consecutive with the previous page

⁴ This para was originally part of the preceding one, but the subject matter is so clearly distinct, I have separated them. – TJS ‘15

consideration for others and respect for oneself, but also an attitude of aspiration.

4⁵

I

5

I

(5-1)⁶ "It is a beauteous evening, calm and free,
The holy time is quiet as a Nun
Breathless with adoration; the broad sun
Is sinking down in its tranquillity;
The gentleness of heaven broods o'er the Sea."
William Wordsworth⁷

(5-2) Will it make a sensitive man more dull if he lives in a dull surrounding? Will it increase his desires if he shapes and colours it to suit a refined taste and puts comfortable furniture inside it? Will a plain and homely hut conduce to greater so-called spirituality? Will the daily rendezvous with his higher self through meditation be adversely affected one way or the other by the amount of money and care he spends in his environment? The answers must depend on the kind of man he is, not on other people's opinions.

(5-3) If he is sensitive to refined feelings within and Nature's beauty without and if he conjoins both to mystical ideas, he may come into such experiences as Jean Jacques Rousseau once described in his "Promenades of a Solitary Dreamer."

(5-4) From the attachments to beautiful forms, sounds, phrases, he has been set free by Beauty itself. He may still enjoy them, but no longer depends on them, just as he may still use a candle but worships the sun.

(5-5) Human language is impotent to tell us exactly what this profoundest of all experiences is like but it can give hints, clues. Human art cannot depict it in picture nor give it sound or music but can come near enough to excite or hush us.

(5-6) Beethoven generally looked to the nature of the feelings to be brought out by music. Thus someone else's genius may help us get the mystical glimpse, a Beethoven perhaps.

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⁶ The paras on this page are numbered 51 through 56, making them consecutive with the previous page

⁷ This is the first five lines; the full poem is called "It is a beauteous evening, calm and free."

Old ii: Relax and Retreat ... NEW III: Relax and Retreat

(7-1)⁹ No matter how many other persons anyone surrounds himself with, he is and remains fundamentally alone. He may not recognise it, or may refuse to recognise it, but an hour comes when the hidden truth is forced upon him.

(7-2) The key to Henry Miller's real character is plain from his own confession: "... the life of the streets, of which I never tire. I am a city man; I hate nature, just as I hate the classics." There is revealed all the commonness and vulgarity of his character, the coarseness of taste, the lack of true culture.

(7-3) Ch'eng Hao¹⁰ (11th Century):

... "when clouds are thin and the breeze is light,
I stroll along the river, passing the willow trees.
People of the day do not understand my joy;
They will say that I am loafing like an idle young man."

(7-4) We may rewrite the Delphic phrase, declare, "Man, reform thyself!" For we ought to put our own house in order before we try to straighten out other peoples' lives.

(7-5) Most mystical creeds say that we must leave the world if we want spiritual fulfilment. Philosophy says we may live in it or leave it – that is not the point, not the issue. Understand what you are and what the world is: then only will fulfilment come.

(7-6) There is much difference between a window view which looks out on the steel, wood, stone or brick artefacts of man and one which looks out on the landscapes of Nature or the gardens growing out of man's cooperation with Nature. We need broad, spacious or beautiful horizons.

(7-7) It is not the uneasy and unlovely silence which falls upon a few persons in a group who do not know what else to say to each other, having exhausted their trivialities.

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⁹ The paras on this page are numbered 21 to 27; they are not consecutive with the previous page.

¹⁰ Also transliterated as Chéng Hào.

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(9-1)¹² The old yogi, sitting under the shade of a neem tree, unconcerned with the bustling world, is entitled to his withdrawal and justified in his view. But those who follow another way, who stay in the world without being “of it” are not less deserving of tolerance and respect.

(9-2) If some abstain from speech in order not to betray a secret, the mystic does so in order to obtain a secret! – one which lies within his own self.

(9-3) Is he to become merely a bystander, watching events go by but too lethargic to influence, or participate, in them?

(9-4) The failure on the part of most people in the West to give a little of their time to personal and private holy communion, bringing no priest or clergyman into the period but seeking in their own solitude to take advantage of the usually well-camouflaged fact that man is essentially alone, brings its inevitable consequences. Their lives may be good or bad, their careers may be successful or failing, but with no consciousness of Consciousness, they remain only half-men. They have so little competent guidance from those who are professional spiritual guides that most do not even know the sin through omission they are committing, do not recognise the failure in duty and are not troubled by the incompleteness of their knowledge.

(9-5) For a sensitive person privacy is a need. And if he also happens to be both a scholar and a writer – without mentioning a meditator – then it becomes a very real need. The irony is that, the modern work being as it is, his possession of it depends on material things, that the only way to assure it is to have money; the more money the more is privacy possible: and such a person is the least likely to accumulate money.

(9-6) The fall of day slowly throws a coloured veil over the scene.

¹² The paras on this page are numbered 28 through 33, making them consecutive with the previous page

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(11-1)¹⁴ The search after tranquillity today drags us outside our physical selves as well as inside our mental selves. The world is so noisy, so full of machines and people that escape is a real need.

(11-2) On the positive side a monastery will not only shelter him against the materialistic world but also support him in his endeavours. This is the theory. What happens in practice is another matter sometimes.

(11-3) It is time well used and not lost if, in the presence of Nature's masterpiece – the solar beauty at its dawn or declination – he turns his back on personal activity to pause for a few moments or minutes, admiring quietly, even humbly reverent. Such attention is, for the atheist, religion discovered: for the toiler, art appreciated.

(11-4) The awakening of dawn, when every little bird bursts into song or recites a threnody, should bring new hope to a man. But it can do so only if he lets it. And for this he must put his own person aside, open his mind, make passive his heart and slow his breathing.

(11-5) That time is not wasted which a man spends amid the silence of a great forest to ponder on his duty and reflect on his destiny.

(11-6) I need leisure in my daily life, space outside my windows, quiet from my neighbours and privacy, obscurity even, as defence against invading crackpots – yet how little I have these conditions.

(11-7) Vineyards slope down the hillsides from beneath my window and far along these hills bordering the lake. They were covered by bare wooden stakes when I came to live here. Now the season is advanced enough for green growths to clothe the stakes. In October the grapes will be harvested.

12¹⁵

II

13

II

(13-1)¹⁶ He must use a shield against intrusive society, against aggressive egos ever ready to desecrate what he holds most holy. That shield is concealment.

¹⁴ The paras on this page are numbered 34 through 40, making them consecutive with the previous page

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¹⁶ The paras on this page are numbered 41 through 49, making them consecutive with the previous page

(13-2) Was it a time of such a sunset viewed from his Thames-side Chelsea home, that Carlyle wrote: "From a small window we can see the infinite?"

(13-3) Li Po,¹⁷ eighth-century Chinese poet: "You ask me why should I stay in this blue mountain. I smile but do not answer. O, my mind is at ease."

(13-4) Many days pass when I have not spoken to a single human being. This does not depress me in the slightest way. I have become well accustomed to seclusion and find it quite acceptable. The feeling of boredom and loneliness are alien to me.

(13-5) They speak continually because silence between two persons makes both feel awkward. The result is mere babble, chatter, not conversation.

(13-6) That silence can be instructive, that we can learn lofty truths without a single phrase being sounded out, is beyond ordinary comprehension – certainly beyond the comprehension of those who gabble together by the hour.

(13-7) We complain of the lack of time in modern life. Yet it was an ancient Greek who said that when men are free from the stress of affairs, they have time to think and discover mind.

(13-8) In the quiet woods or green meadows, or hearing the mountain streams bubbling along their downward way, his appreciation of Nature may rise to actual communion.

(13-9) It gives balm for the wounds sometimes inflicted by the world. It relieves the mind from tensions, pressures and disturbances.

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II

Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation

15

III

(15-1)¹⁹ Among the values of meditation is that it carries consciousness down to a deeper level, thus letting a man live from his centre, not his surface alone. The result is that the physical sense-reactions do not dominate his outlook wholly, as they do an animal's. Mind begins to rule them. This leads more and more to self-control, self-

¹⁷ "P'o" in the original.

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¹⁹ The paras on this page are numbered 37 to 44; they are not consecutive with the previous page.

knowledge and self-pacification.

(15-2) At one meditation session the deepest level reached yields a rare feeling of stillness. Yet at another session a universal pulsation is experienced.

(15-3) By this simple – but not at all easy – act of withdrawing into himself, his hushed deeper self, he puts himself on the way to discover man’s supreme treasure, hidden in another world of being.

(15-4) It is not enough to seek stillness for the body and mind alone: the attention and intention must be directed at the same time to that Overself which transcends body and mind.

(15-5) It is a joy to gaze reverently during a calm evening at a sunset tinting the sky with soft pink, lilac and green, and then use this mood for entry into meditation.

(15-6) In that deep state of contemplation the ego becomes a mere potential, the consciousness is unwrinkled by thoughts, the body is completely immobile.

(15-7) In that sublime condition his reasoning capacity is powerless, for the thinking function ceases to act, the image-making imagination becomes dormant.

(15-8) In those days Yoga was little known as a descriptive term and less seen as a practice. Today the term is familiar in most countries, the practice famous.

16²⁰

III

17

III

(17-1)²¹ What Confucius called “the Superior Man” will constantly keep his mind on superior topics and not waste its energy on trivialities. And the best of all these topics is the Overself – the glimpses of its nature, the remembrance of its being his essential selfhood.

(17-2) By penetrating to the profound stillness within and letting go of the world with its turmoil, the higher power itself is found and met: its message is then able to penetrate his consciousness. Such stillness provides the correct condition for letting the man become absorbed into it. For the period in which this happens, his ego thought-

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²¹ The paras on this page are numbered 45 through 52, making them consecutive with the previous page

simplex vanishes, be it only a few seconds, the pause is most valuable.

(17-3) In those moments when he has gone as deep as seems possible, when he is himself not there and the ego is obliterated, there is real freedom, and most especially, freedom from desires, attachments, bonds, dependencies.

(17-4) Whether with taut erect spine the meditation brings out his inner strength and determination, or with forward bent torso and chin to chest it shows the element of humility in him, it renders equal service in his development at different times.

(17-5) This is the higher kind of meditation, this inward-turned ever-remembrance of the Real and surrender of the will to it at all times and places. This is what Brother Lawrence called "the practice of the presence of God."

(17-6) To remain immobile in body, concentrated in mind upon the highest, is to invite untapped power.

(17-7) Suggestion from others and expectancy from himself – if strong enough – help to shape inner experiences but his own work is essential.

(17-8) A merely mentally blank condition is not the goal.

18²²

III

19

III

(19-1)²³ The faculty of attention is apt to run wild: it must be tamed before the great power of concentration becomes available for beneficial use in this quest.

(19-2) If a man is really serious and really determined he needs to work every day or evening on his aspirations. First he should seek to be able to keep thoughts under a measure of control; second to be able to get absorbed in deep meditation, not stopping the work until he can let attention fall away from its physical surroundings.

(19-3) Bring a real hunger of the heart to this work, come to it with a great love, feel that it can be productive of many benefits, then any difficulties in keeping to the program of regular meditation, or in sustaining the period itself once started on the day's exercise will sooner or later go.

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²³ The paras on this page are numbered 53 through 58, making them consecutive with the previous page

(19-4) "Look within: thou art Buddha," the great Gautama revealed to his maturer disciples. "The kingdom of heaven is within you," the sublime Jesus told his hearers. And several others, less known and less influential, have turned men's minds in the same direction. But even this inner work on meditation is not enough unless it leads to a deepening that plumbs the living silence.

(19-5) There is no yin without its accompaniment yang. If the coming sunset brings the meditator to his practice, it also brings mosquitoes, in warm lands, to annoy the body and interrupt meditation.

(19-6) When the last thought is absorbed and the mind left alone in its native stillness, if purification and preparation have been in some measure attended to, "then" as Chuang-Tzu says, "the heavenly Light is given forth."

20²⁴

III

21

III

(21-1)²⁵ The familiar routine of ordinary prosaic life should be broken into short periods of pause. In this way it may be possible sometimes to encounter the unfamiliar hidden background of all our thoughts.

(21-2) Is he thinking of the truth or is he thinking of himself? Is he interested enough in the higher self to forget this lower one? In short, is he worshipping God or the "me?"

(21-3) This exercise requires him to review the day just past from the hour of waking out of sleep to the hour of going back to bed at night.

(21-4) He begins with self-watching, with immobilising and stilling a part of attention to observe the mental and physical self. This requires frequent remembrance - not an easy task - and refusal to identify with what is thus brought into awareness - which is even less easy.

(21-5) To put an end to this constant working of the mind, this manufacture of thoughts without apparent stop, is the purpose of yoga. But by the practice of philosophy, by the utter calm, thoughts end themselves.

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²⁵ The paras on this page are numbered 59 through 66, making them consecutive with the previous page

(21-6) It is also an affair of waiting, waiting for the repose to settle on his being. The doing is simply to brush off intruding thoughts, the holding of attention in a concentrated manner.

(21-7) He has to let himself become totally absorbed by this beautiful feeling, and to remain in it as long as possible. Work, family, friends or society may call him away but, by refusing to heed them, he is denying his own will and abandoning it to God.

(21-8) The Stillness is both an Understanding, an Insight of the mind, and an Experience of the being. The whole movement or vibration comes to a stop.

22²⁶

III

Old iv: The Path ... NEW I: Overview of the Quest

23

IV

(23-1)²⁷ The aspirant who prefers to see himself as much more advanced than he really is, is suffering from the inflation of a strong ego. The aspirant who prefers the opposite view and prefers to under-rate his position is suffering from the inferiority of a feeble ego. Both attitudes are undesirable.

(23-2) It can be shown that the disciplines of philosophy offer much in return, that to the person who seriously feels his life needs not mere amendment but raising to a finer level there are encouraging experiences and beautiful intuitions awaiting him.

(23-3) The young want and ought to have gurus and doctrines. The adult should learn to discriminate for themselves, collect their own doctrines from a wide field, and become their own teachers. But in this matter of understanding life, one does not become adult and acquire a sense of responsibility precisely at twenty-one.

(23-4) If the negative thought persists then he has to wrench himself away from it with the assent and use of all his being – feeling, reason, intuition.

(23-5) “Whoever gives advice to a heedless man is himself in need of advice,” admonished Saadi Shirazi (13th Century Sufi master).

(23-6) In man’s higher yearnings, in his wishes for a better holier calmer self, he shows evidences of intuition.

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²⁷ The paras on this page are numbered 91 to 98; they are not consecutive with the previous page.

(23-7) These tests do not come by chance. They are needed, if he is to know himself, partly by following up consequences of thought and act, partly by discovering his strength and weaknesses.

(23-8) It is important to let everything happen naturally, not to try to force an inner mystical experience, not to be anxious about its non-arisal.

24²⁸

IV

25

IV

(25-1)²⁹ Men who are scarcely sane, who are either pathological cases or in need of psychological treatment, become heroes and leaders among the young.

(25-2) They come to this quest seeking something beyond the misery, wretchedness and cruelty of this chaotic world, something of light, warmth, kindness and peace.

(25-3) If the young are to judge aright, they must call in and consider the experience and intellect of the old to help them. This does not at all mean that the old are to judge for them. On the contrary, the young are entitled to criticise severely and scrutinise cautiously whatever advice they receive. Too often, the old have lost vision and dropped idealism. Too often the young possess these important attributes.

