

Carbons 02 (Typed Notebook)

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Editor's Note: About half of this file is a carbon of large portions of the file titled "Atmananda +5." A few sections are unique to this document: the F.W. Levenson Commentary (he was some sort of New Age guru located in Hawaii in the 50s); Old vii: The Intellect ... NEW VII: The Intellect (170 in PDF); Social Crisis; and Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics {by Nora Briggs} (including all subheads). There are three carbons from the file "Pages from PBs Manuscripts:" Evil, Social Crisis, and Old vi: Emotions and Ethics. Travel is from "Titled Items 3;" Letters are from "PB Letters to Colleagues;" Diet is from "Food;" Nora Briggs: Racial Feeling is from "Vinyl VI;" and PB to His Students is from "Vinyl IV to V." The Interviews are found in "Talks in the Occident" except for the long interview with Pranavananda, which comes from both Book Notes 4 and Asiatic Notes 4. The version here is missing the last few pages, which can be found at the end of this document; the pages are also out of order; we have noted their sequence in the body of the text.

Since so much of this is linked to "Atmananda + 5" and Nora Briggs, we presume that the material is from the 1940s and possibly the early 1950s. We have no real information about Nora, but we believe that she was a psychologist working in New York City or thereabouts. It is clear that her additions are only partially in alignment with PB's later views; as to whether he agreed with her at the time we cannot say. We do not know what their relationship was; at the very least it was friendly and informal, and she at least considered herself his equal on psychological matters, while being a student of his spiritual teachings. There is no indication of personal intimacy, though her feelings for PB (and about celibacy as spirituality) were strong enough that she broke off all contact with him upon his marriage to the much younger Evangeline Glass in 1950.

Any handwriting found in this file is that of PB himself. 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

1¹

(1-1)² [DUPS of Typed Notebook]³

(1-2) PERIODIQUE
E14

(1-3) Monsieur Paul BRUNTON
[Au Jordil-A
1807 Blonay]⁴

(1-4) REVUE TRIMESTRIELLE "ETRE"⁵
137, rue du President-Wilson⁶
92300 Levallois-Perret – FRANCE

2⁷

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

3

VI

Intelligence

(3-1) intellect⁸ sharpened to its finest possible point to bear on their understanding of the quest will one day have the courage to overstep intellectual analysis into a synthesis

¹ Manila folder - front cover.

² The paras in this document are all unnumbered unless otherwise specified.

³ PB himself inserted "DUPS of Typed Notebook" at the top of the page by hand.

⁴ The local postmaster changed "14 Chemin de Ballallaz
CH MONTREUX SUISSE" to "Au Jordil-A
1807 Blonay" by hand.

⁵ "ÊTRE" in the original.

⁶ "Président-Wilson" in the original.

⁷ Manila folder - back cover. PB himself inserted "copied" by hand.

⁸ The first word of this para is not capitalised; it is unclear whether this indicates that the previous page has been lost, or if it is a simple typo.

of true insight. The mind cannot become the slayer of the real until it is strong enough to face the real and to fight all the issues involved. The quest is essentially an inner one, and to evade doubt and misunderstanding by taking shelter in emotional regard is permissible only until the seeker gains the strength to come out into the relative bleakness of mental {light.}⁹ When the keen piercing mind has asked all its questions of the real, and has seen in perfect clarity that valid as its questions are they presuppose by their very nature answers which God alone can give, only then can it safely lay aside temporarily its analytical clamour, and enter into its own stillness, which is of God. When within that stillness at long last the mind perceives the might and majesty of the whole in which it is sustained, it ceases to strive for self-sufficiency, and paradoxically attains it.

This statement, terse and highly condensed, must not be held to apply to any hurried short term programme of thought or discipline. The traditional philosophy affirms that all stages of the quest must be experienced and mastered, and none but an adept can see where the seeker stands.

It is made here to emphasise the value to the earnest seeker of the qualities of fine intelligence. By these he graduates from stage to stage in his inner life until finally in full surrender he lays his all before God. Then he finds that every talent of mind and emotion, of hand and brain so assiduously gained

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Intelligence

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Intelligence

(continued from the previous page) for self down the ages is returned to him with the injunction to use them for the Self.

And so the philosopher finds himself back in the world of men far better equipped for the fight than the average man. His fine intelligence is now brought to bear on contemporary life. He perceives that change is inherent in all life, therefore he wastes no effort in resistance to change. He perceives that all men in all their efforts are engaged on the quest, and his own efforts whether of thought or activity are pointed to encouragement where this seems to be needed, or to discouragement if such he sees to be his task. He makes no home in any cult or group or community, although he may give help to any when it seems to him good to do so. Of all independents he is the most independent, but he wears no label. He wears his nationality lightly, has no class or

⁹ "fight" in the original has been replaced by "light" for clarity.

¹⁰ Blank Page

racial prejudice, he can live with equal pleasure in affluence or poverty, and meet on equal terms king or scullion, judge or criminal.

Critics may say "of what practical use is such a man in the world today, when humankind is rapidly dividing itself into two different ideological groups, just when the great discoveries of science have made available atomic bombs and bacteriological warfare?" They may go on to point out that very soon every man may be compelled to take sides.

It would require a long treatise upon the quest and its vast and to the average man, almost unimaginable implications to answer at all fully. But a few short answers may give some indications for further thinking.

Whichever side of the so called iron curtain the philosopher finds himself is

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Intelligence

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Intelligence

(continued from the previous page) immaterial to him. Also it is immaterial to the world and to the final issue between the two groups. In his heart the philosopher can never take sides, because God is on all sides. Let the student who reads these lines remember this well, it may help him in times of stress to listen with unprejudiced ears to things said on both sides, and in so doing to assess their value more correctly.

Do not expect to find the philosopher always on a pinnacle of esteem leading the most popular group. Do not rule out the possibility of hearing his voice amongst those called enemies.

Many unpredictable and apparently uncontrollable factors may decide for the student where he is and what he does in the world in both times of peace and times of war. The nearer he draws to true insight within his own being the less will these seeming vagaries of fortune influence him. In some measure he will experience the "peace at the centre of the storm" consciousness where the philosopher lives in permanence, and from where he can work anywhere in the world, at any job. Even a little of this experience will give a better answer to the questions asked by critics than volumes of words can do.

To the critics directly it can be said "If you could lay down every prejudice, and every self interest in the issues now ranged before you, do you not think you could judge them more fairly?" If in honesty the answer given is that it is impossible to do this, then we say "then there is no other way for you than to take sides and fight, thereby making a violent change of conditions in the world wherein it may be possible

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eventually for you to do so." This is not an over simplification of the present world condition, it is only reducing to a

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Intelligence

(continued from the previous page) dialogue the cacophony of voices.

God in the multiplicity of manifestation is flux and change unceasing which can be the "music of the spheres" or the "flames of hell," or any state in between depending on the viewpoint of the majority of human consciousness actively in the world at any time. As in the age long inner history of an individual so in the age long collective history of humankind the quest is ever engaged upon. An individual may far outstrip his fellows on this quest, and a philosopher in the world today is such a man. For the most part the world will not listen to him because it has not yet gained the means of understanding him.

But his practical value is immense. During the storm he is a centre of calm and a haven of refuge to the circle around him. To those who will listen he will continue to reiterate the tenet of the quest, and to live them in whatever job is his. Long after the storm has died down his voice will be heard quietly saying the same things. And when the phase of change by cataclysm and catastrophe is discarded by man for a gentler phase the philosopher will be called into the councils of rulers.

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Intelligence

Old iv: The Path ... NEW I: Overview of the Quest {by Nora Briggs}

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Addition by Nora Briggs¹⁵

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¹⁴ "7" in the original.

¹⁵ "2. Addition by N.B." in the original. "N.B." refers to Nora Briggs who was a typist for PB and often added her own notes either from her thoughts or her conversations with PB – we don't know which. So this page may be her own reflections and not PB's original writings. – TJS '19

(11-1) average of human thought and experience become inadequate.

The movement from the egoistic attitude of mind to the non-egoistic one can be seen to be in line with Nature's evolutionary urge. First Life in its outward running seeks to establish itself in multiplicity of individuals, when this is done then the individuals to carry on Life's task still further, and no man can measure how far this may go eventually, must relinquish their separate self seeking interests, and in the realisation of the greater interests of Life in its wholeness, seek these within every one of their activities. Man in the non egoistic state is no less man, and no less an individual. It can be said that he is now at last a whole man, integrated, free, and strong in his individuality. Life has accomplished in him a complete extension of Itself. The second birth only comes after many experiences of the first birth. The first birth is being born a human being, the second is being born a spiritual being. As the first birth carries with it many responsibilities, many duties, many privileges relative to the kingdoms below, so the second birth will carry with it many more relative to the human kingdom.

These movements of consciousness are so subtle and paradoxical, and can be viewed from so many angles that no one way of stating them exhausts the possibilities.

But until now in the history of man the shift from ego to non-ego has been held before him as a far distant but greatly to be desired goal. It has been clothed in the language of mysticism, expressed in the ritual of religion, extolled in the language of poetry, and depicted in the language of painting and sculpture. To the ordinary man it has seemed to have little bearing

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Addition by Nora Briggs

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Addition by Nora Briggs

(continued from the previous page) on the everyday conduct of his life. He has not seen that in essence every moment of life is of equal significance. There is no essential difference between the spiritual life and the active life, the latter is the former's expression. But so important has been the active side of man's life in establishing himself as an individual that he has regarded the spiritual inward part of his nature as of little value. The nurture of the spiritual part by organised religion has tended to make an unreal duality.

The non-egoistic man knows there is no such separation in his life. Nothing is to him useless, or common, or unclean. Nothing is more to be revered than anything else,

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¹⁷ "8" in the original.

nothing to be abased, and nothing to be feared. He is as God has made him, and he regards every event large or small as a task of equal value, or an opportunity of equal significance in the service of God and All.

It can thus be seen that the world's crisis is the crisis of the individual man, and as men move one by one over into non-egoistic life so, and only so is the world's crisis eased.

One may weep with joy at the prospect of loveliness and serenity lying like the "promised land" before men of selfless life. One may see with calm reason that such life is the inevitable and inexorable dictate of Nature. Man is being compelled by Nature through his own discoveries and explorations of her latent forces to the point where if he uses them for the All life for him reopens into a Golden Age, but used in the egoistic way whether by individuals or nations, he will [incur]¹⁸

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Addition by Nora Briggs

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Addition by Nora Briggs

(continued from the previous page) untold suffering and retardation, until once more the cycle is repeated.

Men of science with their strict impartiality in the search for truth are already on the way to seeing the conscious state of non-egoism as being in direct evolutionary line with Nature's previous urges.

Religionists mazed in their thinking by out worn creeds and dogmas, are often farther away.

But those whose minds have been cleared and strengthened by the study of the essence of religions and philosophies, both of the East and of the West, especially as re stated in the writings of PB are in a position both of privilege and responsibility. They of all men can, if they will, make the move within their own hearts, and in steadiness of practice maintain it. It is for them then to become articulate about what they find, and about the new outlook which will bit by bit arise within them on day to day living in current affairs.

If it be asked what would be a specific non-egoistic attitude in world affairs now, and what effect would it have, look for a moment at the economic difficulties. It is assumed that the present financial system, with its separate currencies for each nation, and the consequent intricacies of international trade and banking are irrevocable. But

¹⁸ PB himself inserted "incur" by hand.

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²⁰ "9" in the original.

are they? Separate currencies for separate nations necessitate the trade controls of entrance and exit tariffs. One part of the world may be short of necessities which are wasting elsewhere because of lack of freedom of trade and cooperation of effort. This state of affairs can even occur within a country like France with its strongly

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Addition by Nora Briggs

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(continued from the previous page) individualistic and medieval farming in the South, and its industrial squalor in the North, with but little cooperation between them, where the questions of currency and tariffs do not arise. How much more aggravated such a situation becomes between distant countries with fiercely individualistic governments composed of fiercely individualistic men, and how quickly soluble it is seen to be under a World Government of non-egoistic men with all the power at their disposal now latent in separate hidden national laboratories and workshops.

In this highly condensed statement is seen some of the work and thinking to be done in the future by self surrendered men if and when they arise in sufficient numbers to alter the balance of thought of humanity as a whole.

Let anyone who reads these notes and doubts these statements walk the bomb scarred streets of London and ponder his own impotence to prevent even greater damage except by this surrender of self in completeness. If, as was the writer, he is required to try to give help and comfort to a thousand bewildered people driven from home by bombing his heart will tell him a thousand times that there lies before him no other way.

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Addition by Nora Briggs

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²² "10" in the original.

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(19-1) The student will find that every aspect of life when re-viewed from the calm wisdom of philosophy is seen to be much greater than is customarily assumed.

Psychologists observe sex to be one of the prime motivating forces in man. It is not surprising therefore that he makes many errors of conduct in this region of human behaviour. The student from the outset of his considerations will be neither condemnatory nor condoning. Since in matters of sex life's deepest currents run swiftly at Nature's bidding no philosopher will be facile in judgment. Very often he may see that sex is of God and within the Divine idea of creation. There is no other way to human birth. The ascetic who, because he cannot cope with life's great forces, turns away in aversion, may find himself seeking in vain for human birth one day.

"Know Him in life, while thou livest, for in life is thy release" says Kabir. This human birth is a great gift, and to deprive others of it for lack of wise understanding and use of sex is selfishness not philosophy.

To establish a home and family within which children may be born and nurtured in understanding of the great philosophic truths is to [give great]²⁵ service to humanity.

The student is asked to place before himself the highest possible ideal in these matters, and to ponder them from the philosophic standpoint carefully, reverently, understandingly.

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Addition by Nora Briggs
Passion. Sex.

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Addition by Nora Briggs
Passion. Sex.²⁷

(21-1) It may be that Nature's purpose in man is not yet completed. His present form and manner of generation akin, as it is to that of the animals, and carrying with it many of the animal propensities, may be capable of change to something of greater efficiency

²⁴ PB himself inserted "NB" in the left margin and L brackets in the upper left corner and lower right corner of this page indicating that all the material on this page is hers and not PB's. — TJS '19

²⁵ PB himself changed "give the greatest" to "give great" by hand.

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²⁷ PB himself inserted "NB" in the left margin and L brackets in the upper left corner and lower right corner of this page indicating that all the material on this page is hers and not PB's. — TJS '19

and beauty. If the student remembers in all his thinking the mentalistic nature of the universe, he will see that his own greatest contribution is his own thought life. The very form of man must be the result of his thought in the past. Without arrogantly assuming individual creative powers of thought he does not possess, let the student ponder the form and functions of man as evidence of the power and love of God in manifestation. Let him further try to see imaginatively that with the personal ego subdued, his task in life is so to order and use that form and all its functions as it may be the will of God in him to direct. In effect this is to offer to Nature within oneself a means of release from the egoistic grip on the body.

The student who ponders long in this way will come one day within the category of persons described by psychologists as “free of inhibitions.” No student of philosophy will abuse this freedom. Outwardly his life will conform to the conventions of his time and country, and will be exemplary to his fellows.

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Addition by Nora Briggs
Passion. Sex.

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself {by Nora Briggs}

23²⁹

I

Addition by Nora Briggs³⁰

(23-1) The greatest difficulty which the average Western person has in the way of accepting mystical experience is his deeply etched belief that nothing can have meaning or validity unless a rational explanation is immediately available. A very little reflection will bring to view the fact that there is an element of a-rationality in all experience. Our knowledge of the world and of our awareness of it and the relation between the two, if two there be is slight and incomplete in the commonly accepted academic sense of knowing. To lay aside temporarily the questioning attitude of the surface mind and to observe with a still mind the flow of inner experience is then the height of rationality, in that it is the scientific approach, the testing of the mind by the

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²⁹ “1.” in the original.

³⁰ PB himself inserted “NB” in the left margin and L brackets in the upper left corner and lower right corner of this page indicating that all the material on this page is hers and not PB's. —TJS '19

mind with a little understood technique. The possibly resulting experience of knowing the nature of a thing centrally

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Addition by Nora Briggs

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Addition by Nora Briggs³³

(continued from the previous page) by identification with it in a wholeness of mind and heart quite unreached by the surface mind in its ordinary workings, may still leave the surface mind without the kind of knowledge it seeks. The mystic then has the philosophic task of making interchangeable one kind of knowing with another, and who shall say how many levels of such there are.

If it is accepted, as we stated in earlier books, that the all of everything is ideational, mentally constructed, and in the last analysis mentally known, then it would seem that the proper activity of man is mental, and that his preoccupation with one aspect only – the outward and practical – means he lives but half his possible life, or rather he lives at half his possible intensity. To add to the outward and practical the inward and abstracted makes for completeness, and integration. And in

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I

Addition by Nora Briggs

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Addition by Nora Briggs³⁶

(continued from the previous page) the lives of the really great mystics of history, we see this clearly exemplified.

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³² "2." in the original.

³³ PB himself inserted "NB" in the left margin and L brackets in the upper left corner and lower right corner of this page indicating that all the material on this page is hers and not PB's. –TJS '19

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³⁵ "3." in the original.

³⁶ PB himself inserted "NB" in the left margin and L brackets in the upper left corner and lower right corner of this page indicating that all the material on this page is hers and not PB's. –TJS '19

There is then nothing whatever to fear in true mysticism, and if man is to avoid disaster he must add to his present knowledge and attitudes of mind the more immediate apprehension of things and values gained by the intelligent and reverent mystical practices of meditation, reflection and inner prayer.

Only then in wholeness of mind can he see that many of his present dilemmas are tangles created by his mind in its separate parts, and relative only to the levels of consciousness of those parts. Plan and scheme as he may on those levels the knots merely move about, final unravelling will occur only when human consciousness climbs to higher levels.

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Addition by Nora Briggs

Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics {by Nora Briggs}

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VI

Addition by Nora Briggs

Comment on Fallacies³⁸

(29-1) Whoever dreams that he can attain unalloyed pleasure deludes himself. Only when repeated disappointment has educated him, will he rise to the higher view and attain what is really possible, - unalloyed peace.

It is not possible to bring the circumstances of life into an impeccable adjustment so long as ignorant or evil persons exist to create disorder. But from the very pain and chaos which they create it is possible to learn the inexorable lessons of the interdependence of all mankind and the inevitability of ultimate unity. It is possible also by the way of the philosophic discipline to recognise and then to eradicate the causes within oneself which contribute to the suffering and disturbance in the world, and so to add one's mite towards tipping the balance towards serenity and peaceful living.

Out at the periphery of understanding of the philosophic teaching many foolish people become cranks and develop cults based on false doctrines. We will hold no truck with such people. They are incurable by reason and amenable only to the hardest blows of karma, victims of their own irrational dogmas, slaves to their own emotional complexes. Philosophy does not dispense with the necessity for clear thinking, it

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³⁸ Although this page is not marked as Nora Briggs' writing, since the preceding and following pages are indicated as her writing and this mimeograph looking page is similar to those pages I believe this to be her writing as well. — TJS '19

depends upon it, and carries it to the farthest and finest point possible to humanity now. That it admits of knowledge a-rationally possible, gives no credence to folly and irrationality.

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Addition by Nora Briggs

Comment on Fallacies

Old iv: The Path ... NEW I: Overview of the Quest {by Nora Briggs}

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IV

Addition by Nora Briggs

(31-1) The surrender of the ego is both bafflingly simple and profoundly complex. At no time is the ego separated from the Overself. Even if it becomes so tenuous in its connection, so far precipitated into action without reference to its greater purpose that in our limited human language we call it evil, it only loses its individuality and drops back into the pool of the whole and eventually it will have to try again. The contrary picture of the ego which tires of its lonely inadequacy at the periphery of life and voluntarily submerges itself in the power and grandeur of the Overself brings into view the difference between consciousness and unconsciousness.

Until the balance of our view of life and our consequent way of living it is so tipped that the Overself is predominant we are only partly conscious, however important we may feel.

It would appear that we have built up the ego, the individuality over great ages of time and with tremendous effort, and that finally what is required of us is from the lesser point of view of our human vision a great sacrifice, a complete giving up of all the effort, and a complete gift to God of all that has been achieved. Mystics of all times and of all Faiths have in their various ways laid emphasis upon the sacrifice. At the time it is required of us so it seems to be, but consider the point of view of God when the sacrifice is made, the gift presented, the human task so far completed. Imagine if you can His joy, and the peace of the ego at rest within That which now in full consciousness it recognises as the wholeness of Life. Such imaginings are legitimate and good and stimulate our faith and strengthen our intuition.

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Addition by Nora Briggs

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Addition by Nora Briggs

(continued from the previous page) Thousand of voices call to us in our human life of these greater things, but mostly we are clinging so hard to the safety and security which we feel in intellectual ratiocination that we are deaf to that which is a-rational, ultra-intellectual. Yet even intellect at its highest and finest point in current scientific and philosophic thought points insistently to views of life beyond its present capacity to handle, or explain.

And so limited by human language and understanding, battling all the time against the tide flowing outwards to the circumference of life, he who has consciously in his heart returned to the Centre and tries to make his voice heard is compelled to use words but little understood. Intuition, insight, mystic, ultra-mystic, and so on. In reading or listening to these things we must always remember the difficulties inherent in their expression and exposition, and the necessity for the fullest use of our own deepest intuitional faculties in receiving them.

Therefore the surrender of the ego although so simple an inner movement of our consciousness, is made bafflingly complex in explanation and understanding by the inadequacy of language to deal with what so far lies a little beyond the average of humanity, and by the fact that in our egoic centre we feel so insecure unless we can make for ourselves a satisfying rational explanation of what we do.

A very little reflection therefore brings to our view the fact that for the most part we delude ourselves by most of our so-called rational explanations.

We are yet as "children gathering pebbles on the shore, so far as knowledge of life is concerned. We have everything to gain by

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Addition by Nora Briggs

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Addition by Nora Briggs

(continued from the previous page) extending our knowledge by experience of consciousness, and by learning the art of putting the clamorousness and cowardice of

⁴¹ "2." in the original.

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⁴³ "3" in the original.

the lesser "I" to silence, while we plumb the depths of our own greater "I." The practices of Yoga and Mysticism are shaped to the end of learning this art⁴⁴ and so, reflection reveals, is the whole of our everyday life, but the former rightly used may be a swifter way than the latter. Converted by the ego into an end rather than a means Yoga and Mysticism may become mere blind alleys of quietism, and escape from the pains of life. We need every scrap of perception and clear self-analysis that we can muster on this quest. To lay the intellect into abeyance is not to renounce or belittle it or its immense achievements. At long last we must learn to express by intellectual methods that which we have learned. A mystic without a clear mind is in poor plight.

Assuming then by an act of faith, if so far knowledge by experience is denied us, that the consummation of life and its crowning glory is just this surrender of the ego, how shall we set about it?

They who read these lines with understanding and not with mere curiosity for the sensational, will have made many preliminary steps, and can safely take their stand upon the idea of the simplicity of effort required of them. No outward sign or word is necessary. No retirement from the world, no abandoning of duty, no renouncing of comfort, no deserting of friends is necessary.

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IV

Addition by Nora Briggs

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Addition by Nora Briggs

(37-1) In the silence of his own heart and with all the strength he can gather, let the aspirant in most loving prayerful thought offer to God all that he is and has, and then in imagination define to himself before God what he means by this. It will be very revealing to him afterwards when he ponders this to find what he left out. Let him make this effort each day before his meditation if possible. Let him then drop the thought of it from his surface mind, and live his life trustfully, gracefully and graciously, even with gay insouciance. Nothing need be left out. Nothing is too small to be done beautifully, and nothing is too great to be attempted by the man who so lives before God in his heart.

The quality of character of supreme importance at this juncture is inner integrity. Outer integrity will follow inevitably from such an attitude. But outer integrity only assumed will not lead to inner integrity.

⁴⁴ PB himself deleted comma from after "art" by hand.

⁴⁵ Blank Page

⁴⁶ "3." in the original.

It is impossible to over emphasise the value and importance of such complete, child like honesty, in inner life. Without the ability to analyse bit by bit each thought and motive leading one to attempt the surrender of the ego, confusion of purpose, and even disintegration of personality may result. For what is the "split personality" so commonly occurring in nervous and mental disorders but a movement in consciousness beyond intellectual control in the reverse direction to that taken voluntarily and in full control in the surrender of the ego. Full surrender of the ego results in a fully integrated personality, a wholeness of character, unknown and unimagined before

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(39-1) The "split personality" is the ego's attempt to escape from conditions it does not like, to evade lessons hard in the learning.

No, there can be no bargaining in the surrender of the ego, no hidden motive of gaining something in exchange, no seeking of satisfactions by the transfer of desire from the outer to the inner life.

The subtleties of the quest at this point call for the most searching discernment at every step.

And there is no help whatever to be had except from a man's own inner resources of courage and greatness of character. He who has not learned to think clearly will be at great disadvantage here.

What happens then when the deeply sincere aspirant meets with success in his effort, and by what signs does he recognise success Gradually he will come to feel and know himself to be in consciousness within the greater world consciousness. He will be no longer a stranger in a barren land, but as a son at home in his Father's house. This is not poetic imagery, it is simple fact.

Many changes in character and outlook will occur, and often he will be unaware of these until something brings him into sharp contrast with attitudes of mind which he has left behind. Then he is like a man climbing a hill who stops for a moment to look back on the valley below, and is surprised and happy to see the height he has reached.

Fear drops away, and with it all lesser petty anxieties and frets. It is like

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⁴⁸ "5." in the original.

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(continued from the previous page) a man of the stone age dropping his bone picks and finding himself in the iron age equipped with new tools. For let it be stated here that life is a continual becoming, and the ending of one phase is but the beginning of another.

Anger, greed, and all the other so-called deadly sins can now be seen as tools used by the ego in its vast efforts to establish itself as a separate thing, but useless in the hands of the – “twice born.”

No effort is required now to overcome failings of character, they slough off easily and naturally.

This is not to say that henceforth life becomes easy or effortless. In sober fact it becomes very much harder. The man is now a labourer in the Master’s vineyard, that is to say he lives and works for God, and not for himself.

But let us drop simile and poetic imagery, and turn to the metaphysical view point. Life on this planet in its age long unfolding has produced conscious man as the peak of its endeavour, intuition tells us, for the purpose of fulfilling Itself. At no time has man been left without some inkling of such a purpose. All religion in all times has held to his view ideals, goals and God-like vistas beyond his human understanding, but calling insistently to his spiritual intuitive faculties.

Finally, the last of his purely separate human efforts is to surrender himself as such, and live from the standpoint of Life Itself. Words here by the very nature of their being but the measure of the

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Old vii: The Intellect ... NEW VII: The Intellect {by Nora Briggs}

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⁵⁰ “6.” in the original.

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⁵² “16” in the original.

(43-1) It is necessary for the student on this path to drop all his preconceived ideas of the ways in which it is possible to learn. There are more ways than studying the printed page, or memorising rules and systems, or trying to grasp abstract ideas.

The great truths of philosophy are embedded in life itself, and to the student with an open, sensitive prepared mind all the day to day experiences become as so many pages to be read, lessons to be learned. But the reading and the learning is within the experiencing. The student may find that a simple encounter with, say a friend in trouble, will call from him more deeply helpful sympathy than he knew he possessed. Days of reflection may bring him most reverently to see that when all egoistic thoughts are put aside the Overself may give its help through his voice and even his presence. This experience will teach him more of the nearness and the power of God than any number of books could do. One who has had this experience will feel humbled to the dust before so great a Presence, and lost in adoration of the Love at the core of Life. With thankfulness and joy he will realise that he has attained a mite of success in his efforts to find the Overself. But if he is wise he will hide these things deeply in his heart, or speak of them only to his Teacher, if such he has found. To proclaim them to the world is to court misunderstanding, and unnecessary difficulties.

It is possible at times to evoke such deep inner powers of the heart and mind that the student may be made to move in understanding very quickly. He may find he is made to leap from view point to view point, so that what had seemed to him a secure position from which to judge life, is left behind almost before he had established himself in it. He may discover that

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(continued from the previous page) the inner power which now seems to be living his life has no defined view points, no rigid standards of judgment, it is unconcerned with these man-made expedients, it is far more concerned with the business of living. The student may find as he relinquishes his personal standpoint that that which takes its place is more near to that of a deeply loving observer than that of a harassed participant in the game of life. So that it may be said in all his experiences the student becomes his own umpire – detached, often amused, more often awed into silent reverence. His

⁵³ Blank Page

⁵⁴ "2." in the original.

intellect will often find it can only say with the poet of old "as touching the Almighty, we cannot find him out," although he may know of a certainty that in himself he is within that same Almighty.

To revert to the experience mentioned, and here it may be interpolated that this is not hypothesis, it is fact to the writer, the viewpoint at which it was left in the paragraph containing it is that of awe, wonder. More reflection brings to light that what has happened once may happen again. It is a possibility within every human encounter, within every human relationship. To the degree in which non egoism is absent in human relationships friction and dissatisfaction will be present. It becomes plain that the golden age is primarily a state of heart and mind and secondarily a state of government and circumstance. For,

"Of all the ills which human hearts endure
How small a part which laws or kings can
cause or cure" — Samuel Johnson.⁵⁵

The student may then find himself peering into all his human relationships from this angle, and observing the myriad ways in which ego establishes itself regardless of the cost to others. In many ways accepted by current

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(continued from the previous page) conventional codes of behaviour egoism is regarded as normal and even subtly flattering to the other person, as in the jealousy expected and allowed for in the marriage relationship. The same possessiveness proudly expounded as patriotism and swollen to include a nation has brought disastrous wars upon mankind many times in his history.

The student may find himself looking at the marriage relationship from a new way of understanding, even, it may be, his own marriage and perceiving perhaps that his partner is not yet seeing as he does. No one can guide him better than his own inner monitor now, no wisdom in the world will be found better able to assist him than that within the Overself's all inclusive love.

⁵⁵ This quote was incorrectly attributed to "Ben Johnson." This is a slight paraphrasing of the last lines in the poem "The Traveller" by Oliver Goldsmith – however, the last stanza is attributed to his friend Johnson, who added them. The official lines are: "How small, of all that human hearts endure, / That part which laws or kings can cause or cure."

⁵⁶ Blank Page

⁵⁷ "3." in the original.

It may happen that the student is led by circumstances to lay side by side the wisdom of the intellect alone as evinced by psychology and the wisdom culled from deep within himself in the light of true philosophy. He may find himself made to compare them and assess for himself their worth and effectiveness. What he learns then will be written in his heart and forged into his character. To write it down in human words would take a long time and much labour, so compact is the learning gained by the experience-reflection way.

The far spreading stimulus to deep reflection from one such experience may carry the student into the most abstruse philosophical concepts. He may find himself pondering the idea of Nirvana, and seeing that this may be a state of being in full consciousness in active life, as well as in consciousness fully at rest.

He may find himself observing that pacifism, asceticism, are temporary resting places in the Quest, like those bays built in

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(continued from the previous page) old English bridges where the traveller may stand aside from the stream of traffic awhile.

In fact it will be found that every idea, and every subject which the panorama of life brings into view will be illumined by the student's experience of basic principles. And more often than not the student will be saddened by the knowledge that many current questions are in actuality extremely old questions, and as asked they have no answer. Many evasions of the questions have been tried in the past, but the questions always recur with added insistence because of the circumstances brought into existence by the temporising with evasions. The true answers lie within the heart of man, and he knows it. But he goes on allowing himself to be hypnotised into relying on an incessant reshuffling of the circumstances of life to bring about that which can be done only by the ancient way "repent and reform."

Therefore the student of philosophy to whom a little experience has stimulated to much reflection, (and let it here be stated that if he has a living Guide, the process will be swift and continuous), will not yield to easy optimism. He will know that the troubles of his life will not end by any effort which he can make. His troubled reactions to them will end, that is all. Beyond that he cannot go, and he must resign himself to earth conditions as his fellow men in majority make them.

⁵⁸ Blank Page

⁵⁹ "4." in the original.

The viewpoint that a change of heart by any one man will bring to him immunity from all suffering is untenable and

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(continued from the previous page) unproven. A change of heart in all men might do so, but in the closely interwoven conditions of modern life, every man is subject to the impact of social, economic, political and international circumstances not of his own making. He must share the responsibility for these, and he must share the task of making those of the future.

The escapism of a superficial understanding of philosophy is a cul-de-sac of weak characters.

To undertake the philosophic self discipline may lead the student into the great depths underlying what, along with other men, he has hitherto regarded as ordinary experience. These are not the tortuous by-ways of occultism, nor the cloud cuckoo lands of undisciplined mysticism. They are the profoundly intuitive knowledge and insight available to any man who takes the trouble to find them within himself where he as an ego is no more separate from the Overself - God in man, - man in God, the Wholeness of Life

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Addition by Nora Briggs

Prayer {by Nora Briggs}

53

PRAYER

(53-1) The worshipful mood of prayer is to be followed by, and consummated in, the solitary calm of meditation.

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⁶¹ "5." in the original.

⁶² Blank Page

(53-2)⁶³ In times of stress or fatigue or when time for meditation is short the student may find that prayer will evoke a mood of reverent waiting which will curtail his wandering thoughts and offer humbly an approach for the Overself. No such offer is refused, although an alert and very discriminating sensitiveness may be necessary to discern the delicate nature of its acceptance.

To stop the flow of thoughts completely and to hold them up at will is a task which perhaps only an adept can accomplish with ease. But the student may prove for himself the nearness and the fullness and the loving kindness of the Overself within his own consciousness long before he has perfected his technique of thought control. He can rest assured that the Overself is perfectly aware of all the difficulties which beset him, and when he tries in sincerity to find the true nature of them, the Overself will meet him in ways that may surprise him.

It is simple fact that the Overself needs only to be sought to be found. And in the sweet vibrant calm of the days when the finding begins, the student, although very likely kept busy with the affairs of life and seemingly pressed for time for the affairs of the spirit, learns efficiency. He knows he may now discount the seeming difficulties for the figures of straw which they really are. He begins to know that the art of finding intimations of the Overself is a lightly poised consistently held mood of reverent devotion. So that

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PRAYER

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(continued from the previous page) the silent prayer of the heart is constant with him in all his activities, and when he sits down in meditation he has but to raise the prayerful mood into dominance to find his thoughts and the whole process of his life comes to heel willingly. When this is so the Overself's sweet presence slips through any chink, or around any thought. It is as though the veil between is so thin that at any moment it may be dissolved for ever.⁶⁶

⁶³ PB himself inserted an L bracket in the upper left corner of this para, and "NB" in the left-hand margin; so it is just possible that the first para on this page was written by PB, while the remainder was either dictated to Nora Briggs or written by her. —TJS '19

⁶⁴ Blank Page

⁶⁵ "2." in the original.

⁶⁶ PB himself inserted an L bracket in the lower right-hand corner of this para matching the one in the upper left-hand corner of para 53-2 and "NB" in the left margin, making it clear that this material is in some way related to Nora Briggs. —TJS '19

Nora Briggs

(57-1)⁶⁸ I am so sorry to hear of the pressure of troubles upon you. Perhaps it is the most grievous of all ills watching the suffering of loved ones. But birth is inseparable from death, and the brightness of youth from the decay of age. How platitudinous that reads – just because we put up such resistance against accepting it, I suppose. No thought about it makes it any the more acceptable, and so we push it from us. What ever answer there is then clearly lies beyond thinking, even beyond expression in words. It must lie in the heart's experience of its own deep layer of consciousness. It must be within the knowledge born of experience that all life is ideational –

(57-2) My own experience is that all life's happenings offer a great variety of ways in which one can react: what is often unnoticed is how subject we all are to the pressure of the average human consciousness around us, the average mental and emotional atmosphere of the age. You know how Samuel Butler tried to break this – he suggested many ways of doing this in his book EREWON. I do not know that he was necessarily always right, but he made some good shots. If for one moment you could look upon the illness of your mother with all its train of problems for you with complete detachment, the world would regard you as a most unfeeling daughter and probably say so loudly, but is the world right? You might be a much more efficiently helpful daughter.

(57-3) I feel sure PB would say that to hold the memory of moments of peace is a wise and good exercise. If at the same time you can remember that it was not alien to you, not just PB's peace it was the impact of his great achievement which made you for the moment aware of the depths in yourself. At least that is what I think happened to me. To seek to live in the peace during times of stress need not be escape, it can be the surrender of the ego, the saying "Thy will, not mine be done"

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⁶⁸ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(58-1)⁶⁹ I write these words with a full heart, and in great sympathy. I beg you not to think I am merely sermonising. You have seen me in this quiet house, at peace and untroubled. You saw PB in his quiet rooms, far more at peace. In my back water I am relatively free from the world's ignorant censure of my unorthodoxy. Do you suppose PB is free from it. Do you suppose he does not know the pain of misunderstanding, from both friend and foe, the continual irk of living under uncongenial conditions, the weariness of beginning the quest all over again with each new student, the loneliness of living so far in advance of the average of his time? Yet he is at peace, and I have known him call it, "resigned peace."

(58-2) Yes, I thought the old activities would lose their savour. You will be glad of that one day.

(58-3) I should think it is very likely that your inner feeling about him may presage changes. I am quite sure PB would say that when anyone deeply seeks for the real enlightenment, and my experience is that very few people do, help will come at the right time.

(58-4) I am also sure he would counsel the continuance of the inner seeking in patience and perseverance. My observations are that it is very easy to seek for relief from trouble or from ennui, or from unsatisfactory circumstances without necessarily seeking for the realisation of truth. Most people that I know are far from convinced that there is such a state of being as realisation, and since the way to it is a veritable razors edge of a path, there is no wonder they scramble about the screes and find nothing. Often when I have talked to people who are like this, I have had to sit down in silence and recollection myself to regain my own foothold, if you will pardon the mixed metaphor.

(58-5) If my evidence is of any value to you, let me say that so far as my own inner experience and knowledge goes, I can underline PB's teaching.

(58-6) People tell me that when she is free from the mental confusion she is brightly alert in mind, but the recurring attacks have made her easily subject to mental fatigue.

Nora Briggs: Our Use of the Name "Philosophy"

59

OUR USE OF THE NAME "PHILOSOPHY"

Nora Briggs

⁶⁹ The paras on this page are numbered 4 through 9, making them consecutive with the previous page.

(59-1) I am not quite happy about the use of the word “philosophy” throughout the notes, although I cannot suggest an alternative.

(59-2) Philosophy – Shortes Oxford Dictionary: Love of wisdom or knowledge, especially that which deals with ultimate reality, or with the most general causes and principles of things.

(59-3) Natural Philosophy: Study of natural object and phenomena.

(59-4) MORAL PHILOSOPHY: Study of principles of human action or conduct.

(59-5) PHILOSOPHY: Webster’s Dictionary: Literally the love of wisdom: in actual usage the knowledge of phenomena as explained by and resolved into causes and reason, powers and laws.

(A) Philosophy conceived as a branch of learning is in the narrowest sense nearly equivalent to metaphysics (Aristotle’s first-philosophy) but usually is understood as including all the mental and moral sciences, logic, psychology, ethics, etc. In the broad medical usage it included all the liberal arts and sciences and hence comes the name of the degree of Doctor of Philosophy granted for proficiency in any one of these. Philosophy was also used as equivalent to certain specific branches as theology and alchemy although these uses are obsolete. Physics or natural philosophy is still some times called Philosophy.

(B) In more general application and usually with the {illegible}⁷⁰

(A) Philosophy denotes a systematic body of general conceptions ordinarily with the implication of their practical application. Thus we speak of the philosophy of Art, or of philosophy of conduct. Again usually in reference to natural Philosophy. The explanation of any phenomenon or device is called its philosophy. In the broadest scope any attempt to present or conceive a systematic view of all things is philosophy: the theory and practice of magic for example, is a primitive philosophy, an attempt to present all or many sciences in their mutual relations is usually a system of philosophy.

“There are more things in heaven or Earth Horatio

Than are dreamt of in your Philosophy.”

Shakespeare.

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OUR USE OF THE NAME “PHILOSOPHY”

Nora Briggs

(continued from the previous page) Therefore I feel that to use the word as we are doing is not quite accurate. Should it not have some qualifying adjective – true

⁷⁰ The word was cut off by the right margin.

philosophy, or the Philosophy of Mysticism, or even Meta-physical philosophy (clumsy though it sounds) or "Our Philosophy."

At least should it not be introduced with some qualifying adjective or phrase. The Shortes Oxford definition of the word for example. This is really the sense in which the word is being used throughout; but it still is not quite right semantically to ignore the other connotations which have grown up around the word, and to claim it exclusively for one usage only without explanation.

Nora Briggs: The "Transference" Problem

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THE "TRANSFERENCE" PROBLEM

Nora Briggs

(61-1) Psychology observes in man two great driving urges, self preservation and sexual satisfaction, or rather self preservation and race continuance. It also observes the facility with which the mind will transfer its distresses from the conditions of thought or circumstances which causes them to any other conditions or circumstances which seem to offer relief or satisfaction. So that outward behaviour may be but a mask for inner life.

The ramifications of both urges are to be observed in every department of behaviour, but whereas the instinct for self preservation may lead to very anti social behaviour it is by current conventions more respectable than any admission by behaviour of the sexual urge, which is noted to be the stronger. Perhaps Nature regards the race more important than the individual, which indeed it is.

The whole gamut of emotions from the crudest to the noblest can be roused and involved in the sex urge.

Religion is primarily a means of seeking truth emotionally, and therefore will attract emotionally disturbed people.

It is common knowledge that in the Western world now there are more women than men. (In Germany this problem is very acute). Many women therefore are condemned to life-long celibacy with the consequent thwarting of their strongest instincts.

In the church it can be noted that many a woman is trying, mostly subconsciously, to find in Christ the great lover a substitute for what she misses in human relationship. She may achieve what she seeks and find peace and poise, at long last even truth. She may blunder a great deal on the way, and the blunders may be by current standards distasteful, and may easily drag down the prestige of the church. She may quite fail to find the Christ within or without and subtly transfer her seeking to the visible human priest, the process being often subconscious. The priest who is not alert to these possibilities may quite fail to deal with them in a wise way. He is therefore warned to be alert.

A woman who does this and is possibly quite rightly held aloof by the priest may make a violent reaction and become malicious and angry and libellous. In fact anyone, man or woman who seeks to resolve distresses of any kind by joining any church or organisation and fails in the attempt may react in the same way.

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THE "TRANSFERENCE" PROBLEM

Nora Briggs

(continued from the previous page) The case of the woman you mention has the appearance of an almost perfect text book instance of some variety of this reaction, in addition to the mediumistic weaknesses you cite.

To the end that the priest should have in his own knowledge of sex no queries, he was, in the college I know most about, required to read about it, and the book most used was IDEAL MARRIAGE by T.H. VAN DE VELDE Heinemann Medical Books Ltd. London. It is an exhaustive and well and very sympathetically written treatise for the non-medical reader. For some years it was out of print but it is available again now. I gave away the first copy I had and bought another one in 1947, the 20th impression. I will send you this if you wish.

I do not know of any specific ways in which a priest was taught to deal with difficult cases except that he was advised to seek the help of a mature and wise woman whom he could trust. I am ten years my brother's senior, and he immediately thought of me. That is how I come to be informed on the subject.

In your own lovely notes on Discipleship "transference" is reverently accepted as a basic requirement, but it is stated to be a necessary preliminary stage for some people, men and women included. The perfect safeguard is the full acknowledgement of it. The human problem is raised to the adept's level of consciousness, where it ceases to be a problem, and is seen for what it is - a karmic gift in direct sequence with all the experience which has gone before, all the effort, all the striving, all the loving, and all the blundering, which rightly used enables the disciple so to flower in heart and mind that he finds God. The church, dim witted though it be now, has at some stage seen that man cannot in his early striving look upon God in His full majesty, man cannot even imagine Him, so it has personalised and dramatised Him, and offered to man something to which he can transfer his love and longing. This used with understanding as perhaps it has been some times leads to part realisation, but unallied with philosophic understanding it seems unlikely it could lead to more.

In your notes on Karma and The Surrender of the Ego you observe that the sufferings of life, sex frustration and all included, offer incentives to the soul to seek for God and surrender itself. You observe also the multifarious shifts and masquerades the ego will make in its efforts to evade surrender.

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THE "TRANSFERENCE" PROBLEM

(continued from the previous page) Psychology in its non-inclusion of the factors of Karma and reincarnation limits itself in its understanding of the basic causes of the conditions in relation to which behaviour arises. It only studies the structure of behaviour, and its findings therefore are never solutions on any problem.

You have seen and dealt with the whole problem from a far higher angle, and with a far greater understanding.

But, by the very nature of your work, people out at the periphery of understanding it may make all the blunders that I have mentioned.

It is sometimes possible to tell by the pattern of the attack made the underlying distress.

For the term physician-read, clergyman, teacher, or anyone to whom a neurotic may turn, and you will see how some knowledge of the correct psycho-analytical method is desirable.

Primarily it seems to be:

1. Giving assistance only to the end that the patient solves his conflicts from within himself.

2. Imposing no advice, or suggestions or discipline.

3. Recognising a neurotic and refusing to accept the role of transference when it is clear that no good can come of it.

4. When, as may happen to a clergyman or teacher, nothing is recognised of the transference until it has gone into reverse and become hate, seeking outside help at once and trying to deal with it alone.

It is still clear to me that the true discipleship relationship although using this mechanism in part, is of an order and on a rhythm of consciousness where errors are unlikely to occur.

True love still defies analysis by Freud or anyone else.

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THE "TRANSFERENCE" PROBLEM

Nora Briggs

Book 12

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BOOK 12

(65-1) ESSAYETTES

HEART

(Nora Briggs)

THEOSOPHY

Literary67
LITERARY
(a)

(67-1)⁷³ WILL DURANT: Those who have read Dr Durant's "Story of Philosophy," which established his name and revealed his fine gifts, know that he possesses the talent of being able to make the most abstruse subjects understandable. He writes for the common man, not for the highbrow, yet his writing has authority and all the accuracy, all the dignity, and all the depth which we are accustomed to expect from books prepared for the intellectual classes alone. His writing is always beautiful and original. His other book on the history of the eastern world is a dexterous piece of condensation for Durant gives all the salient facts and covers all the essential parts of this wide subject in a single volume. Durant is that rare creature – a scholar, a bookworm with a spark of genius. He is an ideal expositor of both history and philosophy.

(67-2) He possesses an uncanny skill at distinguishing the basic problems of philosophy.

(67-3) The author deals with the common objections to ..ism,⁷⁴ showing its lack of logic and failure in practice.

(67-4) He is an author of notable achievement.

(67-5) It is a book which I found extremely palatable to my literary palate.

(67-6) His iridescent style is most welcome. He is never dull, but always a delightful stylist.

(67-7) At last someone has been bold enough to turn this subject to literary ends.

(67-8) Mr H raises his voice against scientific materialism with vibrant power.

⁷² Blank Page

⁷³ The paras on this page are numbered 1 through 18; they are not consecutive with the previous page.

⁷⁴ (Sic.) We assume that the typist couldn't decipher the word, or that PB intended to fill this in later.

(67-9) He exercises a delicate irony and wit.

(67-10) It is a masterly piece of writing.

(67-11) Truth is written into every line of this work.

(67-12) There are fine passages in this prose which vibrate like the rhythms of poetry.

(67-13) One's interest in this book is pleasantly enhanced by the numerous historical examples which the author sweeps into his pages to illustrate his thoughts.

(67-14) The pages of his faultless prose are so luminous that not a single sentence admits of any doubt as to its thought.

(67-15) This book is a product of authentic inspiration; it is the fruit of a time of high illumination.

(67-16) He says true things, and says them well.

(67-17) Disagreeing with the statements of this book, we do nevertheless pay the author the respect due to sincerity and honesty.

(67-18) He writes with a bright and flippant pen but at the heart of all his pages there is truth, wisdom and vision.

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LITERARY

(a)

69

LITERARY

(a)

(69-1)⁷⁶ Is then our writing nothing more than black ink on white paper? Have we nothing to communicate that is sublime enough to survive its reading?