(25-4) The ego may in the beginning miss a truth if it is unwelcome and unpleasant by subconscious aversion to it. In that case it will look anywhere else than the right place, if it claims to be a seeker.

(25-5) There was a time when those who took any interest in these subjects were regarded as curious persons. Their ways were not like the ways of most people; their views were not commonly held.

(25-6) Can the truth be brought down to the multitudes? Must it not be confessed that they are ineligible for it, that it requires a mental and moral equipment which they have not had the opportunity to acquire, which is too far developed for them?

(25-7) The mass of people do not want, and may even fear, the spiritual and intellectual freedom to search for truth. They are more comfortable inside the gregarious protection

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²⁹ The paras on this page are numbered 99 through 105, making them consecutive with the previous page

of a ready-made group tradition.

26³⁰

IV

27

IV

(27-1)³¹ These modern young imitators of Thoreau and Whitman have carried the game too far. These hippies and beatniks do not know when to stop the process of denuding themselves of conformity to the Establishment, of divesting themselves of its values and ambitions. Are they so stupid as to believe all their elders are stupid? Is there nothing at all good or necessary or even useful in what society has built up with such effort?

(27-2) He is a proper guide who gives each disciple a chance to develop according to his own individuality and not try to make him a copy of the guide. But such a tutor is rare, and would not even call anyone "my disciple."

(27-3) A guru who is quite competent does help the learner: he shows the way, illuminates problems, untangles knots, dispels confusions, explains meanings and encourages effort. Tutelage has its place.

(27-4) It is questionable whether the young are able to judge values correctly. But then it is equally questionable whether the old, in their smug complacency, are willing to judge them correctly.

(27-5) The labour on himself does not mean a moral labour only: although that will be included it is only preparatory. It means also, and much more, giving attention to his attention, noting where his thoughts are going, training them to come back into himself and thus, at the end, to come to rest at their source – undisturbed Consciousness.

(27-6) A few acquire a universal wisdom but most are content with some measure of ignorance. The few have been born again, but the others are still waiting without seeking.

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IV

29

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³¹ The paras on this page are numbered 106 through 111, making them consecutive with the previous page

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(29-1)³³ Not everyone can reach such heights of complete detachment. Most usually feel it to be far beyond their capacities... yet it often comes by itself when they are old dotards. But then the credit is hardly theirs, neither karmically or personally.

(29-2) If the body did not wither or fail us in our needs, this could be such a beautiful time, with all the fullness of art, culture, intellect, even spirituality within our understanding. But the snows of old age are falling; and soon...

(29-3) That period when he is half-youth, half-man is a dangerous one for a growing person. For the passions of anger and lust appear but the reason and willpower wherewith to control them do not yet develop.

(29-4) The truth cannot be had by muttering a mantra³⁴ ad infinitum although that may yield a curious kind of transient relief from thoughts which chase one another. Nor may it be had by paying one week's income to a guru.

(29-5) If he wants to keep his earthly outlook and his animal desires, all society will come to his side, support and even strengthen them. It has plenty to offer that will help him do so. But if he wants to make them subordinate to his higher quest then it moves into opposition. Every kind of stimulus will be provided to get hold of his heart and mind; attention will be drawn outwards.

(29-6) While young their minds are conditioned by the limitations of their elders, by the moral level of their times, by forceful appeals to passion and emotion uncountered by reason or experience.

(29-7) In the old days barbarians came down to civilised cities on foot or horse. Today they still come, but in machines.

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IV

31

IV

(31-1)³⁶ It is a scintillating and energetic statement which has opened a mental window

³³ The paras on this page are numbered 112 through 118, making them consecutive with the previous page

³⁴ "mantram" in the original.

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³⁶ The paras on this page are numbered 119 through 126, making them consecutive with the previous page

for the young, and shifted a mental perspective for their elders.

(31-2) Fate may bring him injury or bereavement, loss or ill-fortune but he must still continue the practice of philosophy and not yield to the temptation to desert it.

(31-3) Those who have matured in the Quest, who have gone beyond the early fluctuations and confusions, who have found some equipoise beyond the adolescent reactions with their ardours and despairs, are alone entitled to, will be readier for its higher metaphysical revelations.

(31-4) The young wish to free themselves not only from outworn ideas and modes, which may be a good move, but also from what they consider outworn virtues, which may be a bad one. The qualities of character and the patterns of behaviour which society esteems are not all to be rejected.

(31-5) It is not easy, this quest. Some stumble along it and somehow manage to advance a little way, but others give up.

(31-6) There are those who lightly appraise such a man's spiritual worth by the superficial signs which accident throws their way or by the stories gossip brings to their ears. They are wasting their time.

(31-7) They simply would not know what you were talking about. The attempt to communicate would be time wasted.

(31-8) Whatever confidence he receives during the interview, the other man may feel sure that it will not be betrayed.

32³⁷
IV

Old v: What is Philosophy ... NEW XX: What is Philosophy?

33
V

(33-1)³⁸ It is a search for meaning in the meaningless flow of events. It is response to the impulsion to look beyond the ever-passing show of earthly life for some sign, value or state of mind that shall confer hope, supply justification, gain insight.

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³⁸ The paras on this page are numbered 47 to 53; they are not consecutive with the previous page.

(33-2) "All sorts of opinions may be heard," wrote Josephus³⁹ in the first century and so it has been to this day. He continued, "not only casually from any one you meet, but from philosophers." We see from this how far from its original meaning the name philosopher had retreated since it was invented by Pythagoras.

(33-3) The populace have not the leisure, their superiors have not the desire, both have not the interest in this quest.

(33-4) This freedom which must be given to the intellectual approach to and communication of truth forbids a narrow rigid conformity to any one of the known systems, whose comparative study is itself a beneficial consequence. It must apply to all of them, even to the terms and images used by the mind.

(33-5) If embittered heretics in orthodox religion and frustrated sufferers in personal life come to philosophy for negative reasons, hopeful seekers after truth and intelligent appraisers of value come to it for positive ones.

(33-6) Whoever has confirmed through a lifetime the truth of philosophy, felt its power and obeyed its counsel, will know its worth.

(33-7) If anyone is free from bigotry and prejudice it is - or ought to be - the philosopher.

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(35-1)⁴¹ Secrecy or mystery once kept these teachings limited to an elite, or so intermingled with superstition as to render them a mess. That has largely gone now and the obscuring which remained is still being cleared away.

(35-2) Because he is not to be pinned down to any pattern, not labelled or catalogued, nor tied to a system, the philosopher is always liable to be misunderstood - and often is - by those whose minds are not free. He needs no church, for instance, and may never enter one yet he may also be a regular church-goer.

(35-3) Misjudged and ignored as it was in the last century, it is coming into its own in

³⁹ Referring to Titus Flavius Josephus

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⁴¹ The paras on this page are numbered 54 through 59, making them consecutive with the previous page

the present one. Philosophy of this kind containing mystic Asiatic and mentalistic elements, is a special diet.

(35-4) Philosophy can help us to attach correct values in our various activities as a human being, both physical and cultural. It can provide the base for a code of conduct which will discipline yet benefit us and certainly not harm others.

(35-5) It would be a miscomprehension to believe that because we say that a modern version of philosophy must rest on science, we mean that science alone is to be its foundation. That would be quite wrong. For it must not, need not, and cannot desert its other traditional bases such as mysticism, religion, art and the teachings of bygone sages.

(35-6) I insisted on giving the word "philosophy" its original Greek meaning even though it has been manhandled by this time to mean all sorts of different things from science to religion to opinion.

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(37-1)⁴³ Only those who have the necessary foundation will be attracted to, and find satisfaction in, philosophy. This excludes most people, especially the toiling masses.

(37-2) Only the matured and prepared can gain the most from philosophy: the pathological and criminal, the unbalanced and disturbed can get more of what they need by looking elsewhere.

(37-3) His is not the closed mind, shutting out all other views, beliefs or notions, which he does not share. This is why he does not bind himself tightly to any particular group, school, creed or dogma.

(37-4) Today the seeker finds offered to him the culture of the whole world. The wisdom of many civilisations has been bequeathed to him from the past, from long-gone eras as also those more recent in time or distant in space. How fortunate is his position in these ways!

(37-5) All human beings need philosophy but only a few are ready for it. For the others

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⁴³ The paras on this page are numbered 60 through 67, making them consecutive with the previous page

it is too deep a water intellectually or too demanding in self-control or both.

(37-6) Too often a study is made from a single angle only and neglects all the others. The result is a narrowed limited understanding which leaves out factors that may be much more important. Each one omitted is, by implication, denied. A philosophical view takes as many aspects as possible into account to get nearer the full truth.

(37-7) The young ought not to take an attitude of finality in their views. They lack too much to dare this.

(37-8) For thousands of years some in each century have deeply pondered on human existence. Their concentration paid its reward in superior knowledge.

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(39-1)⁴⁵ Inspiration has manifested itself in many lands and in different forms, through widely spaced centuries and various kinds of channels. Why limit culture to one contribution, one land, one form, one century and one channel alone? This applies not only to intellectual and artistic culture, but also to its religious aspect. We may go even farther in this matter and apply the same idea to personal gurus. Must we always be moored to a single guru? Cannot we respect, appreciate, honour, venerate and receive light from other ones in addition?

(39-2) The experience of a long lifetime, the observations of many seekers and not a few gurus, acclaimed or unknown, the research into texts and records on a world-wide scale, support these conclusions.

(39-3) Men who live unaware why they are here consequently live unconcerned with what seem like mere abstractions lacking any utility at all.

(39-4) The laity, the masses, are entitled to be told that a higher truth exists, that they can come to it when they can cope with it, that it is up to them to equip themselves with the needed qualifications.

(39-5) The lavish extravagant praise or exaggerated claim do not belong to philosophy. Here subdued understatement, sometimes even total reticence, is preferred.

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⁴⁵ The paras on this page are numbered 68 through 74, making them consecutive with the previous page

(39-6) This evenness of mind, which is one of the best fruits of philosophy, keeps the philosopher from swinging about between emotional moods.

(39-7) "Philosophy is of no use to me!" exclaimed a business man. If knowing more about himself as a human being and living better than would be likely otherwise are of no use to him then he is right.

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Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics

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(41-1)⁴⁷ This goodwill becomes instinctive but that does not mean it becomes unbalanced, wildly misapplied and quite ineffectual. For the intelligence which is in wisdom, accompanies it.

(41-2) Only wisdom, not emotion alone, can show him how to help without becoming personally entangled. Otherwise he becomes caught in a web of lives, and no longer free to live his own.

(41-3) Unless some quirk of destiny puts him in a public situation where duty and responsibility compel attention to negatives and criticisms, he may prefer to draw attention to the good and the beautiful, to spread harmony.

(41-4) To reject politeness and refinement as belonging to "upper-class" codes or bourgeois imitation is adolescent immature prejudice. Whatever ennobles character and the way of life is helpful to the young would-be philosopher.

(41-5) Heart and brain need each other for an equilibrated existence, that is to say both feeling and thinking need to be brought under control.

(41-6) Ideals which are too high for most people, disciplines which are too hard for them, are necessarily reserved for the few if the others are not to be lost altogether.

(41-7) It may be objected that the disciplines of philosophy put it beyond the reach and the desire of most people.

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⁴⁷ The paras on this page are numbered 41 to 49; they are not consecutive with the previous page.

(41-8) It is not a question of mere formal etiquette, of what behaviour is socially desirable, but of something deeper.

(41-9) In many men silence in conversation may betray their nervousness which is a form of inner weakness. But in the sage such silence is on the contrary a form of inner strength.

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(43-1)⁴⁹ Most persons move into action or draw to a conclusion or submit to influences on the basis of their feelings rather than their reasons; antipathies or sympathies do the real work here.

(43-2) The first practice to be learnt calls for the use of will: it is to thrust away negative thoughts the moment after they first appear. This is the first step in thought control.

(43-3) The ethical ideals of philosophy are lofty but nobody is asked or expected to jump up to their realisation, only to understand their direction; the rest of this inner work must develop at its own pace according to his individual possibilities.

(43-4) To be detached simply means not letting yourself get into the power of anything or anyone to hurt, damage or destroy you inwardly.

(43-5) An action which is spontaneous and not a calculated one – that can be safe only for the enlightened man. For others it may be mere impulse or mere passion.

(43-6) Bad mannered children become so partly because of their parent's failure to correct them, which may be through having had similar parents themselves. And where this is shown by the child by pointing out and ridiculing a stranger, neighbour, schoolchild or foreigner because of his different or unusual appearance, clothes, etc. it is also cruel.

(43-7) To claim that because he did not ask to be brought into the world, he is not responsible for himself or for his behaviour to parents is a short-sighted assertion. It is the consequence of ignoring or rejecting the idea (itself a part of the World-Idea) of

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⁴⁹ The paras on this page are numbered 50 through 56, making them consecutive with the previous page

reincarnation.

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(45-1)⁵¹ Among those young people who have risen into college levels from social surroundings quite unfamiliar with such things, there are groups of rebels whose conduct is unspeakably rude, who have never learnt, and do not want to learn, of codes of manners. They glory in being ill-bred and denounce politeness as hypocrisy.

(45-2) If excessive pride in his attainments, virtue, knowledge or devotion is an obstacle which hinders a man's growth, excessive humility is also another. This may surprise those who have read again and again in spiritual manuals of the need to be humble.

(45-3) It is one of the side effects of philosophy that it purifies human affection, takes the littleness out of it, and lifts it to a higher and wider plane. This may bring some pain or it may bring a shared pleasure, depending on those involved in the experience.

(45-4) It seems a bleak doctrine to many people - that non-attachment should be deliberately cultivated. They think it means becoming hard and cold but they are wrong.

(45-5) Strong emotional attachments to another person may only tighten the ego's hold, may narrow, limit, warp or prevent the seeing of truth. This happens all-too-often in family relationships and in the affections of the young. It can even happen in guru - disciple relationships.

(45-6) Only as men become convinced that their further fortune and happiness or distress and trouble are closely connected with their obedience to these higher laws - and particularly the law of karma - will they discover that not only is virtue its own reward but also adds to peace of mind.

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⁵¹ The paras on this page are numbered 57 through 62, making them consecutive with the previous page

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(47-1)⁵³ Human character is born flawed and usually remains so. The virtues may be there but so are the faults. Yet a man's sense of his own rectitude may stubbornly persist. It would be more prudent to be humble and not allow oneself to be put on a pedestal.

(47-2) If you are dissatisfied with yourself, abandon your self! You can make a start by abandoning its negative ideas, its animal passions and its sharp critiques of others. You are responsible for them: it is you who must get rid of them.

(47-3) Because there are levels of moral growth, character and self-control, it became necessary to lay down laws, codes and rules for mankind in the mass. These may be of sacred origin, as with a Moses, or of secular authority, as with a ruler. Where the name of God is invoked to give them weight, this is usually a human device. But the comeback of karma is very real, and not a fancy.

(47-4) Since a kind of order reigned in Nature, argued Confucius, it should be made by men to reign among themselves. They ought to live in an orderly manner and thus they could live in civilised harmony. This required them to control emotions and not allow themselves to be swept hither and thither.

(47-5) It is harmful to this purpose to approach such a man with fear, nervousness or anxiety. The aspirant should be at his ease, from the start, and thus he will not put up unnecessary blocks.

(47-6) What is called correct social behaviour can vary from period to period, century to century. It is not the same as, and not to be confused with, courtesy.

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(49-1)⁵⁵ However dingy or rough the slum into which karma has thrown someone, however coarse the parental upbringing, or lack of it, if he fails to receive instruction at school in the minimum courtesy, the system of elementary education deserves indictment. Confucius long ago understood the spiritual value of such proper

⁵³ The paras on this page are numbered 63 through 68, making them consecutive with the previous page

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⁵⁵ The paras on this page are numbered 69 through 76, making them consecutive with the previous page

behaviour better than many teachers and clergymen today.

(49-2) At first he has to use his will to break away from undesirable or negative feelings, to move his consciousness out of them. But first he must recognise them for what they are, then he must react against them swiftly.

(49-3) All his inner enslavements and blind prejudice prevents getting access to the truth, or hold him back.

(49-4) Mental sympathy with others must go only as far as a certain point: if it begins to affect us negatively we must refrain from proceeding farther.

(49-5) Without pretension⁵⁶ or affectation, neither seeking to draw attention nor to impress others, he is truly humble in his greatness.

(49-6) If a friend tells you what is lacking in your character, you may take it amiss. What he regards as service rendered you regard as offence given.

(49-7) He himself may not recognise or admit it, but the passage quoted was only an emotional statement, not a factual one. It better describes his own feeling.

(49-8) Those who glorify romantic love avert their eyes from the truth that there is a negative side to it. However ignored, it will one day come into focus.

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

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(51-1)⁵⁸ Something of this knowledge, and even this practice should be put in the curriculum of every school, certainly every college.

(51-2) There is nothing wrong in seeking to make Nature's energies and materials serve the needs of mankind. Technology is not all evil, as beginning escapees from a materialistic society so often believe. Even Oriental peasants have a simple technology.

(51-3) The value of a systematic course in philosophy is that it gives a solid foundation.

⁵⁶ "pretention" in the original - an archaic form.

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⁵⁸ The paras on this page are numbered 14 to 21; they are not consecutive with the previous page.

A casual self-education lacks this, has no teacher to question or to organise its reading; it picks up knowledge in bits and pieces: too fragmentary and scattered to be complete.

(51-4) Sometimes a man's words are wiser than he knows. Sometimes he speaks a truth above his ordinary knowledge. But these times are rare.

(51-5) If some of its teaching can be validated by nuclear physics, the rest is too far out for the scientist to touch - let alone grasp - without becoming something else, something more than a scientist.

(51-6) Something which is not the calculating logical intellect as we ordinarily know it, not "brains," gets into the picture here and takes our understanding to a higher level.

(51-7) When a book has come to mean so much to a man that its reading and rereading are considered among his best hours, his more fortunate destiny, its ideas may have some value for some other men, too.

(51-8) The discomfort of being confronted by the fundamental questions which we must at some time, early or late, ask of life can be evaded, as all-too-many persons do evade it by deliberately turning to more activity, or by reinforced egoism.

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(53-1)⁶⁰ Logic is not really concerned with truth, and can easily lose its way when applied narrowly, or on an unexamined premise.

(53-2) Some intellectuals have too many questions, give up in the end and turn agnostic or join the Catholic Church or, like Hume, spend the rest of their years shallowly.

(53-3) Whoever adores the Highest Beauty, whether through Nature's scenery or art's fabrication, through prayer or meditation, song or poem, feelingly and sincerely, is not wasting his time, whatever materialists may say. Even the intellectual mathematician or astronomer contemplating on infinity or space, can use this approach as worship.

(53-4) The philosophic mind tries to think clearly. This requires it to know properly in what particular sense it uses important descriptive words, to get rid of vagueness and

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⁶⁰ The paras on this page are numbered 49 to 55; they are not consecutive with the previous page.

confusion. And especially is this needed in the case of terms which are likely to be defined unconsciously in different ways by different persons.

(53-5) With the proper intermingling of intuition and intellect, a better attitude and a better result will always be attained.

(53-6) Demotic colloquial language, with its vulgarity and obscenity, will become less and less to the taste of an advancing spiritual worker. The self-refining process may be motivated in others by social ambition but in his case it will be by spiritual aspiration. Many persons do not see the connection, but it is there.

(53-7) It is not easy to read Kant. The tough, stiff and heavy pages of his prose demand close attention. The meaning is often abstract and not immediately clear, especially in translation.

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(55-1)⁶² Too many people are too fatigued, whether by their work or by the stress of modern conditions, to be willing to read books demanding an effort of close intellectual attention. They feel that they need writings which give them something instead of requiring the reader to give anything, which inspire, counsel and console.

(55-2) Even if truth were presented to him he would derive little benefit from the opportunity. For he would look at it through narrowed biased mind, petty limited interests, emotions preoccupied elsewhere, passions seeking satisfaction and ego ruling them all.

(55-3) Not only was there some fact as well as some exaggeration in Anatole France's assertion - sceptic and cynic though he usually was - that "All is Opinion!" but it could be restated as "All is second-hand opinion!"

(55-4) It is when he has come to the limit of his mental capacity that two possibilities emerge. Either he will lose interest and turn away or he will give up in exhaustion, not the interest but the effort.

(55-5) Why make difficult topics still more difficult for students by unclear obscure

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

writing? This is one reason why from the beginning of my career I aimed at a direct, to-the-point style.

(55-6) Every reader is a guest of every author whose pages he opens. But whether he is an understanding guest or a bewildered one depends on two things at least: on how clearly the work is phrased and on the development which the reader's mind has reached.

(55-7) The repeated phrase sticks longer to the mind and memory. But if repetition is overdone it becomes an irritant or a bore: the author is then simply nagging the reader.

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(57-1)⁶⁴ Science seeks an explanation of the universe based on the facts. Its attitude is correct, of course, but from another standpoint, incomplete. For its approach starts from outside and tries to stay there. Metaphysics starts from inside and supplies what is lacking. But unless it penetrates to the deepest fact at the start, it gets mixed with speculation, theology or guesswork. What is this fact? Consciousness! One day the two – science and metaphysics – must meet.

(57-2) The words of the book can carry you to a certain point in consciousness. When this is reached you can go farther and higher only by closing the book! It has served you well but you must turn now to a new source. Let thoughts come into quietude; intuition will take their place: a holy presence will be felt: surrender to it.

(57-3) Metaphysicians lost in the winding convolutions of their speculation, mystics whose works are pointless, and incomprehensible as hieroglyphics – these belong to the old school. Tell us quickly what you mean, or keep silent, says the modern.

(57-4) It is not easy to struggle against ancient and strong-rooted errors. For some of the seeming escapes turn out to be merely another kind of error.

(57-5) They use their minds only to deal with matters, and to answer questions, arising from their personal desires and social situations, only for the private satisfaction of their earthly interests. A higher use of it makes no appeal.

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⁶⁴ The paras on this page are numbered 63 through 68, making them consecutive with the previous page

(57-6) It comes to this, that what men try to find in many books is waiting for them within themselves, to be discovered by regularly practising the art of meditation.

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(59-1)⁶⁶ If a teaching outstrips the capacities of its hearers they will be disinclined to trouble with it; a few will do so, however, and may thus stretch their minds towards a partial understanding.

(59-2) This faculty of discrimination, called “buddhi” in the Sanskrit Bhagavad Gita and “chih”⁶⁷ in the Chinese Confucian classics, is to be developed not only by studies and reflections but also by experiences of life: it is to be applied in observations, decisions and actions. It is at first a rational faculty but later, on a higher level, is transfused with intuition.

(59-3) This is to be achieved by absorbing from the books what is worth absorbing without losing hold of what is worth keeping, by taking from them, not being taken into them.

(59-4) I cannot hold an idea now beyond a couple of paragraphs, when it leaves me, so that I look for another idea. Book-writing is out.

(59-5) The philosophic statement once made will be ignored by most people, accepted by some and rejected by others. The variable nature of human intelligence, which includes intuition, explains why this is so.

(59-6) To perceive the truth intellectually for the first time through someone else’s eyes or book is very important. And to glimpse the truth intuitionally through one’s own experience is still more important.

(59-7) Earlier scientists had to struggle too much to free their knowledge and discovery from the dogmas or persecutions of religion, not to be antagonistic towards it. And they had also to struggle against the imaginative speculations imposed on them by metaphysics not to be friendly with it.

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⁶⁶ The paras on this page are numbered 69 through 75, making them consecutive with the previous page

⁶⁷ This is the correct Wade-Giles transliteration of 智, in Pinyin it is zhì.

(61-1)⁶⁹ Let those who want a bare ascetic spirituality have it. But let us inheritors of the culture of the whole known past enrich our lives with their arts, their literatures and music, their educational knowledge.

(61-2) It is a striking comment on modern university campus activity that the students of ancient India were forbidden to take part in worldly affairs. Such activity properly belonged to the next (householder) stage of their career when, instructed spiritually and morally, in duties and obligations, they could take a constructive role in society.

(61-3) Today the adventurous young are uncovering the texts and truths which lie outside the boundaries of official schooling, but they are also – alas! – wading into marshlands where dubious practices and cults take their energies and minds.

(61-4) When a stronger mind imposes its ideas on a weaker one, it is called teaching. When the weaker mind receives them passively (because of its trust in the guru's authority, his presumed knowledge of what he talks about) it is called learning.

(61-5) The partisan, the sectarian and the fanatic should keep away from philosophy for they might then get cured of their ailment.

(61-6) If he keeps his intellectual liberty, he is less likely to fall into narrow sectarianism. Today, as in ancient Alexandria, he can study the world's teachings, taking truth eclectically, but not making himself a disciple.

(61-7) If what he reads becomes his own thought, communication is complete. The writer triumphs.

(61-8) It is not enough to offer evidence, however plausible it may be. Proof is better, and more convincing.

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⁶⁹ The paras on this page are numbered 76 through 83, making them consecutive with the previous page

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Old viii: The Body ... NEW V: The Body

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(63-1)⁷¹ After all that the saints and metaphysicians have said, the fact is still there that man is incarnate, very much in the flesh, not a disembodied spirit in an invisible world.

(63-2) The animal cravings and appetites must be submitted to the censorship of reason, the light of knowledge and the claims of the higher self.

(63-3) There is an ability of the physical body to prescribe correctly for its own disorders. But it is not easy for many persons to receive the message – so much have they blocked its way by the past wrong living.

(63-4) It is not easy to live on a diet which is socially unacceptable. But then I have no social desires, let alone ambitions.

(63-5) There is a wise use of the body and an unwise one. The philosopher increases its value as a servant by improving its health and increasing its vital force. These energies will be used to strengthen concentration and sustain meditation on one side of his being, and to cultivate will and rule the passions on the other. The unwise way is to drive the body into fanatic asceticisms and foolish extremes. It should become a useful ally.

(63-6) Manu,⁷² India's Moses, told his followers that the body was "infested with decay, harrowed by pain, wracked with passion and altogether perishable."

(63-7) If he lets himself be gaoled by the physical sensualities or limited to the animal appetites new intuitions will be withered at birth or despised by those who are offered them.

(63-8) This animal nature, the lesser part of his being, must be governed if he is to fulfil the way laid out for him by the World-Mind.

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⁷¹ The paras on this page are numbered 11 to 18; they are not consecutive with the previous page.

⁷² "Mann" in the original!

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(65-1)⁷⁴ They may believe sex to be the most unmanageable of passions, may confess that this is their own experience. But others, while admitting this contains obvious truth, ask, “Does it contain all the truth?”

(65-2) The physical body is not a thing remote from the mind; both are interlocked even at the merest first scrutiny: and the body is in the mind at the last metaphysical one. What the body does, what it eats, where it lives, affects the mind, and what the mind does and thinks affects the body.

(65-3) What other aim in life has an animal⁷⁵ other than to survive, to keep itself and therefore its own species in existence? There is no higher idea, no nobler ideal than this strictly functional one.

(65-4) The purpose of all balanced asceticism, whether physical or metaphysical, emotional or mental, is to pull the consciousness up from a lower outlook to a higher one. But this is only to make it possible for the aspirant to get the loftier outlook. This cannot be done if he confuses asceticism with fanaticism. It is properly a training of the body and thoughts to obey and work with his higher will.

(65-5) To take up an air of indifference to the actual and physical surroundings, to assert to oneself that the circumstances do not matter, may be mere pretension or pathetic self-deception. Environmental conditions do matter. Flesh and blood, nerve and body, have reactions and responses which laugh at our theory.

(65-6) Just as a particular body may reject someone else’s surgically transplanted organ, so a particular aura may reject someone else’s as it impinges in close contact. Repulsion will be strongly felt.

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(67-1)⁷⁷ We have to live with the body for the rest of our lives, and therefore must

⁷⁴ The paras on this page are numbered 33 to 38; they are not consecutive with the previous page.

⁷⁵ This phrase is a startling one, which we might prefer to read as “what other animal in life has an aim...” but neither this nor the original – found in Middle Ideas 07-13 95-1 – was altered by PB himself so we’ve left it as is. – TJS 19

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⁷⁷ The paras on this page are numbered 39 through 45, making them consecutive with the previous page

accommodate it in this quest. It is not to be denounced as a tomb if, by careful and pure living, it can be turned into a temple. It must be ruled, disciplined, used as an instrument. It needs to learn to sit still without fidgets when we wish it to do so for meditation periods. It needs to learn to like pure natural foods. Its lusts must be dealt with and mastered, not accepted feebly.

(67-2) The asceticism which is not only willing to do without ordinary human comforts, let alone luxuries, but even prefers such bareness, has become misguided and unbalanced.

(67-3) What Jesus called "wholeness" requires us to stop regarding body and soul as unconnected. They are a unity. It is a human duty to keep the body in good health, so far as it depends on us. We ought not to hurt it by what we do, by the way we use it or by the food we give it.

(67-4) The body is to be brought under his command, made accustomed to do his higher will, that which serves his best self, his purer consciousness.

(67-5) If psychological, intellectual and emotional trainings and exercises form part of the preparation for philosophic enlightenment, the physical body in which we have to live and act, and which so closely affects the mind, must also be included in this preparation. There are rituals of hygiene, stretchings of the spine, and decorations of the home to be noted.

(67-6) They have lost control of their animal self and indulge in sordid amours and squalid dissipations miscalled "adventures," "being oneself," or "living one's own life."

(67-7) They talk about man's inhumanity to man. But what he does to himself is also blameworthy.

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Old ix: The Negatives ... NEW XI: The Negatives

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(69-1)⁷⁹ The truths which find embodiment in some statements by Marcus Aurelius did not come to him because he was an Emperor.

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⁷⁹ The paras on this page are numbered 18 to 24; they are not consecutive with the previous page.

(69-2) Their elders do not move quickly enough to alter society for youth's satisfactions. Hence its violence. But it is the elders who have the experience, judgment, knowledge and power even if they lack the will. Change will come, but the two classes must get together if it is not to come through catastrophe.

(69-3) The coarse and obscene humour which delights many audiences of the lower class shows up their closeness to their animal origins. In the same way journals, books and films of a violent and vulgar character show up their materialism.

(69-4) The romance of industrial and commercial success, so applauded in the Victorian⁸⁰ era, is less appealing today. So many, especially the young, want to know, and to deplore, the human cost involved, the price in bad labour conditions, in the desertion of field for factory.