(69-2) His contributions to the literature of philosophy are valuable assets to any library of the subject.

⁷⁵ Blank Page

⁷⁶ The paras on this page are numbered 19 through 42, making them consecutive with the previous page.

(69-3) When dealing with such an author, I feel it necessary to practise the utmost restraint in criticism.

(69-4) In this book we find the spotlight turns on one of the strangest figures in history.

(69-5) The author attempts to impress the reader by indifference but succeeds only in...

(69-6) His thoughts flow into words and sentences with the utmost ease, and I envy him.

(69-7) In these days when every celebrity is his own Boswell, autobiography like this is worth reading.

(69-8) Mr X has found a fit theme on which to employ his considerable talents.

(69-9) He began his literary career, not in the traditional garret, but in an untraditional basement.

(69-10) I like good biography because it keeps the imaginative atmosphere of the novel but is built up with the solid material of history.

(69-11) His wit savours of Whitechapel.

(69-12) His stirring sentences are a call to thought.

(69-13) The book is a brilliant performance.

(69-14) He writes with a pen which can weave webs of praise or spill acid criticisms with equal ease.

(69-15) Compared with the all-too-common prose littered with the debris of other people's thoughts, X's original sentences sparkle like stars.

(69-16) For many persons this book may prove a useful wedge with which to begin prying open the unknown.

(69-17) Schopenhauer is among the first of philosophers for clear thinking and clearer expression.

(69-18) This book should help its readers to clarify their minds upon the subject.

(69-19) Mr X has swept away all that is irrelevant and clogging to the subject.

(69-20) The book is a spiritual document which possesses topical importance.

(69-21) A vein of mysticism runs all through his common sense utterances.

(69-22) His instructive book is well seasoned with witty phrases.

(69-23) He writes with irrefutable logic.

(69-24) His sentences scintillate like stars in the tropical night.

70⁷⁷
LITERARY
(a)

71
LITERARY
(a)

(71-1)⁷⁸ His book affords delightful exercise for my mind and safe guidance for my soul.

(71-2) I have turned over these pages with a feeling of joy.

(71-3) His pages are full of deep thought and demand close attention on the part of a reader.

(71-4) His theories might seem to us fantastic were not there a solid structure of facts to support them.

(71-5) Such writing brings its readers into an elevated condition of mind.

(71-6) The writer covers familiar and controversial ground.

(71-7) In an age when book writing has become a business, here is a delightful exception.

(71-8) The book is welcome to the eye and attractive to the mind.

⁷⁷ Blank Page

⁷⁸ The paras on this page are numbered 43 through 63, making them consecutive with the previous page.

(71-9) The book expresses a standpoint refreshingly distinct from that of most theosophists.

(71-10) It embodies an anthology of master thoughts from the world's best minds. Such sentences stir and inspire the reader.

(71-11) We can recommend the book to those who like elevating doctrines and highly spiritual counsel

(71-12) There are dozens of fine sentences in this book which plead for quotation.

(71-13) Writers who dip their pen in the inkwell of life are more vivid than mere scholars.

(71-14) It will appeal to the ill-read populace.

(71-15) It is well that so difficult a subject should be treated in so easy a style.

(71-16) Competent critics have not failed to discern the merits of Mr B's literary work.

(71-17) He makes a brave attempt to unravel the mental knots of his contemporaries.

(71-18) These chapters conjure up quite easily for one who has never met him, the distinguished figure of A.B.

(71-19) He accurately analyses some of the intellectual bases upon which the doctrine is founded.

(71-20) He attempts to remove the clouds of ambiguity under which this subject has existed.

(71-21) Here is a writer whom Nature and Art have endowed with noteworthy gifts. He hands round admirable epigrams as easily as a butler hands round the wine. His literary manner combines the arrogance of Authority with the humility of the man who [knows]⁷⁹ that no mortal may utter the last word.

72⁸⁰
LITERARY
(a)

⁷⁹ PB himself deleted "arrogance of Authority with the humility of the man who knows" from after "knows" by hand.

⁸⁰ Blank Page

(73-1)⁸¹ He probes their validity with a keen scalpel.

(73-2) It is worth more than a thick volume by someone with more theories and less knowledge.

(73-3) He has tried to put a touch of distinction into all his writing, and he has succeeded admirably.

(73-4) I like to get illumination from a mind more developed than my own and therefore I read this book with pleasure.

(73-5) This is a work of a real thinker. He packs concentrated thought into terse staccatic phrases. His writings are free from all fustian and irritating pretences.

(73-6) He writes with a positive assurance and overwhelming self-confidence. So I trust his character is sullied by no kind of taint, his mind is clouded by no error.

(73-7) With the opening sentence, the author enters into the heart of his subject.

(73-8) He writes with a winning simplicity that puts all pompous authors to shame.

(73-9) It carries the delightful freshness of a first experience of the world.

(73-10) He possesses the enviable power to reduce original thoughts to expressive language.

(73-11) The quaint tales and curious lore which the author has collected, are far removed from the scientific atmosphere of today. The book will be welcomed by those who have a penchant for ancient wisdom.

(73-12) The author possesses a practical and extended experience with his subject. The supreme importance of this, as compared with a merely theoretical and literary acquaintance cannot be exaggerated.

⁸¹ The paras on this page are numbered 64 through 76, making them consecutive with the previous page.

(73-13) The author clicks his verbal castanets through nearly 300 merry pages. If we come away feeling that we have learnt little, at least we have come away feeling that we have been well entertained.

74⁸²
LITERARY
(a)

75
LITERARY
(b)

(75-1)⁸³ Books like these are written for the populace, not for cultivated minds.

(75-2) He has but half-apprehended this great truth.

(75-3) Quantity is not always quality. The big circulations are not always achieved by the best writers. I once found a certain popular author the finest cure for insomnia. Many years ago I suffered from this wretched malady, but from the night I kept his books by my bedside I was cured! His pages had a more soporific effect than any bottled narcotic I know.

(75-4) He writes like a volcano in eruption, spluttering his lava of burning criticism and grumbling prejudice over his unfortunate subject.

(75-5) The pages smell too much of carefully calculated paragraphs and laboriously worked-over sentences. There is a lack of simplicity, an absence of natural spontaneity, which makes them repellent.

(75-6) It is unfortunate that the author loses himself before he gets to the end of several of his long sentences.

(75-7) He wields words as a soldier wields a sword.

(75-8) Our materialistic modern press delights in playing to the gallery.

(75-9) Newspapers provide us with a bright programme that has not dull line in it: Accidents and Actresses, Adultery and Shooting, Suicide and Swindle – our time and our head are well filled! Thus is boredom kept at bay until the last enemy, worse than boredom and with grimmer face, rings at the door.

⁸² Blank Page

⁸³ The paras on this page are numbered 1 through 16.

(75-10) The modern journal smells of machinery oil; it has lost the individual flavour of the old-time newspapers and periodicals which were run by men; not machines.

(75-11) There is nothing new in the book. It is one of those obvious re-hashes of what others have said. The style is commonplace. Nowhere does the author show that he can write from personal experience of the subject.

(75-12) He writes with sharp dagger-thrusts, not with smooth pen-strokes.

(75-13) One would welcome some imagination to colour these drab trickles of thought which the author has turned into prose.

(75-14) He has a mind which stitches thoughts together with the coldness and precision of a sewing-machine.

(75-15) Such a book is a pitiful waste of paper.

(75-16) The obvious result of such supreme egotism will be that soon they will be unable to mention their own name without taking off their hats and bowing to themselves with great dignity.

76⁸⁴

LITERARY
(b)

77

LITERARY
(b)

(77-1)⁸⁵ It is difficult to find the central idea in this book.

(77-2) What critic can hold his pen in restraint when faced by such tiresome scribblings?

(77-3) His intellectual arteries have begun to harden and his thought evidences inability to receive fresh ideas.

(77-4) The episodes and the persons of this book are not all placed in orderly sequence.

⁸⁴ Blank Page

⁸⁵ The paras on this page are numbered 17 through 33, making them consecutive with the previous page.

(77-5) One regrets that his style is hardly worthy of his theme.

(77-6) These sketches are far too adulatory and leave a sense of uneasiness in the reader who knows something of this world.

(77-7) They cannot write sense, but slop, to which their pens are admirably suited.

(77-8) Criticism should not indulge in ill-natured personalities. These things are not done by any man of decent manners; why should they be done in print?

(77-9) He lays his literary egg and sends it to a publisher to be hatched!

(77-10) They are fond of phrase-making.

(77-11) A copious command of language is no guide to the extent of wisdom of the one who speaks.

(77-12) The reporters who write the daily record of the foolish farce which goes on all around us cannot see how stupid their means of livelihood is. Those who do, usually abandon such work, if they can, and climb into the higher journalism or into literature.

(77-13) It is one of those hastily compiled books which necessarily contain misunderstandings and misstatements of their subject.

(77-14) [Such]⁸⁶ books are certainly interesting, but when we have finished them we find we have received nothing more than brilliant bubbles.

(77-15) They turn on the tap of flowing words and fill cups of shallow sentiments for their readers.

(77-16) There is hardly a single original creative idea in the whole book. Almost all these thoughts have previously been minted in some other mind. The work uses nothing more than counterfeit mental coins, copies from the genuine currency.

(77-17) He was one of those writers who forget to put down their pens when inspiration stops. In the result we are compelled to read his books with a pair of scissors in our hand, that we might cut out the monotonous passages which carry no hint of truth, beauty or strength.

⁸⁶ PB himself deleted the para before this para by hand. It originally read:
“(30) His contributions to the”.

(79-1)⁸⁸ Such authors should withhold the first green sprouts of their minds from the literary market, and wait until they have attained mental maturity! If they ever do grow up a day will come when they will avert their faces at the mere mention of these literary wild oats of theirs, sown during stupidity of spiritual youth.

(79-2) He evidently has been attempting to burgle Olympus, and the book records the results! Although the contents are so valuable, the literary style is conspicuous by its absence. Perhaps the author was in too great a hurry to set down his story before being caught and hurries away to the gallows for his sacrilegious crime.

(79-3) Such rhetoric appears like tinsel against the plain strong prose of the Bible.

(79-4) He writes like one who has become emotionally overwrought on his subject.

(79-5) [On]⁸⁹ this important point the author is hardly explicit.

(79-6) I am afraid that Mr X writes with ironic intent.

(79-7) His book is rich in fine phrases.

(79-8) One can respect his conclusions though one cannot accept them.

(79-9) It is too abstruse for popular comprehension.

(79-10) The writer gives an account of the various systems. He has built a bulky rampart of statistics around his theses.

(79-11) We hardly expect to find in a book written by a convinced spiritualist such a confession of its weakness.

⁸⁷ Blank Page

⁸⁸ The paras on this page are numbered 34 through 49, making them consecutive with the previous page.

⁸⁹ PB himself deleted the para before this para by hand. It originally read: "(38) Such writing brings its reader into an elevated condi".

(79-12) It would have been better had he kept his pen in his pocket and his ink in the bottle, and not transferred some of it to paper.

(79-13) His book is extremely interesting, although on account of its scrappy content, inadequate to instruct us in this science.

(79-14) Those who care for a sane and serious presentation of these high matters will resent the undignified fashion in which the writer has recorded them.

(79-15) He has spread the tentacles of his thoughts around this subject.

(79-16) Our libraries are filled with books, which are themselves filled with resounding nothings. This is one reason why we read so much but think so little.

80⁹⁰

LITERARY

(b)

81

LITERARY

(b)

(81-1)⁹¹ Our muddled modern sentiments make a romance of the criminal and hold him up high in glory. Contemporary cleverness exhausts its brains in thinking out devilish “plots” and ghoulish thrillers.

(81-2) It is an old phrase that some writer, “Mr X has risen into popular esteem” when it would be more correct to say of the unfortunate man, from the artistic viewpoint, that he has fallen into popular esteem.

(81-3) He has read the book like a printer’s proof-reader, with a mind intent only on finding out its surface faults and completely missing its essential message all the time.

(81-4) It is time to make a protest against decadent tendencies and falsifying methods which have become so widely prevalent in contemporary poetic circles. Take the case of Mr T.S. Eliot, who has been pilloried by Lord Alfred Douglas. “The supreme example of the contempt of form.” One can only regret the young poets have been imitating such masters and producing work which not only ignores meter, rhythm and rhyme, not only abuses grammar and language, but entirely misses that melodious

⁹⁰ Blank Page

⁹¹ The paras on this page are numbered 50 through 57, making them consecutive with the previous page.

expression of beauty and dignified communication of truth which should be the best aims of poetic endeavour

(81-5) Earnestness seems to have nearly gone out of the modern era, if we are to judge by the state of its literature. Is it because we have suffered so much from earnest dullness in the past?

(81-6) Since most of our modern novels are likewise neurasthenic or puerile or ego-centred and as ephemeral as the day, the thoughtful reader turns their pages hastily in order to feast his eyes on the welcome word, "The End."

(81-7) One of the seven wonders of the modern world is the journalistic butterfly – sonorously-titled a "publicist" who flits from theme to theme with superficial grace, yet whose screeds are nevertheless read by an awed public as divine mandates from heaven itself!

(81-8) The stage of literature is today crowded with shouting and gesticulating figures. Journalists turned authors authors turned journalists and a host of outsiders who are neither, press upon the boards. The first have brought the noise and hurry of the press machine-room into the quieter domains of our craft; the last have added the ruthless methods of commercialism to the fine art of literature.

82⁹²

LITERARY
(b)

83

LITERARY
(b)

(83-1)⁹³ C. offers us his ideas anent the subject of religion. He makes his purpose plain in the forward.

(83-2) His adjectival pages reek with fulsome adulation of the cult.

(83-3) He brings his illuminating lantern to bear on the study of occultism.

(83-4) He writes wittily and knowingly about occultism.

⁹² Blank Page

⁹³ The paras on this page are numbered 58 through 80, making them consecutive with the previous page.

(83-5) When a man has to resort to liberal (bespattering) of his pages with capital letters, it is a (bespattering)? sign that the poverty of his literary style is trying to hide its shabbiness under starched collars.

(83-6) As a thinker he deals in extremes, foregoing sane judgments for unbalanced fanaticism.

(83-7) His wit finds a congenial and convenient target in this cult.

(83-8) He jests gaily at his philosophic foes.

(83-9) He boldly thrust tradition aside and challenged the accuracy of the scriptures.

(83-10) We are doled out the gaseous platitudes and threadbare phrases of an impractical sentimentality miscalled philosophy.

(83-11) I am afraid that his writing loses some of its value through the fault of over-emphasis. A little more restraint on the part of the author would have given a little more conviction to the reader.

(83-12) He has made several efforts to convince the world that he is clever, but the world insists on regarding him as commonplace.

(83-13) He looks at life in a prosaic fashion; he has no use for mystical notions.

(83-14) He is noted for his ability to pour out a stream of witty trivialities.

(83-15) The author crosses sword with the opponents of ...ism.⁹⁴

(83-16) He was too prolific a writer to be a profound one.

(83-17) He is a scholar but he possesses no pedantry.

(83-18) He would be better advised to give his pen a rest.

(83-19) The book consists of a continual sputter of worn-out platitudes.

(83-20) The writer scatters his capitals over his book with an unsparing hand.

⁹⁴ (Sic.) We assume that the typist couldn't decipher the word, or that PB intended to fill this in later.

(83-21) There are few Books which stimulate keen thoughts but there are many which act as heavy soporifics.

(83-22) In this book he has brought some remarkable material together.

(83-23) There are strange sentences in this book.

84⁹⁵
LITERARY
(b)

85
LITERARY
(b)

(85-1)⁹⁶ The author is rather annoying with his easy assumption that all his readers are devoid of intelligence.

(85-2) This book is most painfully fortieth rate.

(85-3) He seeks to lend his writing additional authority by claiming that he has a Tibetan master.

(85-4) The book is long winded, dull and prosy. It bores me.

(85-5) I have no space to deal in ampler fashion with this incorrect theory.

(85-6) This is a theme which has inspired many fates to tune their lyres.

(85-7) His genius mainly consisted in an infinite capacity for drinking beer.

(85-8) I wonder how the writer managed to keep awake while he worked on it!

(85-9) His pen is uncomfortably pointed.

(85-10) It is a clever book – if brains and good prose have anything to do with the creation of a clever book. Yet who reads it today? Its ambitious plan has waned into futility; its philosophy has fallen into the ruin of neglect.

⁹⁵ Blank Page

⁹⁶ The paras on this page are numbered 81 through 95, making them consecutive with the previous page.

(85-11) The prose of – X – marches with the heaviness of a tramping army. There is a regularity about his pages and a disciplined connection in his paragraphs which makes one sigh for the appearance of a digression into humour or for a trip over some verbal projection!

(85-12) We discover to our sorrow that the intellectual is not always the intelligible.

(85-13) It is not necessary to treat such people as important. They are not philosophers who set created thoughts down in writing, nor scientists who search slowly through laboratory records for truth, but mere book-manufacturers. It is a mistake which the superficial make to confuse these tradesmen with the genuine literary luminaries of whom Great Britain may well be proud.

(85-14) It is funnier than Fred Karno to watch how this pseudo-philosophical rider careers his way through these thrice hundred pages, quite unimpeded by the facts and discoveries which modern psychological investigation have placed in his path. For him, they are not there, and we are back in the 17th century.

(85-15) The high import of the matter justifies the vigour of the manner; in any case we live in such a hypocritical and spiritually slothful age that strong, piercing and fearless writing is more likely to 'hit home' than feeble, timid expression of half-hearted thoughts.

86⁹⁷

LITERARY

(b)

87

LITERARY

(b)

(87-1)⁹⁸ In a sense I, too, am a tradesman, only I deal with a Celestial Company which is quite Unlimited, and I keep a stock of starry messages upon my literary shelves.

(87-2) Such a rhapsodical account of the movement is not history. It is hysteria!

88⁹⁹

LITERARY

⁹⁷ Blank Page

⁹⁸ The paras on this page are numbered 96 through 97, making them consecutive with the previous page.

⁹⁹ Blank Page

(b)

89

LITERARY

(c)

(89-1)¹⁰⁰ With this book, theists¹⁰¹ announce themselves to a larger world.

(89-2) The book has been constructed so as to accentuate the evidence for x-ism and to minimise the evidence against it.

(89-3) We are enmeshed in their web of inspiration and enthralled by their charming diction. They possess a truly fine power of literary utterance.

(89-4) If you want to make them your own, you must live through the same experiences which the author underwent.

(89-5) He remained fastened to the editorial chair, surrounded by unending galley slips of printer's proofs and by the ceaseless correspondence which littered his desk in increasing piles.

(89-6) We live in an age when man proposes and the Press disposes!

(89-7) The stars who coruscate daily in the public press will not shine so brilliantly when a new era will restore all things to proper proportion, and revise all our values of men and their merits.

(89-8) The freedom of an editor is hampered by watchful supervision of the proprietors who hide behind him, and by the watchful conventionality of the mass of readers who spread out before him. He may not, at the peril of losing his post, write anything to displease either.

(89-9) There are certain assertions in this book – presumably emanating from these Masters – which will startle non-members of its author's circle of initiates, by their arrogance and bombast.

(89-10) The might of Priest and Peer has largely gone; the influence of press and Print is filling their place.

¹⁰⁰ The paras on this page are numbered 1 through 15.

¹⁰¹ (Sic.) We assume that the typist couldn't decipher the word, or that PB intended to fill this in later.

(89-11) The finer spiritual element is largely lacking from our literature, merely because it is largely lacking from our hearts.

(89-12) A journalist is not free to think for himself. He has to think for the public.

(89-13) Newspapers are ovens in which the daily loaves of Opinion are baked to save people the trouble of making their own.

(89-14) Our stupid modern press and literature crowns the criminal.

(89-15) I heard one a Marathi proverb: "Where there is a surfeit of words there is a famine of intelligence."

90¹⁰²

LITERARY

(c)

91

LITERARY

(c)

(91-1)¹⁰³ Every metropolis is honeycombed with embryo story-writers and budding essayists. They all want to write, these thousands. They hunger for fame and money, but most of them are doomed to remain the Great Unread. They begin with the brightest of hopes, lured on by tales of sudden rise to renown and fortune, but they end miserably, calling down anathema upon the heads of malign editors and obtruse publishers.

(91-2) He sits up writing far into the night for he is a born Bohemian – not the type that tipples red wine as an excuse for evading hard work, mind you, or an emigre escaped from the rigid ruts of men.

(91-3) Stifled by the commonplace mindlessness around us, the journalist whose thought pries deep must either escape into the freer air of book-making or else seal his thoughts by an effort of iron will.

(91-4) How can a man turn out fine work when he is hurried by editors and harried by landlords?

¹⁰² Blank Page

¹⁰³ The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

(91-5) Every young man who enlists in the ranks as a journalist carries an Editor's pen in his knapsack.

(91-6) He hesitated at joining the ranks of those who, unknown in their lifetime, become lionised after their death. So I turned philosopher instead!

(91-7) The journalist who hires his pen out to pander to sensation-crazed passions, the advertising writer who is paid to "pen copy" which is mostly half lies... these have been sold into a worse kind of slavery than the ancient helots. They have put reason and feeling into chains and can move only at the bidding of their employer.

(91-8) Life as a JOURNALIST runs at a pace which is too fast for a philosopher.

(91-9) Whenever we read a newspaper we need not expect the truth, the whole truth, and nothing but the truth from a newspaper. That would be like sighing for the moon. But we may expect an absolutely partial report of any important matter, a prejudiced account of every event that does not fit the frame of that paper's attitude towards life; and a probable absence of many things that might help a man to get at the truth, because that truth is unpalatable to that paper's proprietor. His paper can well afford to expend its thirst for truth and boast of its accuracy, for these are the things that do not matter; they are abnormal in life, and make a splendid red herring for a race without a sense of proportion.

92¹⁰⁴

LITERARY

(c)

93

LITERARY

(c)

(93-1)¹⁰⁵ The average paper gives us a compote of crude crimes, private and public stupidities, fleeting and ephemeral events not worth printing down. A new criminal becomes a public hero; he is therefore given half a page. But a new plan to break the back of the country's demon of unemployment is thought uninteresting and unsensational; it is therefore given only half a paragraph.

¹⁰⁴ Blank Page

¹⁰⁵ The paras on this page are numbered 24 through 29, making them consecutive with the previous page. (Although the number 24 is repeated, we believe this is actually consecutive with the previous page, but that the typist made an error.)

(93-2) In this striking hour of the world's fate, when civilisation itself is threatened by dark horrors, our petty-minded papers are unable to occupy themselves with anything more than the last murders, the latest swindle, today's race and tomorrow's football.

(93-3) He who was once a reputable and responsible journalist is nowadays usually a marionette moving as the hands of his proprietors move. He has given up his soul, if he is an idealist; he has cut out his heart for the sake of hire. We cannot and must not blame him. He has to live; more likely than not, others also depend on the movement of his pen for their bread and shelter.

(93-4) Plans that affect the lives of millions are held to be of less or equal importance as the ruffianly murder of an obscure shopkeeper. If not, why is more or equal space given to the latter?

(93-5) To satisfy this lust for sensational news millions of sturdy trees have been cut down and transformed into paper. Something inside me says that this is wrong but the world outside me says it is right. Forests attract rain for the farmers' crops and put health into the winds that flow over towns. They afford sanctuary to countless living creatures and bestow peace of mind upon troubled human beings. It is indeed ironical that one of Nature's great gifts to man should be destroyed to cater to his diseased curiosity. For much in the press is written to pander to the vitiated taste of an unfortunately large class of superficial readers who thrive on sensationalism and dote on cheap stunts.

(93-6) If I read little nowadays it is only because I seek to turn the pages of a strange book which cannot be seen by mortal [eyes.]¹⁰⁶

94¹⁰⁷

LITERARY

(c)

Theosophy

95

THEOSOPHY

(95-1)¹⁰⁸ I believe that the Mahatmas withdrew from the Theosophical Society over thirty years ago and left it to its fate. It carries on by reason of the original impetus they gave it, not by reason of their force behind it.

¹⁰⁶ PB himself deleted the para after this para by hand. It originally read:

"(30) The author is rather annoying".

¹⁰⁷ Blank Page

(95-2) Were theosophists more flexibly minded, they might see that I am trying to carry forward H.P.B.'s¹⁰⁹ work to the next higher level, but to carry it forward in my own way for she made mistakes.

(95-3) Vivartavada represents the highest esoteric teaching about evolution, for it deals with light and its transformation into matter, but remember that all evolution or creation theories do not belong to the ultimate view which is not monism but non-duality. The whole of universal evolution is dream-like and therefore unreal, a super-imposed hypnotic state which operates only so long as we do not inquire into its reality. This enquiry constitutes the ultimate path and leads to de-hypnotisation. Blavatsky's "Secret Doctrine" went as far as the Vivartavada doctrine but not the latter. She hints somewhere in "Isis Unveiled" that she has turned three or four keys only and that seven keys in all must be turned.

(95-4) Blavatsky made a great mistake in pandering to popular taste for miracles and marvels; for teaching the principles behind them as well as for their actual performance. Many of the troubles she had to endure arose out of this error; much of the failure of the Theosophical Society must also be attributed to it. It brought the wrong kind of people around her and sooner or later against her. The straight and narrow path of pure mysticism for the less evolved and pure philosophy for the more evolved is the only safe one. Therefore it is ours. Let us not repeat H.P.B.'s mistake. During the last few years of her life she saw this quite clearly and bitterly regretted that she had done wrong. It was too late. The seeds of the downfall of the Theosophical Society were sown in her lifetime and matured after her death.

(95-5) H.P.B. occupies a position relative to all other theosophical leaders which is similar to that occupied by Vivekananda to the other Indian Swamis. So far as she had been initiated (and she never claimed to be more than a chela) she was a genuine, unselfish and well-informed soul. The work she did was of immense value to the West in her time. However, her scientific knowledge [is now]¹¹⁰ hopelessly out of [date. Were]¹¹¹ she to be reborn today she would have a much better chance of vindicating her teachings. [Nevertheless]¹¹²

¹⁰⁸ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

¹⁰⁹ Referring to "Helena Petrovna Blavatsky."

¹¹⁰ PB himself changed "was so" to "is now" by hand.

¹¹¹ PB himself changed "date that were" to "date. Were" by hand.

¹¹² PB himself inserted "(17)" at the bottom of the page by hand.

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(continued from the previous page) the fact remains that the West was not ready during her time for the final esoteric doctrine of India and so her teaching is not the ultimate. The development of the leading minds in Europe and America and the important scientific discoveries which have been made since H.P.B.'s death are such that it will soon be possible to present the pure ultimate esoteric doctrine in plain language and free from all symbolism, and in a modern form such as has never before been attempted. It is that task which I have lately undertaken, and you will see how this doctrine, as it will be presented in my next book, is indeed a much higher octave of theosophy.

(97-1)¹¹⁴ For all practical purposes the history of the Theosophical movement reveals that, on its own admissions, the Theosophical Mahatmas are entirely inaccessible to and utterly unapproachable by 99 percent of aspirants, nor have I during my world-wide experience met with a single proven case of authentic living discipleship of these remote Mahatmas. Students who struggle and call for personal help can therefore hope for nothing more than to be told to go on struggling! That these Mahatmas helped Blavatsky I do not doubt, but that they have helped anyone since her time I gravely doubt. For us they might as well be non-existent. The reasons for this lie embedded in their own austere teachings. The plain fact is that today theosophy cannot produce its Mahatmas. I do not want to disparage it but it would be dishonest to hide such an important datum.

(97-2) "Let us compare all things and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis." ... H.P.B.

(97-3) I regarded and still regard the Theosophical Society as being the outstanding and most important effort of the modern age to unveil the ancient wisdom. Consequently I deplored and still deplore its internal decay and external failure to achieve success for its mission.

(97-4) In this article I propose to point out first those doctrines wherein we are in agreement with theosophy and hold parallel ideas, and then only, to point out where we disagree and where the hidden teaching follows a different line.

¹¹⁴ The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

(97-5) Blavatsky was accused of not believing in reincarnation until later as she omitted it from "Isis." (see preface to "Isis" re details and point out absurdity of this in case like H.P.B. who had spent several years in Asia

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(continued from the previous page) absorbing as a devotee the Asiatic thought of which reincarnation is so familiar an item that the child in the street knows it. Liken this to my own position re. not teaching ultimate doctrine in my earlier books. H.P.B. kept back rebirth because she wanted to gain the ear of the West by degrees. Similarly I kept back ultimate doctrine partly for the same cause and partly because my own understanding of it was still developing at the time.)

(99-1)¹¹⁶ The Theosophical movement fulfilled a most valuable office for half a century in introducing eastern thought to Westerners quite unacquainted with it; in making this thought accessible and understandable to those who have neither the time nor equipment to bore through its alien surface, and in propagating idealistic doctrines at a time when materialism was gripping educated minds. For this admirable achievement the pioneer theosophical workers like H.P.B., Besant, Judge Olcott and others, deserve gratitude for their untiring life-spending efforts. This said, however, do not make the mistake of believing that the historical movement has escaped the fate of almost all organised efforts. It has failed lamentably to continue its early promise and it is now (quote from my Mogul "cults" criticisms).

(99-2) Why have we directed our writing to the scientifically minded (not, please remember, to the scientists but to lay folk who take an intelligent interest in the findings and progress of science)? It is because such folk constitute the bulk of the educated classes in the modern age and because we are following a trail taken earlier by H.P.B. herself. She wrote: "We aim at raising the educated classes because through them the masses will be raised too."

(99-3) The soul of the Theosophical Society died out along with the nineteenth century, and all its publications after that time must be read with discrimination and even critical analysis. For it had lost the contact with those inspirers who were responsible for its founding.

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¹¹⁶ The paras on this page are numbered 11 through 14, making them consecutive with the previous page.

(99-4) In one of the books issued by the Theosophical Publishing House, it is stated: "The deep occult knowledge which the late T. Subba Row possessed is attested again and again by H.P.B. She considered him as having more occult knowledge than herself, and the first draft of 'The Secret Doctrine' was sent to him by her for correction and revision. T. Subba Row himself, in a published letter to H.P.B. wrote: 'It is now very difficult to say what was the real ancient Aryan doctrine. If an enquirer

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(continued from the previous page) were to attempt to answer it by an analysis and comparison of all the various systems of esotericism prevailing in India, he will soon be lost in a maze of obscurity and uncertainty!"

(101-1)¹¹⁸ In 1888 H.P.B. herself wrote: "On the day when Theosophy will have accomplished its most holy and important mission, - namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work - not on a labour with selfish motives - on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realisation of which humanity [has been]¹¹⁹ vainly waiting for the last eighteen centuries, and which every association has hitherto failed to accomplish." The last few words are highly significant. Do they not hint that H.P.B. was well prepared for the failure of the Theosophical Society itself?

(101-2) The Theosophical Society has been an empty spiritless society these twenty years. The proof of this lies not alone in its present condition, but in the definite declaration of the Masters who caused it to be born. A Mahatma letter which was kept for many years in Dr Besant's safe at Adyar, but has since been published, contained this strikingly prophetic paragraph written six years before H.P.B. died: "The Society has liberated itself from our grasp and influence and we have let it go. We make no unwilling slaves. He (Olcott) says he has saved it. He saved its body, but he allowed, through sheer fear, its soul to escape, and now it is a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone."

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¹¹⁸ The paras on this page are numbered 15 through 20, making them consecutive with the previous page.

¹¹⁹ "has been" was typed above the line and inserted with a caret.

(101-3) “(He) gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream – which it is.” – The Secret Doctrine.

(101-4) Modern theosophists have developed a curious reading of the word “intuition.” That which is merely blind belief in other people becomes dignified with the name of intuition when it appears among neo-theosophists.

(101-5) Bishop Leadbeater’s name, for instance, carried pontifical authority to one section of the Theosophists while being almost anathema to another. The onlooked must perforce smile.

(101-6) Theosophy has not yet fulfilled the great promise it first gave.

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(103-1)¹²¹ Extracts from H.P.B.’s “Voice of the Silence” to confirm our teaching:

1. On sages must serve, not hide in ashrams: (a) “If thou art told that to gain liberation thou hast to... disregard thy son... tell them their tongue is false.” (b) “If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err.” (c) “Both action and inaction may find root in thee; thy body agitated, thy mind tranquil.” (d) “Believe thou not that sitting in dark forests, in proud seclusion and apart from men... will lead thee to the goal of final liberation.” (e) “Inaction in a deed of mercy becomes an action in a deadly sin. Shalt thou abstain from action? Not so shall gain thy soul her freedom”¹²² (f) “Alas! Shall selves be sacrificed to Self; mankind, unto the weal of units? Know, O beginner, this is the Open path, the way to selfish bliss, shunned by the Bodhisattvas, the Buddhas of Compassion...to forego eternal bliss for self, to help on man’s salvation. To reach Nirvana’s bliss but to renounce it, is the supreme, the final step – the highest.. Know, O disciple, this is the Secret Path, selected by the Buddhas of Perfection, who sacrificed the Self to weaker selves.” (g) “Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom without a Teacher, hope or consolation, and – let him hear the Law.”

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¹²¹ The paras on this page are numbered 21 through 22, making them consecutive with the previous page.

¹²² PB himself inserted quotation marks by hand.

2. Sages Have Disappeared: (h) “Arhans and Sages of the boundless Vision are rare as is the blossom of the Udumbara tree.”

3. Truth teaching is the highest of all values: (i) “Canst thou destroy divine Compassion? Compassion is not attribute. It is the Law of Laws – eternal Harmony... The more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Compassion speaks and saith: ‘Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?’” (j) “To perish doomed is he who out of fear of Mara refrains from helping man, lest he should act for self.”

(103-2) Since that noteworthy year when Mr A.P. Sinnett wrote in India and published in England Esoteric Buddhism, a book which took the theological and scientific world by storm and brought theosophy into prominent notice for the first time...

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(105-1)¹²⁴ Why did H.P.B. esteem T. Subba Row above all other Indian theosophists? Why did she send the script of the Secret Doctrine to him for corrections – he a young man who was only thirty-three when he died! The answer lies in the fact that he was the one member of the Society with the greatest innate knowledge of metaphysics and of Indian philosophy. He was a philosopher and a metaphysician primarily, as his two published books completely evidence. H.P.B. did not fail to stress the importance of metaphysics, as witness this fact! (From an announcement of the Theosophical Publishing House, Adyar.) “Swami T. Subba Row was the only one among H.P.B.’s circle whom she considered her equal in occult knowledge. In the first announcement of “The¹²⁵ Secret Doctrine,”¹²⁶ on the specimen title page of the work, after her name as author, she printed: ‘Assisted by T. Subba Row Garu.’ In a letter to Colonel Olcott, when sending the first draft to Mr Subba Row for his judgment, she wrote: ‘Let S.R. do what he likes. I give him carte blanche. I trust in his wisdom far more than in mine.’ After his death, the Theosophical Society instituted the “T. Subba Row Medal,” to be given to such authors as make unusually brilliant contributions to Theosophical literature.

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¹²⁴ The paras on this page are numbered 23 through 25, making them consecutive with the previous page.

¹²⁵ PB himself inserted quotation marks by hand.

¹²⁶ PB himself inserted quotation marks by hand.

(105-2) Theosophy has attracted numerous curiosity-seekers, several emotionally unbalanced adherents, many occult power hunters, but also a few genuine aspirants after the highest truth. Some among the latter have asked me from time to time to state my views on theosophy and theosophists which I have declined to do in theosophically-labelled terms just as I decline to state my views upon the tenets of any other cult religion or living leader of any group when they are named as such. It has struck me, however, that if I were to point out what is true and admirable in theosophy and disregard the rest, I could not only satisfy my personal scruples in touching distasteful controversy but might be able to help these few truth seekers to a better understanding of what is most worthwhile in theosophy. To them alone therefore the following words are addressed – to convinced believers in theosophy who are followers of it because they seek nothing short of the ultimate Truth.

(105-3) First, I would draw their attention to the great tenet of mentalism. That this was held by H.P.B. is revealed in the teaching of her personal disciple and fellow-worker, W.Q. Judge. He writes in an article in "The Path," February 1894: "They raise an issue as to whether the world be physical and mechanical or whether it is feeling and a form of consciousness existing because of thought and dominated

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(continued from the previous page) by thought altogether, as the theosophists modern and ancient always held." In the same article he also states: "Man is a soul who lives on thoughts and perceives only thoughts. Every object or subject comes to him as a thought, no matter what the channel or instrument, whether organ of sense or mental centre, by which it comes before him. "Finally we quote from his reply to a correspondent, published only in January 1896 in the Theosophical Forum. He says: "Man is a thinker only and sees nothing but ideas."

(107-1)¹²⁸ The late Mrs Alice Cleather, who was a member of H.P.B.'s Esoteric Section and a personal pupil of hers, observes, in her notes to H.P.B.'s "Voice of the Silence," that "H.P.B. impressed on her pupils to 'reduce everything to terms of consciousness.'" (p.110 Mrs Cleather's own edition of the "Voice," 1927)

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¹²⁸ The paras on this page are numbered 26 through 31, making them consecutive with the previous page.

(107-2) But all this does not detract from the greatness of the service which Theosophy has rendered to the West in bringing forward the ideas of rebirth and karma.

(107-3) The spiritual soul of the Theosophical Society did not live long after its founder's life had ceased here; its departure began the same day that H.P. Blavatsky's breathless body was taken to Golders Green Crematorium and turned to ash. Its intellectual soul endured and endures, communicating mental concepts but unable to communicate more. The stream of divine vitality stopped.

(107-4) H.P. Blavatsky herself predicted the grave risk of failure in achieving its spiritual purpose that would follow the Theosophical Society before the century was out.

(107-5) Count Keyserling actually predicted that the T.S. would be relegated to a back seat unless it evolves a new proposal for the redemption of the world, as it once had done. This strengthens my assertion that the life-wave of spiritual force which was sent out into the world by the Masters fifty years ago has now spent its force. The T.S. exists merely to play with intellectual ideas.

(107-6) It is worth adding to the above some sentences from a frank article in the September number, 1930, of "Theosophy in India," by Dr Van der Leeuw,¹²⁹ one of the best known loyal officials of the T.S. He writes: "Of late very serious doubt has arisen in the minds of many about the future of the Theosophical Society. The world at large is no longer interested and considers the movement as belonging to the past rather than to the future. More serious even is the conflict within the movement... This conflict has become acute since 1925... The faith of many has been shaken, and a process of disintegration has taken place."

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(109-1)¹³¹ Interview with Prof. Ernest Wood: 1. Mrs Besant was convinced towards the end of her life that she had no occult powers of her own. She had relied on others for the revelations which she published, and particularly [on]¹³² Mr Leadbeater. (2) I attribute the downfall of the Theosophical Society to Leadbeater and others. It is not

¹²⁹ "Leeuw" in the original.

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¹³¹ The paras on this page are numbered 32 through 35, making them consecutive with the previous page.

¹³² PB himself changed "to" to "on" by hand.

worth trying to save the T.S., as the best theosophists have left it and a new generation has come in who are entirely under the influence of Arundale, who is a mere mouther of meaningless words and is also responsible for the degradation of the society. I have never had any personal evidence of the existence of the two Tibetan Mahatmas other than the vision which I experienced years ago in common with many other theosophists, but which I now treat with grave suspicion as being created by my own sub-conscious mind. (3) I have now come to the conclusion that the truth lies in the teachings of Sri Shankara,¹³³ especially as laid down by him in his commentary on the Brahma Sutras.

(109-2) The present efforts at rehabilitating the T.S. and every spiritual organisation, every cult and church, are like trying to raise the dead. Can you pump new life into a corpse? All such endeavours, however well-meant, however well thought-out, will and must fail. They represent what one of the T.S. Mahatmas once called "Misapplied kindness."

(109-3) The idea of a Central Committee of Theosophical Mahatmas sitting in secret conclave on the roof of the world is something that appeals to one's imagination but not to one's sense of probabilities. The doctrine is so attractive that it naturally draws our sympathies, but the question must be faced: "Is it true?" "Is there a central hierarchy of supermen, a central source of authority before which kings and dictators must perforce, although unconsciously, bow their heads in allegiance and obedience?" The problem demands a straightforward answer; there is no way over or around it. Either these adepts do exist and can be found, or they are nothing more than figments of Madame Blavatsky's imagination.

(109-4) H.P.B. states that the Tibetan esoteric books declare that Tsongkhapa¹³⁴ was a reincarnation of Gautama the Buddha. What is historically certain, anyway, is that this great man, who lived in the 14th century, purified Buddhist doctrine of the sorcery and superstition into which it had fallen and reformed the Buddhist Lama Order along purer and stricter lines. And in a book of rules, the "Lamrin Chembo,"¹³⁵ he explained that the teachings were to be delivered in three grades: (1) simple beliefs and tangible devotional objects for the toiling masses (2) mystical practices for those of better intelligence (3) abstract philosophical and higher mystical practices for those of superior intellectual [capacity].¹³⁶

¹³³ "Sankara" in the original.

¹³⁴ "Tsong-Kha-Pa" in the original.

¹³⁵ PB himself inserted a comma and quotation marks by hand.

¹³⁶ "capacity" was typed in the left margin and inserted with an arrow.

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(111-1)¹³⁸ The mutual recriminations and miserable quarrels made ridiculous the claim to “universal brotherhood.”

(111-2) In A.P. Sinnett’s “Esoteric Buddhism” there is a reference to Gaudapada and Shankara¹³⁹ as being initiates. See Chapter IX p.181.

(111-3) “Regard only moral asceticism as necessary. It is as means to an end.” H.P.B. in “Key to Theosophy.”

(111-4) “Esoteric philosophy, teaching an objective Idealism – though it regards the objective Universe and all in it as Maya, temporary illusion.” H.P.B. in Secret Doctrine, Vol 1 p.631.

(111-5) Blavatsky was well acquainted with mentalism. Indeed how could she not be so, seeing she had studied in the best esoteric school in Tibet, the Yogacharya, who make mentalism an essential tenet of their doctrine? And it is therefore not surprising that [with]¹⁴⁰ her fresh eager original and unacademic genius she perceived its truth. Yet she did not think the time ripe to advocate it publicly, for her task was to lead mid-Victorian science to its next forward step. This was to be not a sudden plunge into mentalism but an acknowledgment that behind matter was an independent life force. She told her personal students, when they came to her with their difficulties about understanding the different “planes” of her theosophical cosmology: “Reduce all these planes to planes of consciousness and think of them in these terms.” If she did not mention mentalism in her public teaching, it was because materialistic science had, as a first step, to be led from belief in matter to belief in energy. Yet sometimes she ventured to give brief but highly thought-provoking hints to any reader who could take them up. Thus in “The Secret Doctrine,” 3rd edition, 1893, vol 1 p.583, she writes: “No modern philosopher has asked himself how these (five) senses could exist, i.e. be perceived and used in a self-conscious way, unless there were the sixth sense, mental perception, to register and record them.”

(111-6) Death haunts the air of the Theosophical Society. Feverish maladies alternate with creeping paralysis as slow falling membership and sudden historic crises destroy

¹³⁸ The paras on this page are numbered 36 through 42, making them consecutive with the previous page.

¹³⁹ “Sankara” in the original.

¹⁴⁰ “with” was typed above the line and inserted with a caret.

the once fair body created by H.P.B. with so much effort and tribulation. It is not for me to take the count of its decay, for illuminating instances may everywhere be found.

(111-7) Theosophy's virtue is the creation of more tolerance between existing religions; its defect is the inability to perceive that an Irish stew of the old religions will not nourish the new age.

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(113-1)¹⁴² The entire movement is a structure reared [on]¹⁴³ H.P.B.'s teachings. Yet anyone who has sufficiently investigated contemporary Indian Yoga and Tibetan Buddhism, knows her teaching to contain exaggeration of truth and confusion of fact with fantasy. For instance, the notion of a Tibetan "White Lodge" or "Great White Brotherhood," to which she gave birth, is a romantic fiction. Masters do not live together. This is because they do not need or have to do so.

(113-2) H.P. Blavatsky was and remains the riddle of the nineteenth century. I have much admiration for her exceptional intelligence and extraordinary literary gifts, much affection for her brave generous personality, much respect for her altruistic efforts to enlighten humanity, much faith in her undeniable occult powers. The larger world has yet to do her justice and recognise that she was a genius. And it ought to be far more charitable towards her than it has so far been. Notwithstanding this, I must also regret the faults in her character, the exaggerations in her writings and the lack of supporting evidence for her claims. She had been a medium and became a mystic, but never quite got rid of the defects which belong to these two temperaments. The God-like faculties with which she endowed her Mahatmas at one time, but greatly limited at another, find no warrant outside mythology. The history of the Theosophical Society took an erratic course, which was exactly what might be expected where the pilot herself was not well balanced. Where such an element of uncertainty is present both in the labyrinthine theosophical system and its puzzling source, owing to incontestable truth being mixed up with unprovable statements, the wise seeker will use a careful discrimination when examining theosophy and considering its personalities.

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¹⁴² The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

¹⁴³ PB himself inserted "on" by hand.

(113-3) The historical fact is that these theosophical Mahatmas are as undiscoverable as the secret of perpetual motion. But even if they were, what have they done to uplift the people amidst whom they dwell, the Tibetans? What have they done to expel the filth and vermin, the ignorance and superstition, the hunger and banditry which infest their country and have come to be fatalistically accepted as natural and unavoidable conditions? What have they done to reduce, let alone to stop, the endless exploitation of their unfortunate people by rapacious lamas, or the constant pilfering of them by greedy officials? And,- to put the percentage in the most tactful way,- why is immorality so widespread that there is at least as much venereal disease in Tibet as in the most afflicted Western country? Why, with such inspirers

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(continued from the previous page) present among them, are the modern Tibetans so lacking in a creative culture, in original contemporary art literature and invention? This is a fair test of the claim that they are engaged in uplifting the whole world. If they cannot uplift those who are so visible and so near at hand, why should we believe that they can uplift those who are so invisible and so much farther away?

(115-1)¹⁴⁵ The attempt to form a universal brotherhood, or even the mere nucleus of one, is vain and futile. It will only be an external affair without internal reality. Even if any other demonstration of this were not available, the quarrelsome history of the Theosophical Society itself would alone be a sufficient one. It could not live up even to its own professed ideal of mutual tolerance. How then could it hope it live up to the loftier ideal of brotherly love? And most ashrams, however materially successful, are fraternal failures. Most religio-social experiments in harmonious living end in neurotic disharmony. How can there be any real unity where there is an internal divergence, a moral conflict? Moreover, what is the practical use of a society with an external facade of unity but an internal reality of discord of a group unity which is mostly artificial unity? How long can it hold the members together? But in any case an artificial unity is today as undesirable among the mystical movements of our time as a natural unity is unattainable. For humanity stands at a critical turning-point where it must either go forwards into new paths or fall backward into chaos if it clings to old ones. The result is that the mystical movement as a whole will necessarily continue to be split up, for it cannot hold within one and the same vessel the creative forces of the future and he

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¹⁴⁵ The paras on this page are numbered 46 through 49, making them consecutive with the previous page.

decaying tendencies of the past. It can no longer remain a confused amorphous mass but must become clearly differentiated now that it is confronted by the vital issues of our epoch.

(115-2) It was not an outsider gazing from afar off but one who had the fullest inside knowledge – one who for twenty years had been Official Secretary of the T.S., living and working at Adyar headquarters – who said to me one day: “The T.S. is dead. It has no future.” These words were uttered by Prof. Ernest Wood in 1940 and repeated to me again in 1945.

(115-3) Blavatsky was a great illuminator of the 19th century. But her successors have failed to rise to the spirit of her work.

(115-4) Those who have come into the present teaching from theosophical circles may take it as an advance on theosophy although our neo-theosophists would probably call it a degeneration of it.

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(117-1)¹⁴⁷ The Theosophical Society has ceased to bear any relation to its name. It lacks both divinity and wisdom.

(117-2) The work H.P.B. began so well ended so badly when it fell into other hands.

(117-3) John M. Watkins, in March 1932, said to us: “I was intimately associated with H.P.B. In those days the Theosophical Society was quite different from now. It had something – a spiritual vitality – which now seems lacking. When we were alone, H.P.B. would remain silent and I was conscious of a genuine spiritual emanation from her. I know Annie Besant and Leadbeater well, but do not find it in them. There is not the slightest doubt in my mind from personal knowledge that H.P.B. could give true spiritual initiation, though also she could fly into rages. But the latter was often assumed. The T.S. now does not seem to carry the same spiritual current, except the group in New York who publish ‘Theosophical Quarterly.’”

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¹⁴⁷ The paras on this page are numbered 50 through 58, making them consecutive with the previous page.

(117-4) In its early years, theosophy was not only the faith of an earnest few, but also the plaything of a superficial "set." The marvels ceased and society grew tired of its toy.

(117-5) The Theosophical movement has its divided and even antagonistic sects. And this is the movement which was to be, above all sectarianism, to unite men into a brotherhood!

(117-6) In so far as they believe they are "advanced," they deceive themselves. What they have actually done is to regress to an early and outmoded superstition.

(117-7) H.P.B. What other woman in the nineteenth century did what she did? What other circumscribed the globe in quest of truth and wandered into deserts, jungles, wildernesses and mountains where men trod with fear?

(117-8) To those theosophists who would take exception to our statement that just as Homer nodded so even H.P.B. made mistakes, we would answer, not with our own argument, but with H.P.B.'s herself. In vol. 3 of the magazine "Lucifer" page 250, she wrote: "Why should any of us - aye, even the most learned in occult lore among theosophists - post for infallibility? Let us humbly admit with Socrates that "all we know is that we know nothing" in comparison to what we have still to learn."

(117-9) By critical enquiry, by comparative study, and by historical study and by historical research it is possible to learn something of the true theosophy as it has appeared in various lands and at various times. The conclusions then likely to be formed will be that our 20th century brand of theosophy is but a hollow masquerade, and a regrettable abasement of that immortal name.

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(119-1)¹⁴⁹ We dislike occultism because we dislike darkness. We turn from it because we always turn from obscurantism. A study that depends on faculties which are enveloped in a cloudy atmosphere of charlatanry and self-delusion, is one we prefer to leave to others.

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¹⁴⁹ The paras on this page are numbered 59 through 67, making them consecutive with the previous page.

(119-2) The present atmosphere of conflicting claims to succession is a pitiful epitaph. But if the T.S. is “finished” it has done a work which was worth doing. It popularised the thought of the East.

(119-3) As Mr Ernest Wood, for many years Secretary of the T.S. once remarked to me, Blavatsky’s scientific facts are completely out of date, while the spiritual path she taught – excellent in itself and for Tibetans – is unsuited to the Western mentality. The high percentage of failures which she herself admitted amongst students (over 95 percent) is one proof of its unsuitability. Nevertheless we have a high personal regard and affection for “the old lady” just as we have for the Maharishi, but that is no reason for confusing issues.

(119-4) There is a constructive motive and a loving regard behind all our criticism, and if we indicate the weak places in the theosophic writing, it is only that we might show how to strengthen them.

(119-5) The wagon of modern theosophy carries a strangely assorted group of passengers, pure mystics and discredited charlatans, noble idealists and ignoble...

(119-6) The world of modern occultism is stagnant; the Theosophical movement is splitting to pieces, while the apathetic attitude –

(119-7) They are trying bravely to kindle the flickering flame of the theosophic tradition.

(119-8) The Theosophical movement has slowly decayed throughout the world, but we need not be surprised at this; its best members withdrew and left it to its doom many years ago. Its lion-hearted leader, H.P. Blavatsky herself, doubted whether it would survive her century as a spiritual force, and her doubt proved sadly true. The Theosophists are hopelessly divided on the questions of leadership and doctrine.

(119-9) Quote from my ULT¹⁵⁰ pamphlet by H.P.B. on Origin of Evil, reprinted from “Lucifer,” top of page 8 where she says that the metaphysical belongs entirely to the spiritual part of man, and add following comment by me: This shows that she means the metaphysics of mere speculation and that she regards the metaphysical as more real than the physical. This can only be the case because it deals with the realm of

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¹⁵⁰ Referring to the “United Lodge of Theosophists.”

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(continued from the previous page) root-ideas, which are naturally supremely powerful in a mentalistic universe. Ordinary metaphysics is speculative. It is based on intellect. It can never arrive at an end of its pros and cons. Quote clearly H.P.B. meant the metaphysics of truth, on the other hand, is experiential. It is based on insight. It arrives at certitude.

The key to understanding Blavatsky's "Secret Doctrine" from our mentalist's standpoint is to realise that her root-matter is simply the objective phase of Mind, the "other" which it sets up for and out of itself.

Many metaphysical statements corroborating mentalistic teaching are made by H.P.B. in the booklet "Transactions of the Blavatsky Lodge of the T.S." London. (bound in with my third volume Secret Doctrine)

"It has been said that 'thoughts are things,' an assertion with which I am prepared to agree entirely; and I also firmly believe that the time is not far off when their substantiality will be recognised and understood by science more fully than at present." Wm. Q. Judge, in "Theosophical Forum" Feb. 1894

When the history of the Theosophical Society is itself like the history of quarrelling Kilkenny cats, how fantastic must seem its object of establishing a universal brotherhood among the millions of less advanced mankind!

H.P.B. in "Voice of the Silence": Thou hast to feel thyself All-Thought, and yet exile all thoughts from out thy soul."

Madame Alexandra David-Neel's books and articles on Tibetan Buddhism, along with those of Dr Evans-Wentz, are the only reliable ones by contemporary living Westerners because the only ones based both on genuine first-hand knowledge and on cultural competence to understand the subject. Madame Neel has repeatedly stated in her publications that "this world is considered by the Tibetan philosophers as a dream that the Mind itself creates." When we remember that H.P.B. drew her knowledge primarily from Tibet, we can correlate the two as a vindication of mentalism being truly theosophical.

In the Aryan Path magazine, March 1937, there is quotation from a Mahatma (K.H.) letter: "Occult Science - i.e., reason elevated to super sensuous Wisdom - can alone furnish the key."

H.P.B. writes in the preface to her "Voice of the Silence," "The following pages are derived from 'The Book of the Golden Precepts,' one of the works put into the hands of mystic students in the East. The knowledge of them is obligatory in that school, the teachings of which are accepted by many

(continued from the previous page) Theosophists... The original Precepts are engraved on thin oblong squares; copies very often on discs. These discs or plates are generally preserved on the altars of the temples attached to centres where the so-called 'contemplative' or Mahayana (Yogacharya) schools are established." To H.P.B.'s words I add the comment that every Orientalist knows that the Yogacharya School teaches pure idealism.

This remarkable woman, Blavatsky, who suddenly appeared like a meteor to astonish a century when were still supposed to be unintelligent, backward, timid and mere appurtenances belonging to their opposite numbers, this great soul was unfairly maligned and martyred by shallow critics, and unhappily betrayed by narrow followers.

W.Q. Judge suffered from the emotional and psychic mistakes usually made by mystics, but he never suffered from the mistake of losing either his intellectual alertness or his everyday practicality.

Those theosophists who are wedded to orthodoxy will not like such an interpretation. How can they when their unconscious driving complex is to uphold a mundane organisation, not a trans-mundane truth. Hence we do not write for them.

(123-1)¹⁵³ The momentum which H.P.B. imparted to the Theosophical movement has dwindled away. The T.S. itself is now but a very much minor sect, with all the limitations that sectarianism implies.

(123-2) Professor Ernest Wood said privately: "C.W. Leadbeater – he was a Jesuit in his methods and published untruths on the plea that they would do good. He was something of a dictator. He never had any genuine out-of-body astral sleep experience as he claimed. Nevertheless, like Annie Besant, he was completely devoted to the service of humanity. Annie Besant relied on him for many statements. She was credulous."¹⁵⁴

(123-3) The Theosophical Society, which was to emancipate mankind from all narrow sects, has itself become one of the narrowest of sects. The movement which was to acknowledge no Papacy itself possesses one of the strictest Papacies in the religious world.

(123-4) From a statement published by Herbert Burrows in 1895: (British Pioneer)
"During the past few years I have publicly advocated Theosophy in connection with the

¹⁵³ The paras on this page are numbered 68 through 71, making them consecutive with the previous page.

¹⁵⁴ PB himself inserted quotation marks by hand.

Theosophical Society. Will you allow me to say as publicly, through your columns, that I have felt compelled to resign my membership of that body. The recent disclosures of fraud which have split the Society led me to further investigations impossible before, which have thoroughly convinced me that for years deception in the Society has been

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(continued from the previous page) rampant – deception to which Madame Blavatsky was sometimes a party. Both Colonel Olcott, the President of the Society, and Mr Sinnett, the Vice-President, believe her to have been partially fraudulent. To the charges of fraud brought by Mrs Besant against Mr Judge, the late vice-President, may be added the accusations... against Colonel Olcott, laid before him by Mrs Besant and Mr Judge, and in consequence of which the Colonel resigned his presidency.

To this organisation, in which these and other questionable things take place, I can no longer give my recognition and support, and although I do not in any way give up the essential ideas of Theosophy, I leave the Society, for as it now exists I believe it to be a standing danger to honesty and truth, and a perpetual open door to superstition, delusion and fraud.”

(125-1)¹⁵⁶ I have carefully analysed the principal episodes in order to detect the mistakes which were made and the sins which were committed by all those concerned, from H.P.B. downwards, and that is one reason why I am firmly against starting a cult, organisation, or establishing an ashram-like institution. But the thing which interests me most about the whole sorry business is the failure of the average theosophist to make any marked contribution to the betterment of world conditions. As you know, such a person is usually a futile dreamer who lives either in the dead past or an unreachable future; who undervalues ambition, practicality, efficiency, attention to precise detail, and all those things which are needed to get anything worthwhile done and done successfully. It is my belief that H.P.B. (we shall not talk of her Masters here because that is a controversial matter which has nothing to do with the point I am trying to establish) had over-idealised the ascetic tradition of the East which always regarded and still regards the monk (Sannyasi) as being the highest type of humanity. However this must have been true in former times, everybody who knows his East and his monks knows that it is untrue today. In any case it is a wholly impracticable ideal for almost all Westerners. The teaching today must be something which has a successful future before it, not something which in practice is doomed to failure as

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¹⁵⁶ The para on this page is numbered 72, making it consecutive with the previous page.

H.P.B.'s attempt to manufacture real theosophists has ended in virtual failure. But such failure was only partially due to the fact that she set up the ascetic ideal in a world where external renunciation is quite out of tune. The other cause of her failure, as I now see it, is that in releasing the mystical portion of

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(continued from the previous page) the Secret Doctrine without the metaphysical, the theosophical path tended to produce unbalanced, over-psychic emotionalists. For the metaphysical discipline, with its stress on reason and fact, would have checked, corrected and balanced such unhealthy tendencies, while with its revelation of the unity which subsists between so-called spirit and so-called matter, the unhealthy cramped attitude of being negligent, disdainful or slipshod regarding practical life would have been avoided. I wish to ask you what is your opinion upon these two points. Am I correct in saying that, considering the super-knowledge which they claim to possess and the super-ideals which they mouth so frequently, the theosophists (and all other mystical cults) have failed to justify both claims and have failed to make any notable contribution to the practical welfare of mankind?

(127-1)¹⁵⁸ By translating the Vedantic and theosophic names into terms of consciousness, we may begin to make some sense of what seems otherwise hopelessly unintelligible.

(127-2) H.P.B. was well aware of Mentalism and had even published stray hints affirming it which I shall collect together and publish as an article if and when we get our magazine started, but she had to consider the intellectual climate of her time and start from the stand-point of mid-Victorian science completely wedded to the belief in gross matter. She therefore took an intermediate standpoint which was that the ultimate reality was force or energy, and as you know science has now universally accepted that standpoint, having lost its matter. H.P.B.'s cosmology is entirely based on this intermediate standpoint which is quite sound so far as it goes. So I am afraid you are for it and will have to wander through space for billions and trillions of years unless indeed you can arrive one day at the ultimate standpoint, when you will be able to show Time the back door and live independent of clocks, planetary revolutions, etc.

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¹⁵⁸ The paras on this page are numbered 73 through 75, making them consecutive with the previous page.

(127-3) I have been asked why it is that H.P.B. devoted very little space to metaphysics, and why it is that she does not seem to mention the doctrine of mentalism at all. The answer to the first question is that it is true in all H.P.B.'s writings she did not even give one-tenth of her space to the "Metaphysics of Truth" even though she had been initiated into it, but you will find that she plainly hints that the teaching given out is only a fragment. This was because her fundamental task in the 19th century was best approached through the science of her time which, as you know, was almost wholly materialistic and physical.

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(continued from the previous page) In this century the position of science has changed. It is now on the very threshold of metaphysics. Its crude physical materialism is dead. Consequently the teaching this time can allow itself to indulge in the intellectual luxury of expressing itself metaphysically. H.P.B. gave out the truth all the same, only it was truth seen from the lower standpoint, viz. that which splits the world into two co-existing realities, spirit and matter. This standpoint is called Sankhya here India. The next higher standpoint (which I have taken) annihilates the division of spirit and matter by uniting both in Mind, the essence of which, when investigated in the second volume, will be shown to be the Overself.

The second question is answered in part by the foregoing. Nevertheless, H.P.B. did throw out certain hints which clearly point towards mentalism: (1) "It is on the doctrine of the illusive nature of matter...that the whole science of Occultism is built." ...The Secret Doctrine 1,520. (2) "Infinite divisibility of atoms resolves matter into simple centres of force, i.e.. precludes the possibility of conceiving matter as an objective substance." ... Secret Doctrine, 1,519. (3) "nothing [which]¹⁵⁹ exists is in reality that which it is supposed to be." Transactions, p.57. (see page 57 my Golden Jubilee edition of "Voice of the Silence," re mentalism also)

(129-1)¹⁶⁰ It was the most valuable teaching given to mankind in the nineteenth century. The Society which arose to express it, had noble aims but ended in ignoble failure. It did not succeed because it could not. The very qualities which made the teaching so rare and precious, were precisely the ones which made it needful to restrict the Society to a qualified few. Instead the gates were opened wide, a mass of heterogeneous individuals poured in, psychism became as much sought after as spirituality, the

¹⁵⁹ PB himself deleted "is" from after "which" by hand.

¹⁶⁰ The paras on this page are numbered 76 through 78, making them consecutive with the previous page.

struggle for power over the members developed among their leaders, the latter went astray from the true path, and in the end the whole caravan lost itself in the wilderness.

(129-2) Although one may accept much in the theosophic view this is not to say that one must also swallow blindly the mass of ridiculous and unprovable statements contained in Neo-Theosophy.

(129-3) If we judge it by the standard it set itself of forming the nucleus of a universal brotherhood, then the movement was a complete failure. There was certainly not

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(continued from the previous page)¹⁶² one whit more brotherly love inside its ranks than outside them. The dissensions and schisms show that there may have been even less. But if we judge it by the intellectual spreading of a somewhat adulterated truth, then it was a fair success and helped many a bewildered seeker. But now it belongs to the past.

(131-1) The work of Blavatsky deserves admiration and gratitude, but if our appreciation of it is to be a justly balanced one, two serious defects in it should be noted. First, H.P.B. went to such extremes of mystery-mongering as to bewilder her students. She was so obsessed by ancient cautions brought over from earlier births, that her work was full of what she called blinds and veils, with the result that the earnest student, who sought for a revelation of facts, found only a revelation of words. The more of these words he absorbed, the more confused his mind became and the more tantalised he felt. Secondly, she went to extremes in her pre-occupation with the existence of dark forces, black brotherhoods, black magicians and brothers of the shadow. The result was to terrify other readers and to frighten many of them away either from the Quest itself or from the practice of meditation.

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Insight

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¹⁶² The paras on this page are numbered “(con’t of 78)” and 79, making them consecutive with the previous page.

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(133-1)¹⁶⁵ There is something higher than intellectual understanding, something endowed with a swiftness and certitude which it does not possess. It is different in its working because it is revelatory rather than reasoned.

(133-2) Out of the amalgamation of reason, intuition and mystic experience there flashes forth this remarkable new faculty of insight.

(133-3) Insight possesses for the sage the highest degree of that instantaneous certainty of their own existence possessed by other men.

(133-4) The various sources of knowledge which I reviewed in "The Hidden Teaching" inform us about the manifested world only but That out of which it was manifested. The ultimate reality can be known only by one's own transcendent insight. Nothing else can touch it.

(133-5) The term "insight" has a special application in philosophy. Its results are stamped with a certitude beyond mere belief, better than logical demonstration, superior to limited sense observation.

(133-6) He whose insight can penetrate directly to the Divine Being, does not need to waste his time amid the uncertainties of intellectual speculation about it.

(133-7) Insight always remains with its possessor whereas intuition only comes and goes. Insight deals solely with the Real whereas intuition deals with the phenomenal. Amid all this variegated world-activity the Real remains unchanged and unchangeable just as the dream-world which is emanated from the mind of a dreamer leaves his mind unaffected and unaltered. It never changes. Hence the first characteristic of insight – that faculty in man which can perceive this reality – is likewise that it never changes.

(133-8) Intuition knows earthly truth without the intervention of reasoning, while insight knows divine truth in the same direct way.

(133-9) On the highest plane all insights are one.

¹⁶⁴ PB himself inserted "vol 17" or possibly "vol 30" at the top of the page by hand – the two numbers are written on top of each other.

¹⁶⁵ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(133-10) We wait upon such revelations with awe and reverence.

(133-11) Because they come to an unprepared and unpurified man these transient glimpses are not adequate, full and clear. Insight, however, possesses all these qualities.

(133-12) The presence of the personal ego in the dream state accounts for the presence of joys and sorrows in that state too. Its absence from deep sleep accounts for the latter's satisfying tranquillity.

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(135-1)¹⁶⁷ It is the presence of the physical ego in the wakeful state that paralyses all spiritual awareness therein. It is the absence of the personal and physical ego in the deep sleep state that paralyses all material awareness therein, too. By keeping it out and yet keeping in wakefulness, the transcendental consciousness is able to provide the requisite condition for an unbroken spiritual awareness that is not only superior to the three states but continues its own existence behind theirs.

(135-2) The infinite cannot be set against the finite as though they were a pair of opposites. Only things which are on the same level can be opposed to one another. These are not. The Infinite includes and contains within itself all possible finites. The practical import of this truth is that Mind cannot only be experienced in the Void but also in the world. The Reality is not only to be discovered as it is but also beneath its phenomenal disguises.

(135-3) Just as the sun can be seen only by its own light, so truth can be discerned only by its own self-revelation in the mind. That is, only by grace leading to insight. There is no other way.

(135-4) When contact between the light and the eye is established, the resultant act of seeing is an instantaneous affair. When contact between the Real and the insight is established the resultant enlargement of consciousness is equally immediate.

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¹⁶⁷ The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

(135-5) Just as the stereoscope produces a third-dimensional depth out of a combination of two-dimensional pictures, so the synthesis of these four elements produces a fifth – insight.

(135-6) To say that the ultimate Reality is utterly unknowable is quite correct from the standpoint of the actual human situation involving ordinary and familiar instruments of knowledge, namely, the body's senses and the mind's reasonings. But it is not quite correct from the standpoint of possible human attainment. What neither sense nor intellect can find, a third and higher faculty, now latent, may find. This is the faculty of insight.

(135-7) It flashes forth out of the darkness and must be seen. Whereas a book containing new and tremendous revelations of truth may be read but its meanings not seen because not understood, here, on the contrary, to see is to understand. Who? Because it is also to be.

(135-8) But if the Ultimate is forever beyond human grasp, some suggestion about its nature is not beyond the grasp of human intuition. He who has developed himself sufficiently to receive unhindered such a suggestion, is a man of insight.

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INSIGHT

(137-1)¹⁶⁹ Insight may apparently be born suddenly, but it is really the culminating stage of a long previous development.

(137-2) Insight does not come from any one of these elements alone. It is generated by a many-sided endeavour.

(137-3) The life of sense and thought veils the life of the soul from the non-mystical extroverted person. The rapture of ecstatic trance veils the external world from the mystical person. Neither man's condition is full, perfect and complete. The mystic's is higher, but he needs to advance still farther to a continuous balanced state where the activity of sense and thought does not veil the soul and where the soul's stillness does not veil the external world from him, but where both are felt as different phases of one divine reality and seen as the same experience from two different points of view. Such

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¹⁶⁹ The paras on this page are numbered 21 through 28, making them consecutive with the previous page.

is the philosophic achievement. Although it contains the ordinary state it is not limited to it, and although it experiences mystical union it does not need to enter into an abnormal condition like trance to do so. Thus whether the physical world and the thinking intellect reveal or conceal this reality depends upon whether or not the philosophic insight is brought to bear upon them.

(137-4) With the feeling of the ego's displacement, all feelings of devotional worship or mystical communion also come to an end. For they pre-suppose duality – a relation which vanishes where there is only the consciousness of a single entity – the Overself.

(137-5) It is not only possible to attain these brief glimpses of the Overself, but also to attain a durable lasting consciousness of it. No change of this state can then happen. The adept discovers that its future is no different from but quite the same as its past. This is the sacred Eternal Now. Only by this abiding light is it possible to see how mixed and imperfect are all earlier and transient experiences.

(137-6) Just as the dreamer's mind appears to split itself up into the various figures and persons of his dream, so the One has never really split itself up into the many, but it has appeared to do so.

(137-7) It is out of the balanced total of all these elements that insight is born. Each requires the other three to complement it.

(137-8) This is a remarkable and little-known power of abstract reflection – that, just as one thorn may be used to pick out a second from the skin, so a line of thinking can be so used as to bring all thinking to an end.

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(139-1)¹⁷¹ The understanding that everything is illusive is not the final one. It is an essential stage but only a stage. Ultimately you will understand that it is the form and separateness of a thing which is illusory, but the thing-in-itself is not. That out of which these forms appear is not different from them, hence Reality is one and the same in all things. This is the paradox of life and needs a sharp mind to perceive. However, to bring beginners out of their earthly attachments we have to teach first the illusoriness of

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¹⁷¹ The paras on this page are numbered 29 through 33, making them consecutive with the previous page.

the world, and then raise them to a higher level of understanding and show that the world is not apart from the Real. That Thou Art unifies everything in essence. But this final realisation cannot be got by stilling the mind; only by awakening into full vigour again after yogic peace has been attained and then letting its activity cease of its own accord when thought merges voluntarily into insight. [When that is done you know the limitations of both yoga and enquiry as successive stages.]¹⁷² Whoever realises this truth does not divorce from matter as most yogis do – but realises non-difference from it. Hence we call this highest path “Yoga of Non-Duality.” But to reach it one has to pass through the “yoga of philosophical knowledge.” Christian Science caught glimpses of the higher truth but Mrs Eddy got her facts and fancies confused together.

(139-2) It is all like a gigantic dream, with every human inserting his own private dream inside the public one. A double spell has to be broken before reality can be glimpsed – the spell which the world lays upon us and that which self lays upon us. The man who has completely awakened from this spell is the man who has gained complete insight. This faculty is nothing other than such full wakefulness. It is immensely difficult to attain, which is why so few of the dreamers ever wake up at all and why so many will not even listen to the revelations of the awakened ones. However, Nature teaches us here as elsewhere not to let patience break down. There is plenty of time in her bag. Life is an evolutionary process. Men will begin to stir in their sleep erratically but increasingly.

(139-3) Out of these intense struggles with his thoughts and emotions, these repeated meditations and altruistic actions these constant self-analyses and ardent yearnings, he will eventually get something which words can hardly describe. It will be a new sense of sacredness, an enlightened awareness of a deeper self, a blessed loving serenity.

(139-4) Although an insight may transcend our reason it ought not contradict our reason.

(139-5) When thought is thus strained to its uttermost point and when it is etherealised by dwelling on the most abstract topic, it leaps out of itself, as it were, transcends and transforms itself and becomes intuition.

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Evil

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¹⁷² “When that is done you know the limitations of both yoga and enquiry as successive stages” was typed in the left margin and inserted with a caret.

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(141-1)¹⁷⁴ The vague feeling that, despite all the suffering and sin, the outcome of this drama of the human race will, in the end be a blessed and happy [one]¹⁷⁵ is correct. Where we see to-day evil in a man, an event or a place, it is rather the absence of good, just as cold is the absence of heat. For the good rightfully belongs to the inner nature of things, and can never permanently vanish.

(141-2) Roerich recognises this and wisely writes: "My call is to magnanimity but not to weakness... when you encounter a tiger, do not think of helping him; there is a limit to abomination."

(141-3) It has no real existence. In our ordinary human life, we find this statement contradicted. With our ordinary human mentality we find it incredible. An almost Tibetan solitude of living is needed to make it true as an almost divine calmness of outlook is needed to make it acceptable.

(141-4) Let us serve humanity by all means, let us seek to distribute the spiritual waters of life and the material bread of man. But let us not fall into the gross error that the laws of the universe are all wrong, that the powers of evil are almighty and that unless we interfere with the course of events, the outcome will be most deplorable. The universe will still carry on¹⁷⁶ whatever we do. Its administration is still in capable and beneficent hands. God is still the Supreme Authority and does not require or ask for help.

(141-5) If evil is an illusion and if good is the opposite of evil, surely good itself must then be an illusion also, it will be asked.¹⁷⁷ The answer is that there are two 'goods.' There is a relative one which is evil's true opposite, and illusory. There is an absolute one which is a quality of the One Infinite Life-Power; this is real good.

(141-6) That sinners may one day become saints, that the evil in life may one day be transmuted into the good, is not only a possibility we must admit but also a truth we must recognise.

¹⁷⁴ The paras on this page are numbered 1 through 6. Paras 5 and 6 have been cut and pasted onto this page from another page, and PB himself renumbered them from 1 and 2 to 5 and 6 by hand.

¹⁷⁵ "one" was typed above line and inserted with a caret.

¹⁷⁶ "one" in the original.

¹⁷⁷ The original editor changed a question mark to a period by hand.

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(143-1)¹⁷⁹ I do not take Lenin's "Materialism and Empirical Criticism" seriously because it is written with as much bigotry and fanaticism against religion as the author himself denounces in religion. Moreover it is now rendered out-of-date by the progress of science since the time when it was written. The work of English scientists alone, like Eddington and Jeans, shows how foolish are many of its statements. There is of course a certain amount of truth in it, where it really describes scientifically the nature of human perception but it mixes up merely speculative theory with this description so that the reader, who has not gone sufficiently deep into these matters, is cleverly caught in a trap and sees materialism to be the only true doctrine! From this it is a logical step to erect a structure of morality, economics and politics that rejects Jesus, regards Buddha as a self-deceived dreamer and mystical philosophy as futile and time-wasting in the face of hard facts of economic environments. I could very easily take every argument in the book and prove to you how far it is true and how far false, but because it is so mixed up with politics I would not do that here.

(143-2) Communism in its actual leadership is satanic and evil but in so far as it seeks the common welfare it is a first blind and crude fumbling attempt at making the spiritually-based world order which will need another century at least develop itself.

(143-3) We find this violent extreme of the Russian character manifest also in its religion. Its theology proclaims the divine nature of man's inward being whereas its worship gives itself up to the grossest outward sacerdotalism. The one is mystical, the other materialistical.

(143-4) If it has any positive value at all, amid all these negative ones, collectivism is a premature and blind and mistaken attempt to renovate human life. Premature, because that can only be directed by men who have [first renovated themselves. Blind, because]¹⁸⁰ ignorant of life's laws of rebirth and karma, mistaken because leading always to greater evils than these it seeks to remedy.

¹⁷⁹ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

¹⁸⁰ PB himself inserted "first renovated themselves. Blind, because" by hand.

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Travel

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TRAVEL¹⁸³

(145-1)¹⁸⁴ VENICE: I thought idly of some of the famous figures who had walked these same Piazzas in their lifetimes. I thought of the mysterious Count Cagliostro, whose character has been so unjustly defamed by Carlyle... My eyes wandered across to the great State Prison, of the Venetian Republic, and in imagination I saw Giacomo Casanova, eluding his guards and escaping over the leaden roofs. He was one of the most picturesque adventurers of his century. Eighteen years after the penniless student left Padua, he was living in Holland and was in possession of a great fortune – 350,000 florins – won solely by his wits. Lastly I beheld the stocky figure of a brilliant young French General, Napoleon Bonaparte by name, whose exploits were beginning to set all Europe by the ear. He was riding triumphantly into the Plaza, his entry signalling the downfall of the Doges and the end of several hundred years independence for Venice...

(145-2) It is the past that enthralls one in Venice: I find the present unattractive. This street is wholly fifteenth century, that Piazza is thirteenth century; this Campo is late sixteenth and those canal-bordering fondamenta are 18th.

Venice is a mass of narrow winding valleys and idle canals.

(145-3) I slipped across the wide front of St. Marks and into Florians, that rococo-fronted cafe-restaurant. The cafe section was filled with its usual medley of types from elegant fashionables to obvious summer-time tourists. In a far corner, sitting alone at a table, I espied a journalistic acquaintance. He was a sprucely dressed, white, spatted little Italian, who had edited an Italian colony newspaper abroad when I last saw him. I went over and sat at his table. He arose instantly on recognition, and made a sweeping bow of greeting. We decided to dine together under the tall colonnade of the Plaza. Outside its inviting doors passed and repassed the evening procession of dark faced Venetians which has walked the great Square since the Middle Ages. Seated at a gleaming table, one catches a glimpse of self in a large wall mirror which, perchance, reflected the face of Lord Byron, who rather favoured Florians when he sojourned in Venice. After dinner we drank coffee at one of the outside tables, whence we could watch the picturesque pageant of motley humanity, and occasional vistas of moonlight decorating the coloured minarets of St. Marks. We flicked the last ash from our cigarettes and rose, conscious of the

¹⁸² Pages 145 through 165 are duplicates of pages 27 through 47 in Titled Items 3. Different edits have been marked on the two versions.

¹⁸³ PB himself inserted "TRAVEL" at the top of the page by hand.

¹⁸⁴ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(continued from the previous page) feeling of well-being which comes from a good dinner taken amid charming surroundings. We passed through the lounges and crossed the great square and mounted the long rows of stone steps which lead to the sacred building, where we paused to survey the romantic scene. There I bade the editor farewell and made my way to a little quay where a lantern-hung gondola picked me up and carried me back along the silent canal to the hotel.

(147-1)¹⁸⁷ The train rumbled over the lengthy bridge which crosses the lagoon. The mainland was behind us, the pearl of the Adriatic before us. Romantically lit, Venice gleamed on the waters. – A number of noisy gondoliers hailed me: I selected and in a couple of minutes our gondola was sweeping and swishing its way down the Grand Canal. We passed the great Palaces, superb Byzantine facades, magnificent Gothic mansions. A municipal steamer crossed our path, hooting raucously...

(147-2) In Venice the city of lagoons, I wandered idly through the narrow, winding “Calli,” those alley-like streets, impressed by the romantic beauty of the night. Thoughts of the gallant philandering eighteenth-century Venetians, drifted out of the well of memory.

(147-3) The old paving-stones of its narrow twisted alleys were slippery with mud as rain drizzled steadily down.

(147-4) Tall straight houses revealed barred windows. I emerged from sinister streets into little squares of ancient but forbidding aspect.

(147-5) I wandered along a cobbled quay and listened to the quiet lappings of the canal water.

(147-6) I walked up the century-worn steps of a high bridge which spanned the canal.

(147-7) The long slim gondola glided away from the quay and moved down mid-stream. The gondolier stood up to his full height in the stern, a picturesque figure, and

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¹⁸⁶ PB himself inserted “TRAVEL” at the top of the page by hand.

¹⁸⁷ The paras on this page are numbered 4 through 12, making them consecutive with the previous page.

rhythmically propelled the boat with a single oar which he moved dexterously to and fro.

(147-8) A black gondola came gliding past my window, its curved prow gracefully rising to survey the water. This picturesque remnant of an artistic past complete even to the antiquated costume of the swarthy gondolier, reminded me that I was in the city of the departed Doges. Nowhere else have boats been made more shapely than in Venice.

(147-9) Venice rests on an exaggerated tradition of beauty which seems as unshakeable as its hidden wooden piles. It rises out of a malarious marsh, this city of alleys, and has packed itself

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(continued from the previous page) together like a box of sardines, with two honourable exceptions. These two are the Grand Canal and the Piazza San Marco.

(149-1)¹⁹⁰ In some old palazzo with great glass chandeliers pendant from the ceiling, hung with frayed tapestries and faded silks, carrying dim memories of a time when red-hatted cardinals and rich fashionables walked its mosaic floor the gondola skimmed the water under the old Rialto, where Shylock drove his hard bargains.

(149-2) Venice is a great sprawling slum by the Adriatic! Full of plebeians. There is only one refined street – the Grand Canal.

(149-3) BOLOGNA: The birthplace of the wireless wizard Marconi and the city of colonnades. Its University is the oldest in Europe. It was pleasant to walk in the cool of its deep arcades.

(149-4) VERONA: I walked slowly around the giant amphitheatre, musing the while on the sights it had seen since the first Roman sat on its tiered seats. Perhaps Napoleon had taken the same walk, for did he too not notice its fallen state, and issue the command for its repair?

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¹⁸⁹ PB himself inserted "TRAVEL" at the top of the page by hand.

¹⁹⁰ The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

(149-5) PADUA: Anon I wandered into the ancient university of Padua, and trod the floors where Albertus Magnus had been educated. This noble and learned light of the 13th century is famed as an Aristotelian philosopher, but among those who study recondite matters he is held in high esteem as an eminent alchemist. He spent his last years in a Dominican cloister, where he delved into the deeper mysteries of life and matter. This University is one of the oldest in Europe. It has played its part in making history...Here came young Giacomo Casanova, a stripling lad of fifteen who entered his name on its books in the year 1737. He learnt more in the peopled streets and idlers' cafes than in the studious class rooms, and his profligate friends soon ran him into debt as he tried to keep pace with them. In three years all his possessions were pawned or sold, and he had to leave the place. His apprenticeship was not wasted, though. Did he not become on one of the cleverest and most successful of Europe's adventurers?

(149-6) FLORENCE: (a) FLORENCE, the charming! A city of palaces built by artists for their cultured patrons. A happy and pleasant people; a warm and sunny city.

(b) Florence is a charming city even today but its gracious appeal must have been still more delightful in the days when Dante walked its colourful streets and warm piazzas.

(c) The biglietto which I had taken for Florence took me also to joy, sunshine, beauty, and antiquity.

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(continued from the previous page) (d) I wandered into a Florentine monastery wherein the one with tiny stone cells and Fra Angelico¹⁹³ frescoes, the one where Savonarola found his strength in fasting and prayer and fed his mind with books. This same Savonarola, whom one admires for his burning zeal for holiness but whom one pities for superstitiously proclaiming that Plato and Aristotle were in Hell, was no weakling-scholar, however. At his voice cold speech kindled into fire, glowing with the red flame of what he believed to be truth, and blinding his enemies with the white heat of passionate conviction. His boldness of necessity outraged convention.

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¹⁹² PB himself inserted "TRAVEL" at the top of the page by hand.

¹⁹³ "Fra Angelica" in the original document.

(151-1)¹⁹⁴ I wandered through Italy treading among the mediaeval relics of saints and the colourful rites of churches.

(151-2) I stayed at an uncomfortable hotel where there were more servants than patrons, and though the announcement "Running Hot and Cold Water" had tempted me there, apparently the hot water began to run only after I left.

(151-3) The steamer is now somewhere off the coast of Southern Italy. We pass about an hour before midnight the eerie spectacle of Mount Stromboli in eruption. I am propped up on the pillows, staring through the porthole at this nocturne in black and red, watching the streams of fiery lava trickle down the mountain side.

(151-4) BALE [has thrown]¹⁹⁵ the modern and the mediaeval together in quaint mixture. As I read the mystical motives inscribed over many of the doors of its beautiful and ancient Rat Haus (Town Hall), I understood why Rosicrucians chose the city as their headquarters; its sturdy old burghers were God-inclined even in the midst of financial and administrative affairs... As I wandered through the low-ceilinged class-rooms and lecture-halls of its old Universitat I seemed to hear the tread of one who walked by my side, and who whispered into my ears with abrupt voice. Here he had studied in his eager youth, he told me, but he learnt infinitely more in later years when he attended the University of Nature! I looked into his face and recognised the rugged features. Had I not seen them adorning the frontispiece of an old volume of alchemical lore, mute witness of the author, one Bombast von Hohenheim, otherwise Theophrastus Paracelsus?...

(151-5) LUCERNE: A pale blue haze hung over the lake. If the details were blurred, nevertheless the general scene was enchanting.

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(153-1)¹⁹⁸ TROYES: I have walked the worn cobbles of Troyes, and learnt to love its faithful keeping of medieval life. While the rest of the world is transforming its olden

¹⁹⁴ The paras on this page are numbered 19 through 23, making them consecutive with the previous page.

¹⁹⁵ PB himself inserted "has thrown" by hand.

¹⁹⁶ Blank Page

¹⁹⁷ PB himself inserted "TRAVEL" at the top of the page by hand.

¹⁹⁸ The paras on this page are numbered 24 through 27, making them consecutive with the previous page.

beauty into reinforced concrete, Troyes refuses to part with its wooden fronts and beams. The unhurried citizens of its far-off past might still recognise every lane and street could they but return.

(153-2) CHELTENHAM: One thinks kindly of Cheltenham for it is a charming elegant town, a souvenir of the leisurely days of the Regency. How pleasant to walk down its broad boulevards under the branches of lime and chestnut trees! How nice to promenade by dignified terraces and imposing mansions modelled on classical lines, one time residences of the aristocracy but now hotels. The Greek note sounds throughout the city's architecture. For seven hundred years the quaint spiked tower of this church has pointed to the sky. Perchance it will continue to point for another seven hundred? And then one steps out again into the pleasant streets where thronged the fashionables of the Georgian period. Cheltenham has the refined distinguished atmosphere in its streets, its buildings and its people which is attractive.

(153-3) IN A SWISS TRAIN: The Alps sloped down toward the train passengers cricked their necks upward to get a better glimpse of those now-tapestried heights. Inside the carriages the air was beautifully warm, but outside one saw the cold atmosphere condensing on the window panes like drops of rain.

(153-4) ZURICH: I set off in the sunny morning to wander through the incredibly narrow streets which hide themselves in the older part of the town. The air was crisp and tonic; it was good to breathe. I blessed the god in charge for having produced such clement weather. And when I found myself passing through a small trimly kept park my joy waxed wider. A college girl sitting on one of the green benches in front of the shrubberies reading a brightly covered book. Surely it was a novel and surely it could be not other than a sweet romance, in this shining morn. She looked up for a moment, caught my gaze, smiled involuntarily at me, then, blushing guiltily, she hastily resumed her reading. I took off my hat and walked on, the cold air striking my unthatched poll. I walked on to span the old river. I leaned against the wooden hand-rail and watched the

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²⁰⁰ PB himself inserted "TRAVEL" at the top of the page by hand.

(continued from the previous page) water swirl white against the stone piers of the bridge, and then flow rapidly onward. A motor-boat came shooting along, churning a white furrow upon the grey surface.

(155-1)²⁰¹ LANGRES: I took the steep way to Langres – this walled city grown upon a high hill – and found an entire city lifted out of the middle ages and set down amid this crude century of ours. In its dim Cathedral I lingered awhile remembering how I had set out – a twentieth-century pilgrim – to go on sacred pilgrimage to my modern Mecca. Memory wandered back to the forgotten bodies that were linked with the present one. In former existences this being had braved bitter enemies and harsh circumstances to reach the distant Meccas of its past. Those dangers are far less to-day, but perhaps the dangers to the soul are far more. Pilgrimage! How the wheel turns! So I opened the heavy old Cathedral doors and went out, with a new urge to gain the mystic Grail which lured me on...²⁰²

[I met this mystic in the toy railway-train which climbs the steep hill upon which the ancient city fortress of Langres lies perched, high up in the clouds. There are many enchanting old towns tucked away in provincial France, but I think Langres is one of the sweetest and quaintest I know.]²⁰³

(155-2) PICCADILLY: I see the bright signs of Piccadilly gleaming in the night. Neon-lights flare a dozen different sales messages through the night. Their reflections light the pavements, and the gay, gaudy and noisy life which swirls around Piccadilly, and the jostling crowds who pack its pavements, the strident din of its motor traffic. The pavements are crowded. Endless rows of men and women saunter leisurely or hurry eagerly past me. A painted Circe approaches and whispers the age-old invitation to man. The wild bush-land of the primitive Briton has been transformed into Piccadilly! Here are Progress! Civilisation! Modernity!

My companion, a luminary of the Journalistic firmament, listens with screwed-up eyes to my tale of mystical adventures. Dinner is over. We saunter forth into the night. As he strikes a match to light a cigarette, he pauses and observes: "Well – what's the use of it all. How has it helped you? I fail to see."

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²⁰¹ The paras on this page are numbered 28 and 28a, making them consecutive with the previous page.

²⁰² PB himself inserted ellipses by hand.

²⁰³ PB himself moved "I met this mystic in the toy railway-train which climbs the steep hill upon which the ancient city fortress of Langres lies perched, high up in the clouds. There are many enchanting old towns tucked away in provincial France, but I think Langres is one of the sweetest and quaintest I know." from after "I fail to see" by hand.

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(157-1)²⁰⁶ The passengers were gradually dissolving out of the smoke-room until only a few of us were left there. I went out on the after-end of the promenade deck, to watch the mysterious play of the moonlight upon the heaving waves.

(157-2) The ship drew nearer. Green Europe shaped itself out of the sea. My tropic-tired eyes rested eagerly on the land.

(157-3) I leaned on the broad teakwood rail. Apart from this backwash the sea was as smooth as a ballroom floor.

(157-4) The purser wore a worried look, as befits the business manager of a ship. He was a short squat man who peered at you through heavy spectacles.

(157-5) I strolled past the lounge and looked inside through the brass-rimmed portholes. A few of the passengers were lolling about, their faces betraying an inward ennui. Plenty of games, dances, sports and parties had been arranged during the voyage for the express benefit of the bored, that is to say for almost all the passengers. They could not keep on gazing at the sea all the time, and their minds being empty (except of cares past and coming) life at sea was a distinct trial.

(157-6) An exhilarating emotion came over me as our ship stole into port. The prospect of landing on European soil once more nearly overpowered me. Within a few days I would be wandering through primrose-spotted woods and down lovely lanes. I have no home, for I am a world-wanderer. I am afraid I am like the old philosopher whom Addison recalls and who, upon being asked what countryman he was, replied that he was a citizen of the world. Yet the closeness of the European countryside gave me this strong nostalgia so that I regretted there was no pleasant cottage waiting to receive me. My imagination flew to a little low-roofed cottage with cream-coloured walls, green painted woodwork, and tall hollyhocks standing guard at the gate.

(157-7) We walked completely around the promenade deck several times. The moon played its pale light upon a long stretch of waves.

²⁰⁵ PB himself inserted "TRAVEL" at the top of the page by hand.

²⁰⁶ The paras on this page are numbered 29 through 37, making them consecutive with the previous page.

(157-8) Our first dinner on the ship proved to be a time of nervous scrutiny, of general “sizing-up.” I was lucky enough to have a gracious and courteous old lady sitting opposite me. The smile of welcome which she gave me as our eyes met was genuine.

(157-9) No breeze ruffles the serene surface.

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TRAVEL
Shipboard

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TRAVEL²⁰⁸
Shipboard

(159-1)²⁰⁹ I watched the play of foam which marked the ship’s track astern.

(159-2) I stood alone upon the promenade deck as our steamer pushed its way out of port... I descended to my cabin and got out a worn volume to read, and took it up to my deck chair.

(159-3) Early in the mornings we went for a vigorous tramp along the smooth planks of the decks.

(159-4) The ship slowly turned its nose towards the northwest.

(159-5) I revived in the little ship’s hospital and saw the kindly face of a doctor bent over me.

(159-6) I listened to the pulsating throb of the screw as it propelled our ship through the waves.

(159-7) The water dashed against the ship’s steel plates and fell away in foam.

(159-8) After our steamer had passed the Bay Of Biscay, a magnificent rainbow curved across the ocean sky all the way to the Spanish Coast. Just before it appeared, I had been lolling in a deck-chair and casually remarked to my travelling companion that I had now finally clinched my determination. So when the glorious rainbow coloured

²⁰⁷ Blank Page

²⁰⁸ PB himself inserted “TRAVEL” at the top of the page by hand.

²⁰⁹ The paras on this page are numbered 39 through 45, making them consecutive with the previous page.

the view beyond the deck-rails, I at once rose and greeted it gladly, taking it as an omen of success in having the difficulties, cleared [away.]²¹⁰

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Shipboard

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(161-1)²¹² In the end all our travelling pursues only the path of a circle for wherever we go we succeed only in arriving at our own selves.

(161-2) Travel can be put to some purpose or it can be almost worthless. I go abroad to visit great men and to gather a few thoughts of worth from their minds; I take ship and stop at a port where I know one man resides who can provide my apathetic soul with a fine new impetus, a fresh inspiration upon life's dusty path. I do not go to explore the wilderness of crowded cities or to ache my head over a bewildering variety of museumed objects.

(161-3) The need for periodic escape from stale over-familiar surroundings is both a mental and a physical one. When conversation and observation move into new fields, when travel brings fresh events and unfamiliar places, thinking may be stimulated and the mind fertilised. But for this to happen, there must be a receptive attitude, a discerning intellect and a sympathetic temperament. Then, and then only does the harvest show itself in the shape of new ideas and better ideals.

(161-4) [In]²¹³ all my foreign travels I go [not]²¹⁴ to meet men, but a man.

(161-5) SOMERSET MAUGHAM: "I have known writers who made adventurous journeys, but [took]²¹⁵ along with them their house in London, their circle of friends, their English interests and their reputation; and were surprised on getting home to find that they were exactly as when they went. Not thus can a writer profit by a journey. When he sets out on his travels the one person he must leave behind is himself."

²¹⁰ PB himself inserted "vol 13" at the bottom of the page by hand.

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²¹² The paras on this page are numbered 45 through 51; making them consecutive with the previous page.

²¹³ PB himself deleted "SOMERSET MAUGHAM:" from before "In" by hand.

²¹⁴ PB himself changed "there" to "not" by hand.

²¹⁵ PB himself inserted "took" by hand.

(161-6) [SOMERSET MAUGHAM:]²¹⁶ "I travel because I like to move from place to place, I enjoy the sense of freedom it gives me, it pleases me to be rid of ties, responsibilities, duties, I like the unknown: I meet odd people who amuse me for a moment and sometimes suggest a theme for a composition; I am often tired of myself and I have a notion that by travel I can add to my personality and so change myself a little. I do not bring back from a journey quite the same self that I took."

(161-7) I travel to meet men, not places. No long journey is worth my undertaking for its own sake, but for the sake of its fruit. Pleasure is but the incidental of true travel: purpose seeks for some enrichment –²¹⁷

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(continued from the previous page) – spiritual, mental or material. A country is but the setting for its great men – what is the setting worth without its jewels? I go to greet greatness in whatever land it may abide, to sit at the feet of the Wise and learn their special lore; without their presence the land is empty and desolate, full of frivolous men though it can be.

(163-1)²²⁰ Any fool who has the money can cross the seven seas, tour through Asia or perambulate the Piazzas of Italy, but he will get nothing of the treasures which the discriminating seeker can bring back.

(163-2) You may travel unobservantly and unreflectively like a trunk, thus getting little for your effort. Or you may travel with perception and intelligence, thus getting much.

(163-3) After all these travels I could not help seeing how largely temperature conditions and influences humanity's temperament, geography its religion, history its emotions, heredity its reactions and suggestion its mentality.