(69-5) The culture, the education, the arts and styles, yes, it must be said, even the religion, inherited from the past belongs to the past. The young need a new world, a better one, a new way of life and thought, even a new diet in food and drink.

(69-6) In the past only a small number of persons had the interest, the equipment or the time for such a quest. In the future there will be many more. But in the present, though the interest grows, and the information swells, the limits remain.

(69-7) We live in a word-culture where meaning does not sink deep enough to give inner experience but remains shallow and fugitive.

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(71-1)⁸² Much has been written and spoken about the technological pollution. But what about the mental and moral pollution, the emotional and hysterical pollution of the inner world.

(71-2) for "Secret Path" filler (to replace deletions in two different chapters)

William Wordsworth

"Who ponders National events shall find⁸³

⁸⁰ "Victoria" in the original

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⁸² The paras on this page are numbered 46 to 51; they are not consecutive with the previous page.

⁸³ From "In Allusion to Various Recent Histories and Notices of the French Revolution" Stanza II of III.

An awful balancing of loss and gain,
Joy based on sorrow, good with⁸⁴ ill combined,
And proud deliverance issuing out of pain
And direful throes; as if the All-ruling Mind,
With whose perfection it consists to ordain
Volcanic burst, earthquake and hurricane,
Dealt in like sort with feeble human kind
By laws immutable."⁸⁵

(71-3) They have all been tried, these different forms of government – monarchy, oligarchy, democracy and despotism – in some century or some country, and in time they have all been found wanting. The notion that one or the other is an advance is falsified by history.

(71-4) If the evolutionary materialistic theory were wholly true, if man graduated out of primeval mud and was at the mercy of chance circumstances, if those who claimed seership and saw much more in life than that were wrong, then we ought to give up hope for any triumph of good over evil.

(71-5) We live in times when madness, violence, hatred and criminality show themselves all-too-vididly in young minds, when the frightening power of uncontrolled passions and unspiritual views shows up in action.

(71-6) Control of mind by electronic machines is being actively sought by researchers without conscience, devoid of ethics, sorcerers using twentieth-century science.

72⁸⁶

IX

73

IX

(73-1)⁸⁷ With peace in the mind and harmony in the feelings, both completed by knowledge of the universal presence of divinity – who could harbour evil thoughts, hatreds or destructive plans?

⁸⁴ "will" in the original

⁸⁵ The stanza continues:

Is not Conscience ours,
And Truth, whose office, by divine command,
Is to control and check disordered Powers?

⁸⁶ Blank Page

⁸⁷ The paras on this page are numbered 52 through 58, making them consecutive with the previous page

(73-2) In Sartre's play "Huis Clos" he offers the definition "Hell is the others." This may be matched with a Canadian forest ranger's after twenty years in the wild solitudes: "Hell is people."

(73-3) There is much demand today for various rights in their totality. Can the right to freedom be fully given to maniacs and murderers? Can the right to free expression in speech and writing be given to those who spread hatred or immorality? Can the right to education be given to a level beyond the capacities of those who make it? If life is to be orderly, if crime is to be contained, then there must be limits as well as rights.

(73-4) Bernard Shaw asserted that this earth was the lunatic asylum for the solar system. Rudyard Kipling was sure it was one of the hells. Buddha tried to find a way to stop coming back to it.

(73-5) Their violence is born from their intensity, their "cause" however misguided from their idealism. If they have youth's faults, they also have youth's merits.

(73-6) We look across Europe and America and ask, How much hold have the values of Christ over these people? We look across Asia and ask, Where is the good will enjoined by Krishna, the pity asked for by Buddha?

(73-7) Evil men or fanatical men nourish the hates and inflame the passions of ignorant masses, leading them astray.

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IX

Old x: Mentalism ... NEW XXI: Mentalism

75

X

(75-1)⁸⁹ The wonder of consciousness and the phenomenon of memory still baffle the materialistic biologist who can find physical explanations for most other mysteries of life.

(75-2) Two things which are totally different from one another, quite unrelated, cannot work together or affect each other. This is Mentalism's case.

(75-3) Before he can benefit by the Presence he must put himself in a receptive state, must be prepared mentally and emotionally and even physically. Rested and relaxed, self-cleansed and God-turned, humbled and involved, he is ready for the "touch."

⁸⁸ Blank Page

⁸⁹ The paras on this page are numbered 7 to 14; they are not consecutive with the previous page.

(75-4) They accept only the physical presence of the world and of the beings in it. Thus they become their own prisoners, held in from their higher possibilities.

(75-5) Those who have no better concept of consciousness than the usual one, regard any other as a curiosity, as unnatural, and not as something which might be worth the trouble of investigating, much less of acquiring.

(75-6) Is mentalism a mere fantasy, a product of disordered minds, or a species of mystic insubstantiality about which no one need trouble his own head?

(75-7) To Albert Camus, reflecting the decision of the ordinary,⁹⁰ simple, yet articulate man, it is enough merely to say that he can touch the world to conclude that it exists.

(75-8) What the experience tells us is not complete. For without analysis it does not find that the entire experience is a mental one. It is inside consciousness.

76⁹¹

X

77

X

(77-1)⁹² Is consciousness a property solely of the physical brain? Is it a something fundamentally self-contained?

(77-2) The body is there but he is not present in it. Activity goes on but he does not seem to be the actor. It is as if he were not present at all, except as an observer. Somehow he is in society, for they see and hear him, but he does not belong to society. Now at last he understands perfectly dying Socrates' celebrated phrase: "Yes, if you can catch me." For he understands the "I," comprehends mentalism. Now at last Reason governs him and truth is revealed plainly to him.

(77-3) It is a part which he must act for himself, a character which he must take on again and again until it seems as natural to him as it ought to be convincing to others; until what was said about the Great Garrick, "You wouldn't know he was acting," becomes just as applicable to him.

(77-4) A situation as it appears to be on the surface may contain factors not visibly

⁹⁰ We have added a comma for the sake of clarity and good grammar.

⁹¹ Blank Page

⁹² The paras on this page are numbered 28 to 33; they are not consecutive with the previous page.

present to those who are involved in it. For egoism or emotion may cover their eyes in this matter.

(77-5) What he knows of the world is gathered through the physical senses, whose limits are soon reached, leading him to an understanding which is entirely of the surface of things and monstrously fundamentally false. For it is not the body but the mind which really makes the report.

(77-6) Those who uphold the sunless idea that matter is the only thing as well as those who would insert a ghost-like thing called mind into it, deride the mentalist's position. Yet they would shake their complacency if only they could get unstuck from the limitation and incompleteness of their views.

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79

X

(79-1)⁹⁴ The wonder of consciousness and the phenomenon of memory still baffle the materialistic biologist who can find physical explanations for most other mysteries of life.

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⁹⁴ The paras on this page are numbered 7 to 14; they are not consecutive with the previous page, but are a duplicate of page 75.

(79-7) To Albert Camus, reflecting the decision of the ordinary simple, yet articulate man, it is enough merely to say that he can touch the world to conclude that it exists.

(79-8) What the experience tells us is not complete. For without analysis it does not find that the entire experience is a mental one. It is inside consciousness.

80⁹⁵

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Old xi: The Ego ... NEW VIII: The Ego

81

XI

(81-1)⁹⁶ Ordinarily the ego is the agent of action. This is apparent. But if an enquiry is set going and its source and nature penetrated successfully, a surprising discovery about the "I" will be made. Its true energy is derived from non-I, pure being.

(81-2) The whole structure of ego-and-its-body tyranny must be overturned – a feat beyond his direct capacity but achievable if philosophic insight is the goal.

(81-3) Henry Fonda: "I have no self-consciousness when acting since it's like putting a mask on; I feel that it's not me, but someone else."

(81-4) "Man ought to know himself and ... see what he is.... And it is this very thing which we cannot seek out and investigate without inquiry into the universe since things are so coherent, so linked and associated together." – the 2nd century Latin writer Minucius Felix in "Octavius"

(81-5) When all thoughts vanish into the Stillness, the ego-personality vanishes too. This is Buddha's meaning that there is no self, also Maharshi's meaning that ego is only a collection of thoughts.

(81-6) "None is poor, O Bhikha
Everyone has rubies in his bundle;
But how to open the knot
He does not know,
And thus remains a pauper."

– Bhikha Sahib
16th century North
India holy man

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⁹⁶ The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

(81-7) Millions live in the unbeing of maya and are satisfied to stay thus. They have no glimpse of their own being; its reality, its glory, and its stillness are inconceivable to them.

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83

XI

(83-1)⁹⁸ The ego is soon appeased by flattery, soon bruised by criticism, but the man who transcends its tyranny is able justly to evaluate both.

(83-2) When the wish for non-existence becomes as continuous as the thirst for repeated earthly existence formerly was, when with George Darley, the early 19th century English poet he can say: "There to lay me down at peace In my own first nothingness," he has become an old soul.

(83-3) This narrow fragment of consciousness which is the person that I am hides the great secret of life at its core.

(83-4) All efforts to escape, all flights from the self, are vain in the end but may be useful in the beginning.

(83-5) The Divine is ever near us, but through other interests overwhelming ego we fail to give it harbourage.

(83-6) It is a matter of changing his self-image, of moving over from the picture of a personal ego to the non-attempt to form any image at all, remaining quite literally free from any identification at all. It is not an active work of negating ego but a passive one of simply being, empty Being! For the ego will always strive to preserve itself, using when it must the most secret ways, full of cunning and pretence, camouflage and deceit. It takes into itself genuinely spiritual procedures and perverts or misuses them for its own advantage.

(83-7) Retiring into one's self, led by the sages of antiquity - their thoughts and feelings - one becomes enriched and benefited.

(83-8) Each man is himself the biggest obstacle confronting him on this quest.

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⁹⁸ The paras on this page are numbered 31 to 38; they are not consecutive with the previous page.

(85-1)¹⁰⁰ He pushes one problem out of his way only to find that another replaces it sooner or later. This is the personal history of every man.

(85-2) We begin by understanding the ego – a work which requires patience because much of the ego is hidden, masked or disguised. We end by getting free from it.

(85-3) Everybody is devoted to his own “I” quite naturally and inevitably. But the meaning of the term “egoist” must be narrowed down to one who habitually tries to use others for his own advantage or tries always to get his own way irrespective of the needs of others.

(85-4) In all situations and at all times, he helps this victory over himself by the transference of an impersonal point of view.

(85-5) What is this being, this ego, in whose service he spends the years, for whom he runs hither and thither, toils to satisfy its desires and suffers to curb them?

(85-6) The ego’s consciousness is a vastly reduced, immeasurably weakened echo of the Overself-Consciousness. It is always changing and dissipates in the end whereas the Other is ever the same and undying. But the ego is drawn out of the Other and must return to it, so the link is there. What is more, the possibility of returning voluntarily and deliberately is also there.

(85-7) Human beings in general do not care to be reminded of their end, their mortality. How much more would they dislike this concept of their non-selfhood!

(85-8) The ego-shadow produces its part of the inner experience or intuitive statement cunningly and unobtrusively intermingled with the real higher part.

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¹⁰⁰ The paras on this page are numbered 39 through 46, making them consecutive with the previous page

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

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XII

(87-1)¹⁰² There is a zone of utter calm within man. It is not only there but always there. Those who suffer, fret or are confused may doubt or deny this – understandably and pardonably.

(87-2) A glimpse is only a beginning and those who are willing to follow it up may be ready to study philosophy and learn why this world is only a husk. It must be penetrated, the husk removed and the kernel revealed, for a truer understanding, both of the world and oneself, to be gained.

(87-3) It is because the World-Mind supports man, gives him consciousness and energy, that he is a sharer in divine existence.

(87-4) Whoever has felt in his own experience the awakening of mind, hope, perception and faith may be ready to learn a little more about philosophy.

(87-5) It is the beginning of what he really wants to happen, this feeling of an inward-drawing presence. This awareness is a new experience so it flickers on and off, unadjusted.

(87-6) Without going deep enough learn to expect commensurate results, not more. This is as true of what the hands make as of what the brain thinks. It is immeasurably truer of the inner life of soul and holiness.

(87-7) In our best moments we discover that we are not really alone for with them comes our best self. It is our guide and comforter.

(87-8) These glimpses are rarely sustained and should be accepted without surprise or disappointment for the short events they usually are.

(87-9) If the glimpse slips away from the great calm, where does it go? Into the ever-active outward-turned thinking movement.

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XII

¹⁰² The paras on this page are numbered 11 to 19; they are not consecutive with the previous page.

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(89-1)¹⁰⁴ No announcements tell the world that he has come into enlightenment. No heralds blow the trumpets proclaiming man's greatest victory – over himself. This is in fact the quietest moment of his whole life.

(89-2) The Overself is not merely a mental concept for all men but also a driving force for some men, not merely a pious pleasant feeling for those who believe in it but also a continuing vital experience for those who have lifted the ego's heavy door-bar.

(89-3) This is a sphere about which the most confused ideas exist or else it has been entirely misunderstood.

(89-4) There is no computerised program for this inner work. In a sense one has to feel his way, to try this procedure and that, to catch rare unexpected moments of sacred visitation and let them in, to think more deeply than ever before.

(89-5) But glimpses, as charming to the mind as scented blossoms to the nose, are fugitive. They cannot be kept. They are ephemeral.

(89-6) With the glimpse a feeling overspreads his heart of benevolence towards all living creatures – not only human but also animal and not only animal but even plant. He would not, could not knowingly harm a single one. The Christians call this love, the Buddhists compassion, the Hindus oneness. My own term is goodwill, but all are right. These are different facets, as seen from different points.

(89-7) Shen-hui declared, in a sermon, that Enlightenment came as suddenly as a baby's birth. But what about the nine long months of development which precedes the birth?

(89-8) If the ego would be willing to abdicate its rule for a short period, the way to a glimpse would be opened.

(91-1)¹⁰⁶ "A Meditation"

¹⁰⁴ The paras on this page are numbered 34 to 41; they are not consecutive with the previous page.

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The Self is Peace; that Self am I.
The Self is Strength; that Self am I.
What needs this trembling strife
With phantom threats of Form and Time and Space?
Could once my Life
Be shorn of their illusion, and efface
From its clear heaven that stormful imagery,
My Self were seen
An Essence free, unchanging, strong, serene.
...
The Self is one with the Supreme.
(Paul Hookham)

(91-2) His voice seems to speak not merely with utter conviction but with absolute authority. His knowledge seems to come from a very deep level.

(91-3) It is not a level beyond most persons' attainment but most persons can at least come nearer to it and understand better, at times, what this quiet joy of the Overself must be like.

(91-4) Whatever men may say about it will not be enough to describe it properly, justly, accurately. All such efforts will be clumsy but they will not be useless. They will be suggestive, offer clues perhaps, each in its own way.

(91-5) When he is willing to let go of the self-centred ego and the grace can manifest there may be this union with his higher nature, with the Overself. It is usually not a permanent experience but the possibility of becoming one is always there. Then the new outlook seems perfectly natural.

(91-6) It might be thought that at such an inner distance from most of mankind he is in danger of becoming a misanthrope. But the presence of a positive quality of goodwill is inalienably associated with awareness of Overself.

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Old xiii: The World-Mind ... NEW XXVII: The World-Mind

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XIII

¹⁰⁶ The paras on this page are numbered 42 through 47, making them consecutive with the previous page

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(93-1)¹⁰⁸ All personal fates are fulfilled within the larger pre-determination of the World-Idea. And only within that larger meaning can men find any real meaning in their own lives.

(93-2) The World-Idea must subsist through all the spectacles of history, must remain the beginning, the middle and the end of it all, must operate and dominate inside and outside men's will.

(93-3) Human beings have made too much fuss about themselves, their own importance in the cosmic scale. Why should there not be other forms of life superior to them, conscious intelligent beings higher in mentality, character and spiritual knowledge, better equipped with powers and techniques?

(93-4) As mental experience the world certainly exists but it is not the highest kind of existence. We can hope and look for another which transcends the present one. Nor is it necessary to wait for death to find it.

(93-5) There are beings not subject to the same laws as those governing mankind's physical existence. They are normally not visible to men. They are gods.

(93-6) It is in here and out there, the fundament upon which all universes are structured, the substance of which they are composed, yet it is nowhere to be seen microscopically or measured geometrically. When all else is extinct it remains, indestructible and unique.

(93-7) What is this mysterious single thing from which, according to both ancient sages of the Far East or modern physicists of our own West, all the other things composing the universe have been constructed?

(93-8) The world which humans know is an image, seen in a self-reflecting mirror, of the basic World-Idea.

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XIII

(95-1)¹¹⁰ There are levels of understanding, types of civilisation, orders of hierarchy,

¹⁰⁸ The paras on this page are numbered 12 to 19; they are not consecutive with the previous page.

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traits of character and categories of Nature.

(95-2) There is a mathematical order in the cosmos, a divine intelligence behind life, an Idea for human, animal, plant and mineral existences.

(95-3) Whatever we call it most people feel, whether vaguely or strongly, that there must be a God and that there must be something which God has in view in letting the universe come into existence. This purpose I call the World-Idea, because to me God is the World's Mind. This is a thrilling conception. It was an ancient revelation which came to the first cultures, the first civilisations, of any importance, as it has come to all others which have appeared, and it is still coming today to our own. With this knowledge, deeply absorbed and properly applied, man comes into harmonious alignment with his Source.

(95-4) Millions of animal and human bodies have entered the earth's composition through drowning or dying in vast floods, droughts, famines and epidemics, through earthquakes and eruptions. It has been an immense graveyard and crematorium. Yet equally it has brought into living existence millions of new beings.

(95-5) Plato taught that earthly things were broken imperfect arcs hinting at the perfect circles in the invisible plane above. The more developed persons were larger segments of this arc.

(95-6) If he hears the lark singing and notes its joy he hears also the captured prey of hawk and owl and notes their screams. If he admires the beauty of Himalaya he remembers the large number of living creatures buried at its upheaval.

(95-7) The unhappy miserable conditions in the world today are not my problem. They are His. Let him find their solution.

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(97-1)¹¹² So much intuition, like dream, gets lost in the passage to verbal expression or even mental formulation. In earlier years questions peppered his mind. Now they have ceased to do so. Not only because he does not want to disturb the peace he now enjoys;

¹¹⁰ The paras on this page are numbered 40 to 46; they are not consecutive with the previous page.

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¹¹² The paras on this page are numbered 47 through 52, making them consecutive with the previous page

nor because his intellect has decayed; but because he knows that behind it all is Mystery: that one man cannot play the role of omniscient God: that he may well leave to God the endless questions that arise.

(97-2) Abrupt changes in history and brusque changes in ideas came in our time because partly they were karmically due, or even overdue; partly because of pressure from the World-Idea. All this means that the so-called good and the so-called bad interplay again to find a temporary equilibrium.

(97-3) "Each (thing) is proceeding back to its origin," said Lao-Tzu.¹¹³ This is why change is incessant in the universe, why only the Origin is without it, and why Lao-Tzu further explained that "To understand the Changeless is to be enlightened."

(97-4) An example of this symbolic but enigmatic form of expression may be taken from Japanese Zen. The phrase "original face" means "seeing the fundamental self-nature."

(97-5) Here is the human race surrounded by a wonderful world activated by incredible intelligence. Here is the human being drawing his little bit of consciousness out of that intelligence. Yet he lets himself be stupefied by passions, titillated by emotions, captivated by ego and dissipated by thoughts. In the result he loses his parent and becomes an orphan.

(97-6) The World-Mind itself dwells in the Timeless Present, the Eternal Now. But for human beings all things happen, are experienced and observed, in succession.

98¹¹⁴

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(99-1)¹¹⁵ It is not unreasonable to suggest that if we are now beginning to find our way to other dwelling places of other inhabitants of the solar system, some of them may be finding their way to us. The suggestion may even be extended to the possibility that they have done so in past centuries and that what they saw of this planet's population was not to their liking.

(99-2) If he could gather the meaning of this enigmatic phrase, or the substance of it, he could also gather the meaning of all things. Something of the World-Idea would reveal

¹¹³ "Lao-tse" in the original

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¹¹⁵ The paras on this page are numbered 53 through 60, making them consecutive with the previous page

itself.

(99-3) We may call it evolution if we wish but the actuality is not quite the same. The universe is being guided to follow the World-Idea - this is the essence of what is happening.

(99-4) All things must in the end as in the beginning conform to the World-Idea or there would be no order in the universe.

(99-5) Not for the finite mind is there to be knowledge of Ein Soph, the Hebrew philosopher's idea of the Infinite, what he terms "the Most Hidden of the Hidden."

(99-6) Just as creatures come to life and die off, so universes come into being and then disintegrate. They all follow an eternal law, a beginningless and endless World-Idea.

(99-7) There is an aspect of the World-Mind which, manifesting as protons and electrons, are its energies, forces and powers. The atom is made from divine stuff. The world, which is made from atoms, is divine.

(99-8) Although it appears to be a statement about mystical facts, it really is a statement about something quite different. For it really says that if the author had been consulted at creation he would have planned this particular fact another way!

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

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(101-1)¹¹⁷ Some find it fascinating to speculate about whom they are the reincarnation but they ought to keep clear in mind that this is imagination given free play. But in other cases there is genuine remembrance, which may appear in either waking or dream states.

(101-2) His moral response to a happening, as also his mental attitude to it and emotional bearing under it, are largely free. It is in this realm, moreover, that important possibilities of further spiritual growth or else materialistic hardening are available. He may renew inner strength or fall back into sensual weakness.

¹¹⁶ Blank Page

¹¹⁷ The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

(101-3) Those who overdo their understanding of the idea of reincarnation by postponing the karmic effects to realisation in some distant return to earth should take a hint from Emerson. He speaks of “the fallacy that the bad are successful, that justice is not done now.”

(101-4) Some events in the future are inevitable, either because they follow from the actions of men who fail to amend character or improve capacity or deepen knowledge, or they follow from the basic pattern of the World-Idea and the laws it sets to govern physical life.

(101-5) From our study of the law of karma we may deduce that a man must grow up, become adult, and learn to be responsible for his actions, decisions, emotions and even thoughts. It is he who is accountable for which ideas, especially which impulses he accepts and which he lets pass or pushes away.

(101-6) When he was dying Heisenberg said to von Weizsacker¹¹⁸, “It is very easy: I did not know this before.” At another moment he said, “I see now that physics is of no importance, that the world is illusion.” He passed away in peace.

102¹¹⁹

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XIV

(103-1)¹²⁰ The method of voluntary starvation to end life prevailed among the elderly, the chronically infirm of both Jain and Essene cults.

(103-2) How can it help an educated thoughtful person to teach him that all this life-experience is futile? A more sensible and realistic attitude must bluntly repudiate such ideas. I did not say that it was untrue, only that it was useless for living. It is true for metaphysical thought.

(103-3) “Rue not my death rejoyce at my repose

It was no death to mee¹²¹ but to my woe.”

The name of the English 16th century poet¹²² who wrote these beautiful lines is

¹¹⁸ Referring to Carl Friedrich Freiherr von Weizsäcker.

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¹²⁰ The paras on this page are numbered 34 to 40; they are not consecutive with the previous page.

¹²¹ Archaic spelling left intentionally.

¹²² Rue not my death, rejoyce at my repose

It was no death to mee but to my woe;

The bud was opened to let out the rose,

unknown to me but they speak my thoughts very aptly.

(103-4) It is necessary to know how men think in order to understand why they think as they do. The structure of the mind in human beings explains why they arrive at particular conclusions or accept certain beliefs in each particular case. But without the idea of rebirth this explanation remains incomplete.

(103-5) It is not that some mysterious super-physical angel, deva, god intervenes personally and manipulates karma as a puppet performer pulls the wires of his suspended figures, but that karma is part of the equilibrium of the universe, bringing a come-back, recording a pressure, allowing each reaction to come about by its own momentum.

(103-6) The action which completes a thought is thrown back at him by Nature in the guise of karma. In this view he carries the responsibility for himself. He cannot turn it over to any human institution such as a church, or any other human being such as a guru or saviour.

(103-7) The prospect of death is not for most people a pleasant one.

104¹²³

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(105-1)¹²⁴ If he is a genuine see-er and know-er, and something in me or in him testifies to the fact, some inner voice or supernatural faculty, then I gladly welcome and acknowledge his superior status. But here is where the inexperienced or naïve, the fanatic or youthful follower, joiner or partisan mixes his planes of reference and gets side-tracked. He forgets that the Great Soul is encased in a human mind and an animal body, that the way he lives, speaks, eats, dresses and conducts himself belongs to this persona he has inherited or formed or received from outside, from others, from family and society, from the geographical, historical and genetic circumstances of his birth.

(105-2) All this leads to the belief that man is redeemable, that hope may be deferred but the promise of further lives gives at least this possibility.

(105-3) It would be a curious state of affairs if the sole purpose of life were to be death, a

The chain was loosed to let the captive go.

– Robert Southwell

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¹²⁴ The paras on this page are numbered 41 through 46, making them consecutive with the previous page

cessation of all interest in all the activities included under the heading "human existence." Has the divine intelligence nothing better to offer us?

(105-4) What he has brought upon himself may come to an end of itself if he finds out what positive quality he needs to develop in his attitude towards it to replace the negative one.

(105-5) It is true, as observers have noted, that some men apparently escape the painful consequences of their misdeeds. But this is only a delayed-action effect. Whether in the hour of passing on or in the eerie condition of a disincarnate being, the higher laws are still operative.

(105-6) Not only tradition, family, race, country and general mentality contribute their share to him but also tendencies carried over from former lives.

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(107-1)¹²⁶ Is it true that soon or late after death we emigrate to another physical body? Can such a doctrine be part of a reasonable man's views? The answer is yes. Nor need reason alone guide us in this matter (the varied evidences have been collected and stated by a very few authors). Psychical sensitivity to invisible records of the past offers, for what it is worth, some confirmations.

(107-2) The poignant realisation that he is separating himself from so much that he prized or loved, regarded as essential or was hoping ardently to attain, afflicts many a dying person. I am reminded of Kahlil Gibran, celebrated author of the powerful poem "The Prophet" but also a talented painter. He was dying of consumption and said mournfully to another poet, who told me later, "There is so much beauty in the world and life, to see or to create, which I shall now never know."

(107-3) How wonderful it would be if a man could fall asleep one night and wake up in the morning finding himself fully enlightened, that is, someone else!

(107-4) Did Buddha imply that not to be born is best? Certainly his saying seems to imply it: "Shame then be upon this thing called birth, since to one born (is) the decay of life." But the simple acknowledgment of this fact does not necessarily mean his

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¹²⁶ The paras on this page are numbered 47 through 52, making them consecutive with the previous page

teaching is altogether a gloomy one.

(107-5) Only when the desire for perpetuation of personal existence finally leaves him, is a man really near the point where even little effort produces large results on this quest. But getting tired of the wheel of rebirth's turnings does not come easily.

(107-6) The pillage of time can be avoided by no one. It takes his years, and in the end his life.

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(109-1)¹²⁸ Patience, little men, there is no possibility of your missing salvation. What if you have to wait through a number of reincarnations! You cannot lose this wide-stretched game, played all over the planet, for you cannot lose your innermost being. The Covenant with your Creator has been made and must be fulfilled in the end, however dubious the prospect seems today.

(109-2) It is understandable, when life becomes unbearable, that a man may commit suicide. But that he should use violence when doing so, is not.

(109-3) Plotinus' belief that in all his lesser loves, man is seeking the divine, that it is the object he really permanently wants much more than these temporary ones, is the truth to which he must come one day. And he will come by a double movement: the first, away from them by successive disenchantments, the second by progressive glimpses of the divine beauty.

(109-4) The actions of the past cannot be undone. But sometimes, and to some extent, they may be amended.

(109-5) It is largely their own doing which makes men suffer their own karma. But this is no reason why we should stand aside and leave them to their destiny.

(109-6) In the end the only freedom we have is to conform to the order of the universe and be what we have the possibility of being, and that is to move upward, transcend the little ego, and discover the hidden greatness of Overself.

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¹²⁸ The paras on this page are numbered 53 through 59, making them consecutive with the previous page

(109-7) With the dying away to this visible world begin new experiences in the (physically) invisible one. Some are pleasant, others not, but all fit the person's character.

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Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity

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(111-1)¹³⁰ Time, Space and Sex, which limit and make him captive, can also be used to serve and set him free. The mind can take time and slow it down by slowing down the procession of thoughts (Yoga) and take space by holding the body immobile during the same work, so that both phases assist toward the success of the yoga. It can take sex and drive the inherent force of it, helped by breath and concentration, up the spinal column to the heart and brain, transmuting it by eliminating its cry of loneliness.

(111-2) It would not be hard for a man who has thought much about this situation to ask: Am I only dreaming that I am awake? If I attain the transcendental consciousness will both states vanish, and I with them - an empty-handed triumph!

(111-3) Although there are nostalgic interludes when those unexpected memories become utterly vivid, the truth that "time is in the mind" once quoted to me by Wei Wu Wei¹³¹ as we parted, also returns often enough.

(111-4) Different terms can be used to label this unique attainment. It is insight, awakening, enlightenment. It is Being, Truth, Consciousness. It is Discrimination between the Seer and the Seen. It is awareness of That Which Is. It is the Practice of the Presence of God. It is the Discovery of Timelessness. All these words tell us something but they all fall short and do not tell us enough. In fact they are only hints for farther they cannot go: it is not on their level at all since it is the Touch of the Untouchable. But never mind; just play with such ideas if you care to. Ruminant and move among them. Put your heart as well as head into the game. Who knows one day what may happen? Perhaps if you become still enough you too may know - as the Bible suggests.

(111-5) You may have a dream which puts itself in a purely symbolic form. This, taken literally may seem ridiculous but interpreted becomes meaningful.

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¹³⁰ The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

¹³¹ Also known as "Terence James Stannus Gray."

(113-1)¹³³ A man may fall into a faint and lose all consciousness or fall into deep sleep and lose it.

(113-2) Pantheism, which absorbs the finite into the infinite, leaves the lost world illusory, and the self merely apparent.

(113-3) Are the lake waters and massive Alps which present themselves to my gaze nothing but an illusion? Do those terrible wars and tragic events through which the human race has lately passed deceive us about their reality?

(113-4) Intellectual standpoints and emotional moods may change, and do, but this heavenly consciousness stops all that for it belongs to a timeless world. There, no arguments can begin, whether with others or oneself: no feelings can toss the man about with each new event or circumstance. There, a superior wisdom reigns, so lucid, so penetrating, that it certifies its own worth, debate being quite unnecessary. And there, finally the self is at last purified and stabilised in its higher identity and therefore at peace.