How much for instance has climate to do with character? Who that has travelled the world can doubt its over-powering effect? If we in the West possess initiative and

²¹⁶ "() SOMERSET MAUGHAM:" was typed above the para and inserted with a caret.

²¹⁷ PB himself changed a period to a dash by hand.

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²¹⁹ PB himself inserted "TRAVEL" at the top of the page by hand.

²²⁰ The paras on this page are numbered 52 through 57, making them consecutive with the previous page.

practicality, we may well be grateful to the tonic action of cold months and biting winds. We are materialistic because our early material conditions called for so much of our energy and effort to overcome them, lest they overcome us. So, in the Eastern climatic zone, people live in opposite polarity. The scorching sun brings lassitude to their bodies, and benumbs activity. The effort to exist is far less exacting than it is in the West. Shelter and clothing are hardly needed, and where action is less, less food need be eaten. Hence we find a country like India turns to thought where we turn to work. It is characteristically contemplative.

(163-4) "Those whose lot it is to ramble can seldom write, and those who know how to write very seldom ramble." The worthy Doctor [Johnson]²²¹ wrote this in 1775 in a letter to Mrs Thrale, but times change and there are several authors today who approved and disproved his assertion and who combine gracefully and successfully the two occupations of globetrotting and paper scribbling.

(163-5) I was now traversing a region teeming with historical references, where in my mind's eye I saw reliving the incidents of the past.

(163-6) I sat on the crumbling stone base of an ancient column in Windsor Great Park, once an item among the desolate mines of Roman Tripoli, but brought here a century [ago.]²²²

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TRAVEL²²⁴

(165-1)²²⁵ I sought in my mind for some fitting words that might match this lovely scene, and memory immediately handed me the poet's charming lines!

(165-2) Bougainvillea grows in this desert garden, its wine-red face contrasting joyfully with the ashen-grey sand which everywhere surrounds me and glitters blindingly. Oleander bushes form a pleasant border around the garden. But in the region around, palm trees are not plentiful, which makes everyone of their skeleton-like appearances gratefully welcome. Farther off the lonely sheltered canyons – rare and lovely – are the

²²¹ PB himself inserted "JOHNSON" by hand.

²²² PB himself inserted "vol 13" at the bottom of the page by hand.

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²²⁴ PB himself inserted "TRAVEL" at the top of the page by hand.

²²⁵ The paras on this page are numbered 58 through 60, making them consecutive with the previous page.

gems of the American desert. The hills surrounding it and towering as its skyline, are brown and very old looking. But, the desert is constantly changing the colours of its face, with the day's shifts of the sun.

(165-3) Have you ever reflected why a mountain is traditionally associated with initiation? A mountain knows how to remain quiet, it is a perfect symbol of stillness, better than a tree which might vibrate in heavy winds. To go up a mountain is symbolically to enter that condition of complete inner silence stillness, wherein initiation becomes possible.

(165-4) He is of moody temperament, a brilliant talker and a taciturn man by turns. I have never met a man who could converse so well as he.

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TRAVEL

Interviews and Celebrity Letters

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INTERVIEWS AND CELEBRITY LETTERS²²⁷

(167-1) MEURIG MORRIS: "It must sooner or later permeate the Spiritualist societies who will eventually tire of the phenomena. How I envy you being with the Masters. It must be so refreshing mentally to meet those who know and have experience. Your work is greatly needed in these Western countries whose people are so self-satisfied with their knowledge and belief: especially, many who have had a little psychic experience."

(167-2) KRISHNAMURTI (b) Letter to Orssaud: "To understand one's mind or one's consciousness is quite a complex and difficult matter. The approach to understanding matters more than what is to be understood; so to understand there must be no condemnatory or disciplinary attitude, which only brings further irritation and confusion. The desire to achieve a result precludes understanding and any active will to bring about a

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INTERVIEWS AND CELEBRITY LETTERS

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²²⁶ Blank Page

²²⁷ PB himself inserted "INTERVIEWS & Celebrity Letters" at the top of the page by hand.

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(continued from the previous page) result, whether on the nerves or on the psychological state, only strengthens resistance which will take its vengeance.

The control of the mind is not so important as to understand the mind. The control of thought is of infinitely less importance than to understand the thought process. This understanding in itself demands extensive concentration. As long as the observer makes himself separate from the observed and tries to control what he observes, or himself, there can only be further confusion and conflict; so the observer himself has to understand his own activity and from this he will perceive that the observed is not separate from himself.

(169-1)²²⁹ PRANAVANANDA [of Vellore:]²³⁰ The Blessed Visions of Grace "I saw thee – Sri Ramana Guru! Thou hast, with full mercy, shed on me the Light of Grace through the corner of thy eye. Hast thou not? Yes. The flood of showers of nectar of the flashes of Light that darted through the corner of the eye, does, even now stand, i.e. is stored – unchanging in the sacred and blessed tank of my heart. For this reason, I offer my prostrations to thee – Sri Ramana Guru – the Sovereign of Munis (Sages). (b) Formerly, certain night of full lunar eclipse (about 10 p.m.) while walking on the ridges of paddy fields, a ring of luminous and shining Light surrounded me, moving with me in its midst. The moment the question arose in my heart as to what this bright burning ring should be, there was thy answer that that was the symbolical explanation of the sacred Pranavam "OM," the nature of Brahman which was at the very first instance taught to me and it should always be meditated upon. Because of this I offer my salutations to thee, Sri Ramana Guru, the King of Sages. (c) Seated myself on the unsaddled and unbridled horse of Nirguna Dhyana (undisturbed meditations), in sukshma sharira²³¹ – astral body – and flying through the very wide expanse of sky, I went to thy presence and questioned thee, "Master! Which is the seat of absorption of Jiva²³² – the individual ego?" This look of thee explained to me that Jiva gets its absorption in Atman.²³³ For this, thy Grace, I prostrate to thee, Sri Ramana Guru, the holiest of the holiest. (d) O Lord! Thou are said by the wise men to be son of Ishvara,²³⁴ the Father of worlds and thou are Kumaraswami who didst break the Mountain of Krauncha,²³⁵ i.e. didst destroy the mountain of ignorance. This is curious, for thou art the form of dispassion and thy movement, in reality, is unworldly. Thou art the Force seen in the work of creation,

²²⁹ This material also occurs on page 111ff in Book Notes 4, where it is complete. There are three sections of that material here, but they are out of order; they should be read as follows: page 169, 173, 175, and then page 173

²³⁰ "of Vellore:" was typed above the line and inserted with a caret.

²³¹ "sookshma sareera" in the original; properly "sūkṣ ma śarīra."

²³² "Jeeva" in the original; properly "jīva."

²³³ "Athman" in the original.

²³⁴ "Easvara" in the original, properly "Īśvara."

²³⁵ "Krouncha" in the original.

preservation and destruction and thou dost exist as Bliss. It is why I prostrate to Thee, Sri Ramana, the greatest of the saints. (e) Lord! I do not fear death, nor am I afraid of birth. I am not troubled by the natural actions of indryas – bodily senses. But I am afraid lest I may lose or deprive myself of my faith in thy lotus feet. Thou art the remover of this vain fear of mine. Therefore I prostrate to Thee, Sri Ramana Guru – the best of the Sages.²³⁶

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INTERVIEWS AND CELEBRITY LETTERS

171

INTERVIEWS AND CELEBRITY LETTERS

(171-1) PRANAVANANDA (B)²³⁸ “I and Mine” are of two kinds. They are good when they associate with peace and patience and other righteous qualities, and they are bad when they join with anger and jealousy and other unrighteous qualities. When in conjunction with righteousness, they give out good smell and with unrighteousness they emit stinking or bad smell. Association with righteousness makes “I and Mine” pleasant and association with unrighteousness makes them unpleasant. (c) Men possessed of good qualities are loved and when possessed of bad qualities they are hated by the people. (d) The root source of this Abhimana (self-esteem and pride) is “I.” This “I” shines in the form of Ahankar and Mamakar (pride and self-esteem). (e) The wise men declare that attachment for the worldly things is the source of all pleasures and pains which appear one after another, as the waves of the sea do. They also say that “I” and “mine” are of simultaneous beginning and simultaneous end. But the experience teaches us that unless what is called “Mine” goes away, Paramathma’s Grace does not descend to us. Whatever it may be, unless “I” and “Mine” perish, the Real I – devoid of attachment does not shine and we cannot get the Eternal and real Peace. (f) Therefore dear sisters and brothers, they, who want this self-esteem and haughtiness die out, must always be steadfast in Atman. (g) The mind should not run after the Visibilities. It should dive into itself and search for and find out its own Reality. (h) The Realisation of Truth enables us to actually see the immovability of Atman. The Realisation of Atman (Atma Dhyana) does not allow other and useless ideas to approach the lovers of Truth; they run away from them, even unknown to them. (i) Then “I and mine” disappear and the real “I” shines in the form of “Light of Conscience.” This Light does not only shine in such people (Bhaktas²³⁹ of Sri Ramana) but also enlightens other people too. (j) The devout bhaktas of Sri Ramanasath Guru do enjoy this blissful state devoid of Ahankar and Mamakar (self-esteem and pride). (k)

²³⁶ This para is continued in para 173-1.

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²³⁸ Para 171-1 is a continuation of para 175-1.

²³⁹ “Bhakthas” in the original.

The meditation of Silent OM bestows every good thing on us. It also leads us to and enables us to abide in Sahaja. Nirvikalpa Samadhi (the natural and changeless oneness with, and absorption in the immense, immeasurable and immovable Atman.)

(171-2) "GURU IS THE INCARNATION OF GRACE." (a) The individual egoism known as "I" manifests itself and troubles every jiva (animal) in the form of good and bad (gold fetters are as binding as iron ones). The Universal Maya follows it and submits the various jivas to different troubles, without limit. Do these troubles have no end? Why not, there is an end. It is this: (b) The Invisible Grace, in order to enable jivas to be associated with the knowledge of God appears in the world in the form of man. It eats drinks sleeps and experiences both pleasure and pain as ordinary mortals do. The grace separates men from their self-imposed bondage. (c) Further the Grace asserts it has the right to get the bodies mind wealth and even lives of men and teaches²⁴⁰

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INTERVIEWS AND CELEBRITY LETTERS

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INTERVIEWS AND CELEBRITY LETTERS

(173-1) PRANAVANANDA: (f)²⁴² Because I am subject, i.e. I submit myself to the flood of the sight and light of thy Grace, like he, who had taken in a gulp of divine and sweet ambrosia, gets the attainment of divinity, i.e. immortality, I do become the possessor of Jnana²⁴³ – the knowledge of supreme existence which thou art and which is conscious of Self. This Truth, which is, by its own nature, changeless, is practically and by thy grace clearly visible to me. My salutations to thee, Sri Ramana Guru, the greatest of the Sages. (g) Grace is perfect safety beyond Bhavams (thoughts and ideas and speech). It cannot be expressed or explained. It can only be experienced in "Silence." Hence Silence is Bliss and Grace. (h) Lord! Very kindly livest thou in my heart. I desire not any thing else than this. I desire the non-differentiation (Oneness) between thee and me. Mayst thou have the will in this business! Affectionately do this. I will become steadfast and firm in Consciousness. For this act of kindness of thee, I prostrate to thee, the best of the saints. (i) Then I saw the centre and all-round circumference of dhyana becoming One. The moment the question arose as to what this vision should be, there was the response that limit became the limitless. I was living in the vain idea of limitedness of Atman, but that day (someday – date forgotten – in 1916) there was practical and visible flash of

²⁴⁰ This para is incomplete – however the complete version can be found in Book Notes 4 starting on page 111, and this section continues on page 115 of that volume.

²⁴¹ Blank Page

²⁴² This para is a continuation of para 169-1.

²⁴³ "Gnana" in the original.

light of the Unlimitedness of Atman. In 1916 I was in Naudyal near Nallomalas with a European gentleman. In concentration I used to fix my eye on the circumference, symbol of Om. That day I could not, however much I tried, do it. Then I wanted to fix the eye on the centre of the circle, that too I couldn't. Then the question and response above referred to, arose in my heart and gave me a perfect satisfaction. The limit and the limitless are mental creations. Perfect rest in Peace, the Bliss, we need most and should do it best. Dear Brother and sister! Let us do this. (j) The Beginning is the End. When in Sri Ramanashram, the first glance of Light I had of Ramana Maharshi in 1908, I again had on {30/12/1916}²⁴⁴ explaining to me that the beginning is the end and the end is the beginning; and the two combining together become "O" Om - the Pranavam - the life of Eternity. In Eternity there is neither beginning nor end."

(173-2) "The Religion of Love": "The Religion of Love is the best of all religions. It consists in the equal and impartial treatment, by thought, word and deed, of all beings in the world, including the vegetable kingdom, with the same affection and love which we have in our own interest. It extends like Akasha²⁴⁵ (Ether). It is immense and immeasurable. That which does the acts of love, gives us strength to do them and which is the strength itself is that "Unknown Force." Therefore we should do the deeds of love with perfect and pure mind resting steadfast in that "Unknown and unknowable Force." God is love. A doubt is to be entertained in this expression of our Lord. God can clearly be seen

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(continued from the previous page) in the form of Love in a bhakta (devotee or servant of Love). It is not wrong to call a bhakta - Bhagavan. Then how are we to determine that a particular person is bhakta? He, in whom are seen equality, impartiality and uniformity of love and the absence of Swabhi - manam - (self-interest) - and such virtuous qualities can safely be determined to be a bhakta. Sometimes our mind is disturbed and shaken by unpleasant words spoken and acts done by persons whom we, because of illusion, blindly regard to be "our own." We should, then, restrict our shaking mind by forgiving and forgetting the evil done to us by them, and by never forgetting the good done at any time to us by them. Ungratefulness is the crime unpardonable even by God. "Do good unto evil" is the command of our Lord - Sri

²⁴⁴ "30/12/96" in the original.

²⁴⁵ "Akas" in the original

²⁴⁶ Blank Page

Gurunathan.²⁴⁷ By observing these commands, the shaking mind can be brought under control and made to rest in peace in Atman. In the world, now, there is one perfect and saintly person standing as the tangible illustration to Bhakta, Bhakti²⁴⁸ and Bhagavan (the devotee, the devotion and God.) The pure in heart are blessed. They can clearly see Him in the form of a spiritual light in their own heart. Externally, in human body, he lives in Tiruvannamalai, a shrine in the Madras Presidency. He is known by the name of Sri Ramana Maharshi. We should see him, draw out, by means of our steady mind filled with love, his Thathwam (the truth or reality in him) and should make it dwell firmly in our heart.

We should experience his Thathwam and enjoy the Bliss; and thereby we would understand that God is Bliss and the Reality of God is Love, and he who lives in Love can finally become the Love itself. Our ceaseless living in Atman (spirit) alone secures to us the peace. Abiding in Atman is Silence. No other witness is wanted to bear testimony to this Truth other than our own self-witness which is "Conscience." The Religion of Love consists in: (a) Immediate and prompt submission to the intuitive command of conscience in us. (b) Ready Service to the poor, the helpless and the needy. (c) Self-Sacrifice. The meaning of these three words, "Submission, Service and Sacrifice" should be understood practised and enjoyed. When Aham – the egotism – dies away or falls off, the spiritual light shines in its full glory and splendour. The constant retention of the knowledge of God is the best killer or destroyer of Aham. The experience of Peace, Bliss and Love is in perfect silence which is OM. May we by the grace of Sri Ramana, our Sath-Guru – always live in Om."

(175-1) "The Force of Self-Esteem and Pride": "The force of Abhimana (Self-Esteem and Haughtiness) is very hard to be subdued by the weak minded people. It has two branched "I and mine." These branches are of simultaneous birth. The very moment "I" peeps out, "Mine" shows its head out. With "I" as the doer or actor and "mine" as the tool or instrument of action, the things in the world are being done. "I and Mine" can be called twins.²⁴⁹ (*This para continues as para 171-1*)

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INTERVIEWS AND CELEBRITY LETTERS

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²⁴⁷ "Gurunath" in the original.

²⁴⁸ "Bhakthi" in the original

²⁴⁹ This para in continued in para 171-1.

²⁵⁰ Blank Page

(177-1) [DORIS BAILEY] ²⁵¹	2
A. BOSE	63
JIM COVELL	17
AARON HYAM	27
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CLIFFORD ²⁵² POTTER	40
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Doris Bailey²⁵⁸

(179-1)²⁵⁹ absolute existence until it has exhausted all qualities through action? That Krishna is creativity? That the three form the basis of all things but that Vishnu first conceived the other two and at the moment of conception, the other two became separate beings? The above, of course, is speculation in its most fanciful form, but it would form the basis of a fine poem.

(179-2) CYRIL BENTON – EDITOR AMERICAN PHILOSOPHER: Once a person has opened any of their psychic centres through foolish tampering, it is most difficult to close them. I note you say that one case produces extreme heat and the other the inability to sleep. If these are caused by foolish exercises under the terms of Yoga whilst still living the profane life, then my advice to you would be to advise them to become strict vegetarians, abstaining from all flesh or fowl, alcohol and smoking. Remember, no one can help another who has forced open his psychic centres out of turn and before

²⁵¹ PB himself deleted “AUROBINDO.....1” from above “DORIS BAILEY” by hand.

²⁵² Clifford Potter’s letters do not appear in this document.

²⁵³ Frank B. Robinson’s letters do not appear in this document.

²⁵⁴ Dorothy Webb’s letters do not appear in this document.

²⁵⁵ PB himself inserted “(7)” at the bottom of the page by hand.

²⁵⁶ Blank Page

²⁵⁷ “(9)” in the original.

²⁵⁸ PB himself inserted “Doris Bailey” by hand.

²⁵⁹ This para is incomplete – the beginning of this para was not found in this file.

time. Such a person's only chance of normality is through the Austerities I have just mentioned, plus a mind control that they must somehow gather from within themselves. Exterior Hypnotism of such people would only be like pouring oil on fire. {The}²⁶⁰ control must come from within oneself. I am afraid {there}²⁶¹ is very little you can do about it. I myself have been able to help a few people here and there as I came in contact with them between here and the Orient but not before I studied them very deeply. Cases of extreme heat and inability to sleep are mild compared to some of the awful insane cases I have had to deal with here on the [East;]²⁶²

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Alvin B. Kuhn, PhD

(181-1)²⁶⁵ In my experience (I am not married now) I, too, rather felt a debilitating after-effect from indulgence. At occasional times, however, it left an afflatus or exhilaration and apparent physical benefit. I suppose it depends on general bodily conditions, and perhaps (in the light of astrology) it may be affected by lunar positions. Sex (when children are not considered or a result) should be indulged in the spirit of a "ritual" of great beauty and meaning.

(181-2) Perhaps that spirit will sanctify and enhance the good effects. It is a confused problem. I think we make too much of it or over magnify the moral issues we link with it.

(181-3) I know Brunton's books have taken popular hold and outsold mine. But I wonder if he has done more than just popularise the great systems of the past. Has he really brought out the true and live meaning?

(181-4) It will go to the root of the whole matter of sex, and deal with it from an entirely new angle, getting down to the basic import of it in its form of phallicism (phallism) in religion.

²⁶⁰ The right margin of this page is unreadable from here onwards, due to a misaligned carbon transfer.

We have inserted "The" into the text for clarity.

²⁶¹ Only "th-" is visible in the original.

²⁶² PB himself inserted "letters" at the bottom of the page by hand.

²⁶³ Blank Page

²⁶⁴ "(10)" in the original.

²⁶⁵ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(181-5) It has been so “smeared” with low human (or animal) reactions that it badly needs treatment in the pure light of cosmic philosophy.

(181-6) I have revolted strongly against the celibacy attitudes and alleged “spiritual” philosophies that support them as I see them expressed by devotees of many of the so-called “spiritual” cults in our day. I just do not find myself able to sympathise or agree with the celibacy regime. I can not think it possible (and can find no evidence for it) that indulgence in the great act of creation (unless of course done with immoderation) in any way can be injurious to the true spiritual welfare of humans. Folks have in a number of instances come to me personally and told me of the wreckage of their homes and their love-life, by the insistence of one of the parties on celibacy, total abstinence. The Christian Scientists and some others, influenced by them, are notably strong on the side of restraint. In fact I know it is almost a cardinal doctrine in Christian Science. “Father Divine” (!?) inculcates the idea in the minds of his women devotees, – I know as a fact. The idea that it is permissible only for children is not a sound argument, for the simple reason that no parents ever can know WHEN their act will beget a child!!! It was 2 years before my wife and I could bring the first child. Would it be logical to characterise as “impure” the relations that were meant to bring a child, but did not? And if so, then any indulgence would run the risk of being “impure.” It would only be redeemed from evil status by the consequent birth of a child. You see this reduces the theory to near absurdity at once. The “sex” in the Bible – as I [will]²⁶⁶

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(continued from the previous page) show in the book – is all allegorical or symbolical, – i.e., of the great universal law of sex, which is exemplified everywhere in Nature in the polarity of the two opposite forces, spirit (male) and matter (female). If sex was absent in the universe, life would cease! Paul seems to be set against all “concupiscence” and “the lusts of the flesh.” I am not sure at all that these words refer distinctly to human physical sex. They are references, I feel sure, to the soul’s general desire for material and physical experience in the body, – just the soul’s desire to be in the body and to enjoy its sense of life! You see, that is different!

(182-1)²⁶⁷ The sex act, if performed at all, can and should be made the most sacred of all rituals!!!

²⁶⁶ PB himself inserted “(v.10)” at the bottom of the page by hand.

²⁶⁷ The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

(182-2) Whether children are desired or not, it should be entered into as a ritual or sacrament, as the type of divine creation AT OUR LEVEL, but even at that, still analogous to the divine act of the gods in creation. The very fact that it CAN be done without any damage or loss by people (in moderation, of course) is sufficient proof that Nature does not condemn it. From the point of view of an "occultist," the motive and "spirit" of the act would have much to do with its "good" or "evil" character. No occultist would think of indulgence for the sake of sheer physical enjoyment, i.e. with no thought of anything higher in it than merely sensual delight, but it can also be raised to high spiritual status, if its symbolical beauty can be felt in every part of it. I feel it is possible for the act to be lifted to a very rite of near-divine worship, if the intrinsic beauty can be felt through its analogy with the creative act of the gods.

(182-3) We may freely indulge in sex relations, if we can elevate it to the level of a high cosmic and spiritual ritual. It should be done in the spirit of being an act imitating the divine creation of all the universe.

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Dr Campbell

(183-1) I believe that each individual who consciously aspires change world conditions for the better can be and is a finite help to such accomplishment, while our small efforts seem so insignificant – they are of some force and value if they are sincere for the reason that such efforts is backed by the greatest power in the universe. In fact, it is that power acting through us which causes us to take such a position

It looks as though 'the beast' is now loose and many things may happen. I have been advised to draw the protecting influence closely around and to be continuously on guard to resist and repel any attempted ingress. One of our strongest protections is to hold to purity of thought actions and motives with the realisation that such a position once taken, places one as an ally of the strongest force of creation.

It is a blessing to be alive during these trying times. To be able to hold a straight course now: to be to develop the strength and to override and conquer in the face of such opposition is a great opportunity. The greatest aid is a deep realisation of our lone status

Those who are sensitive to the higher influences cannot help but intuitively feel the strife and turmoil that now surrounds us on all sides.

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Dr Campbell

²⁶⁸ PB himself inserted "DR. CAMPBELL" and "(12)" at the top of the page by hand.

²⁶⁹ Blank Page

(185-1)²⁷¹ "You must keep a definite distinction between things mystical and things scientific or "occult." Almost all that has to do with the latent powers of body and soul should strictly come under the heading of science. In this field results are reached by experiment, by passing through various stages of development and discipline, involving progress through a period of time."

(185-2) "On the other hand, mystical insight has to do with the eternal, and action taken in or through time does not lead to eternity. Walking around the circumference does not lead you to the centre. However, it is true that going round the circumference does lead you to the discovery, when you have walked far enough, that this is not the way to the centre. The centre, the eternal, is immediately accessible to every point of the circle of time. Access lies in the total acceptance of the point-in-time where you are Now. For every point on the circle "manifests" the centre, just as the seed manifests the nature of a plant as much as the flower of fruit."

(185-3) When you look for spiritual attainment in future time you will see, if you are clearly aware of your motives, that your real desire is not for God but for your own security. This leads to egoism, even if highly refined egoism. Everything you do to get knowledge of God implies a future goal and ego-centric motive, even if it be a course of studied and deliberate inaction! Don't take this to be true on my authority; look into yourself and see whether it is true.

(185-4) When you discover for yourself that everything that you do (or want to do) to Get God only increases the power of the ego you will stop doing it.

(185-5) "In my opinion Christianity will eventually include the Eastern teachings."

²⁷⁰ "(13)" in the original.

²⁷¹ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

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(187-1)²⁷³ It is just that the odds are greater because the stakes are higher in quest marriages, so they should be given even more severe preliminary tests than ordinary marriages before arriving at a definite decision.

Our goal remains the same however our sights may waver as we valiantly struggle to keep them trained upon it. A little extra effort to keep them from veering to one side strengthens our capacity to hold them on the target. Whether this is best done by a quest marriage or without it cannot be determined at a glance, but from where I sit, the chances look rather slim.

I merely present this point of view so that you may place it alongside others which may enter into your thinking. It is not aimed at re-making your thought overnight. It is the result of higher guidance and lower stumbling. Sad experience proved the worth of disregarded wisdom. May this bring you at least the idea that it would be well to pause and [reflect!]²⁷⁴

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Quest Marriages (Jim Covell)

(188-1) "I think one of the most attractive – later most disillusioning – aspects of that relationship [of marriage followed by divorce]²⁷⁶ was that the young lady in question was also a reader and aspirant on the quest which has brought us all, generally, such needed help. The natural harmony between us based primarily on our mutual interest rather than on our mutual [compatibility] became an alluring trap. Desire rushed in where reason and common sense should have kept me from treading. I was able to learn from superior counsel from PB, from friendly admonishment from Dan and finally (forgetful of both) from painful, quest-time wasting experience that quest friends are not necessarily, by reason of their common pursuit, candidates for marriage. In fact, except for very rare instances, the strains and stresses placed on the individual in quest situations tend to bring the personality traits, particularly the less desirable ones, quickly and sharply to the surface. The chances of success look quite rosy at first; only later do the thorns appear. The important thing for us is, however, that this is just as true of quest marriages as of any others. Hence while you may have no definite plans in mind, still fond hopes cause them to blossom unexpectedly. The recoil from your previous marriage may even add strength to the thought of better prospects with one

²⁷³ The para on this page is a continuation of para 188-1.

²⁷⁴ PB himself inserted "Jim Covell in a letter to Jack" at the bottom of the page by hand.

Jim Covell was one of PB's students in the 1940s through 60s I believe; and I presume that "Jack" is Father Watts. – TJS '19

²⁷⁵ "(17)" in the original.

²⁷⁶ "of marriage followed by divorce" was typed above the line and inserted with an arrow.

whose life aim tallies with yours. Should your imagination have turned already in this direction, PB has set a waiting period of eight months as one in which it will be possible to think matters over carefully. Had I been willing to follow his waiting policy to the end, I could have avoided much suffering for my partner and for myself. It turned out to be a re-wording of a well-known phrase: "Marry in haste and repent at once." Because of my contact with him and because karmic forces get into action much more rapidly on those who are joined with him by fate, within a fortnight of the marriage ceremony, I knew my decision was not only hasty but open to revision. It was nine months later that the revision was made.

I do not write with the intent to prescribe any course of thought or action for you. I do not know to what extent you may be thinking in these terms. But I do want to pass on just a word regarding the reverse of the medallion whose face you may be contemplating. I am not even saying that two people whose hearts are on the quest as well as on each other should decide negatively on this point in every [case.]²⁷⁷

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(189-1) RICHARD J. LORTZ: "The problem of free will versus unalterable fate is a question scientists and philosophers have spent their lives investigating. William James, always rather beautifully generous in his reasoning, was inclined toward free will, but admitted in most cases the failure of two desires to neutralise each other, and the obvious determination of one. Spinoza, of course, chose unalterable fate, and suggested an infinity of causes. In your paragraph on page 122 "Quest of the Overself," you say the dilemma is meaningless. But if "the will and fate of man proceed out of the same region of the Overself" isn't that unalterable fate? Maybe I'm being terrible dull, but I simply fail to understand how this "dilemma is self-created and does not exist in Nature."

(189-2) AARON HYAM: "An acceptance of the law of Karma is inconsistent with freewill (in the indeterminist sense, i.e., as distinct from choice), and cannot admit of even an infinitesimal element of freewill in its operation. And it is in its attempt to find a place for freewill in the operation of the law of Karma – through its confusion of Karma with Kismet – that mystical philosophy (which recognises the immortal mind) also degenerates into fatalism – in the same way as, at the opposite end of the scale (as pointed out in my previous letter), the Determinism of the Materialist (which rejects the immortal mind) degenerates into fatalism. What you regard as the "x" element in man,

²⁷⁷ PB himself inserted "vol (8)" at the bottom of the page by hand.

This para is continued in para 187-1.

²⁷⁸ "(34)" in the original.

²⁷⁹ Handwritten note at top of page reads: "M" or it may be something left over from the carbon.

– TJS '19

is to me but a measure of our ignorance. Besides, we must not confuse “freedom” with “freewill.” Thus, when India will attain its (which in itself will be determined), it will not thereby be invested with freewill. All that will happen will be that the nature of the choice that the nation will be called upon to make at each turn thereafter, will be made in relation to a position of independence, as against a former position of subjection. Again, your reference to the spontaneous and unexpected operation of freedom through Grace, if I may be pardoned for saying so, tends to confuse the issue. For the apparent

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(continued from the previous page) spontaneity is again a measure of ignorance of the forces at work (all of which are determined) that have preceded the manifestation of this freedom. And as you yourself would be the first to acknowledge, such background may cover several previous incarnations. Besides, what is “unexpected” must not be taken to be “undetermined,” and to a first-rate astrologer or palmist, such development would not even be unexpected. Moreover, the invisible forces at work that play a part in bringing about the “miracle of grace” themselves work in strict conformity with Karma, for as yourself maintain, Grace must be deserved to be earned, and the invisible powers would only be induced to choose to work for its manifestation in the particular individual, when he has deserved it. If we permit even the slightest intrusion of freewill, Grace may be bestowed where it is not deserved, and this is directly opposed to a sense of justice, and would amount to an arbitrary interference with the operation of the law of Karma. Even the human notion of so-called mercy, as I see it, is but an acknowledgement of the imperfect conception of justice as represented by human institutions, which beside being based on incorrect appreciation of fundamental realities, are designed “en masse” and do not provide for individual differences and individual circumstances. Thus the concept of mercy is but an attempt (albeit an unconscious attempt) to reach a closer approximation to overruling justice, and this the genius of Shakespeare instinctively recognised when he said: “And earthly power doth then show likest God when mercy seasons justice.” (b) “The prevalent criticism that mystical philosophy must lead to inertia and lethargy, arise through the failure – on the part of both mystics and materialists – to distinguish between karma (Determinism) and Kismet (Fatalism), which, in reference to the individual translates itself into an equally grave error, in the failure to distinguish between choice and freewill. And in the final analysis prediction which is the foundation of all wholesome progress is possible only

²⁸⁰ Blank Page

²⁸¹ “(35)” in the original.

by virtue of the fact that every move is dictated by choice, which is ultimately based on preference; the preference in a given situation being determined by the nature, extent and stage in evolutionary development reached by the individual immortal mind; the nature of the given the given situation at the particular time, being itself similarly determined. Moreover the nature of the fundamental beliefs of the individual (which are themselves determined) influence the individual preferences and therefore the choice made. Furthermore, it should be noted, the prediction itself in each case (including the decision to predict or to seek prediction) and the use to which it may be put are themselves determined, and in turn becomes an intimate and active part of the process that determines the future into which we reach. Finally, the failure to predict correctly and consequent disappointment, disaster and so on (the result in turn of not making proper or adequate provision for

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(continued from the previous page) change), is proportionate only to the extent of ignorance, which represents the degree of imperfection of a science. Thus it is that any element of freewill (however slight – whether in man or Deity of whom we are but aspects), destroys continuity and justice, and the very foundations of science and progress. And it is because the materialist does not accept continuity (of the individual immortal mind – and in consequence of which also the materialist fails to recognise and allow for the operation of invisible influences to which such continuity subjects us) that Materialism is incompatible with Determinism. As a result, paradoxical though it would appear, the materialist without realising it, tends to degenerate into the fatalist. But there is no such inconsistency involved in uniting determinism with the immortal mind.

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(195-1) "THE MOTHER" Pondicherry

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²⁸³ "(36)" in the original.

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²⁸⁵ "(39)" in the original.

Three Conceptions of the World.

1. (Buddhist and Shankara)

The World is an illusion, a field of ignorance and suffering due to ignorance. The one thing to do is to get out of it as soon as possible and to disappear into the original Non-Existence or Non-Manifestation.

2. (The Vedantic as very commonly understood).

The World is essentially divine, for the Divine is omnipresent there – but its exterior expression is distorted, obscure, ignorant, perverted. The one thing to do is to become conscious of the inner Divine and remain fixed in that inner consciousness without troubling about the world; for the external world cannot change and will always be in its natural state of unconsciousness and ignorance.

3. The world as it is, is not the divine creation it is meant to be, but an obscure and perverted expression – it is not the expression of the divine Consciousness and Will –but that is what it is meant to become; it has been created to develop into a perfect manifestation of the Divine under all His forms and aspects – Light and knowledge, Power, Love, Beauty.

This is our conception of it and the aim we follow.

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(197-1) SWAMI RAMDAS: “Your heart is aflame with divine fervour. May you always enjoy the inner peace and bliss. Man is a veritable embodiment of Divinity, for the matter of that all creation is.”

(197-2) SIR CHARLES F. HIGHAM: “I would like to see the article before you put it in because, in a year, one often gets some new ideas (if one doesn’t, one should) I may be able to add to your article.

(197-3) REVEREND ROBERT KING: “At the moment you are under a series of adverse influences of an inner order which will be in operation, during which period Karma will tend to press heavy and hard upon you. It seems, as if you were finishing a cycle of Fate, and, that out of the inner turmoil, a set of entirely new conditions is being born, which will have their reactions in the West rather than in the East. California and Los Angeles appear to be the direction in which you will travel, but I feel that it might be wise not to tie yourself too rigidly in any one spot, as a certain freedom of movement should be provided for. A good deal of publicity must be allowed for, no matter where

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²⁸⁷ “(55)” and “55?” in the original.

you go, and distasteful as this will be personally, it will have to be endured, at least for a little while.

The outlook in the marriage field is not very bright, as notwithstanding your friendly nature, you have a lonely path to tread, also apart from intense sex urges, intermittent in their expression, your sex side as such is not a factor of great strength. What is powerful is your love (oneness) nature, which seeks to share and also to be at one with the object of the affection on all planes. This condition, however, is not often found in ordinary marriage, hence I think that your union was a Karmic one, the paying of a debt; hence the partner will, I fear, be of little real help to you or your work.

You have much work yet to do, and like all who are chosen for this task you will have the guerdon of inner loneliness, but believe me, and in this matter I speak from personal experience, it will be worth it, so hold on, dear lad, and go persistently and compassionately [onward.]²⁸⁸

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(199-1) The Pamphlet – “The Next Three Years,” with the Philosophy embodied in it I am in considerable agreement, but I think such philosophy needs no organisation for the spreading of it, that indeed much harm is done by such methods, and that the only way for Truth to spread is by contact with Truth-Livers. One cannot achieve Truth by buying a book or joining a society, or subscribing to a cause. One must first find in oneself a desire for Truth which is as it were “a consuming fire” driving one to action and that action should be and ultimately must be to find a living Teacher. That Teacher will not be of the kind that takes a fee, asks for a subscription or seeks to make a profit by selling a book to the Aspirant.

You will be going away very soon I expect. I would like to send to you this copy of a Note I made when I read that Chinese Book of Life “The Secret of the Golden Flower.”

²⁸⁸ Typed note at the bottom of the page reads “(cont on Whitehead 8)”. This section is continued in para 213-1.

²⁸⁹ Blank Page

²⁹⁰ “1.” and “(56)” in the original.

²⁹¹ Although this letter is titled “Whitehead” it is possible, but unlikely that it is referring to the mathematician / philosopher Alfred North Whitehead. They were contemporaries (though Whitehead was younger by 20 years); Whitehead had some ‘advanced’ metaphysical ideas, and that might account for this language. But he also left very few letters; if it’s genuine, it is a find.

– TJS ‘20

I know it runs counter to much you will meet with in your Pilgrimages. Perhaps it will serve upon some occasion to help you to attain that Balance to which the Upanishad refers: Equilibrium, that is Yoga. At any rate, here it is, with my sincere good will.

Observe the Religions and all their Sects forever seeking to attain a state of soul, lifting them high above all the miseries of life.

The Buddhist cries: I take refuge in Buddha

The Hindu: Harih Aum Tat Sat, – Deliver me from the Pairs of Opposites O Thou who are true.

The Christian wails: What shall I do to be saved?

How much wiser, nobler and ultimately how much richer, the soul which seeks no escape, but accepts the conditions of the moment, plus the strength and capacity of the moment, as the Will-of-God-for-the-Moment, and makes that will its own will, showing itself in glad

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(continued from the previous page) acceptance of the Challenge of Circumstance and the Unknown.

That will give a little time longer for us to develop our acquaintance, which, I think is destined to be of some value-which-I cannot foresee, – except, you are going to carry away something – I know not what – for some-one, not yourself, far, far away – who awaits it.

All of which sound vague and very mysterious, and I do not love the mysteriousness of mysteries. For me a mystery is but a plain thing badly seen: they cause me to chafe a little at the poorness of my spiritual vision and to look about me for the spiritual spectacles I have mislaid. Yet such is the secret but proper nature of a mystery, the hiding of something in order to induce a search.

Mysteries are not supernatural: they all lie in the realms of the phenomenal, phenomena not rightly comprehended.

I wonder, Did you ever meditate upon this series of asseverations?

1. There is naught but God: “In Him all Things live and move and have their being. All things “seen” and “not-seen.”

2. God IS. Man exists. (Latin: ex-(out) sistere-(to make to stand))

²⁹² Blank Page

²⁹³ “2.” and “(57)” in the original.

3. God is, and against the Background of God man and all things living and dead stand forth in the Great Game and Spectacle of Creation. Existence-an appearance-within-or-against; the background of Being.

I suppose you have, as I have, very often. I like the idea of your rushing out a book in this wild Fashion. It should at least show signs of vivid forces. I trust a force for the piercing of armour-joints and the slaying of false Gods.

You will remember that you gave my name to Mrs Alice Anne Bailey and she sent me a pamphlet

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(continued from the previous page) called "The next three years." Well, sometime ago, when I was confined to bed with a carbuncle awkwardly place, but otherwise not at all on the sick list, there came another epistle from her wherein she announced a scheme for inter-communication between all the mystics of the world, herself and her little group the centre thereof, which scheme was going to do wonders in this poor world of ours. Apparently she did not know that it is of the nature of the mystic to be hidden – in a bushel of meal, or in the good earth, or lost in the crowd, that rarely, very rarely, do two such people meet, and that it is of no benefit for their mysticism to make such contacts. This work of hers was to do make such contacts. This work of hers was to do wonders in this poor old House of God we call the World. Oh These good housewives let loose upon the World! How they pant for a Spring Cleaning and long to "polish up the Knocker of the big front door!" Well, well, I wrote to the good lady – the pamphlet having invited one to do so – and I criticised the scheme of things in simple English and finished by asking them to remove my name from their list of correspondents. I received a reply from Haversham by way of New York, but have gone no further in that matter. I thought I ought to make confession to you in this affair as it is quite possible you may hear of it again.

The number of ladies, detached and semi-detached engaged in world shattering but lucrative schemes for the reformation of mankind is amazing. I suppose it is, that when they can make nothing of a husband, they take the world to their bosom. There would be perhaps no reason for complaint in that, were it not that having in general lost financial support or lacking it, they have not hesitated to make profit for this world by

²⁹⁴ Blank Page

²⁹⁵ "3." and "(58)" in the original.

dealings with the next – “in Futures,” shall we say? So the study of the Occult World, and the

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(continued from the previous page) researches of the Spiritualists are vitiated with the vulgar mortal hunger for pence and power.

More than once in recent days in the inner Council of the Spiritualist Societies it has been declared that if all mediums were to be truly tested, full 75% of them would be found to be fraudulent. Of course the statement is made hypothetically, but this serious fact remained – not a single word was spoken by any member of the Council in criticism or contra venture of this statement.

It is likely to be true. Only trained people are able to distinguish between fantasy and fact, and only sternly self-disciplined people can distinguish between the worlds in {which}²⁹⁸ – if they be psychics – they may function. Herein – as I judge – lies the futility of most of the work done in this generation in psychics and occultics. It may be honest, but it is not true; honest in intent but scientifically inaccurate, and therefore disastrous to the Cause we might wisely call “Life more abundant.”

Obsessed by the desire for gain or fame, how can any man expect to speak truth even in common every-day affairs. In business, in journalism, in politics success comes by clothing the fact with fantasy. Is it not so? So business men, journalists, politicians assess values by shrewd discrimination of relative proportions between false and true. But in this matter of “Life more abundant” these methods will not serve. The affair is too serious. We must have Truth and we must pursue it and ensue it with all the rigour, the scientist uses in his search for reality. Nevertheless our methods are not those of the scientists of today. He deals with the material expounding all things in terms of the material world. He denies the spiritual as a rule and does so because he does not possess in his material world a yard stick to measure it by.

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²⁹⁶ Blank Page

²⁹⁷ “4.” and “(59)” in the original.

²⁹⁸ We have inserted “which” for clarity.

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(continued from the previous page) Spiritualists (I use the word widely to cover occultists also, though they be a sort of frozen or crystallising spiritualists), We Spiritualists cannot work by the materialists methods: we cannot use his yard-sticks and what is more, we cannot use his mental processes of argument by logic.

Neither logic nor matter belong to the spiritual. With us is insight, including clairvoyance, Clairaudience and inspiration. We can record what we have seen, at least in the earlier stages of development of insight, though not very well in the later and higher; for in the lower grades forms still persist and are of the nature of the material world but in the higher degrees forms tend to formlessness and the lack of form is replaced, most gloriously (Thank Heaven,) by significance.

One can understand a beginner in Psychics, a person still form-bound, expounding the "Life more abundant" in terms of the material world, and an experienced person, in psychics, can "assess values by shrewd discrimination between false and true," but an advanced Psychic would find such exposition too untruthful for use. Now just as there is in these later days a movement call "Truth in advertising" so there might be a movement called "Truth in Journalism" and another "Truth in Politics" but far more important for the world's development would be "Truth in Psychics" for that would clarify all world, religious teaching and make the human race alive with the Spirit, God-conscious, possessed of the "Life more abundant."

And to do this what is necessary?

Just this! To speak and write Truth in such terms as will result in the hearer or reader perceiving the truth as it is in us; and to be very particular that in ourselves there shall be no confusion of "the planes," so that we do not lead the percipient to imagine that what is a true statement of fact on a

³⁰⁰ "5." and "(60)" in the original.

³⁰¹ Blank Page

³⁰² "6." and "(61)" in the original.

(continued from the previous page) psychic plane is a true statement on any other plane; for the laws and principles of the planes are not the same in all planes but each plane its own principles and these must never be confounded, neither in thought, nor speech, nor written word.

I have written this because I have been so much upset by your assertion in terms of this physical plane, of things which you had perceived psychically. The reader would in most cases be misled and we must avoid this. If we sell sanded-sugar; let us call it sanded-sugar; if we "on honey-dew have fed and drunk the milk of Paradise" let us make it quite clear that this took place in Faerey or some other human realm of Fantasy.

I hope you will not mind the direct method of this letter. Our last conversation stirred me profoundly. I have had no option but to unburden my soul.

(209-1) THE LADDER OF SOULS.

Jacob dreamed a dream, and behold a ladder was set up on earth and the top thereof reached into heaven; and lo! the angels of God ascending and descending upon it. And he said. Surely the Lord is in this place; this is none other than the House of God and this is the Gate of Heaven. And he called the name of the place Bethel.

(209-2) DESCENDING.

Strong souls there are who strip themselves of God
And Downward plunge into the deeps of Man;
Some to the realm of keen hard fighting saints:
Some to the quiet peace of pious folk;
Some to the sordid worlds of toil-for-gain;
Some to the peevish lusts of gain-for-naught;

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(continued from the previous page) Some to the states of strange misguided sex
lower than brutes; and some down, down again.
And there content they bide, not heeding loss
But filled with love; each in his own disguise
Loosing a Gleam of God for a new Paradise.

³⁰³ Blank Page

³⁰⁴ "7." and "(62)" in the original.

(211-1) JACOB.

These things I saw, and gave myself for lost;
Who have no gleam and am but tempest-tossed
Yet happy still that although here Christ is found
And even Hell with his is hallowed ground
This too I saw, – God's dealings with Desire
Filling each Soul at last with Love's pure Fire
Working in all His Loving, living plan,
Making a Son of God out of a sinful man.

(211-2) ASCENDING.

Feeble and foul souls climb up out of Hell,
Satiated-desire impelled, whate'er its' name,
Lust, pirate greed, ambition, good report
or the fierce zealot's battling for his crown
Always one rung above is smiling Heaven
Always one rung below is brimstone Hell,
And high, o'er topping all a Shining Light, –
A shining Place, perhaps – or stay! – a Living Man.
Swift change the forms. Only the Light remains;
Light lit for every man. Light-? Life!
O earth-born clod
Life breathed through Dust-of-Earth; Soul-Dust a gleam with God.

(211-3) Be not in a hurry to find God.

Already He has found thee: even
now thou art lying in His arms.
Be still and nestle down.
Take joy in God.
In God's arms fall asleep and
whilst thou sleepest thou shalt
grow and develop as does a sleeping babe.

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³⁰⁶ "8." and "(63)" in the original.

(continued from the previous page)
 In God's arms wake to Life. To what Life?
 To any life; but in particular to
 that life where thou dost find thyself,
 that life in that place
 where the arms of God now set thee down.
 Thou art God-begotten, God-nursed,
 God-placed in the World,
 For what Purpose?
 Who knows?
 What thinkest thou?
 Man know thyself!
 For as thou thinkest so wilt thou be.-
 God remembering, God forgetting
 Here in this place.
 Some thoughts on the morning after meeting – we two alone.

(213-1)³⁰⁷ REVEREND ROBERT KING (continued): There is a large field to be delved in the esoteric love side of Christianity, which later you may be used to expound to the helping of innumerable souls, your horoscope indicating a peculiar power of being used in this connection, if you (the person) so will. For a while you will have to play the part of a leaning-post to many, it is a part of your job, however distasteful it may be personally, I feel that you will do it and all will be well.

I have no flair for writing so have published nothing, my forte seems to be by personal contact, (a relic of my Egyptian priest incarnations), and lecturing. Karma fixes me in London, much as I desire to travel to Egypt, so R.K. squats here and carries on. Your book "Secret Path" is one that is of very great service in a special way to many people, also the others have done much good. Those who are behind you have yet much to give through you when the time is ripe."

(213-2) A. BOSE: "Bhagavan's³⁰⁸ blessings. Wishing bon voyage. Your letter was brought to me by Mr Harper just an hour before I was starting to Tiruvannamalai and so I was made an instrument to carry the message of your departure to the Maharishi. I showed your letter to Him which He read through. I told Him that I was sending you such a telegram and He graciously said: "Yes, yes, do so."

³⁰⁷ This para is a continuation of para 197-3.

³⁰⁸ In this instance, "Bhagavan" refers to Ramana Maharshi, the letter writer's teacher.

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Literary

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(215-1) I am in general agreement, despite my criticisms, with the broad direction of this writing and this research. Esoteric literature needs such scholarship and will benefit by such style for too many books in this field fail to carry conviction because of their intellectual feebleness and literary carelessness.