(113-5) It is not only that everything, every activity, should be put in its proper place, graded to its proper level, but also not done prematurely or belatedly, but with proper regard to the time-scale.

(113-6) There is only one real presence, the divine Presence. This is the final truth we all have to learn, and to experience. When this happens we see the world as it is in appearance, just as other persons do, but we also intuit it at the same time as it is in essence and feel it held in that Presence.

(113-7) All phenomena are ultimately empty and relative. This is a large part of the meaning of the Void.

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¹³³ The paras on this page are numbered 28 to 34; they are not consecutive with the previous page.

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Old xvi: The Absolute Mind ... NEW XXVIII: The Alone

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(115-1)¹³⁵ There are a certain number of enquiries which the man needs to make. They are: What is the meaning of the Self, the world, God, life, truth, sanity and health. These are essential if he is to function satisfactorily as human.

(115-2) He will discover that renouncing the world is only a stage on the way; that renouncing oneself is an even longer and much more austere stage.

(115-3) Unless a man is blind, deaf, dumb and skinless, or anaesthetised by a chemical drug, his body will certainly register the impressions made upon it by the world outside. That is to say he will become aware of the world's existence, be he philosopher or not. To a mentalist, the nature of this awareness is a different matter: the fact is still there.

(115-4) God-active, the Unseen Power, is (for us humans) the World-Mind. God-in-repose is Mind.

(115-5) "All of my work has been directed towards myself," said Jung; "all of the books are but by-products of an intimate process of individuation."

(115-6) Master Huang-po: "This Mind is here, now. But as soon as any thought arises you miss it. It is like space... unthinkable."

(115-7) It is through his sense-organs that a man relates himself with the world and thus includes himself in it.

(115-8) Whoever tries to put into words that which belongs to a totally different sphere should blame himself if he is misunderstood or, worse, reviled.

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(117-1)¹³⁷ Philosophic meditation will show him that his own existence is rooted in that

¹³⁵ The paras on this page are numbered 16 to 23; they are not consecutive with the previous page.

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of a higher power, while philosophic study will explain some of the laws governing his experiences from birth to death. But at the bottom of existence and experience is ineffable incomprehensible Mystery.

(117-2) If God were not a mystery He would not be God. Men who claim to know Him need semantic correction; this said, their experience may yet be exceptional, elevating and immaterialistic. But let God remain God, incomprehensible and untouchable.

(117-3) There is a single Consciousness without beginning or end, ever the same in itself, beyond and behind which there is nothing else.

(117-4) This is one of the subtlest acts which anyone can perform, this becoming conscious of consciousness, this attending to attention.

(117-5) It is merely a statement about reality, but it is not reality itself. It is a sound in the air (if voiced) or a mark on paper (if printed) but not truth.

(117-6) Where is the man who has ever known the unknowable and indescribable Supreme Godhead? For all men came into existence after it already was there. But whoever receives knowledge by tradition, investigation or intuition, by meditation, revelation or even by science leading into metaphysics, by art or poetry or literature, may acquire the tremendous certitude that it is there. More - it must always have been there.

(117-7) The number of objects and creatures, stars and suns is by a natural necessity infinite. Infinite being can only express itself infinitely. The worlds cannot be counted, the space which contains them cannot be measured.

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(119-1)¹³⁹ It is only in the Stillness of the Void that he will find what he is looking for. But the Stillness is due to the shutting off of his own clamorous voices, his thoughts and feelings. It is his personal condition. He must look deep within it, lose himself in it, and come out on the other side as something else - real Being, not a being.

¹³⁷ The paras on this page are numbered 35 to 41; they are not consecutive with the previous page.

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¹³⁹ The paras on this page are numbered 42 through 46, making them consecutive with the previous page

(119-2) On the highest level there are utterly unalterable truths. They are not got by logic, worked out by intellect or discovered by observation. They are announced. No one can know their mysterious source in the sense that we know anything else. It is unique, indescribable and hence unnameable, unimaginable and beyond all the forms of worship given to all other gods, nowhere to be found in place or time, history or commentary. It is more honest to let the mystery of Mysteries remain as it is than to repeat ancient portrayals or create new ones – all the labour of the human ego’s trivial or even misleading ideation. Within that silent seeming void which is as near as most men are likely to come they may be pacified, content, perhaps even dissolved during those utterly surrendered lapses.

(119-3) That which is at the heart of all existence – the world’s and yours – must be real, if anything can be. The world may be an illusion, your ego a fiction, but the ultimate essence cannot be either. Reality must be here or nowhere.

(119-4) Physics derives the world of continents and creatures from energies; these in turn derive from a mysterious No-thing. There is no room here for materialism. For if nothing material can be found at that deep level, mathematical evidence points to Mind.

(119-5) There is That which abides in itself, sufficient to itself, unique, the Consciousness, the Finality. There is nothing beyond it. Before that one must bow in utmost reverence, humbled to the ground.

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(121-1)¹⁴¹ As Mind the Real is static, as World-Mind it is dynamic. As Godhead It alone is in the stillness of being, but as God it is the source, substance and power of the universe. As Mind there is no second thing, no second intelligence to ask the question why it stirred and breathed forth World-Mind, hence why the whole world-process exists. Only man asks this question and it returns unanswered.

(121-2) It is not that he becomes a mere onlooker at life – although during the pre-philosophic period this temptation is present – but that the difference between absolute reality and relative existence becomes all-too-plain.

(121-3) MIND is the Real, Energy is its Appearance. Matter is the form taken by

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¹⁴¹ The paras on this page are numbered 47 through 54, making them consecutive with the previous page

radiation or energy. It is not that the truth lies between two extremes but that it lies above both.

(121-4) With every thought we break the divine stillness. Yet behind all thoughts is Mind. Behind all things that give rise to thoughts is Mind.

(121-5) It is more careful to admit that our experience of the world is both real and illusory than to dogmatise that it is only illusory.

(121-6) This is what Lao-Tzu¹⁴² called “being-by-itself,” but others called “Non-being.” These are simply two descriptions of the same thing – one positive, the other negative.

(121-7) Chuang-Tzu¹⁴³ wrote: “From wholeness one comprehends; from comprehension one comes near to Tao. There one stops. To stop without knowing how one stops – this is Tao.”

(121-8) Duality exists, but only within non-duality, which has the last word.

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Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation

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(123-1)¹⁴⁵ The seeker after stillness should be told that the stillness is always there. Indeed it is in every man. But he has to learn first, to let it in and second, how to do so. The first beginning of this is to remember. The second is to recognise the inward pull. For the rest, the stillness itself will guide and lead him to itself.

(123-2) To say that he becomes a detached spectator of the world is not wholly true, for a part remains there but he keeps a certain distance from it. This is not possible to the materialistic man for his personal involvement with the world is complete. I use the term “materialistic” here as referring to one who has not awakened to the truth or once experienced a glimpse. The situation is plainly to be seen in most theatrical actors. They become the part they play during the time but they do not wholly forget who they really are.

¹⁴² “Lao-tse” in the original

¹⁴³ “Chuangtsu” in the original, now “Zhuang zi” in Pinyin.

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¹⁴⁵ The paras on this page are numbered 14 to 19; they are not consecutive with the previous page.

(123-3) Garma C.C. Chang: "What the Zen Masters have done is to point out our delusions in thinking of the non-existent as existent and the existent as non-existent."
(PB comment: He means non-existent as matter but existent as Mind.)

(123-4) Without knowing the true nature of consciousness, he mixes up effect with cause.

(123-5) The practice of this remembrance exercise may be pushed so far that it comes to haunt the man to a surprising degree.

(123-6) When he shifts the centre of his interest from the ego to the Stillness his life begins to manage itself. Happenings pertaining to it come about without his doing anything at all.

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(125-1)¹⁴⁷ The mind undivided, that is, without a subject-object parting of it into two portions, passes into a deep contemplation.

(125-2) Whatever name be given to this exercise, whether "as if" or another, its essence is to consider the goal as already reached, to convert the end of the quest into the beginning. Is this too audacious an assumption? This elicits counter-questions. Why remain within the circle of the probable as if the circle of the possible did not also exist? Where did the saying "Adventures are for the adventurous" come from if not from human experience?

(125-3) The belief which prevails in Japan, China and other lands, in a sudden abrupt enlightenment when a man thinks quietly or says aloud, "Ah! so this is IT," is a factual basis. This satori, as the Japanese call it, may be either a temporary or permanent glimpse.

(125-4) The psycho-analysts work busily on the ego all the time, thus keeping the poor patient still imprisoned in it. But a reference to the Overself might help him really to get rid of some complexes.

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¹⁴⁷ The paras on this page are numbered 39 to 44; they are not consecutive with the previous page.

(125-5) The Long Path man tries to make himself better and better as the years go by. But obstacles, stagnations, frustrations and even failures are inevitable for many people. The hoped-for progress is fitful, occasional, and too often, short-lived.

(125-6) If the problem is really handed over to the Higher Power he is released from it. This lifts the feeling of being burdened with it. But if the feeling still remains, then he has deceived himself, has not truly committed it except outwardly in mumbled words.

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

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(127-1)¹⁴⁹ In the end a man must come to himself, his diviner self, his essential being. And where shall he look for it if not there where Jesus pointed, within? Not outside, not to some other man, however high his repute as guru, not to some book, however sacrosanct its scriptural authority. Both man and book must, if they are loyal to their highest, also direct him inward.

(127-2) "I have learned what I have learned only after my teachers had freed me of the habit of attaching myself to what I regarded as teachers and teachings!" —Sufi Master Zikiria Ibn el-Yusufi¹⁵⁰

(127-3) With all his reclusive habits, the sage is compassionate in temperament, benevolent in personality. Even when he avoids men, he does not hate them.

(127-4) It is sometimes needful to remind those who emotionally exaggerate the office and service, the power and knowledge of their master and display this trait in their relationship with him, of Jesus' words: "It is good for you that I go away," and also of Ramana Maharshi's words to Swami Dandapani when he was expelled by the ashram: "This is the best thing to have happened for you now."

(127-5) It is not an isolation due to arrogance, to too high a notion of his own status. It is the others who are really apart, by their animalism or egotism.

(127-6) Although there is no need to follow the herd into fanatical guru adulation there

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¹⁴⁹ The paras on this page are numbered 12 to 17; they are not consecutive with the previous page.

¹⁵⁰ The only reference we could find to this person was in "The Way of the Sufi" by Idres Shah.

is a need to regard him properly for what he is – a channel for higher forces, an instrument for the higher power – and so deserves homage and reverence.

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(129-1)¹⁵² His relationship to the Overself is one of direct awareness of its presence – not as a separate being but as his own essence.

(129-2) Whereas the glimpse may be a dramatic experience when it first occurs, being “established” is natural, simple, pleasant but not rapturous, and continuously aware.

(129-3) The presence of insight does not exempt the sage from his human needs. He continues his daily functions as before.

(129-4) Cicero wrote nearly two thousand years ago that the ideally perfect men were “nowhere to be found at all.” Who, except wishful thinkers and pious sentimentalists, can gainsay him?

(129-5) The honest guide will have to point out faults, weaknesses and errors in the seeker which ought to be corrected. This is painful to the seeker, who may be discouraged.

(129-6) He does not wish to be regarded as other than he is; not for him the canonisation of a saint or the adoration of a god. Insight, and its application to human living, is the final fulfilment for all of us, shall be our natural condition.

(129-7) In it, in this gentle divine atmosphere, he lives and moves and has his being, and this is one reason why he has to follow Shakespeare’s counsel and be true to himself.

(129-8) Where others find emptiness or futility in their own lives, and even more in those surrounding them, he finds meaning and purpose. There was a need to escape from nihilism, and he succeeded. Now his being and identity increase. He knows, with joy, that he shares in an inner reality which sponsors the universe.

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¹⁵² The paras on this page are numbered 56 to 63; they are not consecutive with the previous page.

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(131-1)¹⁵⁴ He who experiences the world, who touches, sees and hears it through the five physical senses, actually gives it existence for himself. But this would not be possible if he were really, solipsistically, alone. He is not. For his little circle of mind is embedded in the larger circle of the World-Idea, itself the expression of the World-Mind. And it is from this fundament of all Being and, especially, Consciousness, that his personality gets its own consciousness. Man is literally in God but insists on holding to his littleness!

(131-2) Whenever I have written that the higher individuality is a part of the divine World-Mind, this is so only from the ordinary human standpoint looking upwards. But from the ultimate one, it is not so for the World-Mind is not the sum total of a number of parts. It cannot be divided into them. This is why I prefer to use the phrase "rooted in the World-Mind."

(131-3) The infinite divine life dwells within all embodied creatures, therefore in all mankind. It is the final source of his feelings and his consciousness, however limited they are here in the body itself.

(131-4) Does he feel revulsions and attractions like other persons? He may, but the feeling is always within the larger circle of feeling the presence of Overself, with himself and with others. This compensating principle acts as a control and a balance. He is not ruled by the reaction, as others are, nor blinded by it to an egoistic judgment.

(131-5) It is a strange feeling, a sensation of being away from himself, something deeper than and different from being away from his body.

(131-6) Is it too daring to say that man is an extension, in a limited and shadowed way, of God's being?

Old xix: Religion ... NEW XVII: The Religious Urge

¹⁵⁴ The paras on this page are numbered 64 through 69, making them consecutive with the previous page

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(133-1)¹⁵⁶ In religious history we find that the same gods who were worshipped earlier were deposed by time and scorned as false or feared as devils. Whether this happened by the appearance of new revelations or by the coming of fanatical alien invaders using force, the lessons may be learnt that its influence will one day wane and perhaps even perish.

(133-2) Sceptics find one religion as untrustworthy as another because all religions are founded on belief in the existence of an Unknown and - to them - unknowable Entity.

(133-3) Incense may be used for religious purposes in ceremonies and worship but less devout persons use it to help smoke out mosquitoes, while more aesthetic ones find its fragrance and colour attractive.

(133-4) A quester necessarily becomes a pilgrim seeking his destination in a Holy City. He may be a metaphysician or mystic, a profound thinker or connoisseur of Orientalisms, but he may not leave out the simple humble reverences of religious feeling.

(133-5) If he is sufficiently developed as a human being, he finds himself wondering at this existence of his and of his world. And if he becomes serious enough to look around for the answers which others have given to his questions he can easily become bewildered by the contradictory results.

(133-6) The reality in religion is true, but what too often passes for religion may be quite untrue. Doubt of what is false in it may be faith in, and consequent upon worship of, the real Deity.

(133-7) Where is the religion or spiritual movement which has not degenerated from the purity and intent of its founder?

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(135-1)¹⁵⁸ He may join the processions of chanting monks in Christian monasteries or the squatting groups of silent ones in Hindu ashrams.

¹⁵⁶ The paras on this page are numbered 11 to 17; they are not consecutive with the previous page.

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¹⁵⁸ The paras on this page are numbered 69 to 75; they are not consecutive with the previous page.

(135-2) The discovery that God is may be beyond our own experience but it need not be beyond our faith.

(135-3) "Here you stand
Adore and worship, when you know it not;"
Wordsworth, The Excursion

(135-4) It was often said in the past that monks were opposed to granting intellectual liberty to the common layman.