(215-2) Too much contemporary journalism and art, theatre and is without taste and without refinement. And there is far too great a tide of it, drowning the valuable mental capacities in triviality and vulgarity.

(215-3) To have a talent for work of this kind, it is needful to write well and to know how to blend the revelatory with the [propagatory].³¹¹

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Fred W. Levenson: Commentary

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FRED W. LEVENSON³¹³

Commentary on J. Langdon-Davies "Man and His Universe"

(217-1)³¹⁴ The old error of looking from effect to cause inverting thereby the direction of concept to find oneself in a mental cul-de-sac. Taken from metaphysic analysis man was always man. Biological evolution being entirely an error.

³¹⁰ PB himself inserted "Literary" at the top of the page by hand.

³¹¹ PB himself inserted "(RB 18)" at the bottom of the page by hand.

³¹² PB himself deleted the final two paras on this page by hand. They originally read:

"() Meditation is, after all, a phase which is put on and put off again as needed. The Quest is much bigger than meditation – although it includes it at times, but not necessarily all the time.
() Just as it is in the very nature of the sun to radiate light, so it is in the very nature of the Universal Mind to manifest the cosmos."

³¹³ "F.W.L." in the original.

³¹⁴ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

(217-2) Rather is it not that man's thinking is the result of nature's protection stimulating man's mind and thus creating a channel of that thinking. Here is evidenced the law of change, that cosmic drift which as the definite constant presents Nature's demand chemistry for man's reaction.

(217-3) If the moon has no atmosphere then how can there be any density from water or ice surrounding it. Cannot the moon halo be due to the earth's atmosphere receiving the magnetic moon charge and the observer sees the halo due to some reception of that magnetic flow because of the earth's own magnetic field.

(217-4) The moon is held to the earth by a negative pull at the Earth's centre – The question then is "If the attraction pull is at the earth's centre, why does not the moon crash upon the earth in the direction of that pull?" the answer seems to be this – The moon is under the principle of magnetic attraction and repulsion. It therefore has its own magnetic values since it can repel the pull. These values as satellite are of earth principle – Though in comparable chemistry there is a relatively independent qualitative and quantitative standard which holds the moon in a measured plane to earth, its "removed-capture" being in tie to the character of the Electro-Magnetic Arc existing between two bodies – Upon the principle that all laws of and in nature are in parallel comparableness, the earth, captive of the sun follows a dynamic ecliptic circle, the moon then captive of the earth, too follows an ecliptic circle related to the earth's magnetic field.

(217-5) The Sun's journey of 25680 years circuit of the Zodiac carrying its family of planets with it – The "Great Serpent."

(217-6) Any seeming truth can be established from a false premise and seem correct but remain false.

(217-7) "Fire was better than water" – That does not objective fire and water but abstract Fire [Δ]³¹⁵ and abstract water [∇]the³¹⁶ interpretation of this is an "open sesame to metaphysics – a circle is expressive

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(continued from the previous page) of unity, the 'Divine Nothing' – seven is a cabalistic causativeness. –

³¹⁵ PB himself inserted symbol by hand.

³¹⁶ PB himself inserted symbol by hand.

(218-1)³¹⁷ The Euclidean geometric figures are replica of the configurations of the aspects of the planetary bodies coursing the Zodiac.

(218-2) The dynamic stimulation of the Sun upon the surrounding Universal Magnetic Sea causes a splitting of the static atoms in an area of that sea thus causing them to rotate in a swirling motion – The swirling activity is the result of the split atoms attempting the reuniting of the anode (+) pole with the cathode (-) pole in an effort to again create a satisfied or static state of rest – The Sun's dynamic stimulation setting up a dissatisfied atomic action is caused by a universal activity demand functioning to balance a universal chemistry need under a bi-lateral universal cosmic law. The sun it must be remarked is a dynamo and not a gaseous body.

Thus Planets are made.

(218-3) In other language the Author is saying that the effect and the cause cannot be considered in parallel principle but he fails to say effect merges into cause since it is the result of cause. – Purpose and that it comes to rest finally as the basis principle of the urge.

(218-4) The term God is one assumed of relationship to a supernatural sense. It has no real association with a being infinite, the name of which is ineffable – Seeming God is derived from Good and only a man made term to designate an unknown, unseen entity, instinctively recognised as a Hope thus Good – The eternal search after “God” is an instinct of the contained Ego to attain finality or explicitly to relate in chemistry balance to the demand need of the universal Urge the sum of the Urge being laid down in Qualitative-Quantitative measure as a necessity principle related to a bi-lateral Eternity Law and which is an electro dynamic demand under a an active-Quiescent law.

(218-5) All things in Nature originate from a circle and evolve again into it – Unity of and in the Universe is the base of origin.

(218-6) This is a confusion of the body for the Ego. The latter is “man” in the body.

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(219-1)³¹⁸ The Earth as we know it is an end principle of the nebulous swirl, the result of the Sun's dynamic stimulation of the Static Magnetic Sea. Thus then it would be not ignoble (note 9)

³¹⁷ The paras on this page are numbered 8 through 13, making them consecutive with the previous page.

(219-2) Can you separate the soul from the living body Animism does have bearing in health function disease function.

(219-3) There is considerable value to this thought The Ego (soul) entering the clay (house) at the delivery of the clay is an electro-magnetic entity entering a prepared dynamic field. The body is a for me centre of atomic values fashioned kariokinetically in selectivism there being in these selective centres, amongst other formations, glands of function termed endocrine and which are centres of physical electro-dynamism – The Ego in place through its comparable intelligence magnetic functioning ties with these complimentary centres to project from then hormone function and which are the fashioners of chemistry, organic, et al activity called health or disease. A perfect hormone functioning determines a perfect state of health; a dysfunction that of illness. – This is not to subscribe to the thought that soul unbalance is the cause of all illness, but there is a responsible association as here defined. – Appendum –

It must be borne in mind that the earth bathes in Cosmic drift vibrations accounting for the variableness of and in different eras. – In Paleoethnological periods the intelligence presenting for man's thinking functioning could have been, indeed was, that man's individuated dynamic self was functioned more in harmony with the ego conception than with the physical (body) as it is in our period (1940) Man today uses his mind for his body not his mind evolution – the culture period is physical.

(219-4) This is questionable – the statement assumes a completely balanced universe, that the quantitative sum of matter was established before activity and that no requirement of change was indicated. Let us briefly analyse matter. Matter is the end principle of a static magnetic field, split into dynamic functioning, gradually condensing the dynamised atoms in different ratio of attraction qualitatively and quantitatively, thus establishing various substances. The text assumes a sum total originally established, but were this so there would have been no reason for activity since function, it is reasonable to assume, is to establish in perfection of quality and in comparable quantity then what is accomplished by action. The universal activity function

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(continued from the previous page) out of a demand principle of necessity within a law of bi-lateral balance, the active necessity being constantly in change of multiple units in chronological step to establish an increase of values in quality and quantity in fulfilment

³¹⁸ The paras on this page are numbered 14 through 17, making them consecutive with the previous page.

of the demand. – That is the cosmic law of activity and it is definitely evident that the sum of matter was not and is not a constant and could not at all be so and it is simple reasoning to recognise that were there a mass established as a completeness then there would be no reason to at all function. Finally the universe does not function for man as the text seems to infer, man functions that he serve the universe, but this again is another law.

(220-1)³¹⁹ Is not the textualist confusing the sum total of the static cosmic field, the root of eventual matter, with that dynamised principle. The static field is an inert totality and cannot at all be classed as formed. It is minus function, purposeless with dynamised, and the sum total of this action in proportion to the whole is negligible.

(220-2) Not to “slaves beneath unalterable laws” but to entities of a whole, functioning in that entirety in ever changing principle, in chronological step with the law of demand-necessity. The unalterable law is the sum total of that demand compellingly to be reached in the age-old journey, each entity reincarnatively journeying onward to supply the function – Again the universe is not made for man the reverse is the order.

(220-3) If they did not stumble they would not learn to fulfil purpose. If they were “all Wise” there would be no need to fashion them to a purpose to attain Mayhaps a “guiding hand” had wise purpose in the stumbling and still so has – You know you cannot live outside the universe and must think within it.

(220-4) The universe is a vast machine, what about man on other planets and other solar systems?

(220-5) Again the text concludes that the universe is made for man – “and enjoy” it says – Ha Ha! to slaughter, to cheat, to filth, to agonise, mostly so. – Why?

(220-6) In other language, the facts are there, nature is ever pregnant, the birth comes in the chronological moment and man, readied by the cosmic intelligence flowing in for his absorption, uncovers the ‘fruit from the tree of life!’ He does not create He inherits mind from ‘Universal Mind’ and is stimulated to embody into objectiveness but the objective and his mind is part of all nature and not apart from it. Man is an individuated part of entirety but yet

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³¹⁹ The paras on this page are numbered 18 through 22, making them consecutive with the previous page.

(continued from the previous page) bound in it as it itself, yet is he made that he express it.

When Darwin advanced his theory of evolution the Victorian period was at its peak and was of the overstuffed body philosophic reasoning, Darwin, I take it, realised the criticism any abstract complete conclusion would bring him and not being too sure of his field, then largely rejected in the Occident, he with tongue in his cheek established the evolution of the physical as a matter of fact, He fearing to express evolution in any form than the physically embodied. Minds of the time could not visualise otherwise. Nature provides differing type always in pace with demand and the types of today could well disappear entirely in the changing projection out of cosmogony, another in harmony presenting in step with the presentation to harmonise to the needs of the period – Man in this relation has constantly varied, we today being of the split affinity. A prior type was the androgynous form and others preceded this hermaphroditic form, the original man being nebulous. – It is not the body form that changes to a higher state in evolution but the contained ego which as defined on the reverse of this passes in an eternity period in gradual steps as the finished ego of a type to the inheritance of an higher order, again as an ego functioning on the rungs of a long, long ladder of emancipation to accomplish unity, thus serving eternity demand. –

Evolution is a matter of eternity urge. – The root chemistry of genetic function must, in ordered universe, begin at initial conscious realisation individualism and graduate increasingly in the scale higher toward ‘accepted perfection’. – Type endures in an individual entity until a completeness the type demand, when the constantly surviving ego passes into a successive advancement, finally in untold ages to arrive at the plane of man, where with the added inculcation of free will there is a progression toward coalescence in ‘unity’ that stage, reincarnatively and extramundanelly, being an interminably lone journey. – The point established here is the continued survival of the intelligence entity, continually individuated, until there is the dynamic-magnetic-chemico perfection, in harmony with the complete demand principle of active cosmo-universality. – That to me is the law of evolution.

(221-1)³²⁰ As natural selection works for complete perfection

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(continued from the previous page)³²¹ of each being, in type, for the purpose of fulfilling a demand function, under a cosmic law of necessity, the text definition restricts

³²⁰ The para on this page is numbered 23, making it consecutive with the previous page.

³²¹ Typed note at the top of the page reads “(read reverse first)” - we believe it applies to the next page. – TJS ‘19

function, it expresses to earth, obviating the universe, The earth is part of this and all function here is tied in it.

(222-1)³²² If the whole world had been cataclysmically desolated, there would have followed no habitable world at all.

(222-2) Man resulted from the evolution of the dynamic continuation, gradationally onward, of lower type, through bi-lateral eternity law, to be in an active cosmic urge as man and to progress toward perfection of type in an age-long journey, but he arrived as man in the period in which he is man and did not evolutionise in that period from lower order, A prior period, or periods in the bilateral law accounts for the evolution of the lower order to beget present man. This period now is moving the lower order onward for the next surge of bi-lateral function.

(222-3) Because there is a subconscious compelling recognition of a predetermined purpose in the law of finality we all inherit.

(222-4) Stupid – we are individuated and we survive passing as individuals.

(222-5) Again the stupidity that the universe is made for man. Why not man for the universe? Why should vital movement be made to serve individualism? Individualism is made to serve entirety.

(222-6) Yes, but this arrangement fits the law of selection and is aside from the evolutionary principle of ego illumination of type, in gradational step toward higher type, surviving as ego, It remains only as evidence of the law of selection, an environmental principle, which is only the hand-maid of the law of evolution, a cosmic eternity urge.

(222-7) Is this not the measure of our cultural period, the period of the mind for the body's sake, not the body's, the house for the evolution of the mind? – Do we not struggle for physical reward and is it not in proportion to our productiveness and in not productiveness the expression of the creativeness of work? – The great master works creatively, shall we say, is he then rewarded cosmically in lesser degree than the gods and humans who follow the pattern? – Does the man with the hammer, the saw, the wrench create or does he fashion the result of mind found at the desk of in the laboratory, the places of outpouring of creativeness of ideas the potent, vital, moving urge of man's growth. – The genetic field is the place of reward and not the man with the hoe. There is a difference between work and

³²² The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

(continued from the previous page) labour and to the work of mind goes the reward for creating. – True, there can be an adjustment between mind and heart but nature and nature's God uses only the former and only loves you when you accomplish to fulfil the demands for your being, for the whole of it. Make no mistake. Nature is cruel indeed, purpose alone survives. – It may be contended that many inventive minds are mulcted by desk sitting schemers.

True, but these extroverts are the essence of a body cultural period, and are in step within the period with the values of our cosmogony for the period, Labour is in stride with the end principle of that.

(223-1)³²³ The true religion is the understanding of the wisdom of the universe. Thus the wisdom of the master 'mind,' This is religion. That which the pulpits teach is but spokes of the wheel of universality. Each spoke hath its limited light, belonging to the whole wheel, but unilateral in their contributions. The whole is all the light, and under the stars of every day is sufficient temple. – Remember – 'Thou shalt not put one day over above the other' is not that which we now centralise under the term religion (really sectism) and viewing the whole as 'light' should not then the present observance be styled sectism.

(223-2) Changing gods in pace with ever changing cosmogony. A 'change of countenance.'

(223-3) This is a definite law activating under a bi-lateral law of cosmo-urge.

(223-4) The supernal is immanent to few. The centripetal core is a long, long journey.

(223-5) The supplication of the 'everyman' is an application to the divine infinity, but the question is, does that supplication, in the vast multitudes of it, reach that 'ear.' – If not, and I think not, then it is true that the individual ego (human), being of the chemistry, individually, of the universal whole, that he, in his own values, sets up by his announcement, within him, the chemistry reaction which functions his chemistry that it allocate in the chemistry level of the universal surge, in positive plane, and thus place the supplicant in a mathematical equation in that surge, thereby enabling him to realise a positive sense that his desires are placed. – Thinking this he interprets that the divine 'ear' has heard and that the divine will responds. – I hold that the divine 'ear' he thinks he fetches is far removed from him. That ear hears only the limited some who

³²³ The paras on this page are numbered 31 through 35, making them consecutive with the previous page.

are in the authority of approach, having accomplished centripetally on a 'particular path' of dynamic individuated survival. – Those centripetally accomplished on the mass path have a finality in the

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(continued from the previous page) agglutinate aggregate core and are not individualised finally since they are of the bilateral chemistry rebound under the active-quiescent cosmic law. – These do not reach the 'all ear,' thus their supplication to the 'one all' brings to them only a character of general cosmo-chemistry stimulation and not at all a personal approach to a 'master being' individuated and apart. – To them then 'He' is not immanent.

(224-1)³²⁴ Religion sees God without nature. Science sees nature without God. Both are wrong.

(224-2) Now he is expressing a basic solution. The ninety elements and more, Dalton's dust, are a gradated magnetic field.

(224-3) Inversion: Mind was before matter was.

(224-4) There is going out, western theology, embodied cultism, and there is coming in an understanding of a comprehension of man in universality and of it. It will be an age of mind evolution not body, thus personified godism will vanish and horizons and nobilities appreciate.

(224-5) Does the thought include the universe as part of his 'hand' or restrict it impossibly to the earth and man for analysis of purpose.

(224-6) But how can you even discuss the function of a thing until and unless you gather an understanding of the purpose of cosmo-urge, of universal cause and effect as a final expression of the successions of livings and dyings, called reincarnations and their reaction in a bilateral eternity law.

(224-7) On the presenting changes of moving cosmogony, the chemistry effecting planetary result, in character with the changing law of necessity, a bilateral eternity principle. it

³²⁴ The paras on this page are numbered 36 through 45, making them consecutive with the previous page.

(224-8) Or is that the presenting cosmo-urge is freighted with intelligence principle which is established in the subconscious level of type and carried objectively forward in the functioning physical entity. The text voids the fact of earth association in universal tie, a continued error in scientific analysis.

(224-9) Not its ancestors but subconscious instinctiveness. Types are born in the universe out of a law of necessity, a principle is forecast under that law. Embodied objective mind does not fashion principle.

(224-10) The soul enters the body at birth. It is not the result of gestation. It brings with it an elucidated subconscious implanting of a previous incarnation. Thus the new-born infant has an intelligence which then had not penetrated the conscious screen. It cannot function therefore as a perfected embodied physical entity but it is an understanding reaction of an elucidated karma preparation for its present preparation. – This is

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(continued from the previous page) remarkably evident in youthful genius who do complicated advanced mathematics at the age of five or musical prodigies at the age of three, Beethoven, Mozart et al. – The difficulty of knowing lay in the fact that the thinking part of humanity measures only objectively ponderably, measurably, that which ‘can be proved’ is accepted by science, yet there lay presentingly recognition of ‘cause’ which science has not reached (it is beginning to do so) therefore to unprepared minds not proved. – The new-born child is greatly aware of and in the subconscious aspect but is mystified in a non-comprehensible field.

(225-1)³²⁵ This text asserts that mind is a transfer from progenitors successively to offspring, thus assuming the function of memory as a matter of inheritance. – On the contrary mind as a function of the ego (soul) enters the clay at birth. The comparableness between parent and child is related to the magnetic field of the clay being harmonic to the magnetic character of the incarnating ego which on entering the clay makes the field dynamic. – That is why the changed charged, a new-born ego is mystified in its present state and which functions eventually to an equable balance.

(225-2) Species remain fixed because the magnetic field of type alone sponsors the type. That is why divergence of type produces no issue.

³²⁵ The paras on this page are numbered 46 through 52, making them consecutive with the previous page.

(225-3) I wonder why scientists fall into so completely stupid statements or is it that cause to them is lost. Why do they always stick to earth? Do they think the planet is outside the universe?... Is the subconscious freighted with its memories in the manner of the question.

(225-4) Find nature and 'God' as one in principle, viewing the 'master' as the basic scientist.

(225-5) Function is based in purpose, an eternity urge.

(225-6) It does not become part of our nature through our 'mothers' milk,' meaning of course that we absorb ancestral mind. We do not. We bring our minds to our incarnation. We gather the existing light and evolve in the merging urge.

(225-7) He has not at all created it. The changing cosmic urge has presented for his absorption the compelling widening law. In this man will 'inherit the universe.' To the now man has seen the earth, universality is opening up to view. Shortly mind not body will be implied. Then the purpose will be wisdom – understanding and then honour will be requisite. The scheme and trick to possess contra indicated. Then men of mind will be ascendant, possession materially of negative value. Remark this. The 'urge' is a sum total of stimulation which

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(continued from the previous page) man, part of universal chemistry, is dynamised in the body that he galvanise into increase function a static principle, but he does not create it.

(226-1)³²⁶ Then and thus man is part of nature not apart from it.

(226-2) The economic era, now dying is the school of the present cosmic urge. Man's mind valued possession because the drift was in balance in that necessity based on a bilateral eternity law. The 'fittest' principle now will be the lesser in the approaching urge. – Then mind, wisdom, honour will be paramount.

(226-3) Creation through all time has varied as to earth embodied. Man has not always been as now, changing through the millions of years, the changes conforming to the incident urges presenting. The 'prior sparks' functioned in step because the character of

³²⁶ The paras on this page are numbered 53 through 60, making them consecutive with the previous page.

the urge represents the demand of the chronological eternity principle. A fault in reasoning occurs in judging from the observed presenting, not viewing the variableness of and in time.

(226-4) This is an attritional age. The incoming principle out of cosmology is representative as an embodied physical culture. Thus in it, man is compelled to possess the physical as his standard and to combat his fellowman, both wanting the same things. Thus physical combat for physical possession.

(226-5) There are two viewpoints here to consider: the economic one which is regulated by non-competitive fields, and a people of an age in which mind moved in the active principle of the time and in which they still move are as now considered active term. these primitive. The text comparison lacks justification.

(226-6) Here the text confirms a unity principle evidencing a different cultural period. The residuary function of a prior cosmic surge. Some inheritors remaining unaffected by the changed universal vibration, areas affected by it being so because the magnetic field of those areas from earth centre was harmonic to the incoming static-dynamic protection out of cosmogony.

(226-7) There is no eternal basic 'truth' except in the demand laid down in the function of the bi-lateral eternity law and this is a sum total of energy under the law of change. There is no lasting principle. There is no fact eternally established. The wisdom varies chronologically. Man is so very blind.

(226-8) Since scientific evolvement upon a measurable basis the blind fundamentalistic credulity has cast off the shackles of the inquisition increasingly and the expanding chronological theism is slowly growing into a cosmological realisation, the merging gradually establishing a widening concept of the universe and

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(continued from the previous page) man's estate there in and there of and as surely reducing acceptance of the personified cultisms to finally a vanishing point.

(227-1)³²⁷ But he is beginning to recognise incarnated life as a schoolroom, or rather as a succession of classes, until eventually, ages hence, he finally has flooded the subconscious with the sum of cosmic 'allness' and merging no-thing.

³²⁷ The paras on this page are numbered 61 through 66, making them consecutive with the previous page.

(227-2) No part of us at all disappears. Our bodies remain in space, disintegrated of course, our minds survive, accentuatedly clarified during a period of karmic elucidation and a short succeeding ecstasy prior to reincarnation and renewed schooling. Nothing is ever lost from the subconscious storehouse.

(227-3) But the 'outer pathway' evolves the individual from within our solar system in zodiacal domination. The eternity urge is fearsomely long, but under the bilateral law it has its compelling termination for the individual in an agglutinate aggregate ecstasy of unity enduring within a change of that bi-lateral law.

(227-4) "The universe as a whole seems to be moving very slowly, but very surely towards complete annihilation." (from the text) This is a most untenable statement. – The author seemingly is not at all an authority on cosmic law or eternity urge if this be the summation he arrives at. – Cosmology is an active principle evolving out of a bilateral law. The sum total of energy demand is an adjustment of the electro-magnetic field in mathematically balanced equation between a quiescent active field under a law of demand between the two impulses, the throbbing equating activity being actuated to increasing dynamicism in proportionate sum in keeping with the reducing quiescence of the opposite pole. – Eternity is not approaching annihilation, quite to the contrary, it is approaching a neutral pole, but its active magnetic function is expressed in untold ages. In the following ages it will quiescence to again activate in succeeding ages, but this is not annihilation. Perhaps this was intended as the definition. Terminology lacks coverage in this expansive field.

(227-5) But you cannot be outside space. 'It' is all space. Materia is a condensation of space.

(227-6) This planet has varied in its cultural activities in rising and falling arc through millions of years Beings inhabiting it have equally varied. Civilisations far overshadowing the present and cataclysmic darknesses have repeatedly occurred and with this history the earth is in its infancy compared to the active universe Modern man has varied from his repeatedly prior counterpart.

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(continued from the previous page) But present man as his preceding and succeeding brothers will in the ages find immortality.

(228-1)³²⁸ In reality there is neither time or space. There is only energy, and unless the term confuse, that energy is interpreted as universal 'purpose' and not activity.

(228-2) The trinity is a split unit divided into a duality and a retained third which remains the essence in evolution in harmony with the evolution of the duality – affinity toward final essence – emancipation – the definition seems complex but is simple to the prepared.

(228-3) A deterministic universe is a principle of function established in a law of necessity out of a bilateral urge and in which there is the positive or negative will to do or not as freedom in purpose, the purpose being the quantitative – qualitative completion of a sum total urge. This for all the mass in an eternity function period.

(228-4) The parallel lines extended ad infinitum do finally meet due to the fact that the anode pole is one half of the arc, the cathode completing the other half. Formativeness is begun at unity, the split of the unit beginning and extending from the point of being formed, under the law embodying the centripetal compulsion following the centrifugal impulse, the two poles completing the arc unite to form a neutral quiescence. Thus finally two parallel lines projected ad infinitum meet.

(228-5) The relationship between the sun and its family of planets is a matter of electromagnetism. The interrelated magnetic and repulsion expressed through and in zodiacal bearing upon the burning soul has a comparable balance in the evolution of his functioning and these can be counter to or favourable to his ego in 'place' and thus effect the character of his thinking and his contacts to his favour or discredit.

(228-6) This very argument is indisputable evidence of the one principle magnetic relationship of the universe. Then man and the stars are of kind but to man is the added animation plus will. Then a soul could well be inhabiting a clay and this being so would have universal intelligence survival progressively.

(228-7) "The music" is language; language is vibrationally expressed intelligence. Each star has its language chemistry. The incoming soul is confessedly atomic chemistry and this is influenced by the chemical field through which it passes to the body.

(228-8) When you fail to recognise your soul, you have only your body and life is only physically viewed.

³²⁸ The paras on this page are numbered 67 through 75, making them consecutive with the previous page.

(228-9) Strange how the author reverses himself. Here he confesses the changing law and acknowledges prior laws in God, thus asserting the definite change back to cosmogony

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(continued from the previous page) and God but he blindly keeps the body as his essence of being.

(229-1)³²⁹ What quickened the body in energy and intelligence? The chemistry and energy surviving, what occurs to the intelligence? The disposition made here of the elemental in which the author concurs, makes no adjustment for survival of mind. Chemistry continuing in its individual character, accepting the survival of energy in its identic character; this an accepted physicistic law, the mind intelligence then does survive in its identic character. How does it do this? Nature does not divide her principles. The mind must survive as mind individuated, since survival is determined, and that it functioned individuated. The author now scientifically denies this evident fact. There could be a soul, you know! surviving progressively.

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(231-1)³³¹ In writing you will find that at first it is somewhat hard and slow work. Later, as you concentrate more deeply, it becomes easier and quicker. Finally if you stick to it you get into your stride and the words pour fluently and rapidly and effortlessly through you as though inspired.

(231-2) Jesus saying: "Love thy brother as thyself" is not to be interpreted sentimentally, as is done by clergy. It really means "Love thyself." It does not mean go out of your way to help your neighbour. Leave him alone and attend to your own. You love only the higher and best part of yourself, and hate the lower and worst part.

³²⁹ The paras on this page is numbered 76, making it consecutive with the previous page.

³³⁰ Blank Page

³³¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

Hence you cannot love all of your neighbour's self either. You must equally hate his lower nature and love only what is best in him.

(231-3) The next step for you is to stand with Will on the statement: "I am master of myself and none other (is master) – because I am in the Infinity."

(231-4) I know Rudolf Steiner. His teachings are generally accurate from the standpoint of the Incompleteness, but not from the Completion.

(231-5) No adept of the superior path ever writes a book or publishes it. Those who do belong to the inferior path.

(231-6) This (C.? _____)³³² which arrest you has come up out of a past incarnation for you to deal with it and overcome it by the power of aligning yourself with the Highest through will, through determination.

(231-7) I wish you the realisation of what you are after.

(231-8) The early stages of the path, those that seek the goals within the Incompleteness, are fairly safe but the later ones, which (penetrate? _____)³³³ Completion, are fearfully dangerous. The first are those which seek Nirvana. They are the way of the mystic, who wants peace and bliss and works through the heart with love. The second are those of the man who wants what is superior to Nirvana, who says "Thy will be done" and who uses (iron? _____)³³⁴ determination in the doing of it against his own feelings.³³⁵

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(233-1) (references are to Page and line number in USA edition)

³³² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

³³³ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

³³⁴ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

³³⁵ This section is continued in the paras on page 235.

³³⁶ Blank Page

P 11/9: If it is precise, then describe it!
 11/14: And who is the judge of this?
 11/7b: No. The truth is obvious to all. What most people spend their lives seeking is a way to [get]³³⁷ truth without paying the price for it.
 p 12/14-5: Always has, always will
 p 12/19 'personal': No. sloppy writing
 p 12/26-28: wishful thinking
 p 12/13-16. And increases the control which the owner of the communications system has over the populace. Movies newspapers now control public opinion.
 p 16/11b-16b: Prove please!
 p 36/top third: Catholic priests do this
 p 44/1-5: of course – pantheism!
 p 51/line 8: No truth is subtle; it is only expensive.

Opening facing page 11: Our function on this earth is to live. By living one must have all organs functioning perfectly: – A) The senses (B) The flesh and muscles (C) The mind (D) The spirit. This can be accomplished by: (1) Living moderately – only consume that which is needed, thus not overtaxing the organs (2) Exercising A, B, C, D above. When any of the above is over-exercised or under-exercised, a state of imbalance is reached. Then the act of living proceeds inefficiently and time (the holy of holies) is wasted. Canst thou buy time, friend? Be healthy, friend. Be happy. Create in your own way (for we are God's image and it is God's function to create) be it by raising children, planting, building, or in art; be kind, and enjoy the earth through your senses; rejoice in your every breath. Do these things and all of the mouthings of the philosophers will be yours without effort. Do you need a book to tell you that sunrise is beautiful?

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(235-1)³³⁹ As people need the experiences of suffering and change for their growth, the adepts do not interfere with their destiny.

³³⁷ "get" was typed below the line and inserted with an arrow.

³³⁸ Blank Page

³³⁹ The paras on this page are numbered 9 through 23; they are not consecutive with the previous page, but follow the paras on page 231.

(235-2) A new opportunity for mankind only from about 1975 when the constructive wave starts.

(235-3) World War III in 20 years

(235-4) There are more than 1000 persons who have attained [illumination and are alive]³⁴⁰ in this world.

(235-5) I find only three or four persons fit for teaching the lesson of

(235-6) However adepts never reveal the fact of what they are. They cover the secret.

(235-7) PB should write, should continue writing his books and not stop them.

(235-8) You can [not]³⁴¹ reveal the [true]³⁴² knowledge of the human soul [to the unready.]³⁴³

(235-9) People are growing all the time. They grow through hate and suffering much more than through love and people – these are mere resting places. Great vanes came out of war, both World War I and II, especially medicine and science. War is like a work-shop out of which a bench thing comes – a bale of mental energy as a lesson. Out of the admitted evil and hate of war, comes good.

(235-10) The new era has begun but overlaps the old one. But all that we can see of it until now is its crude fumbling undeveloped beginnings which have yet to grow to their maturity.

(235-11) Your aura can be permanently robbed of vitality, by sitting in meditation with others, or you may pick up lower influences from them.

(235-12) To protect oneself against stealing of vitality by other persons, put right knee over left and interlace all fingers of right hand clasped over left resting in the lap.

(235-14) Kabala Hierophant (1) The greatest power in man is WILL. Your will is free to choose the higher or the lower path. Will you let it side with your weaknesses or with your guardian angel? Will you chose eternity or dross? This is a time of important

³⁴⁰ PB himself changed “the _____ leaving” to “illumination and are alive” by hand.

³⁴¹ A blank space was left in the original because the original typist couldn’t read PB’s handwriting, or because PB himself left a blank in the para. PB himself inserted “not” into the space at a later point by hand.

³⁴² PB himself changed “other” to “true” by hand.

³⁴³ PB himself inserted “to the unready” by hand.

decisions for you. Desire the eternal intensely enough to let go the earthly dross. (2) To meditate with another person, will only drag you down towards his level.

(235-15) The two auras coalesce to your disadvantage. Nor is the other helped. To show him a level beyond him is only to attempt to jump to what he is not ready for. The result is disastrous. Give them instruction by speech or writing [and]³⁴⁴

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(continued from the previous page) let them sit alone for meditation and work out the teachings for themselves.

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(237-1)³⁴⁵ Do not tell your readers that very few ever attain this higher power or it will create hopelessness. It is really false for the ordinary readers to believe this optimistic teaching, they are animals, but it is true for the few who can attain it.

(237-2) No amount of communistic education and propaganda can eradicate the religious instinct. However, it may be temporarily and seemingly eradicated, but it will always be followed by an irresistible up rush of its old self later on. Indeed, even under communistic atheism, man has simply replaced God-worship by self-worship

(237-3) Meditation is beyond the capacity of Western people. Hence it is useless to give [it]³⁴⁶ to them. It is to be only for the few. Meditation has no value as a general _____³⁴⁷ for the system behind today.

(237-4) There is no universal agreement, not even within a single family. Humanity does not exist and can not exist save only among the liberated ones.

³⁴⁴ PB himself inserted "OVER" at the bottom of the page by hand.

³⁴⁵ The paras on this page are numbered 24 through 33, making them consecutive with the previous page.

³⁴⁶ "it" was typed below the line and inserted with an arrow.

³⁴⁷ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(237-5) Minor prophets and religious teachers are constantly appearing but the major ones come only at long intervals. However the coming cycle will see no major prophet to initiate it but will be started by an inner cosmic urge spontaneously felt.

(237-6) Three hundred years before the start of a new cycle it is nevertheless beginning.

(237-7) The suicide keeps on going over the events leading to, as well as inclusive of, his death in a constantly recurring [circle.]³⁴⁸ Each time he begins the circle he forgets that he is 'dead.' The subconscious eventually learns something from this experience. In another incarnation, he is faced by the same set of circumstances and probably again commits suicide. But this time it will be after more hesitation and great reluctance. In a third incarnation, the situation will repeat itself but he will be subconsciously prepared and will master it.

(237-8) Fred W. Levenson³⁴⁹ re the Great Pyramid: "The King's Chamber is the West Chamber. The East Chamber is the uncovered one. It exists but will not be found until the proper time. I know that the terrible vision you had inside the West Chamber is a fact, even though others might think it fantasy."

(237-9) Will is an attribute of mind.

(237-10) All this religious teaching of love mercy is illusory and false. Nature is hard and impersonal and above compassion. It seeks only to outwork its purpose and does not care a rap for the individual's feelings.

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(239-1)³⁵¹ Those who know basic truth do not tell it to the world but only to a few. The world is not ready for it. The world wants comforting illusions, whereas the truth is unmerciful.

³⁴⁸ The original typist changed "cycle" to "circle" by typing over the original word with x's.

³⁴⁹ "F.W.L." in the original.

³⁵⁰ Blank Page

³⁵¹ The paras on this page are numbered 34 through 43, making them consecutive with the previous page.

(239-2) We develop more by use of will than by meditation.

(239-3) I believe the old order is due for an inevitable change and that the red menace is part of the means destiny uses to compel that change. Nevertheless if it came to war, I would at once offer to shoulder a gun or serve my country in any way I could.

(239-4) The ideas of good and evil are illusory. There is no moral issue in war, despite appearances. Nature is using both sides for a purpose.

(239-5) Even if we have a cataclysm of the universe, we are a part of it, we will survive and go on to the culmination of our evolution. We can not be denied it.

(239-6) Mussolini and Hitler were agents of cosmic power. Mussolini was right in bringing dynamic new phase to the static Ethiopians. This is Nature's law, that no one is allowed to remain static. If he refuses to enter in movement, outside forces are brought to bear on him.

(239-7) The Ultimate has no attributes, almost no feeling, almost no love. Buddha's teaching of compassion is to personify the Ultimate – hence an error.

(239-8) Violent death gives the entity a chance for greater growth.

(239-9) The average clergyman says nothing – mere words. He stresses the moralising and goodness of Jesus, who never intended these to be the important principles. The really important principles of the Christian era were enunciated by Jesus as "I came to bring a sword." The clergy say Jesus came to bring love. There is no sign of it in the Christian era. The truth is He was not sent for this purpose.

(239-10) The only soul-message you can give to the world is harsh and relentless. People want hope because they have fear. Nature is not gentle. God not interested in the human failures, He pays attention to them. He does not hear their prayers. God is the infinite. Orthodox religion is bunkum. It never reaches God.

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(241-1)³⁵³ The universe of which we are a part does not fail and cannot fail. Whatever does happen is in a beyond the ken of man and thus to his evolutionary benefit.

(241-2) Spinoza is the nearest to the truth, because of his impersonality of concept of God.

(241-3) Jesus and the prophets did not give basic esoteric truth but only human concepts.

(241-4) Christianity is not accurately reported. The New Testament was constructed to serve a purpose.

(241-5) The divergent ideologies in the world will modify each other, combining in a unity what can be coalesced, then there will be a possibility of adjustment in unity.

(241-6) Do not use words "war" and "peace."

(241-7) If Russians or West say "We are wrong," we will modify along the line somewhat," there is hope.

(241-8) "Suffer little children to come unto me" said by Jesus means people of little mind, adults of small soul mentality.

(241-9) As people need the experiences of suffering and change for their growth, the adepts do not interfere with their destiny.

(241-10) Nature does not care about the benefit of ordinary man, she seeks only the benefit of the infinite Whole. Hence all personified teaching, such as orthodox religion gives, is illusory. Hence do not talk of the 'mercy' of God. It simply does not exist in reality. God is utterly impersonal, as Spinoza taught, and uninterested in individuals.

(241-11) Teach that man has free will to improve himself, by himself and within himself. I can not modify the fatalistic principle of Nature. Only the masses are utter victims of this principle. Life is not only Nature's good for man but for man by his feelings, by his emotions purified reasoning he serves Nature the better. He elevates his power to control destiny.

(241-12) The general contour of human life is in harmony with Nature's will. If it is called evil, that too was Nature's intent.

³⁵³ The paras on this page are numbered 44 through 57, making them consecutive with the previous page.

(241-13) The Christian era was a wave or movement which was intended by Nature. It created Jesus as part of its purpose. He was an instrument at hand to be used for this work.

(241-14) All orthodox religions have been constructed to exploit people.

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(243-1)³⁵⁵ As one phase of a man's evolution is highly developed it may go into "the storehouse" for one or more incarnations while a new and different phase is developed.

(243-2) The beginnings of the realisation among man of a new cosmic thought is crude at first and hardly recognisable. But it is shaped out in time. Hence communism is a horrid caricature of the true co-operative social form that will emerge in 300 years.

(243-3) Timid self-conscious persons are afraid of others only because they are really afraid of themselves!

(243-4) That which sets a man off on a new path of development while his former gains are put in the between incarnations "storehouse" and become latent is will. This refutes Hindu fatalism.

(243-5) It is a false teaching of the church that Jesus made the Christian era. On the contrary the era made him.

(243-6) The slavish belief in fatalism held by the Hindus, is rejected by our Western school. We teach the use and power of the will; we teach that by will it is possible to postpone to a later time, or a later incarnation, what would otherwise be a destined event. Thus it can be averted altogether or noticeably modified by individual effort or counter-effort.

(243-7) To reveal esoteric truth to those who are not ready for it but yet can understand it, is to cause them to get lost.

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³⁵⁵ The paras on this page are numbered 58 through 67, making them consecutive with the previous page.

(243-8) The law of change is the first law. No period of history can always remain what it is, no people can remain what they were after a certain time the static preservative cycle ends and a new activating influence begins. Those who cannot respond to it, and resist it, are “reactionaries.” But in the end, the new cycle must overcome them.

(243-9) No disciple should allow himself any swear words. It is sinful to use them, and sometimes even harmful – to self or others.

(243-10) If there were no police, within 24 hours

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(continued from the previous page) robbery and murder would be widespread. The masses can understand the language of force, and fear it much more than divine retribution.

(245-1)³⁵⁷ Everything that happens is as it should be, even if it be so-called evil or so-called suffering. Every event brings just what a man needs, every action of his is just what he should express at his stage of, and place in, evolution.

(245-2) No man exists for his own individual purposes but only to play his part in Nature’s purpose for the Whole. He is a part of it. What he wants or feels is a matter of indifference to Nature; what it seeks to do for the Whole is its only consideration.

(245-3) The subtle inner-world phases of the quest are passed through by fewer and fewer people as they become more advanced. This is not only because of their difficulty but also because of their danger. Very few succeed in reaching the goal safely. The others are destroyed, that is, thrown back to their starting point, where they have to begin the long journey all over again.

(245-4) These inner-world phases of the quest are separated from each other by well-defined barriers or gates. Each is guarded, each represents a test, and the victory over

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³⁵⁷ The paras on this page are numbered 68 through 72, making them consecutive with the previous page.

oneself and one's negative thoughts involved in a test, is required. From a distance each gate seems too formidable to be crossed. But if boldly approached and their illusory mind-made and mind-destroyed character recognised, the aspirant will find to his surprise that he can easily enter and pass them.

(245-5) The purpose of experience is to stimulate the development of latent qualities and capacities, to call them forth by the necessity of coping with the experience. A test on the path operates in the same way, but in a sharper briefer and more crystallised way. However, both experience and tests are impersonal and non-moral, calling forth the so-called evil as well as the so-called good in a man. From Nature's standpoint, there is no evil, no wrong, all suits a purpose required by evolution.

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(247-1)³⁵⁹ "Your mind has a subconscious attainment." I want you to come to its realisation.

(247-2) The Red tide will flow over all Europe so that even England will be unable to save itself from being absorbed.

(247-3) There is too much supineness, in the face of destiny, in the Orient. It bows in submission too Acceptingly. I believe will can, and should be used to greatly influence destiny. The West needs and shows a more militant attitude.

(247-4) The prayers of the profane masses never reach the divine ear. They are heard only by the praying person himself. The only person whose prayer reaches God, is he who has attained freedom.

(247-5) Meditation may be limited and even barren in results for it is usually within the range of what the meditator already knows. Most meditation practice does not take him beyond that

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³⁵⁹ The paras on this page are numbered 73 through 84, making them consecutive with the previous page.

(247-6) The atom bomb is little compared with other weapons the US now has. It has shells which can eliminate all living creatures in a city as well as prevent anything growing there for a hundred years. Fear of this may restrain Russia from starting war for several years but cannot prevent it altogether.

(247-7) An adept cannot make people take more help than they are able to absorb. He can put it before them and must leave it at that.

(247-8) The conditions of peace and love are only for rest after activity, for digestion after experience. The real growth is made during the period of storm and struggle, fate and violence. They are the period of ploughing up the weed-filled soil. The crop of flowers comes in peace time after that.

(247-9) Man worships his concept of God but it is still within the realm of finiteness, still only his human creation.

(247-10) The world's condition is like a field over-grown with weeds. Only after that is done would it be right to plant the next crop. The aggressive intentions of Russia, and the destructive intentions of Communism are destinies, channels for this purpose

(247-11) Wallace is dishonest – he is intelligent and must know that Russia is aggressive and out to conquer the world. I attribute his standpoint to emotion of bitterness against those here he has collided with.

(247-12) The correct attitude towards Russia should [be]³⁶⁰

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(continued from the previous page) resistance, however. For out of the consequent conflict, both sides will have to modify their own points of view.

(249-1)³⁶² The Western path is through Will. It is best for us. The Eastern path is too passive and negative

³⁶⁰ PB himself inserted "cont" and "(copy) all FWL" at the bottom of the page by hand.

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(249-2) Nature has no sympathy. It is utterly impersonal and detached. It seeks only to fulfil a purpose – its own.

(249-3) Evolution moves upward in a spiral which falls as well as rises. Hence there are lapses and deterioration and degeneration. But the time comes when the movement resumes its upward trend and the succeeding highest level is higher than the previous one.

(249-4) I have met Jesus several times and talked with him. The outstanding impression is the agony he suffers, the burden he carries which stoops his shoulders down.

(249-5) The Marshall plan can only be a temporary stop-gap. U.S. cannot afford to finance the world indefinitely. The plan will run its limited course then fail to stop the red tide.

(249-6) A great flood will sweep away most of USA in 1500 years time, leaving it a small island. At same time the continent of Tasmudia or Mu, will arise in the Pacific Ocean.

(249-7) Transmigration of human souls into animal bodies is impossible. Change is the one essential part of the evolutionary scheme. It is the only certainty. Nature permits nothing to remain static. Hence, when a civilisation becomes inert like the Indian or smugly complacent like the modern European destiny gives it violent shocks to arouse it like invasion of India and invasion and Nazi-Red revolution in Europe

(249-8) Each historical and prophetic cycle is 2140 years long. That inaugurated by Jesus is therefore near its end. In fact the next one has already begun to throw its influence and will do so increasingly. Hence the chaos and ferment.

(249-9) The next religious cycle will not be directed to a personal prophet, as earlier ones were, but to an impersonal cosmic urge.

(249-10) There is no universal agreement, not even within a single family. Human unity does not exist and cannot exist save only among the liberated ones.

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³⁶² The paras on this page are numbered 85 through 94, making them consecutive with the previous page.

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(251-1)³⁶⁵ When we sit down in a dental chair, do not be tense because of fear. For that will only increase [our]³⁶⁶ pain. Relax, and the result will be less pain.

(251-2) The next world war is certain to come, unless there is a wholesale change of heart amongst humanity. As the latter is so unlikely, the war is certain. But if mankind could do this, could change their heart, then war would be averted.

(251-3) Jesus travelled to India, proceeded to Afghanistan, and penetrated Tibet. There he gained his greatest light. There are records of his visit somewhere in Afghanistan – secret ones.

(251-4) No American needs to go to Tibet for spiritual development. He does not even have to go one inch from New York even if he wishes to become a Buddha.

(251-5) (Thought Forms) A thought is primarily a movement in the mental matter of a person, and like all motion starts vibrations in the substance upon which it acts. This mental matter being set in motion and meeting with resistance from the inertia of the substance, or from opposing vibrations, creates a form which corresponds to the movement which started it. If the movement is one of Pure Thought unmixed with feeling the form stays upon the mental plane, but, if as is usually the case, the Thought is tinged with feeling the form takes to itself astral matter and becomes not only a geometrical design but a coloured picture. Such a mixed thought-form may be most operative on the mental or astral plane according to the proportions of the mental or astral matter composing it. Its endurance is in proportion to the intensity of the original thought and the amount of reinforcement which it receives. When projected outward it is drawn by sympathetic currents of other thought and feeling. In this way it may reach another mind that is sympathetic enough to receive it and will re-think it and send it forth again with renewed strength. Thought forms of great original intensity reinforced by many minds, have dominated the mental world for generations. Sometimes for good, sometimes for evil, and sometimes for both. Such thoughts as these, compared to the ordinary thoughts of average people are as mountain peaks to ant-hills. But all thoughts however small have some effect upon the mental matter that is the common medium of thought and upon the astral matter that is the common medium of feeling.

³⁶⁴ PB himself inserted "(copy)" at the top of the page by hand.

³⁶⁵ The paras on this page are numbered 108 through 112; they are not consecutive with the previous page.

³⁶⁶ PB himself changed "your" to "our" by hand.

If this were better understood there would be more care taken to keep the mental and astral atmosphere of the home pure and [peaceful.]³⁶⁷

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(252-1)³⁷⁰ Do not crush the ego. It is that part of your divine self which has manifested on Earth. Don't kill it but build it up, develop, evolve, refine and purify it. In fact, it is not possible to annihilate the ego.

(252-2) To develop in understanding, take things apart mentally, and look at them from a distance.

(252-3) The dangers of practising meditation before understanding it and being ready for it, operate on the other side at [night. When]³⁷¹ out of the body there, unseen forces can get entry into you and command you, or influence or obsess you.

(252-4) People should prepare themselves for meditation, not practise it before they know well what they are doing. Otherwise they are groping in the dark dangerously.

(252-5) Ego is the activation of the god that is you; subconsciously mind is the Principle of that god.

(252-6) Spirits of the dead look very much as they did on earth, unless they are on a very high plane, when they look more ethereal. If either group was old at death, they will look young-adult in the spirit world.

(252-7) Dreams are experiences of the Soul. But in remembering them, they become grotesque, distorted or inverted. This is because they then get mixed up with the magnetism of the [earth-body,]³⁷² a lower level.

(252-8) Meditation should occupy itself with the principles of God, not worldly matters.

(252-9) The earthbound spheres of after death world are replicas of this. Spirits there eat drink etc.

³⁶⁷ PB himself inserted "Book 18" at the bottom of the page by hand.

³⁶⁸ This page is a duplicate of page 253.