(135-5) Too much nonsense has been taught, written and spoken in religious circles about the nature of man. One faction proclaims it to be originally sinful and unalterably evil. The only way to be "saved" from it is to accept the services of religion. Another faction, with a small following, asserts it to be originally divine and fixedly pure. Salvation is not needed, only recognition.

(135-6) It is interesting to note that the philosophic ideas of the French 18th Century Enlightenment Writers got their basic thought from Spinoza's critiques of the Hebrew Bible, despite their personal dislike of the Jews themselves. Voltaire was decidedly anti-Semitic.

(135-7) It is questionable whether the advantages of being a human creature are outweighed by the disadvantages. The Buddhists think they are, the Epicureans think they are not, but the Vedantins think he is an immensely fortunate creature. Why? Simply because he may use his human faculties to transcend his present level and, as they call it, "realise himself."

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(137-1)¹⁶⁰ Why can we not study such experiences or analyse such views, critically, without lessening our faith in them at all, without forfeiting our loyalty to the tradition, doctrine or credo behind them, and without being disqualified from having the experiences and holding the views?

(137-2) But no religion today can claim to be the sole and true inheritors of its Prophet's

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¹⁶⁰ The paras on this page are numbered 76 through 81, making them consecutive with the previous page

message. There is unity in any of them; there is plenty of dissension and sectarianism when it comes to definitions, creeds and observances. This really means that the individual follower in relying on tradition to support him here, is trying to push off, unconsciously perhaps, his personal responsibility for his acceptance of it. But it remains there still!

(137-3) Christian Europeans who came into contact with the Saracens and learnt some Sufi truths and practices, started the Rosicrucian movement. The rose was a Sufi metaphor for the mystic exercise (meditation in some form). The Cross was added by these Europeans.

(137-4) Queen Christina of Sweden denied privately that she regarded Roman Catholicism as the one true religion. She preferred the religion of philosophers, she said, particularly that of Lucretius¹⁶¹ as it may be deduced from "De Rerum Natura."

(137-5) The man of former eras learned to behave like other men, to follow usual custom, to say nothing that would be unexpected, to keep his real ideas and beliefs in concealment. He had to do so if he was to avoid persecution or escape punishment. Not many like martyrdom. Most are realists and want to be left untroubled.

(137-6) Institutions become excessively bureaucratic, tied up by their own past history and self-interest. They demand conformism, as they have to for self-preservation.

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(139-1)¹⁶³ Not a single word was ever written by Jesus. And yet others collected his spoken words and wrote them down for us. The same is true of Gautama the Buddha.

(139-2) James, the brother of Jesus and an Apostle, was a vegetarian. But the theologians and historians ignore this fact which was testified to by the Judeo-Christian Hegesippus, who lived in the century following and had contact with the Palestinian circles of the Apostolic time. Moreover Hegesippus asserts that James had been brought up in this way since childhood. Does this imply that the family circle was vegetarian?

¹⁶¹ Properly "Titus Lucretius"

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¹⁶³ The paras on this page are numbered 82 through 88, making them consecutive with the previous page

(139-3) The belief among Christians and Hindus that God incarnates in human form through Christ or Krishna is not held by Muhammadans or Buddhists. That God may use a human channel at times is more rational. But this God is World-Mind, not the Unapproachable.

(139-4) This is the Biblical Covenant between God and Man, a symbolical way of declaring that all shall be saved, all shall be brought "home" by the World-Mind. This is also the Biblical Celestial Arc of the Rainbow, the sign of promise and the instigator of hope for all humans.

(139-5) Religion has taken sublime forms but it has also taken grotesque ones. The first happens when men let themselves be led aright by inspired far-seeing prophets; the other happens when they let themselves be misled by blind ones.

(139-6) Because the only choice ordinarily offered is between a well-known, well-established religion and no religion at all, he need not accept either of them. There is a third alternative.

(139-7) The intellectual attitude toward these subjects is now more satisfactory, better informed, less intolerant.

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

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(141-1)¹⁶⁵ People throughout history have been able to think themselves into any belief or conclusion; have been able to deceive themselves into acceptance of whatever is offered them; have been susceptible to the most opposite, contradictory and varied suggestions which the human mind can formulate.

(141-2) A sane mysticism is needed if aspirants are to keep their balance in such rarefied atmosphere, as also a metaphysics which does not get lost on its way to philosophy.

(141-3) Whatever weakens or takes away good judgment is to be avoided; whatever enhances it is to be welcomed. Drugs, alcohol, useful sometimes as a medicine, and rage come into the first category.

(141-4) He may enter the state of meditation achieved after a certain amount of practice

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¹⁶⁵ The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

and may accept the ideas and images it gives him as corresponding to fact and truth. Yet this may be a deception which his unpurified mind has created for itself.

(141-5) When men claim to be God's mouthpiece they claim non-sense. If they rise to their best level they see more clearly and sharply than their fellows in the dazzling Light of that level. But they still see as human beings and in the moment that they try to formulate in thoughts for themselves or in speech for others what they now understand, they are subject to human colouring or error.

(141-6) First, he empties his mind of all things, then he empties it of himself. The first part of this work he may accomplish by his own training but the second part can only be completed by a higher power - grace. It begins by unknowing and ends by knowing.

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(143-1)¹⁶⁷ Sir Richard Burton who lived long in the Orient met and studied the Sufis. He came to the conclusion that the extreme mystic was a near madman. There is some truth in this view.

(143-2) The practices of witchcraft, black magic or sorcery necessarily expose the practiser to serious dangers. The chief of these is madness.

(143-3) Those who look for wisdom where there is none, or who seek truth where there is only conjecture, must necessarily be disappointed.

(143-4) The mentally disordered, the mentally upset and the mentally deranged should undergo psychiatric treatment before embarking on meditation.

(143-5) Advaitic tendency to shift this physical world out of existence and out of meaning helps no one.

(143-6) A time comes when a high degree of sensitivity to other people's atmosphere (auras if we omit the condition of clairvoyant vision with the term) renders living in the world a painful affair quite often.

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¹⁶⁷ The paras on this page are numbered 43 to 50; they are not consecutive with the previous page.

(143-7) Too many ill-adjusted, ego-wrapped neurotics attach themselves to psychical, occult, mystical, oriental and religious movements not to get their unhealthy condition remedied but to get acceptance and sympathy or, if “inner experiences” are retold, admiration. Or, if their personal relationships or career have failed, they hope a sudden transformation of their lives will be brought about by magical occult powers and enable them to succeed.

(143-8) Most cults teach mixtures of truth and error. Their followers fail to see that their doctrine is only partially correct.

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(145-1)¹⁶⁹ Those who would not recognise the truth even if it presented itself must be forgiven. They are without the training and equipment; no one has prepared them so having missed the needful qualifications what other result can be expected?

(145-2) Silly fantastic teachings which cannot stand the test of a real confrontation with contemporary life – ever waiting outside – may be found in this domain. They have nothing to do with philosophy even if sometimes they appropriate the name.

(145-3) The use of drugs for this purpose is questionable, the effect is erratic and not invariable, the experiences which follow may be exalting but may also be frightening. Taken regularly over a long period they leave certain marks of a negative kind on the person. They cannot be recommended.

(145-4) How often have I seen this radiation of bluish white light appear round the head of some person, flicker for a few seconds, and vanish. Whenever this happened that person was marked out for this quest, for I knew also, as by an instinct, that a glimpse had been, or would be, received.

(145-5) There are times when one may share the Life-Force’s ecstasy in feeling and even see it at work in light. It is an inner experience but linked to the outer world.

(145-6) For those without the philosophic training, the lapse into fantasy is a movement which is easily made.

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¹⁶⁹ The paras on this page are numbered 51 through 57, making them consecutive with the previous page

(145-7) Often the first impression should be accepted because it is the correct one. But sensual attraction or aversion may provide a false one.

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

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(147-1)¹⁷¹ My published words showed this veneration I always felt, and feel, for the Maharshi¹⁷². If later the technical difference between mystic and philosopher was completely withdrawn from print where the reference was to the Maharshi – thus finally getting done what had been sought for so many years against real frustrating difficulties in other quarters – I am happy it was done during my lifetime. But final humbling and full amendment will come later still at the hour dictated by fate.

(147-2) I feel falsely placed when anyone tries to put a guru's robe on my reluctant shoulders. Who should not know better than myself that the measures are different, that my status is over-valued?

(147-3) I am happier when I attract no attention at all. I enjoy being quite anonymous. That was one, but only one, of the reasons why I published nothing for the twelve years between "The Wisdom of the Overself" and "The Spiritual Crisis of Man" and nothing during the more than a quarter century since then.

(147-4) It was partly out of deference to his noble character, his exalted mind, and partly because of my unbroken if unknown link with Ramana Maharshi that I kept such a silence for such a long time. Except for a very few friends, it will not be understood.

(147-5) I feel happy when writing some lines of higher interest, something touching the philosophical plane, but happier still if the pen falls to rest leaving me transfixed, as it were, by a sacred power which commands both stillness of body and silence of thoughts.

(147-6) The books have for intention the awakening to certain ideas of minds that are at a point of readiness for them. The author of the books is not able to go farther than that; he is not a guru to guide the reader personally through all the successive stages.

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¹⁷¹ The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

¹⁷² "Maharishi" in the original.

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

(149-1)¹⁷⁴ Many have failed to disidentify themselves from their thoughts, despite all attempts. This shows its difficulty, not its impossibility. In such cases, grace alone will liberate them from their thought-chains.

(149-2) With the dark night there is a wish to withdraw from active life, from social responsibilities and from personal duties. A feeling of their futility accompanies the wish, a vaguely pessimistic outlook surrounds it.

(149-3) Learn to penetrate within yourself, your deeper almost unknown self. It will need patience to return day after day, not stopping until the truth is reached, the peace is felt, the blessing descends. It will need perseverance until the source of strength is found. Thereafter it will take you over: this is grace. But remember – with each return from the day's efforts you will be confronted by the world again, by its harsh reality yet glorious beauty, its stark conflicts yet benign interludes. So – know this world in which you have to live, its petty minds and noble souls. Learn from both. And when you have seen enough of the world's surface ask for its tremendous secret.

(149-4) There is a sacred quality about one side of philosophy which ought not be underrated by those who are unattracted by anything religious.

(149-5) All these methods and procedures are simply devices to draw attention inward away from the outer world, and then to focus feeling upon the way of aspiration.

(149-6) Release your problems. Work in the Silence – until the Silence rules. The Infinite Intelligence will then take over your problems – to the extent that you release them to it.

(149-7) What the Hindus call detachment, what the Muhammadans call submission to God's will, are really one and the same.

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(151-1)¹⁷⁶ If we concentrate attention only on the miseries and distresses which afflict us, then we have to depend on our own intellect to find a way out of them. If however we turn concentration in the opposite direction, that of the Overself, and deposit our troubles there, we gain a fresh source of possible help in dealing with them.

(151-2) It comes to this, that a man who is brought down by adverse events or by inward failure, who loses confidence in himself and hope for his future, who is stricken down by what John of the Cross called “the dark night of the soul” – such a man is unknowingly at a possible turning-point of his life. Let him surrender this poor crushed ego of his, this broken belief that he can successfully manage his life, and pray to the Overself to take it all over.

(151-3) If he wants the grace he must do something to earn it, such as attend to the wastage of time on trivial or even harmful (because negative) gossip and activities; purify his character; study the revelations of sages; reflect on the course of his life; practise mind stilling and emotional discipline.

(151-4) It was not Christ’s death that brought his grace into the human world but his life.

(151-5) Since a mistake will not rectify itself, he must go on, write to the person he has wronged and humbly make amendment and apology.

(151-6) The crushing of the ego could be turned into the opening of grace.

(151-7) First, he must attempt to lift himself upwards, taking the needed time and making the needed effort. Then, he feels that some other force is lifting him gratuitously – this is the reaction, Grace.

(153-1)¹⁷⁸ In the French 19th century Academy painter, Jean-Leon Gérôme’s picture

¹⁷⁶ The paras on this page are numbered 19 to 25; they are not consecutive with the previous page.

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“The Two Majesties” a lion squats on a flat high rock in the desert fringe watching the setting sun. Its concentration of attention seems perfect, its interest in the golden orb is complete. The ordinary human, having no access to the precise state of animal consciousness, could even ask himself whether the lion is rapt in worship; it may have seen from a distance the desert Bedouins so engaged in their prescribed daily devotions. Certainly chimpanzees have been observed greeting the rising sun and thumping their chests in salute.

(153-2) We hear that William Blake was one of the England’s great mystics and we take it for granted that his mystical perception was easily put to work. Yet there was a time when Blake lamented that the light which was with him had gone out. How long this dark night of the soul lasted has not been recorded.

(153-3) After the glimpse has passed away – and a warning that it usually does so is needed by beginners – either thankfulness for the visitation or discouragement by its loss may set in.

(153-4) Religious devotion, worship, aspiration, start a man on the way by occupying his feelings. But a time may come when he may wish also to know and understand more about the mysterious object of his devotion. It is then that he must prepare to get into deep waters, must hold his breath and take the plunge into philosophic thought.

(153-5) Devotion to any historical or mythological deity must end, if grace is won and if advancement be experienced in devotion to the Overself, to pure being. Precisely the same must happen with devotion to any human guru.

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(155-1)¹⁸⁰ There is too often a tendency to regard him as more than human. It is true that in one sense and in one part of his inner being, he is. But this is no reason to lose all balance and lavish adulation indiscriminately upon him. For in a number of ways he is still an ordinary man.

(155-2) If the young lack the quality of reverence is it not because nothing and nobody within their experience so far has seemed worthy of it?

¹⁷⁸ The paras on this page are numbered 26 through 30, making them consecutive with the previous page

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¹⁸⁰ The paras on this page are numbered 31 through 38, making them consecutive with the previous page

(155-3) This feeling of reverence, awe and inner attraction should be nurtured and developed so that it may grow into a great love, an aesthetic communion which is fully satisfying.

(155-4) Excessive guru worship provokes a reaction, a critical sometimes sceptical attitude from which there must also be a recoil. Only after that can an honourable, honest and true relationship be established. He should rather object to anyone making a cult out of him. Why not respect his wish and let him remain what he is - a researcher?

(155-5) By associating reverence with knowledge both ways of spiritual self-recovery are enriched while the man himself is equilibrated.

(155-6) His part is to open a way, remove obstructions, gain concentration, so that the Overself's grace can reach him. The union of both activities produces the result.

(155-7) O Thou Divinity within me, (and in whom I similarly am) - may I ever remember why this earthly life must be elevated and redeemed.

(155-8) It is better to worship the higher power than to beseech it for gifts.

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Old xxiii: Orient and Occident ... NEW XV: The Orient

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(157-1)¹⁸² When the 10 fingers are folded together, they form symbolically the two aspects (active and passive) of the One Reality. When outspread they symbolise ten aspects of its human expression, thus: Left hand: little finger = benevolence, next = virtue, middle finger = submission, resignation, calmness, index = strength, thumb = meditation; Right hand: little finger = comprehension, understanding, next = practical method used, middle finger = ideals, index finger = power and thumb = highest knowledge. This plan is drawn up by Chinese Mahayana.

(157-2) Alexandria, in Roman Imperial days became the great centre of commerce and crime, learning and sects, magnificent buildings and lowly slums, the noble Neo-Platonic Philosophy and the vile poisoner's art.