³⁶⁹ PB himself inserted "F.W.L." at the top of the page by hand.

³⁷⁰ The paras on this page are numbered 123 through 139; they are not consecutive with the previous page, but follow the paras on page 255.

³⁷¹ PB himself changed "nite when" to "nite. When" by hand.

³⁷² PB himself changed "body" to "earth-body" by hand.

(252-10) God does not like a weakling nor love a coward, He wants you to take hold of the ego quite firmly.

(252-11) Most men go to church out of fear. They fear what they do not understand.

(252-12) Man is not here to serve man. He is here to serve Nature, of which he is a part. Nature is impersonal where he is personal.

(252-13) After death a spirit goes through a period of schooling, later of ecstasy, then reincarnation.

(252-14) It is impossible to uplift the people; they must grow in their own good time. It is a waste of time to try to teach or better them. Let them alone.

(252-15) The atomic bomb-war is unlikely to occur in your lifetime.

(252-16) England will be forced, by reason of economic necessity to move into the Soviet bloc.

(252-17) I never borrow money, on [principle, no]³⁷³ matter how hard-pressed, I find myself. I find that somehow I manage to get through a tight financial situation.

(252-18) Do not attempt to get contact with your Czech students, as the repercussion by Red Persecution of them will place them in jeopardy.³⁷⁴

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(254-1)³⁷⁷ I once had a mystic experience under analgesia (not anaesthesia) which is a partial anaesthetic state in as much as it admits self-consciousness. I felt that I was the owner of the universe. It never happened again.

³⁷³ PB himself changed "principle. No" to "principle, no" by hand.

³⁷⁴ This section is continued in the paras on page 256.

³⁷⁵ This page is a duplicate of page 252.

³⁷⁶ PB himself inserted "F.W.L." at the top of the page by hand.

(254-2) Many mediums mistake self-hypnotic control by their own subconsciousness for extraneous control by disincarnate entity.

(254-3) Experience is the only teacher. Nature is taking care of everyone's inner development. She is also giving them the necessary understanding of their experience³⁷⁸

(254-4) The idea that religious teachers must compassionately come to guide struggling mankind belongs to emotional God-ism, not to higher truth.

(254-5) All anyone can achieve in meditation is to enter his own subconsciousness. He cannot enter into God.

(254-6) By the end of this century England will have sunk in status to the level of a third-rate power. The collectivist tide will be universal so it is more prudent to adjust to it and modify it by eliminating the worst features, than to resist it to the death.

(254-7) You ask for suggestions to give silly people who have aroused Kundalini. Life is a sum of an all continuity. When the self is represented in this place then man is either a beginner, all on the centrifugal plane, or is in some degree represented elsewhere. When the 'candidate' is aware of the 'valued beyond' he becomes silent, speaking in covered language or not at all. He knowing that The³⁷⁹ key to the everlasting "Doors and Gates" are guardedly kept that the 'mass' fall not into the direness of cosmic urge and become lost for ages from progressiveness. Thus silence is demanded and revelation of fact is given only to the prepared. This epitomised by the statement, "Unto him who hath shall be given."

I have often dreamed of some quiet nook, away from the competition of physical life, as an ideal abode (_____)?that³⁸⁰ the 'inner' man be allowed the joy of expansion in 'reality' but too I wonder if we, living a presenting activity, being physically of its chemistry, if we fulfil our Karma by not experiencing that chemistry. If it were not to be so then incarnative function would not have presented for us in the period, and this is especially so for those who have the selection of their incarnating period, they having that advanced power.

³⁷⁷ The paras on this page are numbered 113 through 119; they are not consecutive with the previous page, but follow the paras on page 251.

³⁷⁸ Only "ex-" and "-ance" visible in the original.

³⁷⁹ PB himself deleted quotation marks by hand.

³⁸⁰ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

To initiate a person into psychic realisation care is indicated that the ego has sufficient of 'self beyond' to make the 'excursion' valid. If the individual is 'too much here' then the protection is at loose ends, establishing

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(continued from the previous page) no contractual rooting in a weak or non existing dual, the magnetic flow being in agitated streaming ends, going neither here nor there, too there is almost the certainty of the non attuned dynamised magnetism being picked up and utilised by carnate forces of evil intelligent potentiality. This to their benefit and to the detriment and disturbance of the one attempting. Haphazard meditation is both ill advised and dangerous frequently, the psycho-mystic value of the acolyte must be known and instruction preparation careful. Properly applied the beginner goes to kindergarten, the schooling being a gradual evolution. Attempted rapid growth is too dangerous and frequently leads to either non result or reduction in physical strength, the magnetic flow of the attempting one being unattuned so that it does not find polarity. Failing to establish increase of strength or to balance the established by a return closing of the circuit.

It is entirely unwise to generalise in fields beyond the cosmo demand chemistry of any individual and a general school in an obscure approach is dangerous, too every assembled 'class' has various levels of mind. The Great Master is selective, why then do we lesser presume upon wisdom unwisely?

(255-1)³⁸² Within a fixed pattern of destiny there is a certain limited amount of freedom. Complete fatalism is an error.

(255-2) The physical meeting with an adept is always valuable It permits an absorption of his vibration to a larger degree than any non physical contact does.

(255-3) The illumination got from a meeting with an adept fades away. Nevertheless some residue remains which is lasting.

(255-4) You PB have a tendency to indulge in the fallacy to personify the Impersonal. It is wrong. This is a fault you got in India. Even the Vedanta is not truly impersonal. But the highest truth is utterly impersonal.

³⁸¹ PB himself inserted "F.W.L." at the top of the page by hand.

³⁸² The paras on this page are numbered 120 through 122e, making them consecutive with the previous page.

(255-5) When having uneasy feeling about a matter, wait a few days to understand better just what this feeling is trying to tell you intuitively.

(255-6) I am not brutal for I ask of none what I do not ask of myself. But I am very stern with myself and accept no weakness.

(255-7) America will remain isolated apart from a Communistic Eurasia-Africa.

(255-8) There are grades in development, just as you have children in different grades at school.³⁸³

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(256-1)³⁸⁴ Discard the thought that ego is evil. It is a false idea.

(256-2) When the quest is ended and rebirth stops, you centre in Nirvana. You return where you came from at the beginning of the Soul's journey. What is the use of this circular pilgrimage? It is for Nature's own purposes, which are impersonal. She is not interested in your personal feelings about it.

(256-3) Nine out of ten men of the criminal underworld cannot be helped, so are to be left alone. They have taken the wrong side of the road and can learn to go right again only by [reasoning]³⁸⁵ correctly and experience and evolution.

(256-4) Sex being a physical thing, is retarding for in advancing psychic, but for the rest of humanity it is quite natural and normal. Marriage is essential to the masses. The advanced man feels no need of sex, because his subconscious dwells above the physical.

(256-5) The plants and animals have sex relations. It is not evil but normal for them. Sex, in itself is not evil. It becomes evil only at a certain plane or rather is not felt as a need then.

(256-6) The personal 'I' is a part of the divine soul, so it is not to be killed or given up. Only the illusion of belief in it is to be given up.

³⁸³ This section is continued in the paras on page 252.

³⁸⁴ The paras on this page are numbered 140 through 154; they are not consecutive with the previous page, but follow the paras on page 252.

³⁸⁵ PB himself changed "reason" to "reasoning" by hand.

(256-7) As long as you are in the necessity of the body, you have to have the necessities of the body. You have to have the personal 'I'. But have it in a noble, not ignoble way.

(256-8) Whenever you have an advancement to make, you are tested. Nature must find [you]³⁸⁶ worthy by testing you. The Power of will must be used to maintain ideals.

(256-9) Ananda Jennings³⁸⁷ is suffering from hallucinations in saying she receives teachings from Buddha.

(256-10) Where is a man [who]³⁸⁸ can really think impersonally? Have you ever met one?

(256-11) There is a kind of personal God. He is the one I call the Master. But I can reveal nothing about Him. His eyes are utterly searching, utterly above human sight.

(256-12) The Hindu custom of worshiping the guru is a good one for it means gradation and helps the lower grades to rise.

(256-13) The correct phrase to use is: "We have to kill egoism." The wrong phrase is: "We have to eradicate the ego." The ego is a necessary part of your nature but egoism as its function becomes unnecessary in the course of evolution.

(256-14) I keep away from humanity. I have no use for them. I keep to myself, except for a few, very few friends like yourself.

(256-15) You appeared to me and I saw you, more than once. I knew then that you were being used to draw me into the Oriental forces and felt the pull.³⁸⁹

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(257-1) [Sharp]³⁹⁰ clear thinking is necessary at all stages of the quest. In no way is the quest a means of escape from the responsibilities of life, and in no way does it belittle intellectual achievement. It will be seen when mysticism merges into metaphysics, and the attempt has to be made to understand the profound philosophy of the old traditions and align it with modern philosophy and psychology under modern conditions of life that the highest possible intelligence and the greatest possible clarity of thought is

³⁸⁶ PB himself deleted "by" from after "you" by hand.

³⁸⁷ "Ananda J." In the original.

³⁸⁸ PB himself deleted "I" from after "who" by hand.

³⁸⁹ This section is continued in the paras on page 259.

³⁹⁰ PB himself changed "But sharp" to "Sharp" by hand.

needed. It can be said with truth but without condemnation that many, very many mystics remain mystics because it is easier to be a mystic than it is to be a philosopher.

The maxim "The mind is the slayer of the real" has been only partially understood by the majority of mystics, and generally used as an excuse for making no mental effort. But only those who are intelligently courageous enough to bring

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(259-1)³⁹³ The psychometric contact with the aura of an article or object is best made at the top, not in front, of the head for this is nearer to the pineal gland. Use the crucifix in the same way.

(259-2) Whenever the awareness of the Inner Self comes, adopt a listening attitude to it.

(259-3) I refuse to discuss any personal or worldly problem of any as I am living on a level far above all that sort of thing. I refuse to advise.

(259-4) An artist who had gone out into the desert saw a vision there of someone who announced himself as Jesus and who asked the artist to paint him. This he did. I had a pencil drawing copy of the original. It shows the noblest type of Semite countenance and is more authentic than the obviously Aryan and false ones hitherto available.

(259-5) The doctrine of forgiveness is a theological superstition. There is none in Nature. Karma rules we have to receive what we earn.

(259-6) You are a conveyor of the powerful Oriental psychic and spiritual forces to other people. They are using you as a channel through which to capture me. But the Oriental way is not my path. I am on the Western one. Therefore I will not yield or accept it and be drawn astray. The Oriental forces behind you may be and are a good but still they are not for me. Therefore I will resist them with all my strength, and if necessary, even kill your soul, to defend myself. If I am forced to kill it, your conscience self will be destroyed and your development will be arrested for thousands of years.

³⁹¹ Blank Page

³⁹² PB himself inserted "F.W.L." at the top of the page by hand.

³⁹³ The paras on this page are numbered 155 through 165; they are not consecutive with the previous page – but the follow the paras on page 256.

(259-7) You are noble, decent and soft-hearted. But my way although also noble and decent, is through dynamic hard will. It has no room for soft pity.

(259-8) The forces working through you are partly embodied and partly spirits. In passing them on to me, you may get your own self free from them. But since I shall fight them with a sword, in driving them away I may also drive them out of you at the same {time}³⁹⁴

(259-9) Silent prayer is useless. It must be vocal and aloud to be effective.

(259-10) My having spoken to you has brought this battle of forces out into the open.

(259-11) Was it a manifestation of grace when Saul on the road to Damascus was rapt in Heavenly Illumination, with the result that he soon became Paul the Apostle? The answer is no! He did not receive anything which he had not worked for in a previous incarnation. When the moment was ripe his Karma brought him this experience, even though he did not remember the past endeavours which led up to it.

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(261-1)³⁹⁶ The same alcoholic drink which creates obstacles for those on the Quest's lower stages does not affect one on the higher plane. Alcohol is evil to those who take it in excess of what is safe and proper for them. He who is its master because he is his own master will never take it to excess and consequently will not be harmed spiritually by it although there is relativity in the effects of alcohol. It is well known that with most people it stimulates the lower nature. This is because it dulls their consciousness and thus opens the door of their subconsciousness. In most people the subconscious contains lower characteristics, such as repressed desires, half governed instincts, etc. than those which they show forth in their outward behaviour. If so many men become violent or aggressive or imprudently sexual after taking too many drinks, this is only

³⁹⁴ We have inserted "time" for clarity.

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³⁹⁶ The paras on this page are numbered 166 through 171, making them consecutive with the previous page.

because they already harbour [these]³⁹⁷ characteristics under the veneer of civilisation; the drinks have only let out what was already there; they did not create it. The spiritually advanced man whose subconscious is clean and holy and whose control is well developed is free to drink alcohol without being affected by it adversely.

(261-2) The spiritually advanced cannot indulge in sex relation because that would be to go in an opposite direction to the one they are travelling. It would bring them back into the earth sphere or put them into a state of 'arrest.'

(261-3) Every man who dies a violent death, whether by war suicide murder or accident, enters a state of psychic 'arrest' after death wherein he is unable to progress for a time.

(261-4) A murderer enters into the after-death state of "The Pit." where he is subjected to cruelties so terrible that I would refuse to sit on a jury to try him because I could never bring in a verdict that would lead to his electrocution. The Pit experience is intended to wash him [psychically]³⁹⁸ of his sin, which no legal punishment can do. Nevertheless because the abolition of capital punishment would lead to large increase of murders, it must be retained for mankind is governed by fear – fear of police, courts and prison and electrocution.

(261-5) Just as below the king there are various officers who carry out his will and mediate to the people, so with the GREAT MASTER, GOD, there are lesser beings of authority from whom inspiration may be got. Many mystics contact these lesser hierarchs under the mistaken belief that they are touching the highest God. Gandhi was one such. There are horizons beyond horizons, grades beyond grades, in the never-ending ever-receding climb of spiritual evolution. Hence there are degrees of illumination.

(261-6) The Rubaiyat of Omar Khayyam is certainly a Sufi mystic work. The Cup stands for spiritual rapture. The Beloved is God. This is my favourite poem.

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(262-1)³⁹⁹ It is a wrong theory that we exist and evolve for the sake of our ultimate spiritual perfection. We do so only for Nature's sake. She uses us for her purpose. We

³⁹⁷ "these" was typed below the line and inserted with an arrow.

³⁹⁸ "psychically" was typed below the line and inserted with an arrow.

³⁹⁹ The paras on this page are numbered 172 through 181, making them consecutive with the previous page.

do not merely return to where we started; that is impossible for we have developed in the process and also there is endless vistas of evolution after evolution infinitely.

(262-2) Why do the different nations exhibit such different characteristics? The answer is not only racial and ethnological, it is also because different parts of the earth's surface exude different kinds of electro-Magnetism, which are absorbed by the people and affects them.

(262-3) Sex promiscuity is dangerous to spiritually sensitive men. If they pick up syphilis, it causes severe damage to the soul as well as body. It arrests further development and even robs of attainment.

(262-4) If "Ra" means the Sun, "El" stands for the Central Sun. Hence Israelite really means a worshipper of the Sun, the true light. It is an honourable name. The cult was originally Assyrian.

(262-5) The celibacy of Catholic priests and nuns its quite often hypocritical and false. Few live up to it. The Protestant custom of married clergy is better.

(262-6) Omar Khayyam's scepticism of religion was directed solely against orthodoxy, churchianity; he was no atheist.

(262-7) Nature gives just the experience needed or earned. If a woman is denied marriage this birth she may have had it in the previous one and may get it again next birth. It means that for the present she must reconcile herself and learn the lesson.

(262-8) The coupling in marriage may produce startling changes in the outer and inner life. I have seen a worldly failure begin to succeed from the time he married. I have seen a worldly success begin to fail from the time he married. I have seen a man begin to develop spiritually through marriage and another man begin to fall spiritually through marriage. Something is created by the coupling, mental and physical, for the benefit or harm of the newlywed persons. If affinities marry they will progress spiritually together. A woman rarely attains by herself, she needs the help of a man to do so.

(262-9) Evolution is nature's great will for us, throughout Nature there is Purpose.

(262-10) The advocacy of marriage and opposition to celibacy by N.H. may be quite correct for the level she has attained and may represent truth as she sees it. It is right for her, because she personally evidently needs that experience. Having got it, in her next birth she may be denied the same experience. She makes the mistake of generalising, and of imposing on others what it good only for her and those like her or on her level.

(263-1)⁴⁰⁰ Here in New York as the seething point of the “melting pot,” brings out the variations of minds differently placed they being rooted in the seeds of other soils, but this is good since the law of attrition maketh for added horizons by the result of the very clashings, they occasioning a vulgarism, this is so, but yet a growth, and finally a general benefit, contrary to a continuation of a oneness which establishes staticism.

(263-2) Man’s entity is not apart from Nature’s entirety. He is not really individualised but only thinks he is.

(263-3) The truths of cosmogony are never publicly taught, not [in the]⁴⁰¹ past or present. They are dangerous to vested interests or else above the public’s head. They deal with laws.

(263-4) England will not be able to escape collectivism.

(263-5) Jesus never claimed to give redemption. He claimed only to lead people to the One who alone could give it.

(263-6) Don’t put cosmogony into your next book, without adapting it to the personalistic “human” point of view. People can’t take the pure truth about Nature. It would horrify them and they would reject it. It offends their sentimentality, their emotions, their egoism and their beliefs. They erroneously think life is here for their individual benefit, purpose or evolution.

(263-7) The Gandhian doctrine of non-violence is foolish and impractical. It merely permits the aggressor to triumph. It prevents its adherents from gaining the useful and necessary experience offered by struggle and friction.

(263-8) The fact that variety exists in Nature, that no two beings are the same, is itself sufficient cause for the fact that struggle must always go on in Nature, and that strife, friction and struggle are meant to exist as part of the plan to evolve them. They serve this useful purpose. Hence, placidity and passivity are stagnant.

⁴⁰⁰ The paras on this page are numbered 182 through 194, making them consecutive with the previous page.

⁴⁰¹ PB himself inserted “in the” by hand.

(263-9) It is needful to discriminate between mere sentimentality, which is heart unruléd by mind and deceptive, and true sentiment which is heart and mind working together and safe.

(263-10) In Ancient Egypt you practised [tantric]⁴⁰² magic, probably for lofty causes, but it became undesirable and unworthy.

(263-11) I have probably been through the Hindu rhythm long ago and do not want to go back to it when Nature in her wisdom has placed me in a different rhythm. The older one has served its purpose, why retrogress?

(263-12) I walk alone and will not join the Brahmanic fraternity where each is a link in a chain. The lonely path is full of terrible dangers, nevertheless it is mine.

(263-13) Be very prudent about helping those down and out. Nature wants them in that condition because it is earned.

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(265-1)⁴⁰⁴ All egos do not reincarnate. The object being ultimately Nature's own purpose, those who do not serve it are thrown back into an agglutinous state.

(265-2) When the subconscious is attuned to the conscious, fluent easy writing is possible.

(265-3) There is no sadness in one who perceives vast conclusions about life, it requires vast intelligence to do so.

(265-4) In the work of writing, there will be periods of dryness, lack of inspiration.

(265-5) Evolution is a matter of cosmic demand. It spirals up and down. Hence in the earlier ages humanity was more spiritual and less material, it knew more of God than

⁴⁰² PB himself changed "the" to "tantrik" by hand.

⁴⁰³ Blank Page

⁴⁰⁴ The paras on this page are numbered 195 through 207, making them consecutive with the previous page.

today. The body was regarded as a house to live in. To-day all our thought is given to the body's life, whereas it was only partially so [then]⁴⁰⁵

(265-6) The so-called peaceful inoffensive peoples who were invaded by imperialistic aggressors, peoples like Hindus, Red Indians and [Maoris]⁴⁰⁶ were aggressive among themselves, their tribes invaded each other. It is because the earlier nation remains fixed and did not move with the times that Nature brings the invading culture to them and the impact forces a change.

(265-7) You should resist the call from India by a firm use of the will, a refusal to return to a past period.

(265-8) The adept effects materialised appearance at a distance by going into a conscious trance, mentally transferring himself to the distant place, takes elements from the physical body of person present there, and out of them reconstitutes a temporary body which appears to that person.

(265-9) The feeling of chill which comes with the presence of disembodied entity is caused by its drawing materials from your own psychic body to enable it to effect communication.

(265-10) It is quite feasible for an Atlantean, necessarily at least 11,000 years old, spirit to communicate with a living person today.

(265-11) If the Popes and Cardinals were to separate their mystical power from political ambitions, they would not remain in the organisation, which is so largely a political one

(265-12) The ego cannot be separated from the Soul. The two are one.

(265-13) Attrition, the splitting up into variety and the struggles between its units, the friction which turns uniformity into sectarianism and schism, is everywhere in Nature. Hence the existence of several religious sects and their competition against each other.

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⁴⁰⁵ PB himself inserted "then" by hand.

⁴⁰⁶ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "Maoris" into the space at a later point by hand.

(266-1)⁴⁰⁷ If there is a drought, it maybe that Nature is saying to man; here is a problem for your solving: use your ingenuity to overcome it. This leads man to develop his latent resources.

(266-2) The disembodied entity [which produces feeling of chill]⁴⁰⁸ drains from one's physical aura, not [from]⁴⁰⁹ psychic body, to enable [it]⁴¹⁰ to become dynamic.

(266-3) A writer puts forth his highest work under attunement to his higher self. This inspiration flows into his common self and is there 'stained' by it. This stain has to be cleansed.

(266-4) Boulders are put in the disciples pathway, not to hurt but to test him. The higher he goes, the more frequently and more desperately he is tested.

(266-5) Hell is a school of correction.

(266-6) It is hard for man to accept Nature's total impersonality; he personalises everything.

(266-7) Nature shows no charity. She does not excuse the ignorance of the ignorant. They have to suffer for it, so as to force them to remedy it.

(266-8) To Him that hath shall be given; means only the developed can get the higher truth.

(266-9) The terrible dangers which exist as the path advances exist only for the special path which I am following. It is the path of walking alone, without any association with fraternities of adepts.

(266-10) You can easily throw out the intrusive or parasitic thoughts of others by willing so, by closing the door {determinedly}⁴¹¹ to them.

(266-11) The average person who practises meditation gets very little from it, makes very little progress, achieves no mystical awareness or power. So the practice is not really dangerous to him. Do not worry about the possible harm caused by meditation

⁴⁰⁷ The paras on this page are numbered 208 through 223, making them consecutive with the previous page.

⁴⁰⁸ PB himself changed "chills" to "which produces feeling of chill" by hand.

⁴⁰⁹ PB himself inserted "from" by hand.

⁴¹⁰ PB himself changed "them" to "it" by hand.

⁴¹¹ Only "de-" and "-mmedly" visible in the original.

instructions given in your book Moreover, there is little in them that has not been already [been given]⁴¹² other writers.

(266-12) Nature does nothing for man individually but only for her own ends.

(266-13) He who says, "My spiritual quest" shuts himself out from it. The proper attitude is impersonal, hence, "the Spiritual Quest" otherwise he cannot progress far.

(266-14) In the psychosomatic section of your book deal with the glands, for they are affected by mental states, such as anger...

(266-15) You have made little karma by your books for you are not responsible for what readers do.

(266-16) There is a great difference between playing politics which is opportunist and expedient, and displaying real statesmanship, which is based on principles.

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(267-1)⁴¹³ A planetary cataclysm – flood for instance follows the period of greatest wisdom in society and doesn't precede it, the usual teaching, which is reversed, is not true.

(267-2) The subconscious self is attributeless because its tied in with God the Attributeless One. It is quite impersonal.

(267-3) There is no country so physically active as U.S.A. This is why Youth gets a better chance here than elsewhere. However, this is a "Young persons'" period all over the world.

(267-4) The contact of England with India was intended to arouse the latter's individuality.

(267-5) The conscious mind sends dynamic impulses to the subconscious. The latter is directly connected only with the unconscious, not with the conscious. However, if a

⁴¹² A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "been given" into the space at a later point by hand.

⁴¹³ The paras on this page are numbered 224 through 234, making them consecutive with the previous page.

man is fully psychic, there is direct connection between the subconscious and the conscious.

(267-6) The psychic thinks with the determination of will (H.P.B.'s Occultist, says PB) whereas the mystic thinks with love instead.

(267-7) The union is needed as a link between the other two. It contains the impersonal analysis of physical deeds from the standpoint of the relation of those deeds to the cosmic laws.

(267-8) Without the physical the Subconscious remains static. We come into the body to dynamise the Subconscious.

(267-9) Most psychoanalysts do not know about the Subconscious [but only about the unconscious (see para 240)]⁴¹⁴ and hence do not understand the mind. However, it does good by clearing up repressed conditions. If they are brought up to the surface and the patient sees them, the subconscious condition is rectified, but if he fails to see them, it goes back into the Subconscious.

(267-10) The ego has to go through good and evil, is destined from the beginning to know the evil in life. But this evil is really error, really the other pole of the cathode, and a necessity.

(267-11) Sex is a normal thing provided the plane that you seek is not impaired by it. Then there is no sin in it. But the man who has reached the full Attributeless Consciousness cannot descend to the ego's sex desire without introducing an attribute: cannot indulge

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(continued from the previous page) ... without losing his higher consciousness. This is allegorised by Lot's wife, who turned to a pillar of salt, because she "looked back," that is, indulged in lower desires, sex. The ordinary cross is a symbol of such a state of being turned into salt. The Rosy Cross, having unequal bars, is not such a symbol.

⁴¹⁴ PB himself inserted "but only about the unconscious (see para 240)" by hand ("para 240" is now 268-6).

(268-1)⁴¹⁵ It is undesirable to stay up late every night talking indiscriminately, for this is on a lower and different plane from that which the ego would otherwise normally travel out of the body at night during its sleep.

(268-2) The embodied personal point of view is totally ignored by Nature. It has nothing to do with her. She goes on utterly indifferent toward it. That is one reason why I gave up the Hindu thought. It objectifies, personalises, with its "Saints."

(268-3) If a criminal emerges from jail hardened and worse, he stains the Subconscious. Then the latter will itself try to get him back into jail again, as soon as he commits another crime, so as to try to purify him, until he repents and changes.

(268-4) The Subconscious is a school of analysis, utterly impersonal of the ego's experiences.

(268-5) It was not the ego's real pride that Maharshi⁴¹⁶ advised Mumganar to crush by going out as a beggar, but its false pride. The advice was not sound. We should analyse the nature of pride. Such a man as he should not beg. It does him no real good, to grovel. True pride is a nobility, and as such is to be cultivated

(268-6) Here is the constitution of man:

C=the Subconscious mind

B=the Screen of Unconscious mind

A=the conscious

Now "C" does not communicate with "A" except through "B." "C" is the repository of a man's whole life-experience, including previous reincarnations. But it is not there in a stodgy mass; it is there in the form of impersonally examined and analysed material. This form is like that assembled by the death-experience, when the past life is reviewed impartially and its lessons extracted "C" is also the conscious ego's link with God, for both former and latter are without attributes. The ego's spiritual goal is to blend with it, to become like it through evolution. "C" is also the seat where reside the forces of karma for the physical man's judgment punishment [education or benefaction.]⁴¹⁷

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⁴¹⁵ The paras on this page are numbered 235 through 240, making them consecutive with the previous page.

⁴¹⁶ "Maharshi" in the original.

⁴¹⁷ PB himself inserted "education or benefaction." by hand.

(269-1)⁴¹⁸ The term “will” ought to be reserved for the cosmic power of God, which affects the universe and hence man also. We do not possess and are not able to use it therefore. The correct term to use for directed human effort is “determination.” When the ego evolves to its highest goal, there is a blending of its own determination with God’s will, rather than a merger or disappearance of it.

(269-2) It is not wrong for the ego to have desires. Without them it would not move or act. Evolution will not proceed by crushing them, as the Orientals teach, but by blending them with the cosmic will of Nature.

(269-3) Jesus did not create the Christian era. Nature did so in her evolutionary planning. She used Jesus merely to announce it. He had not the power to throw up a whole age. No man has. All the great men and prophets were used by Nature to inaugurate new eras only when humanity was ready for them. Then her dynamism created the eras and used the great men as channels for the opening or original impetus.

(269-4) The great prophets and even the avatars were only men after all and therefore fallible. They could and did make mistakes. This is as true of Jesus and Buddha as of lesser prophets.

(269-5) A.E. Wait’s book on the Kabala⁴¹⁹ is one of my sources. It is excellent. Because God, Nature, has placed us in the West we need a western approach to truth. The Kabala⁴²⁰ is such an approach, which I have constantly studied.

(269-6) “I personally am not convinced of the ‘Saint’ state of an embodied individual but recognise that where advancement here is definite. Measuring without taint instinctive in human frailties, then there is the stimulation of the conscious mind through the unconscious attunement with the magnified subconscious, which places that subconscious in a plane of command suggestion to the conscious screen and which has a compelling influence on ‘right’ thinking-doing of that physical individual, but Saint state, if you will accept that human made term and allocation, is the attunement with the high placed Empyrean of that subconscious and which finally is the real man, his present place on the plant being but illusion, the Self being that subconscious in tie with Cosmic energy, but this last term demands analysis.

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⁴¹⁸ The paras on this page are numbered 241 through 246, making them consecutive with the previous page.

⁴¹⁹ Kabbala” in the original.

⁴²⁰ “Kabbala” in the original.

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(271-1)⁴²² Do not say that the Esoteric Philosophy is only for the few. It is more correct to say that it is only for the ready.

(271-2) The psycho-analyst practitioners usually have such closed minds that they are unable to open themselves to mystical teaching.

(271-3) There is no alteration of sexes in the reincarnatory process. The ego remains unvaryingly in the same sex.

(271-4) The twin souls are not different not supplying what the other lacks. They are affinities in the chemistry of their origin. There is no necessary sign of this affinity in their personalities. But as a rule they do not meet, for that would defeat the intention of Nature – why split them in the beginning? So the twin halves meet only at the end of their journey usually.

(271-5) The evil obsessing entity can be conquered by strength of will, by determination and by always living in an atmosphere of sexual restraint, avoiding promiscuity. The aspirant cannot indulge in such sex relations without being torn apart, as if one hand is up there and the other down here. The evil entity will use any method it can to keep him dependent on it, and sex is merely one of its methods.

(271-6) The evil entity does not have to be present with the possessed aspirant all the time. By the power of mental telepathy it has the equivalent of the fact of being continuously present. To oppose it, he should give out the word of Command, saying, “I don’t want you.” It will yield to his will, his strength if he exercises it. He should think affirmatively “I have this strength.” It manifests its presence by giving him a heavy drugged feeling, so that he almost falls asleep even though it is daytime.

(271-7) Nothing can now avert the next war. But what of it? Dr Winkler’s ultimatum makes too much of its effects. Evolution has gone on in the past despite continents being sunk, races wiped out and other catastrophes. It will continue to go on, for that is Nature’s purpose.

⁴²² , The paras on this page are numbered 247 through 255, making them consecutive with the previous page.

(271-8) Dr Winkler's ultimatum is too dictatorial. I would not accept it. Steiner's insight was limited because he could not "go out of his universe," as I can.

(271-9) The evil entity which Mrs Strong saw was inimical to her and to me but it can be got rid of by grabbing hold of the {spirit}⁴²³ by using strong will, by regarding as achieved already the fact of its conquest, not merely as something hoped for, and by prayer. Prayer should be on awaking and on retiring to sleep, it should be aloud because we have a body and must give

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(continued from the previous page) even our thought in prayer a body through utterance aloud. This is the prayer to deal with the entity: "O Beloved be with me in my need and give me strength to banish evil"

(272-1)⁴²⁴ You must be careful to distinguish between relaxation, which is safe for all persons and meditation, which may be dangerous to some persons. In relaxation there is voidance of thoughts and calming of the self, it is passive and emptying. In meditation there is definite thinking on an object and projection towards something outside oneself. Meditation gives power to such thinking, such self-projection, it is a form of magic; hence can degenerate into black magic by being directed possessively towards a person with desire. Another danger of it is that when going out of one's universe there are evil forces in the cosmic which seek to attack the psychic.

(272-2) The Psychic has to meet renewed attacks of evil entities on ascending levels as he progresses. Each attack gets worse for they are more interested in impeding or destroying the evolved man than the unevolved one. The more inner treasure he possesses the more they imperil him.

(272-3) You should not leave reader's letters unanswered. That would dethrone you and discourage them. Write but state simply that you are not able to help them nor know of anyone who can. Send them to an Indian guru only if they express the wish for one.

(272-4) Meditation is commonly confused with Relaxation. The former seeks knowledge through thinking or gives power through it whereas the latter does not go beyond peace.

⁴²³ Only "s" is visible in the original. We have inserted "spirit" for clarity.

⁴²⁴ The paras on this page are numbered 256 through 261, making them consecutive with the previous page.

(272-5) The most evolved men do not associate with groups of disciples, do not head monasteries or ashrams, and follow a solitary path. Those who do this gregarious work are not so evolved. This is not selfishness on the part of the former; they know well that each individual has to find his way by himself and that only the evils of churchianity [or sectarianism]⁴²⁵ develop if he is interfered with.

(272-6) The evil entity can be conquered by refusing to accept its thoughts from their very beginning, resolutely. It has to yield to such a commanding and determined attitude. It does not show a lack of humility to adopt this attitude. Vanity starts only if, after the conquest, one attributes the latter to one's personal power solely instead of being thankful to the higher power.⁴²⁶

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(273-1)⁴²⁸ It is a tendency of most students of mysticism to personify teachings and thus to destroy them. A common instance is the idea that the purpose of human life is to obtain individual realisation. The fact is, that nature has her own ends in view and uses the individual development for the achievements of those ends. She is quite impersonal and singles no one out for personal favours. The mystical student usually believes that he is being treated with particular favouritism merely because he has taken to The Quest ... this is not so. There is no special intervention on this behalf even though he may feel that there is. However, a more advanced student may conceivably help a lesser advanced one if he chooses to do so.

(273-2) The dark forces of opposition increases in intensity as the disciple progresses upward in his quest. This is because they wish to capture, or if that is not possible, destroy someone who is worth doing so; they are not interested in non-entities.

(273-3) There has never been any historical era which has not been subject to continuous change. These changes may be quicker, as in our own era, or slower, as in other ones, but they have always existed. There has never been a so-called stable era. The law change governs everything in the whole universe outside of the unmanifested changeless Reality. The belief that any particular realisation, empirical civilisation, social customs and other such forms of life, can continue to exist as long as humanity

⁴²⁵ "or sectarianism" was typed below the line and inserted with an arrow.

⁴²⁶ This section is continued in the para on page 277.

⁴²⁷ "(2)" in the original.

⁴²⁸ The paras on this page are numbered 269 through 274, they are not consecutive with the previous page, but follow the paras on page 275.

exists, is a myth. Those who propagate such ideas do not know what they are talking about.

(273-4) The combination of a disembodied entity progressing through the after-death state is a period of ecstasy when it has shed the personal from its consciousness; later with the beginning of reincarnation, it receives the personal ego again and that begins the usual round of embryo, foetus, infant in re-birth.

(273-5) The physical aura is close to the body but the soul aura extends some feet away from it.

(273-6) Reading so-called Spiritual books may not be helpful but maybe misleading. We have to ask, "What does this author really [know?]"⁴²⁹

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(275-1)⁴³¹ The activity of ultra-violet rays obtained through a sun lamp first appears in the aura, which is the magnetic field and therefore affected by the electro-magnetic radiation, it works through the aura on the endocrine glands. In this way it has the same effect as taking vitamin. If however, there is too much exposure to the rays, the glands will become congested and the same symptoms as sun stroke would appear; even death could result from this over stimulation or the cells of the body could develop a form of cancer.

(275-2) The physical body, the aura and the soul body are all electrical in nature, this being because their essence is energy. Even thinking begets electrical impulses, hence the neon tube experiment at the MacDonald Clinic in London, demonstrated not only the existence of the aura but also its electrical nature. It includes both the physical aura which does not extend more than a few inches from the body and the soul body aura which extended as the experiments indicated, about 18 inches from it.

⁴²⁹ PB himself inserted "RB (5)" at the bottom of the page by hand.

This section is continued in the paras on page 279.

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⁴³¹ The paras on this page are numbered 263 through 268; they are not consecutive with the previous page, but follow the paras on page 277.

(275-3) Since everything ultimately reduces to energy the splitting of the atom inner forces have naturally been released. Nevertheless, there are still forces belonging to the physical world and not to the metaphysical transcendental world.

(275-4) The R.C. Church stimulate the bad traits of bigotry and hatred in its followers alongside of the good traits of fervour and faith.

(275-5) The Catholic assertion that the Protestant churches are their daughters and must return eventually to the Mother Church, that is the Catholic Church, will be confirmed by history. This will happen when the whole life of Christianity will be ebbing and dying. It will be a last attempt to stave off death through a union of forces.

(275-6) The connexion between the religion of the Israelites and that of Ancient Egypt is indicated by the name of the Egyptian sun-god "RA" in the middle of the word Israel. Both the primitive Christian Church which precedes the R.C. and the Hebrew Churches obtained and preserved from the Egyptian, formed and practised, which then survived the disappearance of the early Egyptian religion. The persistence of the Hebrew Race in continuing to live despite ages of persecution is not unconnected with this fact. There is a reason for this remarkable racial survival.⁴³²

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(277-1)⁴³⁵ There is no unchanging Absolute, no Nirvana of complete rest for anything, not even for God! Those seers like Buddha who stated otherwise, were mistaken. For there is level after level in human progression.

Memo by PB: FWL's teaching and terminology seems derived from Herbert Spencer⁴³⁶

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⁴³² This section is continued in the paras on page 273.

⁴³³ Blank Page

⁴³⁴ PB himself inserted "F.W.L." at the top of the page by hand.

⁴³⁵ The para on this page is numbered 262; it is not consecutive with the previous page – but it follows the paras on page 272.

⁴³⁶ This section is continued in the paras on page 275.

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(279-1)⁴³⁹ The oriental is mistaken in his fatalism. It is true only in a very limited way and must be complemented or completed by the greater truth that our will makes fate and is free to choose.

(279-2) The present world situation represents the greatest opportunity in history to arouse spiritual power, to draw it in and give it forth. It is dynamic, whereas in a century or so the opportunity will have passed and spiritual responses will be feebler.

(279-3) The Maharshi's⁴⁴⁰ teaching to seek the inner self first and to understand the universe only after that, is the exact reverse of correct procedure. It is still a concentration on the Self, on the very thing that creates maya. NO! – we must study cosmogony first, and get away from Self altogether. For we are not here on earth for the sake of our own individual higher purposes, but for the sake of Nature's purpose. She uses us for it.

(279-4) It is not advisable to make a spiritual retreat in a small town or village. There you are conspicuous, people talk about you, and if you are different become suspicious of you. But in a big city you can live, lost in the crowd, unnoticed.

(279-5) I am agnostic in the esoteric sense, I do not believe any human being can attain an absolute final knowledge. There will always be a peak beyond. Hence, it will never be an absolute God that he could know. In any case, no man can go outside of Self.

(279-6) Buddha's teaching was correct but incomplete; a half-truth. To take it alone is apt to mislead.

(279-7) I welcome the periods of adversity for I need their lessons. Consequently I refuse to try to circumvent or evade such periods or even reduce their time. I was to master their lessons once and for all.

(279-8) There is horizon after horizon awaiting man's attainment. None is FINAL.

⁴³⁸ PB himself inserted "F.W.L." at the top of the page by hand.

⁴³⁹ The paras on this page are numbered 275 through 282; they are not consecutive with the previous page, but follow the paras on page 273.

⁴⁴⁰ "Maharshee's" in the original.

Diet

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DIET

(281-1)⁴⁴² PB'S ACCEPTABLE DIETARY: dates; figs; papaya; apricots; Chinese green Beans; string-beans; Brazil nuts; [honeydew melon;]⁴⁴³ filbert nuts; yeast products; avocado; barley; potato for soup only; oatmeal; parsnips (for soup only) Chinese bean-sprouts; horse beans; wild rice; chick beans (garbanzos); [guava;]⁴⁴⁴

(281-2) PB'S BLACK LIST: cranberries; pecans; sulphur-dried fruits; peanuts; cashew nuts; walnuts leeks honey;

(281-3) Never buy hydrated dates. They have white sugar and water added.

(281-4) FASTING: The waste eliminated through the skin can best be drawn out by a daily epsom salt bath. But do not remain longer than a quarter hour in this bath on account of the weakened heart condition in fasting.

(281-5) Do not stew fruit, only soak it and then puree it.

(281-6) Dates are Fresh Fruit... if kept under refrigeration they will keep indefinitely.

(281-7) The potato may be used medicinally, for it has great power to absorb the body's acidity.

(281-8) Dilute first and mix molasses with fruit salad, as too strong take alone.

(281-9) Add Pimentoes to Salad ingredient list.

(281-10) Tomato Juice cleanses the liver.

(281-11) Distilled Water for use in fasting can be bought at drug stores.

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⁴⁴² The paras on this page are numbered 1 through 15.

⁴⁴³ "honeydew melon;" was typed below the following para and inserted with an arrow.

⁴⁴⁴ "guava" was typed below the following para and inserted with an arrow.

(281-12) Avocado is a fruit not a vegetable.

(281-13) Before raisins are used in a salad, they should be soaked first.

(281-14) Do not use more than just enough parsnip to mingle with the seasoning of a soup or sauce or curry. Too much is acrid and bitter.

(281-15) Investigate Blueberry Leaf Tea.

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Branded Foods

(283-1)⁴⁴⁶ NUTRADIET TOMATO JUICE: (Packed without added salt) by: S and W Fine Foods, Inc. San Francisco, California.

(283-2) MONARCH DIETETIC TOMATO JUICE: (Backed slat free) by: Reid, Murdock and Co. Chicago, Illinois.

(283-3) IRIS ROYAL ANNE CHERRIES: (No sugar added) Special Pack for Dietetic Use. By: Haas, Baruch and Co. Los Angeles, California.

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(285-1)⁴⁴⁸ RICE LOAF: 1 cup of boiled rice; 1 cup of grated cheese 1 T. chopped sub-onion; 1 cup chopped parsley; 1 cup milk; ½ cup? 1 herb. Mix and put into buttered casserole. Dot with butter and sprinkle with cheese. Bake slowly, covered, for one hour.

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⁴⁴⁶ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

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⁴⁴⁸ The paras on this page are numbered 48 through 53; they are not consecutive with the previous page, but follow the paras on page 292.

(285-2) PEA SOUP LOAF: 1 can Campbell's pea soup; 1 egg; ½ cup bread crumbs; ½ cup white sauce; 1 T. chopped sub-onion; 4 grated cheese; 1 T. butter; 1 t. salt; 1 t. Savita: If desired, ½ cup chopped nuts. Mix all together, adding the white sauce last. Pour into buttered baking dish, sprinkle crumbs on top and dot with butter. Bake in moderate oven for about ¾ hour.

(285-3) EASY PUREE OR SOUP: 2 cups navy beans, split peas or lentils; 1 medium sub-onion; 1/8 pound butter; herbs; Soak beans, peas or lentils overnight. Drain and add about 2 quarts of hot water and the onion. Cook until tender, press through colander if desired, and add butter, pepper, herbs. Instead of beans, peas or lentils, one may use potatoes, celery, salsify or green peas.

(285-4) SOUP STOCK: 2 qts. water; 1½ cups potatoes, diced; ½ cup carrots, diced; ½ cup celery, chopped; 1/2 cup cabbage chopped; 1 sub-onion diced; 1 cup tomatoes; 1 small bunch parsley; 2 t. herb..1 t. sugar: Combine all ingredients except the herb and cook slowly about 2 hrs. Strain and add herb. This may be used as a foundation for other soups, or may be served unstrained as vegetable soup.

(285-5) BAKED BEANS: 2 cups navy beans; 1/3 pound butter; 2 T. brown sugar; 1 level t. dry mustard; 3 T. Crisco; 1 Savita bouillon cube; Herbs: Soak the beans overnight in water to cover. Drain, cover with fresh water and ¼ t. baking soda, bring to a boil and drain. Rinse the beans, cover with fresh water and heat slowly, keeping water below the boiling point. Cook until the skins will burst and the water is greatly reduced. Melt the fat in a saucepan, dissolve the Savita cube and add the brown sugar and mustard. Season with herbs and add to the beans, which have been put into an earthen pot. Bake slowly 6 or 8 hrs. uncovering the last hr. of cooking so that the beans will be brown on top.

(285-6) NUT AND POTATO CROQUETTES: cup chopped nut meats, cup bread crumbs; cup mashed potatoes; cup rich milk; T. butter t. celery salt; 1/4 t. paprika; 2 eggs or sub: To 1/4 cup of the crumbs add 1/2 the milk and cook to a paste. To the hot potato add the rest of the milk and seasonings. Mix with the paste, add the shortening, the nut meats and the well beaten white of one egg. Cool, then shape into croquettes. Roll the rest of the crumbs fine. Beat the egg and the extra yolk, Dip the

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(continued from the previous page) croquettes into crumbs and egg alternately until well coat Chill. Fry in deep fat-sub; or bake on greased tin, basting occasionally with melted butter and water. Serve with tomato sauce.

(286-1)⁴⁴⁹ RICE a la CHINESE: First you need some containers in which you are going to serve the rice on the table, as the rice is cooked right in these individual containers. They should be a little taller than an ordinary teacup, something like the shape of a glass tumbler. Fill each one a little over two-thirds full of wet washed rice, and then fill each container full to the brim with cold water. Place just enough water in the bottom of a large sauce-pan so that it won't boil over into the container. Bring the water in the pan to a rapid boil and then stand all the containers in the boiling water. Put the lid on and let it boil about 20 minutes. (This you will have to experiment with according to the size of your containers.) Important! – Do not lift the lid of the saucepan until the end of this time. Each container will be full beautifully cooked rice puffed up high like an ice cream cone.

(286-2) Lunch: Dessert: a delicious dessert is made by mixing sliced fruit with raw oats.

(286-3) INDIAN POTATO PANCAKES: I cup mashed sweet potatoes; 1½ cups corn meal; 1/3 cup milk; 1 egg; 1 green chilli pepper, chopped; ½ t. curry powder.: Combine sweet potato corn meal, milk and egg. Add chilli and curry power, blending well. Mould into cakes three inches in diameter. Bake on a hot griddle three minutes, or until brown. Turn and brown on the other side. Yield: 12 patties. Serve with chutney.

(286-4) CHLORINE AND TEA: When a large dose of chlorine is used by the waterworks authorities for sterilising the public supply and also in cases where as a result of the presence in the water of much organic matter and of undesirable gases like sulphurated hydrogen, the water has produced taste and odour, the water, even after boiling, imparts a definite disagreeable flavour to tea. This might be got rid of if the water is first aerated vigorously by pouring it from one vessel to another about a dozen times, maintaining a height of about a foot in the pouring.

(286-5) To deprive rice of its starchiness, which is bad for liver, drain off and throw away the water in which it has been partly boiled, then add fresh water and finish cooking.

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(287-1)⁴⁵⁰ STUFFED DATES: Dates are such a delicious confection just as they are, but combined with other ingredients are extra special stuffed. If you would like to stuff

⁴⁴⁹ The paras on this page are numbered 54 through 58, making them consecutive with the previous page.

⁴⁵⁰ The paras on this page are numbered 59 through 63, making them consecutive with the previous page.

some of your dates, here are a few good combinations: Candied cherries; Candied ginger; Candied orange or grapefruit peel; Figs, chopped with nuts; Fondant; Fudge; Marshmallows; Peanut butter; Prunes chopped and mixed with nuts and raisins moistened with orange juice. Raisins and nuts ground together.: Those of you who must have coconut for candy making and cookie baking can take a box of frozen coconut drain well and then dry it out in the oven. Then if you aren't going to use it immediately store it in glass jars in the refrigerator. Here's a nice confection that requires no sugar.

(287-2) HONEY FRUIT SLICES: ½ cup shredded coconut; ½ cup seeds raisins; ½ pound dates, pitted; ½ square chocolate; 2 cups bran; 3 to 4.T. honey: Run coconut, raisins and dates through food chopper. Add melted chocolate, bran and honey. Form mixture into as roll. Chill and cut in slices with sharp knife. Wrap in waxed paper.

(287-3) STRING BEANS A LA NICOISE: Simmer together 2 medium-sized onions, thinly sliced, 1 cup canned or fresh tomatoes, chopped fine, ½ green pepper, thinly sliced, 2 whole cloves, a bouquet garnish composed of 1 or 2 bay leaves tied with 6 or 7 sprigs of parsley and one sprig green celery top, a pinch of sugar or a bit of honey, and salt and herb to taste, in ½ cup good olive oil until the vegetables are tender or about 20 minutes. Remove the bouquet garni, add 2½ cups canned string beans, or 1½ pounds cooked fresh tender string beans, well drained, Heat well, and serve well drained in a hot dish.

(287-4) VEGETARIAN BOSTON BAKED BEANS: 1½ lbs navy beans washed well and soaked overnight. Cook till slightly tender, then remove from fire and add 2 large chopped onions, 3 or 4 T. cooking oil, t. dry mustard, 3 level T. brown sugar, 1½ T. molasses, 3 T. catsup, 1 rounding T. of Bakon Yeast, herb to taste for pepper effect. Put in bean pot or individual bean pots and bake till just slightly moist, 1 hr. to 3hrs. at 325 degrees. Be sure to cook in same water that beans soaked in. The length of time it takes to bake depends on how soon they are just moist.

(287-5) Soaking dried fruit for supper, add raisins to sweeten or ground dates, instead of sugar.

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(288-1)⁴⁵¹ SAVORY TOMATO CONSOMMEE: (1) Heat 4 cups tomato juice with a bay leaf and one onion cut into thick slices. (Half-water, half tomato juice may be used, if

⁴⁵¹ The paras on this page are numbered 64 through 70, making them consecutive with the previous page.

desired.) (2) When boiling, remove bay leaf and onion. (3) Add 4 crushed or softened Souplets. Stir until dissolved. (4) Serve hot or cold. Add a spoonful of sour cream to crest the top, if desired.

(288-2) CURRY WITH RICE: L CUP RAW rice; 4 T. fat or oil; 1 cup sliced peeled onions; 1/4 cup diced green pepper; 1 cup diced celery; 1 garlic clove, minced; 3 cup diced cooked lamb; 1 t. curry powder; (more if desired) 1½ t. salt; 1 T. Worcestershire sauce; 2 cups stock. Cook rice and keep hot. Cook onion, green pepper, celery and garlic in fat. Add remaining ingredients. Cover and cook about 30 minutes, over low heat. If stock is used, chicken with 2 T. of flour blended in ½-¾ cup of cold water. Serve in a border of cooked rice, with chutney. Serves 6.

(288-3) PILAF: Wash 1 cup rice well and drain. Melt 4 T. olive oil in heavy frying pan. Add rice, cook over low heat; stir till browned. Add ½ lb. carrots and meat substitute and brown lightly. Arrange onion rings (2 large onions sliced thin) over top of rice. Dissolve 2 Souplets in 2 cups boiling water and pour over rice. Cover pan tightly. Turn heat low; steam about 1 hr. Serves 4.

(288-4) TOMATO SAUCE: Heat and strain several ripe tomatoes, add several cloves herbs 1 or 2 pepper-corns, 2 or 3 slices pimento, 3 or 4 bay-leaves, olive-oil; simmer for 10 minutes, add 2 or 3 cloves, 3 T. of grated cheese, an simmer 3 minute more. Cool and reheat for fine flavour.

(288-5) GREEN SPLIT PEA DISH: 1 cup Green Split Peas; ¼ cup sub; onion; 1 to 1½ cups left-over sub: ham; bacon or roast turkey diced; ½ cup celery; ¼ cup diced green pepper (optional) 2 cups cooled egg noodles; herb to taste; 1 T. sugar; pepper tomatoes; 2 or 3 cups left-over washed potatoes; 2 sub: eggs; Mix peas, onion, meat, celery, green pepper salt, pepper and sugar. Place in alternate layers with the cooked noodles, into a buttered baking dish. Add either tomato juice or whole canned tomatoes to cover. Bake about 45 min. adding water, if necessary. Remove from oven, and spread top with the mashed potatoes whipped up with the eggs. Place back into oven uncovered, till potatoes are nicely browned. Serve hot.

(288-6) To Steamed Carrots add caraway seed.

(288-7) NUT DUMPLINGS: Cracker, (Biscuit) crumbs, Bread, Toast crumbs, herbs, Nuts,; Serve with Tomato Sauce.⁴⁵²

⁴⁵² This section is continued with the paras on page 293.

(289-1)⁴⁵³ PEA CROQUETTES: Take {1}⁴⁵⁴ cupful of green peas and boil them and add sufficient bread crumbs to make them stiff enough to mould, add a little fried chopped herb a little chopped parsley, shape them into balls or cakes, bread-crumbs them and fry in hot ghee. Serve them hot with sauce or brown gravy.

(289-2) PEA SALAD: Take a cupful of curds, add half a teaspoonful of sugar, salt to taste, a little finely chopped green chillies and coriander leaves and mixed with half a cup of boiled green peas. Mix it well and serve.

(289-3) VEGETABLE PIE: Take one onion, a handful of green peas,⁴⁵⁵ one carrot, one stick of celery, half ounce sago, one teaspoonful of flour, one ounce butter, herb to taste. Stew all {of}⁴⁵⁶ the above ingredients together in very little water but don't allow them to get too soft. Then cut them into small pieces and press them in a pie dish, cover it with crust and bake for half an hour on slow fire.

(289-4) FRESH TOMATO SOUP: Slice 2 large onions and fry them in fat for a few minutes. Do not brown them. Add 6 quartered tomatoes, and cook together for a minute or two longer. Add a pint and a half of boiling water, some herb seasoning. Boil, and then simmer until the tomatoes are done, then pass the soup through a sieve and serve.

(289-5) WATERCRESS SOUP: One lb. potatoes, 1 large onion, ½ pint milk, 2 bunches water-cress, 1 oz. margarine, herb seasoning to taste, ½ pint water. Chop substitute for onion finely. Peel potatoes and slice them. Wash the watercress well and chop it finely. Boil potatoes and onions in ½ pt. water till they can be mashed up in the saucepan with the water in which they are boiled. Add watercress and margarine. Stir well and add milk. Season with salt and pepper and simmer for 10 minutes, occasionally stirring to keep it from sticking.

(289-6) MIXED VEGETABLE SOUP: Cut into dice 2 leeks, 1 onion equivalent 1 carrot, half a turnip, half a stick of celery, one potato, 1 oz (equivalent) lean bacon and ½ oz. (equivalent) fat bacon. Fry all gently in the fat. Shred 2 oz. cabbage, add to the rest, and cook until soft with 2 pints water or white stock. Bring to boil and simmer for 20 minutes with 1 oz. rice, and continue to cook slowly for another 30 minutes. Stir occasionally to prevent rice from burning. Season thoroughly, and add a little chopped parsley 5 minutes before serving.

⁴⁵³ The paras on this page are numbered 19 through 25; they are not consecutive with the previous page.

⁴⁵⁴ The words on this page are very faded – we have inserted “1” for clarity.

⁴⁵⁵ We have inserted a comma for clarity.

⁴⁵⁶ “but” in the original.

(289-7) DRESSING FOR FRUIT SALAD: For a different dressing to serve on fruit salad, add one teaspoon of chopped maraschino cherries and one tablespoon of orange juice to boiled salad dressing.

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(290-1)⁴⁵⁷ TOMATO AND RICE PIE: Wash well a teacupful of good rice and boil it. Peel 1 lb. of tomatoes, cut them into ½ inch slices, and put a layer in a buttered pie-dish. Put in rice, sprinkle with curry powder and seasoning to taste. Put the rest of the tomatoes on top, then seasoning and bread crumbs, then plenty of butter and bake for ¼ hr.

(290-2) BAKED POTATO, SALAD: TO COOK: Put the vegetables in a pot over slow fire and put a little olive oil in pot. Then put in the vegetables. The juices will slowly gather from the vegetables to make enough water to steam them and cook them. The salts are retained thereby. This combines baking with steaming.

(290-3) PEAS AND LENTILS should be soaked at least for 24 hr so as to start the glume, and then be cooked.

(290-4) SEASONING: Sage, marjoram, thyme, bay leaves, etc., are used. Finely chopped herbs browned in olive oil may be added. Stir slowly while cooking.

(290-5) DIET AND HEALTH: Cooking: (a) Steam vegetables because the steam gets hotter than water and penetrates better whilst it does not wash away the salts etc. (b) Bake a stew of vegetables by putting in moderate oven for couple of hours, covering them a little with oil and using a tight-fitting lid. (Compiled by the London Vegetarian Society.

(290-6) JULIENNE SOUP: 1 stick celery; 2 (substitutes for onions) leeks; 2 carrots; ½ lb. turnips; tablespoonful "Vegex"; bean stock; seasoning; Cut the vegetables into tiny sticks, put them in the stew pan with water. Cover and cook until soft, stirring occasionally with a wooden spoon. Moisten with three {pints}⁴⁵⁸ of stock and let simmer gently for about an hour. Stir the seasoning and serve hot with toasted bread dice.

⁴⁵⁷ The paras on this page are numbered 26 through 33, making them consecutive with the previous page.

⁴⁵⁸ Only "-ts" is visible in the original.

(290-7) LENTIL ROAST: ½ lb. red lentils; 2 cupfuls wholemeal bread-crumbs; 1 T. tomato sauce; 2 (sub: onions); seasoning Wash the lentils and cook gently in three-quarters of a pint of water until quite tender. Grate the onions. Mix all the ingredients thoroughly and bake in a greased dish in a moderate oven for half an hour. Serve with mashed potatoes and greens. Equally delicious cold with salad.

(290-8) PRUNE DUMPLINGS: 1 dozen large soaked prunes; 2 cupfuls wholemeal flour; 1 egg; seasoning; milk; 2 t. raw sugar: Make a smooth dough of the flour, salt, sugar and egg, using a little milk to moisten. Roll out the dough and cut into twelve pieces. On the centre of each piece put a stoned prune. Wrap and roll each into a dumpling. Drop the dumplings into slightly salted boiling water and cook for 12 minutes. Drain well, and sprinkle with raw sugar before serving.

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(291-1)⁴⁵⁹ SPLIT PEA SOUP: 1 pint split peas; 2 qts. water; 1 (sub; onion) 1 carrot; seasoning; mint. Soak the peas for six hours, then put them in a saucepan with finely minced onion and the grated raw carrot. Moisten with the water and let simmer gently for two hours, stirring occasionally. Pass the soup through a sieve, returning it to a fresh pan. Reheat, and garnish with a little chopped fresh mint.

(291-2) TOMATO SAUCE: 6 tomatoes; 1 bay leaf; ½ clove herbs 1 (sub: onion); 1 oz. vegetable margarine; pinch brown sugar; nutmeg; celery salt; cayenne pepper.: Scald and peel the tomatoes. Cut up and stew gently with the vegetables margarine, herbs and seasoning. Chop the onion and fry gently in vegetable margarine, without browning. Add the tomatoes and half a cupful of hot water, and cook until reduced by one third. Stir in the sugar, nutmeg, celery salt and cayenne. Use as required with spaghetti

(291-3) SCOTCH BROTH: 2 oz. barley; 1 small cauliflower; 1 carrot; 2 (sub; onions) 1 leek; 1 potato; 1 level dessertspoonful herbs.: Soak the barley for two hours. Drain, and add to a quart of water and bring slowly to the boil. Meanwhile chop and fry the onions and add to the soup. Prepare and cut up the remaining vegetables and add. Let boil gentle for two hours, adding a little water if necessary. Add seasoning before serving.

(291-4) HARICOT BEAN RISsoles: Well cook ¼ lb. kidney beans in double saucepan with plenty of water. When cooked and strained add chopped onions and seasoning as

⁴⁵⁹ The paras on this page are numbered 34 through 40, making them consecutive with the previous page.

desired, roil into balls with a little flour and bake in medium oven. Serve with baked potatoes and chopped cabbage.

(291-5) STUFFED DATES: Split open some good stoned dates. Insert half-walnuts and roll in raw sugar.

(291-6) RAW VEGETABLE SALAD: 2 large carrots; 1 cupful chopped Spanish onion; 1 round lettuce; 1 heart of celery; 4 oz. turnips; minced parsley.: Prepare the vegetables and grate the carrots and the turnips into separate heaps on a vegetable grater. Arrange these as desired on the lettuce leave border with the sliced celery, sprinkle with minced parsley and serve with mayonnaise or French dressing and grated nut or cheese.

(291-7) Core BAKING APPLES: Fill centres with blackberry jam and then bake. Serve with all purpose cream.

(291-8) FAVORITE BAKED BEANS: 2 cups dried beans; herbs; 1 T. brown sugar; ¼ t. dry mustard or more if desired; 2 T. molasses; ½ cup boiling water; Soak beans overnight and cook until tender. Mix the salt, sugar, mustard, molasses and water. Pour over the beans. Cover the bean pot or casserole and bake about ½ hours at 300 degrees. Uncover the last 15 or 20 min. in order to brown the beans. Add more water if beans become too dry.

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(292-1)⁴⁶⁰ APPLE CHUTNEY: 12 tart apples; 3 peppers (1 green 2 red) 1 pint cider vinegar; juice 4 lemons; ¼ t. cayenne pepper; 1 mild (sub: onion) 1 cup seedless raisins; 2 cups brown sugar; 1 T. ground ginger 1 T. salt.: Peel, core and chop apples, combine with onion and peppers cut finely; Add vinegar and simmer one hour, stirring frequently. Add other ingredients. Cook another hour, stirring often. Store in sterilised jars.

(292-2) SPANISH RICE: 3 cups hot cooked rice; 1 cup sliced (sub; onion) 3 T. fat or bacon sub: 1 - ¾ t. herbs ½ cup diced green pepper 2 cups cooked tomatoes; 1 bay leaf; 2 t. sugar slice diced cooked(sub: bacon): Cook sub; onion in sub; fat 3 min. but do not brown. Add salt, green pepper, tomatoes, bay leaf and sugar; simmer 15 min. Remove bay leaf; add rice and diced sub: bacon; cook 10 min. Serves 6.

⁴⁶⁰ The paras on this page are numbered 42 through 47; making them consecutive with the previous page.

(292-3) DRIED BEANS: May be cooked in many ways, baked with flavourful seasonings. The varieties that are commonly used are black, kidney, lima, narrow, navy, pea, soy and yellow eye beans. One cup of uncooked dried beans equals 2 to 3 cups when cooked. One cup of uncooked dried peas equals 2 cups when cooked.

(292-4) BOILED BEANS: After thoroughly washing the beans soak overnight or 5 to 6 hours in cold water to cover. No time for overnight soaking? Then soak dried limas one hour and simmer these for 2 to 4 hours or until tender. Or if they are not soaked at all, they can be made tender by simmering for several hours till tender.

(292-5) BOILED DINNER: 1 cup potatoes; 1 cup carrots; 1 cup (sub: onions); 1 cup celery; ½ pound Protose; 1 t. Savita; 2 T. butter; herbs; Cut the potatoes, sub-onions and carrots into 8ths, and the celery into dice. Add water to cover, and simmer until the vegetables are tender. Dissolve the Savita in a little of the hot stock, and add. Cut the Protose into small dice, and add. Add the butter, salt and herbs and cook for about 15 min.

(292-6) ALMOND PEPPERS: 6 green peppers; 1 cup chopped almond 1-½ cups boiled rice; 1 t. herb; ¼ t. pepper; ½ cup thin white sauce or rice stock: Wash peppers and remove cores and seeds. Boil for 5 min. and drain. Fill the peppers with the almond mixture, and cover the tops with crumbs. Dot with bits of butter, place on a greased baking sheet and bake 30 min. Serve with own gravy or tomato sauce.⁴⁶¹

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(293-1)⁴⁶² PUREE OF SPLIT PEAS: Take two cups of green dried split peas and boil until mushy. If water boils away before peas are done, add more. Do not salt the water, as it hardens it and takes longer to cook the peas. When peas are done mash through a sieve and add a quart of milk, salt and cayenne pepper to taste; add the juice of a grated Sub; onion and return to kettle and boil again; when boiling add a T. of flour mixed in two T's of olive oil. Serve in cups or small soup plates.

(293-2) CURRIED RICE AND TOMATOES: Take one cup of rice and wash in several waters, then boil very hard for 15 min. in a large quantity of water. Take a can of tomatoes, add to them 1 t. of curry powder and season to taste. Put a layer of tomatoes in a baking dish, then a layer of rice (being careful to have water all drained from rice), than a layer of tomatoes, and so on until all is used, making the last layer tomatoes.

⁴⁶¹ This section is continued in the paras on page 285.

⁴⁶² The paras on this page are numbered 71 through 74; they are not consecutive with the previous page, but follow the paras on page 288.

Sprinkle the top with crumbs and place a few bits of butter here and there over the crumbs. Bake in a moderate oven 15 to 20 min. and serve in the dish in which it was baked.

(293-3) FRUIT SALAD: 1 fresh pineapple; peel and cut in small thin slices; 2 or 3 oranges, peeled and cut into small pieces; 6 to 8 bananas; peeled and sliced; 2 or 3 apples, peeled, cored and cut into thin slices; Do not prepare this salad until just before serving, as it is much nicer when the fruit is freshly prepared and mixed.

(293-4) ARMENIAN BAJ-JIZ: 2 to 3 T. of Oil, Crisco, or Nut Butter. ½ t. of Black Mustard Seeds. Drop into the hot {fat}⁴⁶³ and lift pan from the heat as they explode easily. The seeds add much to the taste but must not be burned. They may be eliminated, however. (Culpeper's Herbal gives them great curative powers.) 1 t. of seeds powdered;; 1/3 t. of clove (powdered); 1 t. celery seeds powdered or celery salt; 1 cinnamon seeds powdered; 1½ t. Curry Powder; 1 T. brown or raw sugar. 1 large green pepper cut in strips; small can of Tomatoes or 2 cups of fresh tomatoes.: Mix all thoroughly and add enough of any combination of the following vegetables to make 2 quarts.

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Nora Briggs: Racial Feeling

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VI

Racial Feeling⁴⁶⁵

(295-1) "He who regards impartially friends and foes, foreigners and relatives, the righteous and unrighteous, he excelleth" Bhagavad Gita.

Hate is a mental poison. It is the worst possible sin of our thought life. It damages those we hate, infects our own environment, and in the end it severely damages ourselves.

Racial animosity is really a pathological state which clouds vision and falsifies judgment. It raises prejudice to the dignity of a principle.

The student of philosophy must free himself from all narrow racialist views, national prejudices, class feelings, and personal selfishness. Philosophy in practice demands no less than this because it brings the realisation that in actual fact all men are inseparable linked with each other.

⁴⁶³ Only "f-" is visible in the original.

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⁴⁶⁵ PB himself inserted "NB" in the left margin of this page by hand. (NB refers to Nora Briggs.)

The ability to treat all kinds and classes of people equally, and with universal goodwill, does not imply the inability to observe the comparative differences, and even defects among them. When the philosopher enters the arena of public affairs with his calm unbiased judgment, his contributions towards the public good have a lasting value commensurate with his freedom from the small personal incentives which actuate the work of those who have not achieved the philosophic attitude of mind.

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Racial Feeling

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

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Philosophic Mysticism

(297-1) 1. Introductory.

2. The need for a modern exposition.

3. Its superiority over unreflective mysticism.

4. Quietism and escape from action is not the way.

5. Visions and experiences.

6. Meditational practices.

7. The World Idea.

8. Seeking the mind in itself.

9. Advanced philosophy. The Goal.

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Philosophic Mysticism

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Philosophic Mysticism

Introductory

(299-1) We begin to tread this ultimate path by liberating the mind from trite and stereotyped ideas, by unloading our learned lumber.

The elements of truth contained in this doctrine will not be plain to all, it is too alien to the mind of the modern world to be of much immediate practical help,

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nevertheless I hope it will shine down a few rays upon those who deny all light except from the stars of materialism.

It is when philosophy is fully carried into life that its value becomes clear, for nothing is so fortifying against the struggles of life as the philosophy of truth.

How many have wandered through the different festive halls of metaphysics and flirted with the first and last systems, only to emerge with a heart as hungry as ever. The head may help us to know but the wars of life must be fought and won in the heart.

The study of philosophy performs a double service, it both calms the mind and also sharpens it.

But true culture is not compartmental, and true philosophy embraces the whole of life in all its aspects.

When a metaphysical criterion is so deadly dull and tropic dry as to fail to satisfy the finer emotions; when it would reduce life to mere intellection, and man to a being inescapably enmeshed in a logic machine, when it would deaden all appreciation of beauty, suppress all warmth of emotion, and paralyse all vigour of action it becomes of little use to living men. When it turns away from the claims of beauty, humour, joy and love as though they were opposed to reason, and

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Philosophic Mysticism

Introductory

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Philosophic Mysticism

Introductory

(continued from the previous page) when it confuses the a-logical with the illogical by raising prejudice based on logical reasoning alone against mysticism, ignoring the historical facts of man's mystical experience in every age; when it can only criticise and never create, then this metaphysical criterion must itself be modified to include the whole man, and not only the half man which is intellect. A metaphysical view of life which is limited to interpretation by reason alone is incomplete.

Metaphysics may begin as a meditation on death but it cannot end there.

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Philosophic Mysticism

Introductory

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Philosophic Mysticism
Visions and Experiences

(303-1) The mystic has everything to gain and nothing except illusions to lose, if he learns at the philosophic level just what it is that he is doing, and what lies behind his experiences and intuitions. Such knowledge puts him in a strong position. It is they who come to the mystical experience with insufficiently prepared and informed minds, and with inadequately balanced character who misinterpret and misunderstand.

Philosophy would rescue mysticism from the temperamental neurotics who largely favour it, and identify it with sane well adjusted men and women.

Whistler, whose genius in painting is undeniable, gave valuable advice to young artists which could apply just as well to mystics both young and old. He wrote "Distrust everything you have done without understanding it. It is not sufficient to achieve a fine piece of painting. You must know how you did it, so that the next time you can do it again... Remember which of the colours you most employed, how you turned the shadow into light etc., and if you do not remember do your work all over again, for one fact is worth a thousand misty imaginings.

In the mystical experiences, whether phenomenal or intuitional, of unphilosophical persons, there are two elements. There is the actual phenomenon or intuition itself, and there is something which is unconsciously added to it by imagination.

The mystic really, if subconsciously, conjure up some or all of the visual and audible parts of these phenomena out of his own imagination. The dream mind works in precisely the same way, it takes a frame of genuine wakeful experience and spins it out by creative imagination into something which hardly resembles it at all.

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Philosophic Mysticism
Visions and Experiences

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Visions and Experiences

⁴⁷⁰ PB himself inserted "5" at the top of the page by hand.

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⁴⁷² "2" in the original. PB himself inserted "5" at the top of the page by hand.

(continued from the previous page) The mystics phenomena is often symbolic, and should not be accepted literally, but intelligently examined for what lies behind the symbol.

To the extent that the indiscriminated predilections and suggestions enter into his comprehension of the real, to that extent such comprehension is unreliable.

These explanations do not mean that the visions of a disciple who has a living contemporary spiritual guide are entirely self-constructed. On the same principle where by the Overself makes token responses in the same mental form wherein it is worshipped, so it gives him constant visions of his living guide as being the most helpful.

Moreover this same power may operate when the mind of anyone is unconsciously linked up with a living adept by intently and sympathetically reading one of his writings, Ideas may be transmitted from one brain to another without any visible medium of exchange.

The reader may awake one memorable morning with a new light in his mind, a new idea, or an inspiration unknown before. The material thus communicated to and through him may be new to his conscious mentality, superior to his ordinary knowledge. It may, in short, be a revelation.

In this way it is possible for an adept to preach to men and persuade their minds without uttering a single word that is physically heard. But there must be some linkage for his mental force, be it his printed words, a written letter or a personal photograph.

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Philosophic Mysticism
Visions and Experiences

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Philosophic Mysticism
Seeking the Mind in Itself

(307-1) The first step in this quest is to learn to concentrate thought, the second is to learn to efface thought, and the third is to learn to use thought and to drop it at will.

The practice of mental concentration must precede the study of metaphysics and [be]⁴⁷⁵ put to its fullest use in that study. Metaphysical study must precede, and then in its fullness serve the still more subtle learning of mind turned objectless on itself. Therefore the first task is so to discipline the mind that sustained and prolonged concentration on one point can be maintained undisturbed by any distractions. The

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⁴⁷⁴ PB himself inserted "8" at the top of the page by hand.

⁴⁷⁵ PB himself inserted "be" by hand.

second task is purely philosophic, and is the use of thought to its utmost limit. The third is the practice of meditation-trance-reverie, when the entire world idea is brought within the self, and the Seeker, deeply imbued with metaphysical knowledge and with all his powers fully alert though in controlled abeyance,⁴⁷⁶ sits self-absorbed.

Seeking to know the pure self directly – this is contemplative self enquiry.

The period of cessation of thought which flickers like lightning between two thoughts is the period when one is in the self.

Pure consciousness is that which is beyond the observer-observed state. Unconsciousness is that which is experienced in sleep.

Thinking is an indirect method of knowing. Our senses also are indirect means of knowledge.

Without the senses we should not know the world existence. Without the mental faculty we should not know (be aware of) thoughts.

When we shut our eyes the table does not exist for us. Similarly if we shut the thinking mind thoughts do not exist for us.

Contemplative self-enquiry gives knowledge of the pure Self which is direct cognition without an intermediary.

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Philosophic Mysticism
Seeking the Mind in Itself

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Philosophic Mysticism
Its Superiority over Unreflective Mysticism

(309-1) Mysticism reaches its highest value when it becomes philosophic mysticism. Philosophy is part of the last stage of the pilgrim's journey. He moves through the ascending order of religion, mysticism and philosophy, each stage being more difficult and more complex than the previous one.

There comes a time when the mystic has need to analyse his mystic experiences and to rationalise his mystic intuitions, and then he must turn to philosophy to make explicit the human, the intellectual and the emotional parts of the mystical experience, and to convert what he vaguely knows of the Divine into direct insight.

It is only when mysticism has firm roots in philosophic understanding that it is free from doubt, delusion and fantasy.

⁴⁷⁶ The original editor inserted a comma by hand.

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⁴⁷⁸ PB himself inserted "3" at the top of the page by hand.

The unphilosophic mystic will get himself entangled in his own pet ideas and images and with every meditation tie more firmly the knots which keep him ignorant.

The wise mystic will concentrate on particular form, whether it be his God or his teacher, during meditation only that in the end he may succeed in getting rid of all forms. Nothing is especially venerable to him but everything may at best be an aid to concentration because it most appeals to him. His ultimate aim is not to enslave himself to the mental picture of Jesus or his master, but to free himself from all mental pictures.

For he who has the sharpness to comprehend these words and the courage to follow them the moment will dawn when he will pass beyond this limited and finite existence and attain the beatitude of realisation. He who lacks both will remain a mere mystic – nothing [more.]⁴⁷⁹

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Philosophic Mysticism
Its Superiority over Unreflective Mysticism

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Philosophic Mysticism
Its Superiority over Unreflective Mysticism

(continued from the previous page) It can therefore be said that in the hands of a philosopher yoga becomes an instrument for effecting release, whereas in the hands of a fool it becomes an instrument for effecting bondage.

Mysticism is an essential part of philosophy, and there can be no philosophic insight without mystical experience, but the mysticism must be enriched and informed by philosophy.

The mystic wants to banish thinking altogether, philosophy would deepen and control it.

The mystic knows only vague seekings for truth, philosophy puts these into clear formulations for him.

Philosophy sets the mystic on the way to better understanding of himself and of truth. It rescues him from the error of accepting ego inspired teaching for the Overself's guidance

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⁴⁷⁹ PB himself inserted "Cont" at the bottom of the page by hand.

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⁴⁸¹ "2" in the original. PB himself inserted "3" at the top of the page by hand.

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Philosophic Mysticism
Its Superiority over Unreflective Mysticism

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Philosophic Mysticism
The World Idea

(313-1) In dreaming we see the world as outside our mind and body and do not discover that it was really inside until we awake, and then the world seems outside our mind and body and we do not discover that it was really inside until we reverse and enter the conscious dream condition of meditation-trance-reverie.

The yogi reduces the world to dream idea by Samadhi savikalpa and to dreamless sleep by nirvikalpa Samadhi, just as the metaphysician reduces it by reasoning. The yogi stops there, but the metaphysician knows he must go further.

Being is outside ordinary consciousness and impenetrable to ordinary, i.e., intellectual thought. The ordinary faculties of man move in a vicious cycle when they endeavour to reach what transcends them, and to apprehend a super-intellectual truth. But these faculties are far from useless in such a quest, they can lead man to the right gate even if they cannot carry him through it, and with the slow dropping out of the ordinary intellectual self centred absorption a more profound enquiry arises within the mind. It no longer asks "Who am I," but "What is the world."

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Philosophic Mysticism
The World Idea

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Philosophic Mysticism
The Need for a Modern Exposition

(315-1) We who live today have witnessed the dreadful condition to which materialists have brought mankind, and the neglect or inability of mystics to mend it, and we see that neither mysticism nor materialism is enough. Something is needed which combines the outward turned active realism of materialism, the inward turned thought centring of mysticism and a still higher view, which, while equilibrating and

⁴⁸³ PB himself inserted "7" at the top of the page by hand.

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⁴⁸⁵ PB himself inserted "2" at the top of the page by hand.

synthesising the other two, strives to comprehend and fulfil the total evolutionary purpose of Nature. Only philosophy satisfies this need.

The 20th century faith must combine reason with emotion, talk with doing, ancient truths with modern needs. It must be delivered in language intelligible to the modern mind. It must rest upon a sound intellectual basis.

The need today is not to resurrect the corpse of medieval religion and mysticism, still less of antique mysticism, and dress it in modern scientific clothes. It is to translate the ancient wisdom into contemporary psychological and common terminology, and to rewrite the antique and often obscure texts into plain expositions of modern literature, however much the pundits and priests may object to fresh and unconventional interpretations of their old literature.

However wise the ancients were, the fact remains that we have more knowledge today, and greater understanding.

Ancient ways of living and thinking were so different from what they are today, that strict obedience to the old mystic writings and techniques is often quite impracticable now, and sometimes even undesirable.

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Philosophic Mysticism
The Need for a Modern Exposition

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Philosophic Mysticism
The Need for a Modern Exposition

(continued from the previous page) A modern spiritual message must not be severed from the cultural and economic realities of its time. It must be flexible or its power to influence men will become little or nothing.

It must depend less on priests and teachers for its realisation and more on self effort and self determination. Man must be taught to turn inwards and tap his own resources for the winning of his own salvation.

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Philosophic Mysticism
The Need for a Modern Exposition

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⁴⁸⁷ "2" in the original. PB himself inserted "2" and "XX" at the top of the page by hand.

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(319-1) When the mystic has arrived at self knowledge he has found the key to true knowledge of the universe, for man contains within himself all the elements of the universe. Nevertheless it is still but a key and until it is inserted in the lock and applied, knowledge of truth in its ultimate fullness eludes him.

The gnosis of the universe is necessary to consummate and complete the gnosis of man.

My friend, Swami Ramdas, who is an advanced and deservedly respected Indian mystic writes in his commentary “Gita Sandesh” in Chapter VII Bhagavad Gita “It is clear that realisation of the Atman is not everything. A full knowledge and attainment of God in his all-inclusive and all-comprehensive totality is the goal. This grand Yoga is not easy to obtain. Among thousands of people there would be hardly one who would strive for this Yoga.” This is a significant admission, for the Swami is usually disdainful of metaphysics.

The mind having passed beyond the bondage of nature shines forth in its pure intelligence. It is in the mysterious nothingness where there exists neither the vision of God in any form, nor even the thought of God as apart from oneself, and where the universal activity is stilled and silenced that our strivings for reality and truth find their final satisfaction.

In that stillness no thoughts are held at all, and the whole thought-series however steady it be, is dispelled and replaced by awareness of pure Thought itself.

This is not a pleasant torpor, but a state of pure intelligence, an intensely dynamic state of mind and being.

Bliss or happiness does not belong to this state but to lower ones.

“How can there be bliss where there is [no]”⁴⁹⁰

⁴⁸⁹ PB himself inserted “9” at the top of the page by hand.

⁴⁹⁰ PB himself inserted “cont.” at the bottom of the page by hand.

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⁴⁹² “2” in the original.

(continued from the previous page) sensation?” an enquirer asks of Sariputta. Sariputta replies “This precisely O friend is bliss, that here there is no sensation.”

The notion that by Yoga unlimited bliss is gained absurd.

The philosopher seeks only noble peace.

“There is no higher happiness than the peace of Nirvana” announced the Buddha.

The finite individual self can by purification become cosmic consciousness, hence God conscious, but it cannot become omnipotent, which is a property of God alone. Only God can create worlds.

When a man is divinised it does not mean that he is Divinity.

This is not monism. For monism may teach that the universe is one, but it may also teach that there is a Being or Power which emanates, contains or creates that universe, thus setting up what is really a duality. Philosophy admits of no such possibility, and subscribes to non duality only.

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Philosophic Mysticism

Advanced Philosophy – The Goal

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Philosophic Mysticism

Quietism and Escape from Action is Not the Way

(323-1) To be content with merely establishing quietism of mind is an inferior attitude to that to which philosophy points, which is to establish an equilibrium of all the forces of mans higher and lower selves.

The early Buddhism praised Quietism not as an end in itself but as a prelude to sustained efforts of mental concentration, and as a consequence of mental toil, for peace is not won as easily as emotionalists sometimes think. It is won only after tremendous struggles.

W.R. Inge writes “It is a common criticism brought against mysticism of the Indian type, that it ends in metaphysical nihilism. The mystic who tries to apprehend the infinite grasps only zero. But the danger certainly exists, and the best writers on mysticism have fully admitted it, that we may grasp at a premature synthesis and simplification of experience and so lose the rich content of spiritual life. The vacuity, passing almost into idiocy, of many contemplatives is an object lesson in the

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⁴⁹⁴ PB himself inserted “4” at the top of the page by hand.

consequences of this error. But no discipline of Plotinus is likely to fall into it; he teaches that we must gain our soul first, and surrender it afterwards, there are no short cuts to the beatific vision. ... A lower type of mystics who make the tragic mistake of imagining that they are what they only dream about, and who in consequence miss that creative activity in the outer world without which the soul cannot gain its freedom or perform its task."

The popular belief that sages are to be found in far off mountain retreats or monastic ashrams is an erroneous one. There are only would-be sages in such places, those who have fled the world because their minds are

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Quietism and Escape from Action is Not the Way

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Philosophic Mysticism

Quietism and Escape from Action is Not the Way

(continued from the previous page) affected by its disturbances and distractions. Or they are egoistic self centred recluses who suffer from maladjustment to the hard problems of marriage or earning a living.

We are told by some organisations that the Masters live hidden in retreats far from the haunts of men, rapt continually in ecstatic thought. But this cannot be the ultimate goal. The philosophic ideal is much broader than this attitude.

The philosopher who has attained such fixity of soul that the mind never slips from awareness of its own essence, and makes no radical reaction to the thoughts or senses, has nothing to gain by renouncing the world and living in the apathy of a cave or monastery, and everything to give by staying in it and helping his fellow men to gain a similar enlightenment.

It can be but a sham peace which is reached and held only by indifference to the sufferings and errors of human hearts and minds, and not an indication of perfection.

If he stays the course the mystic will find as we have found, that mysticism and contemplation are preparations for higher realisation and for wiser and wider action. The efforts both of metaphysics and mysticism must be transformed into living being by the addition of action and ultra mystic contemplation,

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⁴⁹⁶ "2" in the original. PB himself inserted "4" at the top of the page by hand.

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(327-1) The meditational exercises given in earlier books are not now displaced, but should be regarded as leading up to the present ones and finding fulfilment in them.

A university label of being a graduate in academic philosophy is less important in this quest than an invisible label of being a graduate in ultra mystic experience.

There is every reason in these days why the metaphysical and mystic exercises should be carried out side by side.

These exercises attain the goal through achieving the same psychological condition but by different methods. They bring all thinking and imagining to an end, not through poverty of thought or incapacity of imagination, but through the fullest development of both.

If the results are unsatisfactory, if the Overself remains as elusive as ever, this should warn us to look for the causes. And we ought to look first in the man himself, and second in the technique he uses.

It is an error to ignore ultimate truth, philosophy, merely because it may not produce results that impress us with immediate tangibility. There is a consciousness behind the thought current. He who watches his thoughts in search of this consciousness will discover that the latter is the real eternal present.

The fallacy of the notion that wisdom is attained by a meditation which merely cuts off the sensations may be demonstrated by considering the case of a man born deaf and blind. He will receive far fewer sensations than the normal man. He should, by this notion, be far wiser than normal men. But the case histories of institutions [devoted]⁴⁹⁹

⁴⁹⁸ PB himself inserted "6" at the top of the page by hand.

⁴⁹⁹ PB himself inserted "Cont." at the bottom of the page by hand.

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⁵⁰¹ "2" in the original. PB himself inserted "6" at the top of the page by hand.

(continued from the previous page) to the care of these unfortunate persons does not verify such an assertion. No, meditation must cut off sense stimuli only the better to master them, not to gain wisdom from self mutilation.

The apathetic ascetic who would mutilate his feelings may do so, but the wise student will not wish to do so.

The ascetic who can live for years in a trance, assuming such a feat possible, merely becomes as apathetic as a dried up mummy, and not a sage.

Here then is a system which is both scholarly and rational and yet satisfies the heart's yearnings, and which offers as its prize the immediate dawning of truth upon the mind through pure reflective analysis of experience.

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

- (331-1) 1. Patience.
2. Aspiration.
3. Tests.
4. Reaction to reverses.
5. Enthusiasm.
6. Inner Integrity and clear thinking.
7. Control of Emotion.
8. The value of the study of philosophy.
9. Asceticism.
10. Balance. Poise.
11. Reverence.
12. Service.
13. Altruism.
14. Reaction to difficulties.
15. Equanimity.

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⁵⁰³ PB himself inserted "1" at the top of the page by hand.

16. Addition by Nora Briggs

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VII

Characteristics of Philosophic Self Discipline

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Characteristics of Philosophic Self Discipline

Patience

(333-1) If you find progress to be slow and the promised rewards still out of sight, do not despair. Be patient as Nature herself is patient. Find, if you can, the friendship of those more advanced than yourself and receive from their presence the stimulus to become unhurried by time and unhurt by moods of impatience.

The path of learning may be a long one, but when success comes it comes unexpectedly, and the final stages are short and rapid.

It is the earlier and more elementary stages which are long drawn out. You are not in a position to judge exactly what progress you have made. Only an Adept can tell you that. This is why you must have great patience.

Time is like a great treasury. Put nothing of value into it and you will get nothing out.

Put philosophic study and self training into it and at the very least you will draw out a measure of peace and understanding, at the most you may enter into realisation of the Truth.

But progress along this path is not merely a matter of chronology; nobody may measure it with accuracy for nobody knows what forces may suddenly arise out of an individual's past to hinder him or what forces may suddenly arise out of the Overself to help him.

Paul was changed with drastic suddenness from sceptic into saint. Most of us, however, may not hope for such cataclysmic events and must patiently plod the path of daily practice and daily hope.

Progress on this path ought not to be imagined as moving in a direct uninterrupted line. In practice it follows a wave like course. The mind rises vigorously to the crest of its powers for a time and then, tired, sinks into

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⁵⁰⁵ PB himself inserted "1" and "2" at the top of the page by hand.

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Patience

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Characteristics of Philosophic Self Discipline

Patience

(continued from the previous page) the trough. Here it remains for a while resting and then begins again the same alternation.

On this path we need a patience like that of knowing anglers sitting beside a thinly populated stream.

A good deal of achievement goes on in the silent solitude of our own hearts, unnoticed and unknown to other men; one day it blossoms into irresistible action, and then the world wonders why.

The time table of a seekers advance depends on several factors, but without doubt the most important of them all [is]⁵⁰⁸ the strength of his longing within his heart for the Highest,

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Characteristics of Philosophic Self Discipline

Aspiration

(337-1) Aspiration must express itself in action. The weak are forever wishing, but the strong take the plunge and act. There are three kinds of people in the world, the Wills, the Won'ts and the Can'ts. The first achieve everything, the second oppose everything, and the third are failures. Which will you be?

We cannot all be Buddhas. We may not have the strength to live like Christ. Only one in a million even may be a Himalayan Yogi living alone and above us in his cave high up on the rugged mountain. But something worthwhile is within reach of all of us. Let us therefore aim at the immediately practicable, which in its turn will lead to something more. It is foolish to waste time and strength unavailingly grasping for what is out of reach.

⁵⁰⁷ "2" in the original. PB himself inserted "3" at the top of the page by hand.

⁵⁰⁸ PB himself changed "if" to "is" by hand.

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⁵¹⁰ PB himself inserted "2" and "4" at the top of the page by hand.

The spiritual life of man at this juncture is a battle against the outward running tendency of the mind. To perceive this in oneself is to perceive how weak one really is, how feeble a victim of worldly activities, how lacking in the ability to concentrate perfectly even for five minutes, and how unable to hold the attention for the same length of time in the impersonal embrace of a philosophic theme.

Few men get at all the truth, because few men are willing to call in and consider all the facts. They want only those facts which interest them or please them. Hence they get only half or quarter truths.

Many aspirants fail to realise that they move mostly in the realm of their own personal ideas, and not necessarily in the realm of utter truth.

A surgeon we know once wrote to us that the

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Aspiration

(continued from the previous page) goal seemed so distant, the way so long, the labour so arduous, that he felt inclined to abandon the quest altogether as something beyond ordinary human reach. Our reply to him was that because a position could not be captured in its entirety that was no reason for hesitating to make a start to capture some of it

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Tests

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⁵¹² "2" in the original. PB himself inserted "5" at the top of the page by hand.

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⁵¹⁴ PB himself inserted "3" and "6" at the top of the page by hand.

(341-1) At every important turn on his path the aspirant will find a choice awaiting him. He will find himself facing a set of circumstances which test his motive, strength, and attainment. These periodical tests can be neither evaded nor avoided, and often they are not recognised for what they are. Temptation may camouflage them under attractive colours. Nevertheless the student's conduct in regard to them will decide whether he passes onward and upward, or falls back into pain and purification.

The student must remember that success does not only come to him, it also comes from him. The plan of the road to achievement and the driving power to propel him along it, these must be found within himself.

The time may come when he may have to choose between his ethical life and his material livelihood. In this agonising experience he may choose wrongly unless his hope and belief in the benevolence of whatever Powers there be is firm and strong. But a wrong choice will not dispose of the problem.

Sooner or later it will present itself again with more compelling insistence. For a glimpse of truth once given is like a double edged sword; the privilege on one side, a duty on the other. A man's allegiance to Truth must be incorruptible. He who trims his sails to the winds of expediency reveals his insincerity.

The student may be certain that if there be competent guidance on this path there is no standing still. Either he must go forward and onward until he reaches the goal, or he must get rid of his guru.

Reaction to Reverses

(341-2) The path is punctuated by both setbacks and advances. It is human to feel an upsurge [of]⁵¹⁵

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Reaction to Reverses

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Reaction to Reverses

(continued from the previous page) alarm when reverses occur, but it is philosophic not to let this become panic. It is natural to feel depressed when bad news comes, but it is philosophic not to let this develop into despair The student must not permit himself to

⁵¹⁵ PB himself inserted "Cont" at the bottom of the page by hand.

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⁵¹⁷ PB himself inserted "7" at the top of the page by hand.

be bowled over by first reactions. The personal self must lay its tribute at the feet of the Universal Being, and it must do this no less during times of misfortune as during times of happiness.

"I destroy the possessions of him whom I bless... Srimad Bhagavatam.

As soon as we succumb to moods of despondency, hopelessness and helplessness we are doomed. We are saved as soon as we triumph over them.

He who can rise superior to circumstances is an admirable character, but we deem him hardly human. Thus have we hypnotised ourselves into a negative complex. But the really great ones are not supermen, they are truly men. It is for us to be what we divinely are; this the sages have perceived and accomplished,

No student from the merest novice to the final grown initiate should let himself be stampeded by set-backs. He should remember always that he may not only transform the possible into the probable, he can if he will make it the inevitable.

It is by trying, aspiring, daring that the latent creative forces in us are called into activity. Occultism on the contrary teaches that all kinds of hindering and hostile forces surround us to drag us down. But you, my students, shall teach that if a man believes an influence, or person, or thing or environment to be hostile, thinks it will make it impossible for him to progress, then it shall be so; he will not progress that occultism teaches is true, perfectly true, but it is not necessary to burden oneself with doubt and pessimism. What I teach is also true, but a higher truth,

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Reaction to Reverses

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Characteristics of Philosophic Self Discipline
Reaction to Reverses

(345-1) If you will take care not to become too depressed when things go wrong, nor too elated when they go right, you will gradually achieve an equilibrium which later will assist you to remain always in touch with Reality.

Whether hardened by overcoming unpleasant setbacks, or encouraged by the sunshine of cheering successes, this is the strange paradox of the path, that out of its multitude of defeats and disappointments, mistakes and disillusionments comes forth wisdom, and after wisdom, victory.

Unfortunate circumstances, stultifying surroundings and the unkind cuts of Fortune cannot always be helped, but the demons of self doubt and the incubus of

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⁵¹⁹ PB himself inserted "8" at the top of the page by hand.

apathy are avoidable; we have but to turn inward to our hidden comforters, meditative peace and philosophic reason and they flee away. With such inspiration we can go out into life and perhaps meet with failure, yet go back and back again until we succeed at last.

Enthusiasm

(345-2) Enthusiasm is not enough, it must be supported and balanced by discrimination, and guided by reason.

Hitch your wagon to a star was the advice of that smiling optimist, Emerson. It probably looked well on paper, and even better in print, but some of us grow impatient, and get a little tired of sighing for distant constellations. Ideals have an exasperating way of eluding us. We begin to pursue them with fiery enthusiasm; we end with empty hands and calloused feet. We rise rapidly to lofty purposes, but before long the parachute of inspiration makes a sad descent

The student must strive to keep his judgment unaffected by hectic enthusiasms, biased propaganda, axe grinding advertisements.

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Enthusiasm

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Inner Integrity and Clear Thinking

(347-1) After the necessity for self improvement has been brought home to us, whether by peaceful reflection or painful experience, we begin to cast about for the power to effect it. We see that enthusiasm is not enough, for this having bubbled up may pass away again into lethargy. We need the effort to understand, and to organise our thought to this end.

A supple intelligence is required. Strength is not to be found in obstinacy.

Egoistic predilections must be cast aside. A cannot be true for me while its opposite B. is true for you.

The student must be open minded, ever ready to discard a doctrine, however long it has been held, when it can be demonstrated to be untenable.

In the study of modern science great stress is laid upon the necessity for strict impersonality, and freedom from every trace of wishful thinking, personal emotion and

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⁵²¹ PB himself inserted "6" and "9" at the top of the page by hand.

prejudice in all laboratory analysis or examination of natural phenomena. This is of equal necessity to the student of philosophy. But how seldom it is found there

The student of philosophy must enforce in his own mind the clear difference between views based on wishful thinking, and views based on adequate knowledge and comprehensive understanding.

He must not misdirect his intelligence at the bidding of his thirst for occult powers, nor his devotion at the bidding of his yearning for a teacher. He must not befog his outlook by acquired antipathies and picked-up prejudices. He must beware of the neuroticism which often passes for mysticism.

The philosophical student must keep clear of the quicksands into which others may fall. He must show how he can keep reasonable and balanced when others become fanatical,

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(continued from the previous page) and hysterical, and how he can continue to be faithful and persevering in this quest while fickle emotionalists try and discard one cult after another.