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¹⁸² The paras on this page are numbered 1 to 6; they are not consecutive with the previous page.

(157-3) In ancient India the broths were drunk with much satisfaction: there was even a cook book on the subject called "Supasastra" (soup-scripture), although it has now been lost; while the very title of cook was "supa-krit" (soup-maker)! Today the Southern part of India still preserves a few remnants of the ancient tradition, among which is Mulligatawny (pepper-soup), a curried soup.

(157-4) There are areas of the Himalayan Valleys which is strange country for, apart from the few villagers, the only other inhabitants one is likely to meet with are either holy recluses or unholy bandits.

(157-5) Philosophy would not be what it is were it to restrict the beginnings of culture to ancient Greece. Egypt, China and India were doing grander things and contemplating deeper ideas before Europe did.

(157-6) Here in Europe the summer days die slowly into longer but less colourful evenings than those of the tropics.

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(159-1)¹⁸⁴ The Buddha Amitabha became World Saviour. His help particularly goes out to the sinful and weak who call upon him by name and with faith. But it is Kwanyin who intercedes with Amitabha and who mediates his grace to the pious.

(159-2) There are Indian schools of thought in the Vedantic group which turn Maya into an entity, a thing by itself. There are other Vedantic schools who have a higher understanding of Maya as being nothing other than the play of Consciousness.

(159-3) Most either fall in love with the Oriental presentations and attitudes on spiritual matters or underestimate them. There ought to be room for a few who want to take an independent stand, who try to be impartial, and who know the subject.

(159-4) Wang Yangming¹⁸⁵ is pictured on my scroll in the formal prescribed robe of a Mandarin. His face is stern but not sombre, his mouth, reticent and not often opened, is thinly fringed all round with grey hair.

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¹⁸⁴ The paras on this page are numbered 24 to 31; they are not consecutive with the previous page.

¹⁸⁵ "Wang-yang-ming" in the original.

(159-5) How well would it have been if a marriage had been arranged between Hellenic thought and Hindu wisdom in those days when Hellas flourished!

(159-6) The outer and inner remoteness of the Orient has gone, the mystery of its cultures and religions has vanished.

(159-7) Where will you find a book as short as Lao Tzu's¹⁸⁶ "Tao Teh King," and yet as wise?

(159-8) Is not the sadhu a sort of modern caveman? Are not hippies and Westerners who adopt the so-called "simple life," haunt Ashrams¹⁸⁷ in India and copy Indian dress or ways, as would be Sadhus, also reversions to cave dwelling culture?

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Old xxiv: General ... NEW XII: Reflections

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(161-1)¹⁸⁹ If you wish to study history properly, you should first study human nature, of which it is partly a reflection.

(161-2) They fear, or feel, that these teachings lie quite outside their own lives.

(161-3) The wild abandon, the careless spilling of slogans which show up the user's ignorance, fanaticism and deficiencies, may be left to the intellectually adolescent. There is nothing to interest the truth-seeker here.

(161-4) When behaviour or ideas are pushed to an incredible extreme they are held up to ridicule either by mild humorous irony or by strong sarcasm. This brings a needed corrective to their exaggeration.

(161-5) Under all the apparent self-confidence, the seeming expertise in dealing with events and men, there are self-doubts, uneasy qualms, questionings and wonders if...

(161-6) Those who cannot accommodate themselves to the world may take to

¹⁸⁶ "Lao Tse" in the original.

¹⁸⁷ "Asrams" in the original

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¹⁸⁹ The paras on this page are numbered 25 to 32; they are not consecutive with the previous page.

communism, drink, drugs or sex; or they may withdraw from it altogether into some mystical cult, institution or retreat.

(161-7) They are too concerned with earning their livelihood, with the members of their family, and with attending to personal wants to bestow thought upon such abstract topics as life's higher meaning. They are not to be blamed but they are also not to be imitated.

(161-8) We may admire the new with enthusiasm but this is no reason for ceasing to value the old where it is only just to do so. What many smart youngsters now regard as old-fashioned virtues will never be displaced by right-thinking persons.

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Old xxv: Human Experience ... NEW XIII: Human Experience

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(163-1)¹⁹¹ So many want the security – physical and mental – which comes with wealth, so many believe it would bring the end of anxiety inwardly and the comfort of having enough or more materially.

(163-2) The years of varied experience give a man advice – if he will but take it correctly and not distort it – no less than other, more knowledgeable, men.

(163-3) “When Gustave Meyrink was in great danger he would concentrate on his heart and maintain an unalterable calm,” said Herman Hesse.

(163-4) Most people react mechanically not creatively to surroundings and situation, events and persons. In this they are like children and animals, not like truly and fully human beings acting from knowledge and power.

(163-5) Those Christians who were closest to Jesus' time did not set up two categories – those in the world and those living withdrawn from it outwardly, with the second as superior. It is monks who later made this division.

(163-6) If in order to live among other humans he finds it advisable to accept hard compromises, conscience questions him how far to go in this direction?

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¹⁹¹ The paras on this page are numbered 14 to 23; they are not consecutive with the previous page.

(163-7) There are certain ideas which a man thinks he can never bring himself to believe. And yet time may compel the change.

(163-8) We do not make mistakes through ill-chance but through the bent of our personality and through the extent of our ignorance.

(163-9) The world confronts him and its events or situations demand action from him to meet them.

(163-10) Life itself puts a man to the test, so that he may find out for himself what sort of stuff he is really made of.

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(165-1)¹⁹³ Despite all the high idealistic talk of oneness, brotherhood and egolessness, each of us is still an individual, still has to dwell in a body of his own, to use a mind of his own and experience feelings of his own. To forget this is to practise self-deception. Each will come to God in the end but he will come as a purified transformed and utterly changed person, lived in and used by God as he himself will live in and be conscious of the presence of God.

(165-2) He may ask himself whether he has any competence for such a great task. But this is to forget that he has been led to this point, to the quest, that the same higher self or power which out of its grace did this can lead him still farther.

(165-3) The self-sufficiency of his ideal, its remoteness from popular ways, may be boldly and openly expressed in action or kept as an interior and hidden thing. For most the first may prove to be an imprudent course but for others it may be a necessity.

(165-4) It is not only the harsh lessons to be elicited from suffering which ought to be heeded but just as much the pleasanter teaching of joy and the memorable beauty in art and nature. Every experience and every environment bears its own message to us, the happier ones no less than their opposite kind.

(165-5) Sometimes the guidance will evolve naturally out of the situation, the

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¹⁹³ The paras on this page are numbered 51 to 56; they are not consecutive with the previous page.

circumstances, the events. He will then only have to be a spectator but he must still supply the intuitive interpretation and recognition of this recognition.

(165-6) The phrase, “the wisdom of travelling light,” applies not only to marriage but also to suitcases.

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(167-1)¹⁹⁵ Why should we be ashamed to learn new truths from life’s experiences and, dramatically or slowly, reverse our views in consequence? The answer is that the ego does not wish to humiliate itself, nor to inculpate itself.

(167-2) They listen to all voices except the Lord’s; follow calls from the senses but not from the intuition. Is it any wonder that in the end they are discontented?

(167-3) There are persons, circumstances, environments and situations which bring out what is worse in a man’s character as there are others which bring out what is better.

(167-4) The tests through which life itself outwardly puts him may seem appropriate or not but they contribute to the discoveries within himself, to the knowledge of his character, its strengths and limits, its belated ambitions and ludicrous self-deceptions.

(167-5) To find the correct equilibrium, through knowledge and practice, which enables one to deal with the affairs at hand but never deviating from staying in the Presence – that is the art of life. That also is to become “natural” in the best sense, to possess an unself-conscious unadvertised spirituality.

(167-6) How little do we know that some small act, some minor move, may lead to consequences that open up an entirely new phase of experience.

(167-7) Those who are slaves to custom and usage, who do not think why it is there and what are its merits and demerits, do not welcome such ideas.

(167-8) All men with a few exceptions try to live, but only few try to live well. The quality of their life depends upon their character, ability and knowledge.

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¹⁹⁵ The paras on this page are numbered 57 through 64, making them consecutive with the previous page

Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self

(169-1)¹⁹⁷ They hold the view which conforms with their prepossessions, their inborn tendencies and governing prejudices, in short, with their little ego not their impersonal higher self. This is why there are so many contesting theories, why the body's ill-health may cause the mind to be governed by negative thoughts, why this conflict of authorities shows their worthlessness.

(169-2) The importance of physical health to men and women is generally acknowledged by them. But too many spiritual aspirants fail to see that it has any connection with their inner life.

(169-3) Apollonius tells us that Pythagoras regarded healing as "the most divine art." Why should anyone reject the views of the Greek sage, not to speak of Jesus' own confirmation by his works. Why should the Indian sages regard healing as a merely occult art; hence as a practice to be avoided?

(169-4) When a man is put into a hospital bed, to lie there for days, weeks or months, he is put into a situation where he is both passive and powerless. This humiliates his ego.

(169-5) The healing does not come from the healer himself; it comes through him. What he does is to prepare conditions rendering it possible for this to happen. But this is no guarantee that the Overself will necessarily make use of them every time.

(169-6) There are perils waiting for those who are mentally ill and who try meditation on their own without supervision. It would be better for them to practise simple relaxation, calming their emotions, quietening their thoughts.

(169-7) It is possible to be quite enlightened without being quite free from physical maladies. For the body's karma does not end until the body's life ends.

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Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

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(171-1)¹⁹⁹ When people seek excessive entertainment and amusement what are they doing but confessing their lack of happiness and their need to forget this fact?

(171-2) Most men do not learn the practical wisdom of life the easier way. They do not heed the true seers, the far-seeing sages, the inspired prophets. There is a harder way, which they choose because it appeals both to their animal instincts and selfish purposes. This is why they must be tutored by necessity, that is to say by harsh circumstances of their own making, by karma.

(171-3) That mind is truly free which has emerged from the common state of being, conditioned, distorted, unbalanced and physically sense-bound.

(171-4) Did Gautama magnify the sorrows he came across during his first free explorations of the world outside his palace? Was it fair to concentrate on them alone?

(171-5) Suzuki always kept imperturbable, always calm, whenever and wherever we met or, as Herman Hesse said of him, "He does not allow himself to be touched." This was when Arthur Koestler's criticism of him appeared in "The Lotus and the Robot."

(171-6) However adverse or difficult a situation may be it is not only in conformity with the Quest to keep one's equanimity but in the end to one's advantage.

(171-7) The frequent practice of meditation slows down emotional responses and thus makes the practiser more relaxed, calmer.

(171-8) The suffering which is attached to life may vary in extent and kind but it is missed by no one.

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(173-1)²⁰¹ Without leaving his room he finds out Truth! He simply sits still! This is the

¹⁹⁹ The paras on this page are numbered 1 to 8; they are not consecutive with the previous page.

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source of his knowledge and strength. The conclusion is: learn to sit still, but not only bodily: it must also be mentally. Yet not only that, not only for half a minute or so, but to sit still patiently. He must wait the situation out. So much – if not most – of the world’s evil and misery and wrong action is due to the inability to do it.

(173-2) Sometimes they feel on the verge of suicidal despair. Lucretius’ poems have been food for such people, as well as for those who, like the 19th century English agnostic George Gissing, could find God neither in nature nor in themselves. His belief in, and following of, Epicureanism doubtless supported him for a time but in the end he returned to his melancholy and, if Jerome²⁰² is to be believed, killed himself.

(173-3) It is that perfect unconsciousness of self which confers complete naturalness, ease in relationships with others, and which radiates or better emanates peacefulness.

(173-4) The presence is always there, always waiting to be recognised and felt, but inner silence is needed to make this possible. And few persons possess it or seek it.

(173-5) “Life could not be endured were it seen in reality” wrote Sir Walter Scott in his private diary, echoing Buddha whose words he may never have heard, and anticipating Schopenhauer, whose writings appeared shortly after. We may flinch at this truth, but it is not the whole truth. Perhaps the great artist or composer, who rises to incredible beauty, offers a counterbalance.

(173-6) He who preached the misery of life is, despite that, depicted on the ancient statues with a faint beatific smile – Buddha.

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Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

(175-1)²⁰⁴ Whatever one is doing, to stop suddenly at an unarranged moment and in an unforeseen position becomes a useful exercise when repeated several times every day. It is necessary to hold the whole body rigidly fixed in exactly the posture which had

²⁰¹ The paras on this page are numbered 24 to 29; they are not consecutive with the previous page.

²⁰² Referring to St. Jerome, the translator of The Chronicon of Eusebius.

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²⁰⁴ The paras on this page are numbered 1 to 4; they are not consecutive with the previous page.

been reached at the very moment of command. Even the expression on the face and the thought in the mind must be included. This is one of the "Awareness" exercises; they are performed when sitting, walking, working, eating or moving.

(175-2) The use of short statements, often strangely worded, made by a master to a disciple as a means of getting the flash of enlightenment flourished in China during the Tang dynasty. It was taken up later by the Japanese, among whom the method's original name "kong-an" changed slightly to "ko-an." Despite extravagant claims made for it the successful practiser got a glimpse only, not a permanent and full result. It is not the same as, and not to be confused with, the method of meditating upon affirmations, pithy condensed truth-statements (called Mahavakyas in India) since these openly possess a meaning whereas koans are often illogical and always puzzling.

(175-3) The cross is a symbol given to man by the creative imagination of his race's early seers. Its flat cross-bar is his ordinary everyday life which he shares with all other men. Its upright bar is his higher spiritual life which he shares with God. The entire figure tells him that crucifixion of his ego is resurrection of his spirit - normally and daily dead in the material life.

(175-4) The sign made by joining the thumb to the tip of the forefinger of the right hand so as to form a circle shows that the person knows the highest truth. It appears in both Hindu (atman is one with Brahman) and Greek Orthodox sacred pictures.

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(177-1)²⁰⁶ There are various practical methods of achieving the combined aim of remembering the divine and concentrating on the divine. Mantra-repetition is one of them. They are mostly elementary and well-suited to aspirants who are at an early stage of development. But these aspirants cannot stay there always. The time comes when they must seek and struggle for a higher stage. Full enlightenment can come only to the fully developed.

(177-2) Whether it be called a mandala, as with Tibetan Buddhism, or a yantra, as with Tantric Hinduism, it consists of a geometrical design, or a linear diagram, or some non-human, non-animal, non-pictorial representation by a drawing which is taken as a symbol of God, or of the higher self. Concentrated attention upon it is supposed to lead

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²⁰⁶ The paras on this page are numbered 5 through 9, making them consecutive with the previous page

man closer to this self, like any other form of worship.

(177-3) Those mantras like Hrim, Klim, etc., which have no significance at all may still be meditated on until the meditator realises through them that the entire world appearance is itself without significance because of the Voidness which is its reality.

(177-4) The yogic claim is that this om-om-om-om sound is cosmic; it is the keynote of the spinning globes in space; it is the humming vibration of all the worlds.

(177-5) But yoga is not a system for developing personal efficiency in order to succeed better in the worldly life, nor a therapy to get rid of diseases. Those who present it in this way have not felt the spirit which belongs to it nor understood its most important offering.

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(179-1)²⁰⁸ Postmarked: Watkins Glen New York August 7, 1979

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(180-1)²⁰⁹

²⁰⁷ Blank Page

²⁰⁸ Envelope front - we have transcribed the addresses.

²⁰⁹ Envelope back