He must know that so long as various complexes sway the mind it is not possible to take a detached impartial view of any situation to which those complexes have reference. Therefore one aspect of such a situation will be seen, but not another, and any decision taken, any action called for will be unbalanced and unwise.

"Straight is the way and narrow the gate thereof" said Jesus, and the Hindu Upanishads which are the sacred and formerly secret works containing some of the highest wisdom of India, have a similar phrase; "The path which is as narrow as the edge of a razor."

What do these words mean. They do not tell of a path to moral perfection, however desirable it may be to be morally perfect.

The way they speak of is the Ultimate path which demands from us utter and complete rectitude of thought and feeling. Every movement made in the heart and mind must be completely straight, undeflected undistorted. The mental life must be

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⁵²³ PB himself inserted "10" at the top of the page by hand.

true in every sense of the word. Life must become one-pointed, perfectly concentrated, moving always in a straight line.

When ideas are warped by prejudices, or distorted by preconceptions, or clouded by illusions, or inflamed by excitements, then the movement of the mind is not straight but wavering from side to side. It may even turn round and move backwards.

Inevitably we approach life with a predetermined outlook which has gradually developed from the many influences that have played upon us since childhood. Rare indeed in the man who is immune to such bias.

This bias tends to overload with personal feeling all judgment, and to raise emotion to the status of a test of truth.

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(continued from the previous page) The aspirant has a Titan's task to perform and must needs husband his strength for it. He must keep his fingers lithe and nimble for this starry work, untrammelled by the behests of other taskmasters.

The Quest calls for men of the world who are not worldly, aspirants with clear minds, endowed with common sense, students who will strive to lift themselves from inner mediocrity to inner superiority, followers who will strive to make worthwhile contributions to their environment.

People are needed with intellectual acumen, with emotional control, with balanced reason and with loyalty to ideals, sincerity and faithfulness in working for them, and who are undeterred by criticism and unmoved by praise, willing in self sacrifice when such is fitting. And amid the arduous struggles of this quest, its soaring thoughts and serious comprehension of world-sorrows, a sense of humour is needed also.

Control of Emotion

(351-1) When a man is pleased to interpose passion between himself and his attempts to reason, he will reach a conclusion fit only for the hesitant, and not for fearless philosophers.

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⁵²⁵ PB himself inserted "11" at the top of the page by hand

Emotion is valuable as a driving power, but less valuable as a means for discovering truth. Unbridled by reason and ungoverned by will it will drive to foolishness and disaster.

Part of this quest consists in the understanding and control of passion and emotion. The student must conquer emotional waverings. He must discipline his passion whether of anger, hatred or lust, and control emotional effusions whether of fantasy, credulity or exaggeration.

Reason must walk side by side with emotion, science with mysticism, compassion with self-interest, action with thought. This balanced life and no other is the truly philosophic one.

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(continued from the previous page) He who aspires to become truly wise will learn to live in the midst of environmental excitements with calmness and personal detachment. But he will be no intellectual prig nor snobbish "superman," having a full understanding of the value to others no less than to himself of presenting a friendly human facade to the world, he will be truly friendly.

It is by trial and error, reflection and experience that the paradoxical art of loving without becoming possessive, of being affectionate without becoming attached, of accepting outward attachments with inward detachment is learnt.

"All the means which can be used as helps towards doing the Right avail not a sixteenth part of the setting free of the heart through love." says the 'Itivuttaka' a Pali Buddhist Scripture.

If it be observed that young people and women sometimes display emotional instability, let it also be stated that to them is given by Nature tasks which can be fulfilled only in great love, and which call up in them emotional capacity commensurate with the importance of the part in life which they play. Where much is given, much is required, and they in particular need to learn control and wise use of the talent for emotional drive so generously placed in their keeping.

No aspirant is asked to remain emotionally neutral regarding his personal hopes and fears. He is asked to strive for impartiality in his decision; to recognise that it is

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⁵²⁷ PB himself inserted "12" at the top of the page by hand.

wrong action which secures his own enjoyment at the cost of other people's suffering, or his own gain at the cost of others rights.

We all seek to fulfil ourselves, each in his own way. Let us not seek blindly, but in an awareness as complete as we can muster let us strive to see what we do from a more than individualistic standpoint.

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(continued from the previous page) Egoistic motive, forever feigning absence hides in our deeds all the time. Freud has demonstrated the strength of the unconscious motives, and without accepting his view of the human personality which is as erroneous in some respects as it is correct in others, we may honour him for this discovery. He is certainly right in pointing it out.

A sound protective balance must be held between the pressure of these tendencies. It must be slowly learnt by experience, as well as held reflectively in the mind.

Philosophy takes into account the whole personality of man. The sage knows more about human nature than the psycho-analyst, for as well as noting the structure of human behaviour, he takes into account karmic factors of cause and effect, and the higher reaches of the mind in its wonderful journey through the experiences of many lives to the goal of Realisation of Ultimate Truth.

The Value of the Study of Philosophy

(355-1) If this teaching can educate us to appraise life properly, if it can persuade us to make room for the highest ethic yet given to man, it will justify the insight of those who have kept it alive for thousands of years.

Its worth to us is relative to the work which we put into it, to the degree of hard thinking which we achieve under its direction. For it demands sustained enquiry into facts, careful assessment of the value of statements, and careful judgment of conclusions.

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⁵²⁹ PB himself inserted "13" at the top of the page by hand.

Philosophy is for the strong. Weak souls shiver in its presence and cling more strongly to their petty egoisms.

When the world comes to know the value of the philosophic discipline, how it refines, ennobles and strengthens character, how it sharpens concentrates and clarifies the mental faculties, and how it balances and broadens the whole personality, then we who are its

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The Value of the Study of Philosophy

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The Value of the Study of Philosophy

(continued from the previous page) adherents of today may be joined by a multitude tomorrow.

The great virtue of expressing philosophical propositions in the clearest possible terms is that it exposes in all their nakedness both the errors and truths thus stated. When a philosopher enters a public forum and elucidates the controversial issues in politics, economics, ethics, etc., he helps both sides to see what is sound and what is weak in their positions. Thus he helps them more truly than by taking sides himself. Beneath the disarming exterior of a mystic a philosopher wears the sagacity and astuteness of a highly developed intelligence.

To give one's life a philosophical basis is to give it the quality of impregnable stability. To give one's knowledge a philosophical foundation is to give it the quality of intellectual soundness.

The philosophic discipline balances a man's mind and stabilises his feelings. It enhances his sense of values to the point of fastidiousness in responding to the world around him. For him life is brim full of interest, meaning, and benefit.

Asceticism

(357-1) Benevolent but bashful ascetics who hide themselves in caves and deserts do not appear to render much more service to humanity than if they had never existed. The despairing news of the world today would seem to be not for such unconcerned and self-centred men, but for illumined ones who will come forward into the crowded cities and throw their powerful light upon its problems. Men are needed who will use their

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⁵³¹ PB himself inserted "14" at the top of the page by hand.

highest mental powers to call the attention of this misguided and miserable generation to spiritual values.

A man's acts constitute the daily declaration of his faith. If a man possesses spirituality let him demonstrate it by actual achievement. Action is to be considered the

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(continued from the previous page) first criterion of philosophic achievement.

"I tell you that the very holiest man in outward conduct and inward life I ever saw had never heard more than five sermons in all his days" is the testimony of old Dr John Tauler. "When he saw how the matter stood he thought that was enough, and set to work to die to that which he ought to die, and live to that to which he ought to live."

Goodness must be tempered by intelligence. How many misguided persons assiduously cultivate an inferiority complex under the misapprehension that they are cultivating a selfless character.

Even as the ascetic seeks to deny life, so the philosopher seeks to affirm it, It is true that the materialist does the same, but he does it in ignorance of what life really is, and he does it for the benefit of the little fragment of his own personality alone. The philosopher on the contrary works in the light of all knowledge and works for the benefit of the All.

To throw away external experience is to throw away man's third best tutor. Life also has its voice and speaks in this way to correct wrong theory and discipline wrong action. The transcendental intelligence behind our personality has put us in this world neither to deny it nor to hide from it, but to accept it and learn its valuable lesson.

Those who escape from the world do not thereby escape from their worldly thoughts. The advantages of occasional temporary retreat from the world for study, reflection or meditation are many; the advantages of permanently hiding from the world are none.

Human experience is our laboratory for higher experiment. The world is our school for spiritual discovery. The vicissitudes of personal circumstance are our field for ethical achievement. The great books written by illumined men from antiquity till today

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⁵³³ PB himself inserted "15" at the top of the page by hand.

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(continued from the previous page) are our guides. No ashram is needed.

The unethical degradations which admittedly exist in business, political and social worlds can disappear not by running away from them but by the uplifting influence of men with superior personal character entering into them.

The Gandhian objection to using machines is untenable. Gandhi is quite willing – nay quite eager – to use a primitive machine like the spinning wheel. There is no essential difference between tending such a wheel and tending a power loom. One is speedier, more efficient and more productive than the other; its grown up brother, as it were, but both are machines. Both represent efforts to rise above the barbarian simplicity of early existence. Both are but means to better human life and not ends in themselves.

Balance. Poise.

(361-1) Balance is needed in all ways in this quest.

The student must not over value his emotional experiences, nor over concentrate upon his metaphysical studies. He must strive for poise in all things and at all times.

To lose balance and poise is to lose that integrality of character which is the mark of the true philosopher. The mournful consequences of so doing are apparent in the fantastic cults which pass for mysticism as well as in the fantastic movements which distort modern art; and they can be seen in the dry barren field of academic metaphysics as well as in the ugly earth-tied materialism of utilitarian science. The average mystic disdains to seek or receive a metaphysical explanation of his method and its results, because he disdains the contribution of intellect. He is like

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⁵³⁵ PB himself inserted "16" at the top of the page by hand.

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Balance. Poise.

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Balance. Poise.

(continued from the previous page) a man who refuses to have a bandage removed from his eyes and persists in walking blindfold.

Although it is necessary to differentiate these lines of approach to the Overself in the teaching and study stage of growth, it would be wrong at any time to regard them as being mutually exclusive. Actually metaphysics and mysticism must at the last meet and intermingle, and from the first the sensible student will perceive this and use each in turn and together to broaden and balance his outlook and understanding.

Metaphysics enables the mystic to make clear and conclusive to himself the principles on which his inward experience is based. This helps him not only by satisfying the need for intellectual understanding, and not only by supplying weapons to fight his own doubts and the criticisms of sceptics, but also by giving guidance to avoid errors in mystical practice.

Right conduct, right meditation, right metaphysics are all essential to the birth of insight and are all involved in realisation. They must all pervade and perfectly balance each other.

Truthful thinking is only possible when every egoistic motive, every emotional weighting, and every personal wish and fear is removed from the thought process. Success in the perplexing game of living is only possible when decisions based upon such balanced truthful thinking become easy and natural.

The philosopher-mystic is emphatically not a dreamer, though the unfinished mystic or the shadow chasing occultist probably is, because of their lack of balance. It is impossible to have correct understanding along with biased judgments and narrow outlooks. Correct understanding is not to be found along with a raging emotional tempest.

Metaphysical discipline is the prophylactic for these weaknesses, and enables the student to achieve poise as he oscillates between affection for earthly things and aversion from them, and as

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⁵³⁷ PB himself inserted "17" at the top of the page by hand.

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(continued from the previous page) he tries to steel himself against his own weaknesses and school himself in the philosophic virtues.

But the utmost use of the reasoning faculties cannot always provide for every factor in a situation. There are some which only intuition can grasp – the karmic factor for instance. This explains the miscalculations of men who possess the most highly developed rationality but who lack a counter balancing development of intuition.

When loyalty to a prejudice, be it class, racial or political, overcomes loyalty to a principle, Truth must perforce sadly take her departure.

When the mystical bent of mind is not steadied by rational reflection there is grave danger of mistaking satisfaction for truth, utility for knowledge.

“Who hath no knowledge cannot meditation attain; who knows not meditation no insight gains: Whoso both meditation and knowledge hath unto Nirvana’s Peace is nigh” Dhammapada.

Reverence

(365-1) Nature displays her beauteous landscapes in vain if he who has wandered into her presence lacks the aesthetic reverent sensitivity to glance appreciatively at the grand vistas. Similarly philosophy calls for a tuned in, quieted reverent mentality if a man who wanders to its feet is to profit by it.

Metaphysical study will not weaken reverence but will rather put it on firmer ground. Metaphysical understanding will not weaken devotion but will rather more firmly establish it. What it will weaken, however, is the attachment to transient forms of reverence; what it will destroy is the error of giving devotion exclusively to the individual instead of including the Universal.

There are certain signs whereby the nature

⁵³⁹ PB himself inserted “18” at the top of the page by hand.

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⁵⁴¹ PB himself inserted “19” at the top of the page by hand.

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(continued from the previous page) of insight characterises itself in its possessor's relations with his fellows. Foremost among these are understanding and sympathy and a reverent regard for the sanctity and needs of another's personal life. A man of insight will never utter recriminatory words, he will be slow in judgment, swift to bless.

The student should always remember that the Overmind does not lose or alter its own nature even in the midst of world making, so that he also should hold reverently and unalterably to the thought of his own true mystical identity even in the midst of worldly activity. What he does outwardly must not for a moment detract from what he has to do inwardly.

Service

(367-1) Let us not waste time looking for a master mind to straighten out the tangled threads of human misery. The conversion of mankind to better ways like everything else which is worth having must be worked for and won.

The genuine initiation into wisdom is not suddenly given by any master; it is slowly grown by the experiences and reflection of life. Thought is gradually converted into habit, and habit is gradually merged into force of character. The philosophic attitude if it be genuine will pass into the student's nerves and move his muscles. Thus and thus only does the lotus flower of enlightenment open into its glorious bloom of illumined service.

Genuine philosophy is a living force actively at work in moulding the character and destiny of its votaries.

He who is afraid to touch this study because he is afraid of spoiling his worldly career is unfit for it. Nevertheless it is an error to believe that those who shed this fear are called upon to forget their tasks.

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⁵⁴³ PB himself inserted "20" at the top of the page by hand.

(continued from the previous page) or shirk their responsibilities and duties in this world. They are not. If they become indoctrinated with the ideas here taught they will succeed in all such tasks duties and not fail.

We stated in the HIDDEN TEACHING BEYOND YOGA that the philosophic discipline related at every point to the act of living, but we could not there explain why it must be so. For once insight has been unfolded the philosopher is continuously aware of the oneness of the stuff of world existence which includes his own existence too.

The ever changing world movement is suspended and transcended in the mystical trance so that the mystic may perceive its hidden changeless ground in the One Mind, but its activity is restored in the ultra mystic insight. For the latter easily penetrates it, and always sees this ground without need to abolish the appearance.

Consequently the philosopher is aware that everyday activity is as much and as needful a field of activity for him as mystical or intellectual activity. Such expression, however cannot be less than what he is within himself through his possession of insight. Just as any man cannot express himself merely as an ant, do what he may, simply because his human consciousness is too large to be narrowed down to such a little field, so the philosopher cannot separate his ultra mystic insight from his moment to moment activity. In this sense he has no option but to follow and practice what we have elsewhere called the gospel of inspired action.

But if students are going to wait until they become perfect before being willing to practice compassionate enlightened service for others they may be going to wait a very long time, and at the end of it they are unlikely to have any compassion to give.

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(continued from the previous page) The student must place this seed thought of enlightened service in his mind and hold to it throughout the day. He need not fear that he will lose anything material thereby. Let him remember the definite promise of the Overself speaking through Krishna in the Bhagavad Gita - "I look after the interests and safety of those who are perpetually engaged on My service, and whose thoughts

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⁵⁴⁵ PB himself inserted "21" at the top of the page by hand.

are always about Me and Me alone.” He will learn by direct experience the literal meaning of the term Providence – “that which provides.”

Such a man’s actions, however much they appear to be like those of other men, are done under the impulsion of a higher will than the personal.

Altruism

(371-1) Pure altruism is so rare and difficult a quality, so remote from the actuality of human conditions that it is hardly worth discussing. One is also entitled to ask whether it is justifiable, whether a man is not entitled to do justice to himself as well as to others. There is no reason why his own good should not be included in that of the whole community. It is an arguable question whether the Buddhist story of a man who gave his own body to feed a starving tigress acted wisely, although we must admit that he acted generously.

Reaction to Difficulties

(371-2) In youth we suffer from an unreflecting optimism or an unknowledgeable pessimism, but the years correct that. After we have “gone through the mill” we know how to be cheerful without permitting our optimism to obstruct our reasoning faculties. We know we cannot afford the shallow optimism which thrusts the thorn aside and sees only the rose. We prefer to view the red beauty in all her brutality whilst enjoying her fragrance.

If a man’s innate nature is exalted peace then it is logical to presume that melancholy

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Reaction to Difficulties

(continued from the previous page) and pessimism are but alien accretions which do not properly belong to him. The smile is man’s true expression and not the scowl.

Let the man who is dissatisfied with life take a long peep in the looking glass there he will see the guilty party who is the chief cause of most of his troubles.

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⁵⁴⁷ PB himself inserted “22” at the top of the page by hand.

Repent and reform is an ancient message but still a true one.

When we are free from the illusion that things are outside the mind, the way is prepared for an easier conquest over the desire for them. "From desire of happiness men, enemies to themselves, blindly slay their own happiness" Shantideva⁵⁴⁸

Equanimity

(373-1) "If you are to love men you must expect little of them" Helvetius.

The prehistoric animals are now totally gone, and the only monster to be found on earth today is MAN. His history is splashed with war and hate and crime. There would appear to be little of the angel in him so far.

The wise man had better cast the plaudits of the multitude out of his ears; it is all noise for the mob does not understand him. He has pleased them for today, but tomorrow, when he displeases them, they will be as ready to execute him. He should be prepared to receive abuse with the same equanimity with which he is ready to receive praise.

It was from the lips of my highly esteemed friend, Dr A. Narasimhia, Professor of Philology at the University of Mysore that I heard a sentence the truth of which became embedded in my mind with each unpleasant personal attack. "Your enemy is one of your best teachers., learn from him."

The wise man lives secretly in the even

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(continued from the previous page) sorrow knowledge of the Oneness, and remains undisturbed by the inevitable and incessant changes in life.

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⁵⁴⁸ "Santi Deva" in the original.

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⁵⁵⁰ PB himself inserted "23" at the top of the page by hand.

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(377-1) Let it be stated clearly that mysticism is an a-rational type of experience, and in some degree common to all men.

It is an intuitive, self evident, self recognised knowledge which comes fitfully to man. It should not be confounded with the instinctive and immediate knowledge possessed by animals and used by them in their adaptations to environment.

The average man seldom pays enough attention to his slight mystical experiences to profit by or learn from them. Yet his need for them is evidenced by his incessant seeking for the thrills, sensations, uplifts, etc., which he organises for himself in so many ways, the religious way being only one of them. In fact the failure of religion in the West, at any rate, to teach true mysticism, and to overlay the deeply mystic nature of its teachings with a pseudo-rationalism and an unsound historicity may be the root cause for driving people to seek for things greater than they feel their individual selves to be in the many sensation giving activities in the world today.

(continued from the previous page) Mysticism is not a by-product of imagination or uncontrolled emotion, it is a range of knowledge and experience natural to man but not yet encompassed by his rational mind. The function of philosophy is to bring these

⁵⁵² "1" in the original.

⁵⁵³ PB himself inserted "NB" in the left margin of this page by hand. ("NB" refers to Nora Briggs.)

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⁵⁵⁵ "2" in the original.

experiences under control, and to offer ways of arriving at interpretations and explanations.⁵⁵⁶

Mysticism not so controlled and interpreted is full of pitfalls, one of which is the acceptance of confusion, sentimentality, cloudiness, illusion and aimlessness as integral qualities of the mystical life, states of mind which go far to justify opponents of mysticism in their estimate of it as foolish and superstitious.

The mystic should recognise his own limitations. He should not refuse the proffered hand of philosophy which will help his understanding and train his intuition. He should recognise that it is essential to know how to interpret the material which reaches him from his higher self, and how to receive it in all its purity.

The belief that to neglect actual life is the beginning of spiritual life, and that the failure to use clear thought is the beginning of guidance from God belongs to mysticism in its most rudimentary stage, and has no truth in it.

The world will come to believe in mysticism because there is no alternative, and it will do so in spite of mysticism's historical weaknesses

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(continued from the previous page) and intellectual defects. But how much better it would be for everyone if those weaknesses and defects were self eliminated.

What is man here for? Is he doomed to eternal death or does he inherit eternal life? These are important questions, and only the successful mystic through the awareness which he develops knows the answers. He has so learned the art of living that the experiences of everyday life yield up their meaning to him, and the reflections of daily meditation endow him with wisdom.

If⁵⁵⁹ it be asked "What is the nature of mystical experience?" the answer given very tersely is "It is experience which gives to the individual a slant on the universal, like the hearts delight in the brightness of a May morning in England, or the joy of a

⁵⁵⁶ This first paragraph is double-spaced, there is a bracket after "explanations," and "NB" is handwritten in the left-hand margin. The following paragraphs are single spaced leaving me to speculate that it may be by PB rather than Nora Briggs. — TJS '19

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⁵⁵⁸ "3" in the original.

⁵⁵⁹ This paragraph is double spaced and has a bracket and "NB" handwritten in the left margin — suggesting that this is a comment by Nora Briggs on PB. — TJS '19

mother in her new born child, in the sweetness of deep friendship, in the lilt of great poetry. It is the language of the arts, which if approached only by intellectual ways yields only half its content. Whoever comes eventually to mystical experience of the reality of his own Higher self will recognise the infinite number of ways in which nature throughout life is beckoning

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(continued from the previous page) him. The higher mystical experience is not a sport of nature, a freak phenomena, it is the continuation of a sequence the beginning and end of which are as vast as the beginning and end of the great cycle of life in all the worlds. No man can measure it.⁵⁶²

The Yoga Vasistha⁵⁶³ writes "There are two kinds of paths leading to liberation. Now hearken to them. If one should without the least fail, follow the path laid down by a Teacher, delusion will wear away from him little by little and emancipation will result, either in the very birth of his initiation by his Guru or in some succeeding birth. The other path is where the mind, being slightly fortified with a stainless spontaneous knowledge ceaselessly meditates upon it, and there alights true Jnana in it, like fruit falling from above unexpectedly.

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⁵⁶¹ "4" in the original.

⁵⁶² This paragraph is double spaced and has a bracket and "NB" handwritten in the left margin – suggesting that this is a comment by Nora Briggs on PB. – TJS '19

⁵⁶³ "Yoga Masishtha" in the original.

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⁵⁶⁵ "3" in the original.

(385-1) There are primary and secondary levels of mind and consequently primary and secondary products.

The former are insights, the latter are intuitions.

Sages speak from the highest level, mystics contemplate, while genius speaks, writes, paints and composes from the secondary levels.

Primary consciousness is exalted but calm, secondary consciousness is exalted but excited. The first does not change its settled mood, but the second falls into rapture, ecstasy, and absent minded reverie.

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VII

Characteristics of Philosophic Self Discipline

Addition by Nora Briggs: Nature and Need of Mysticism

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

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Hope

(387-1) Hope is the power which persuades a microscopic protoplasmic cell to take its chances in the evolutionary game of life, and lifts it eventually into the form of a huge elephant. It is the mysterious breath of magic which takes a failure and transforms him into a success. It is the incoming breath of a babe and the outgoing breath of a corpse. It is the transfiguring ray of sunlight which redeems the triviality of the meanest existence. It is the last asset of man but the best, for he who possesses hope finds fresh strength from inner fall and outer failure. Hope was the last of the gifts that lay in Pandora's box, but it was the best.

Persistence

(387-2) "What I most need" cries Emerson "is somebody to make me do the best I can." Every one of us is in the position of Emerson. But we cannot afford to wait a lifetime waiting for a problematic inspirer to turn up.

If we were static beings fixed and chained by Nature, nothing would be worth the effort of trying. But we are not. We are dynamic centres of intelligence. Most of us revolve at low speeds. All of us could revolve more quickly. Some of us could even revolve at high speeds. For – we can will ourselves into anything. In the silence of our

heart we must will that this thing be accomplished, and do, it is. "I will carries man onward and upward, and defeat only spurs to further endeavour.

Courage

(387-3) Only those who can follow philosophy wherever it leads them and practice its tenets with unflinching courage will ever become philosophers. It is not enough to affirm principles; they must also be applied and given tangible form.

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Courage

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Intelligence

(389-1) The cultivation of intelligence is the supreme duty of man. Fact fed thinking hard, deep, rational and thorough, is what converts vague surmise into unbreakable certainty, blind belief or tormenting doubt into irrefutable knowledge, and native error into new truth.

When you are going through the intellectual analysis, you must think as sharply as possible. You have to hack your way through these woods by the sharpness of your thinking. This is where the clarity of thoughts and their formulation into exact phraseology is so necessary. You must not be vague and hazy about ideas you must penetrate them with clear understanding. It is only later when you have reached the meditation stage that this activity is put into abeyance, because then the effort is to still thought.

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Intelligence

Social Crisis

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SOCIAL CRISIS

(391-1)⁵⁶⁹ Throughout this writing I have tried to give one hand to the realist and the other to the idealist. Only so could I walk safely, and my readers with me. Therefore

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these are positive proposals designed to fit real needs with something that yet stretches away to the ideal.

The wage-system stands for the 19th century. The wage-system plus profit-sharing stands for the 20th century. When the latter is widely extended until it involves most of the great industries, we shall have the lion of Capital lying down in peace with the lamb of Labour – not before. Then alone will the cruel farce of passionate demands being met by angry refusals, and perhaps followed by mutually suicidal strikes, comes to its end.

Collective bargaining between employers and employed was the key-note of the 19th century; that is why the Trade Unions came into being. Co-operative decisions will be the keynote of the later 20th century. The country cannot continue to afford to play the looker-on while industrial boxers knock one another senseless.

Profit-sharing is a device for tying together the employer and the employees in any enterprise. It is really the beginning of a material expression of the spirit of co-operation; the recognition of a new ‘practical’ sense which must dawn in the minds of both classes that a mutual working together for a common prosperity is infinitely better than the stupid old game of fighting one another.

The great social lesson the 20th century has to teach people is the lesson of co-operation. So far it has failed to do so.

(391-2) To the communist mentality, a mystic is a reactionary and mysticism an attempt to cripple progress by weakening intellect and inhibiting action

(391-3) Judged from the philosophic, the old economic forms which are disintegrating and the new forms which are striving to replace them are both gravely imperfect. It will differ from the others and while absorbing their good points, will avoid their defects and at the same time create something of contemporary twentieth century [pertinence.]⁵⁷⁰

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SOCIAL CRISIS

Napoleon

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NAPOLEON

(393-1)⁵⁷² Napoleon’s secret was his Invincible self-confidence, of being Destiny’s hand. Amid the thunderous crash of arms, this short, stocky person strides into view. He

⁵⁶⁹ The paras on this page are numbered 5 through 7; they are not consecutive with the previous page.

⁵⁷⁰ PB himself inserted “R-B-(18)” at the bottom of the page by hand.

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becomes the Master of Europe, the Iconoclast who gave the final death-blow to the feudal epoch, the Inaugurator of the age of universal democracy. Men marvel at him, love him, worship him. He is truly a Man of destiny and never forgets it. Even in his earlier days, when his career has yet to be made, his certainty in the brilliant prospects that the future holds for him is impregnable. Before marriage his wife Josephine writes to a woman friend: "I feel lukewarm towards this matter, with such poor prospects in view." But once united with him, and under the sway of his magnetic personality, how different are her words: "Sometimes his unshakable faith affects me so that I am led to believe everything possible which this wonderful person would have me believe."

(393-2) The genius of Bonaparte as Wilfrid Scawen Blunt⁵⁷³ rightly points out: "It is not, I believe, sufficiently understood how vast a scheme was overthrown by the battle of the Nile. Napoleon's mind was formed for dominion in the East, and where he failed in Europe he would have infallibly have succeeded in Asia. It is not beyond the bounds of possibility that Napoleon dreamed of a united Islam with himself as a Caliph, arguing that if the Muslim world could accept a Selim in 1519, it might be possible for a Bonaparte in 1799." Without doubt he founded in the minds of the French people the dream of a vast Empire carved out of the lands of Islam. We see today the French astride Northern Africa, and they almost succeeded in holding Egypt also. Down into Equatorial Africa their possessions extend, and it should not escape our notice that the extension of French rule has, to some extent, paved the way for the adoption of Islam by the animists and pagans of Central Africa. Morocco, Algeria and Tunis are under their sway, and provide France with millions of trained soldiers

(393-3) Napoleon was superstitious about associating with failures. He would never have anything to do with an unlucky man. The only fear he ever had was this fear of people who had always been unsuccessful and had constantly failed in their undertakings. He believed their influence was infectious, that they brought bad luck to others.

(393-4) And he was forced to stand with gloomy brow upon the smooth planks of the Bellerophon.

(393-5) Egypt suffered much under the Mamluk⁵⁷⁴ rule, and Napoleon's descent on the country with 70,000 soldiers brought the first wind of liberation to its oppressed people. It was because he himself deserted his task, and flung away the soul-imprinted plan of the gods for the sake of personal aggrandisement. When he remembered the

⁵⁷² The paras on this page are numbered 11 through 15; they are not consecutive with the previous page.

⁵⁷³ "Wilfred Seawen Blunt" in the original document

⁵⁷⁴ "Memeluke" in the original.

democratic ideal which had brought him to birth, he tore victoriously through Europe; but when he began to play the potentate he was doomed.

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NAPOLEON

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

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IV
Progressive Stages of the Quest

(395-1) PROGRESSIVE STAGES OF THE QUEST.

1. Glimpses and Flashes of Insight
2. Surrender of the Ego.
3. Lonely nature of the path.
4. Preparation tests.

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IV
Progressive Stages of the Quest

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Progressive Stages of the Quest
1. Glimpses and Flashes of Insight

(397-1) Consciousness is the unique element in every experience.

Once we learn the secret of our true nature we begin to perceive.

A ray from the Overself will shine upon our normal mind and transform and transfigure it. But moments of spiritual ecstasy are heralds of the high state which is yet to come when the Overself is taken fully into our councils and we have let go of the terrestrial ego with its dwarfed personal viewpoint.

2. Surrender of the Ego

(397-2) Personal bias is often quite unconscious and constitutes a hindrance on the path to truth.

Jesus said "Except ye become as little children ye cannot enter the kingdom of Heaven" What did he mean? Consider the mind of children in whom the ego is but

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little developed. How ego-less they are. How spontaneous and immediate is their knowledge of the world around them.

The giving up of thoughts leads to the giving up of the personal self.

In his quietest moments a man hears in the depths of his being a voice which tells him that he comes from a country to which one day he must return.

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Progressive Stages of the Quest

2. Surrender of the Ego

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Progressive Stages of the Quest

3. The Lonely Nature of the Path

(399-1) Some complain that this quest makes them feel inwardly lonely and isolated. That is true. In one sense the study of philosophy will condemn the student to a forlorn solitude, for he will find few that care for it and many who despise it. But the loneliness is to help him to find and feel the presence of the best companion, the Overself. This brings him into sympathetic touch with all mankind through its revelation of unity. The feeling of isolation is only the inevitable differentiation from the self-deceived, the superficial and the intuitionally backward.

4. Preparation Tests

(399-2) Preparation must precede enquiry. No student can profitably undertake vedantic enquiry who skips through this earlier stage. His enquiries will always be limited in depth and scope as well as ineffective in final result if he lacks the sound training of intelligence which should come first.

Do not be impatient. For you are learning the alphabet of a higher life. When you have mastered that you will begin to form words, and later sentences, and in time whole paragraphs. You must prolong through years, if needs be, this disciplining of mind and mood.

Teak, which is probably the hardest wood in the world is cut from what is one of the slowest growing trees in the world.

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⁵⁷⁸ "1" in the original.

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Progressive Stages of the Quest
4. Preparation Tests

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Progressive Stages of the Quest
4. Preparation Tests

(continued from the previous page) Perhaps the teak tree which we have seen growing in the Far East and nowhere else has picked up something of the Buddhistic atmosphere of those lands, with their wonderful patience, as befits a faith which perceives life to be beginningless and endless; we do not know. Anyway the moral is that the higher the goal the longer it takes to reach, and that the better the goal the more patient the aspirant must be in his struggles to reach it.

An authoritative Tibetan text says "The best sign of spiritual progress is the gradual lessening of passions and selfishness." But the emphasis here should be laid on the word 'gradual.' The student, like most earthborn mortals, may suffer from sporadic outbursts of sudden passion or shameful anger. But this is insufficient reason for abandoning the quest. The sincere student will always be conscious that the path must be followed despite the grey hours of despondency and failure. It will always call him back with such insistency that he will now know life will grant him rest only when the goal is attained.

We may well feel that we fall far short of that standard which should be attained by enlightened people, but this does not mean that the quest is too difficult for us. It means rather that we must patiently pursue our way undeterred by failures, knowing that what is not achieved during the present incarnation will surely if gradually be achieved during coming incarnations. It means that we are never to permit hope to desert us but only to temper it with understanding

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Progressive Stages of the Quest
4. Preparation Tests

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Progressive Stages of the Quest
4. Preparation Tests

(continued from the previous page) Most of us cannot help being mistaken at times, but all of us can help being stubborn after our mistakes have been pointed out to us, either by our own experiences or by another human being.

We start with psychology, proceed to epistemology and end with ontology. In other words we start with what is given to consciousness, we proceed to what is really known, and we discover that knowing must end in being.

Realisation is not a mere feeling because feeling is sub-rational. It is not a mere concept because concepts are finite. Yet it fulfils the demands of both feeling and reason inasmuch as it contains both categories. Paradoxically, however, it also transcends them. The flux of life is transformed into diviner shapes.

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Progressive Stages of the Quest

4. Preparation Tests

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Progressive Stages of the Quest

2. Surrender of the Ego

(405-1) To give up the "I" is very hard, yet that is our one and only task. The right attitude eclipses the ego and brings peace, whereas the wrong attitude enhances the ego and brings pain.

Habitually if unconsciously we split all experience into the world that is known and the I that knows it, into the "not I" and the "I."

Consider what happens when we become intensely interested in a story unfolding itself on a cinema screen. What happens during the deepest points of such concentration? For the time being we actually forget ourselves, and we drop the whole burden of personal memories, relations, desires, anxieties and pettinesses which constitute the ego. Temporarily the "I" is transcended. The attainment of the Overself is nothing more than the ability to detach, not destroy, the ego at will.

Our sufferings arise out of our own failings, out of our inability to pass tests unconsciously invoked by our entry into the orbit of this quest. But even those sufferings, like all which come out of such contacts, carry tremendous spiritual lessons, and we can if we will turn them to great profit and inner progress. For what is progress after all? It is from the standpoint of the ego to that of the non-ego, the Overself.

The personality is but a transient shadow; a shadow presupposes a light; the light of the real self exists; renounce living in the shadow and move over to the light.

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

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XVI

Practical Philosophy

(407-1) Definitions.

The need.

Its message.

Its value.

The personal life.

Its influence on the masses.

East and West compared.

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Practical Philosophy

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Practical Philosophy

Definitions

(409-1) Bradley defined philosophy as the finding of bad reasons for what one believes by instinct but Aldous Huxley has endeavoured to improve on this. He says "finding bad reasons for what one believes for other bad reasons – that's philosophy."

In India popular ignorance gradually identified philosophy with those monks and anchorites who had fled from the world and its woes to monasteries or mountains.

It was once the fashion of many people to sneer at philosophy and to regard philosophers as a ridiculous compound of foolishness and fatuity, but time has begun to change all that.

The notion that there is something futile about philosophy is quite correct when applied to what passes under that name very often, but quite incorrect when applied to genuine philosophy, and it is genuine philosophy which is here presented.

The value of knowing truth lies in its potency for making clear the art of fine living. A philosophy which is not strong enough to vivify personal life is no more than a dry and dusty intellectualism, and when philosophy becomes a mode of intellectual wrestling and contributes little or nothing to action it falls rightly into neglect. Its

proper business is to rescue man from mechanical and unintelligent activity and put him on the path to a deliberately wise existence. It should be an insurance against making ethical errors or undertaking stupid enterprises, and its study is the premium to be paid for this valuable insurance.

Here then is a teaching, very old and very wise, which summarises all human knowledge, actual and possible, and which shows man how best to shape his personal and practical life. I am not its originator. I can but try to re-present

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Definitions

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Definitions

(continued from the previous page) it to a troubled, broken and blinded world which waits for this knowledge in modern form, as a benighted traveller waits for the dawn.

This philosophy rightly understood and rightly used will make men who make history. It calls for people who are ready and able to raise it above the status of a tea table topic, and to devote to its study and practice not merely an occasional free evening, but their whole lives; and who will not only understand these great truths intellectually, but feel their transforming power in their hearts, and courageously live them in everyday life. For whoever masters this philosophy will soon feel its invigorating influence in every sphere of his activity, and in its light he will walk life's ways with calm assurance.

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(413-1) Once I stood on the wide pavement of Broadway. All around flashed and re-flashed the electric advertising signs of "The Great White Way." A ragged young man bearing a bundle of newspapers came up to me, thrust a paper close to my face and shouted raucously "Man and woman shot." The never ending roar of motor traffic dinned in my ears. Crowds of people pressed by me; expectant faces intent on snatching an evening's pleasure, tired faces eager to get home after a day's toil, painted faces striving to retain a semblance of beauty, hard ominous faces emerging from New York's underworld with sinister intent. There was the stir of exultant activity. I looked around at the crowd which jostled me, and peered questioningly into the faces which moved like a cinema film before my eyes. Which one seemed to express the attainment of inward happiness? which one revealed a serene detachment from its destructive environment? I turned away, sadly disappointed in my quest. Nearly all had been suborned by the temptations that form such an alluring accompaniment to modern existence. They did not understand that the transitory is true but trivial; the eternal is true and great. They did not understand that baronets cannot escape broken hearts, nor millionaires the miseries of disappointment. They did not know that once a man has taken measure of the suffering which is inherent in life, the wrinkled demon of reflection will pursue him into the very haunts of revelry. He may view with pleasure a hundred happy figures dancing in gay abandon, when lo! its sneer sounds abruptly in his ear, "and even these are but dream figures dancing towards their silent graves." And so they wander through the years alternating between the red flames of passion and the grey coolness of

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The Need

(continued from the previous page) calculation, until the little candles of their lives have guttered out.

They who think that the purpose of human incarnation is to increase pleasures and accumulate property have learnt nothing from the instability of life and insecurity of possessions which has marked the period now passing.

The greatest evils of our age are not in its outward materialism but in its inward ignorance, and not in its practical inventiveness, but in its mental unbalance.

When we mistake transient sense gratifications for true happiness we suffer later for our error. When we fail to discriminate between what is perishable in our lives and what is truly enduring we rely upon illusory values. The future tempts or torments us; the past keeps us half buried in its memories; while the truth which could lift us into a region that liberates us from all temporal tyrannies is disdained. Yet peace, sublime and ego free, can exist for us only when we learn to live, as it were, upon the pin point of a moment where all hopes for the future are not allowed to imprison us, and where equally all memories of the past are merely held and do not hold us.

We attain peace, as Buddha pointed out, when we are free from all desires.

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Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics {by Nora Briggs}

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Practical Philosophy
Passion. Sex.

(417-1) It is the faculty of reason which differentiates human beings from all other of Nature's creatures. It is this which sets man beyond the animals. But reason untouched by the finer promptings of the heart, and unilluminated by the sublimer intuitions of the mind, degenerates easily into selfish cunning, and degrades instead of dignifying man.

Man is not so far from the beast and the baboon that he can afford to laugh at them. Some men, divested of clothes and put on all fours, would make very creditable beasts. The snake, the swine and the tiger, still have their habitats in the heart of men. Men still carry the powerful propensities brought over from the animal. Passion makes much noise in his inner life. Desires grip him between sharp fangs.

When emotion runs out of hand in the wrong direction, be it in anger, sex, hatred or pride, it is also apt to run away with peace and happiness. It becomes a danger to person and property. The most predominant among the evil karmic complexes which brings suffering when activated are the passional ones.

The insistent biological demands of sex and stomach have to be disciplined and rationalised.

Sex is like a double edged sword. On the one hand it may bring the keenest enjoyment, but on the other the keenest pain. Therefore it is to be wielded prudently, carefully, sanely and with understanding.

The student of philosophy will try to comprehend the sensations got from sensual pleasures impartially and impersonally. Man knows instinctively what will give him momentary emotional satisfaction, he must wrestle with reason to know what will give

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(continued from the previous page) him deep enduring happiness. Reason must arbitrate when different pleasures compete for suffrage or when duty competes with desire. Desire carried to an undue extent becomes a passion disturbing to the equilibrium of life and character.

Where the physical body is cherished as the sole reality and made the sole basis for social and political reform; Where hatred driven men advocate physical violence as the sole means of effecting progress; be sure of the presence of Asuras, dangers to society, ignorant opponent of truth, enemies of the Light.

When adolescent boys and girls are able to rush from one pleasure to another, from one emotional entanglement to another, without a thought of the consequences involved, or of other persons concerned except what contribution they can make to selfish enjoyment, when all this is done in the name of modern self-expression, then a state of moral danger can be said to exist.

The Buddha suggested a philosophical way of controlling the animal passions in man. He affirmed that if we will think often of the inevitability of our own death, if we will remember that the upshot of all our activities is the funeral-pyre, the burial grave, we begin to realise how pitiful, how ultimately worthless, and how immediately transient are all our passions. How will the animal passions appeal to the man laying on his death bed? The thought of death even to those who are still very much alive will thus diminish the strength of lust, greed, hate and anger.

When insight arises the passions become subdued and the problems which beset man become solved of their own accord. We may quarrel and kill whilst we remain in ignorance,

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⁵⁸⁸ "2" in the original.

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(continued from the previous page) but we must needs feel for and with each other when we comprehend at long last that in the Overself we are one.

"THE JIVANMUKTI-VIVEKA"⁵⁹⁰ teaches that only after the adept has attained the knowledge of his true being, of his identity with Atman, does he become free of the fleshly desires and worldly attachments.

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Passion. Sex.

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Practical Philosophy
Qualities of Character Developed by the Philosophic Discipline by Nora Briggs

(423-1) What⁵⁹² qualities of character and conduct will emerge from the philosophic discipline.

The seeker who refines his emotions, quieters his mind and sharpens his philosophic insight into the nature of ego, inevitably becomes more unselfish, more possessed by ideals of service as he proceeds along the path. It could not be otherwise for at the end he will discover that the same light and the same life which are in the inmost core of his own being are in the very self of all other beings.

Another consequence of this study and these practices will be such a self-command, such serenity in the midst of adversity, such unruffled poise amidst outward disturbances, so sure a centre for ethical life, that the unusual contour of such a character might well be envied by lesser men.

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⁵⁹⁰ "JIVANMUKTAVIVEKA" in the original

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⁵⁹² These pages are not noted as written by Nora Briggs either in their titles or in the margins as above, but it reads more like her, and is similar to the material at the beginning of this document. TJS 20

The philosopher's easy self-assurance and dignified serenity, as noticeable in calamity as in prosperity mark him as being in some mysterious manner superior to circumstances. He will always be a gentleman, but not in the narrow formal sense of clinging to a code of etiquette which may become faulty the moment he crosses the border into another country, or which will certainly become falsified a thousand years hence. He will be a gentleman in the broader sense of behaving always with human dignity and kindly consideration towards all others who cross his path.

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Qualities of Character Developed by the Philosophic Discipline

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Qualities of Character Developed by the Philosophic Discipline

(continued from the previous page) Another characteristic of the philosopher is his capacity to see the point of view of all, of the sinner and the criminal, the weak and the ignorant equally with that of the saint and the sage. This is born partly out of his developed intelligence, partly out of his profound impersonality and partly out of his wide compassion. This leads to the consequence that when seeking practical remedies for social wrongs, or redress for private ones, he seeks beneath the surface for ultimate causes. A merely superficial view, which may deceive millions of people is rejected by him. The punishment of a crime without accompanying ethical education, for instance, he regards as clumsy and inefficient brutality. Prison punishment, especially, should be set in a framework of ethical instruction which includes the doctrine of karma. Without such a setting its deterrent effect is not sufficient to make it more than a half success and a half failure.

The philosopher is quite capable of enjoying life even though he is deeply determined to realise life's highest goal. He is well able to get some fun out of life even though he does not believe with the thoughtless crowd that this planet is an amusement park, or was constructed as dancing hall.

The philosophers dominant rule is that the will of the Overself in him may be done.

Within his own mind he will live his inner life fearlessly, but his public acts or utterances will be with careful regard for their effect on others.

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⁵⁹⁴ "3" and "2" in the original.

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Qualities of Character Developed by the Philosophic Discipline

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Instructions on Receiving and Giving the Teaching By Nora Briggs

(427-1) "The attainment of these objects (of the Theosophical Society) all agree can best be secured by convincing the reason and warming the enthusiasm of the generation of fresh young minds that are just ripening into maturity, and making ready to take the place of their prejudiced and conservative fathers" —H.P. Blavatsky in "The Modern Panarion" p.277.

"This esoteric doctrine should not be communicated to anyone who is not composed, calm, and ascetic; is not submissive, is envious, dishonest, who does not obey the instructions he receives, to one who has been burnt by barren logic, or who is cruel." The MAHABHARATA.

H.G. Wells believed, and I agree with him, that few human beings are adult before the age of thirty-five, and it must be remembered that philosophy is a study for the mentally mature adult. Also philosophy is a study for the mentally strong, and the common and agreeable notion that lunatics constitute only a small part of the population is not shared by philosophers.

The little seed from which a great tree will one day grow makes no noise as it busily germinates in the dark earth. In such silence and with such reticence the aspirant should begin his quest and wait patiently for the day when he shall receive a mandate to speak of these things. To speak prematurely is not only ineffective but likely to arouse unnecessary and avoidable opposition.

It has been stated at the end of the appendix to "The Hidden Teaching Beyond Yoga" that they who do not feel in possession of enough strength or desire to tread the ultimate path, need not do so, and that if they remember and sometimes read about it, even this will yield good fruit in time.

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Instructions on Receiving and Giving the Teaching

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⁵⁹⁶ PB himself inserted "4" by hand.

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(continued from the previous page) We have been asked to be more explicit on this point. We deeply sympathise with all those who do not feel inclined to tackle the mental austerities involved in the ultimate path. If, however, they will just dip into its intellectual study from time to time, a little here this week and a little there the next, without even making their reading continuous and connected, there will slowly take shape in their mind an outline of some of the main tenets of this teaching. And however vague this outline may be it will be immeasurably better than the blank ignorance which covers the rest of mankind like a shroud. These new ideas will assume the characteristics of seeds, which under the water of the students own aspiration and the sunshine of visible and invisible forces, will grow gradually into fruitful understanding and deeds. For the karmic consequence of such interest will be one day birth into a family where every opportunity of advancement will be found.

PB to His Students

(429-1) You must remember that everyone [without exception]⁵⁹⁹ stands in life just where the evolutionary flow has brought him, and that his outward life is the result of all those previous experiences in many many incarnations. His outlook and his beliefs, his attitude towards life are all part of his evolving growth. Therefore you will not try to convert him. If, however, doubts begin to arise in his mind and he asks you questions, then it is right for you to speak to him of a higher viewpoint. But say just what needs to be said to give him the light you see he needs, and no more. If you go too far you will confuse him. If you give him just enough to carry his mind a step onward you will help him.

Until then every effort you make is wasted

⁵⁹⁸ "4" in the original.

⁵⁹⁹ "without exception" was typed above the line and inserted with a caret.

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⁶⁰¹ "(5)" in the original.

(continued from the previous page) it is throwing seed on to stony ground.

Therefore unless you are asked in this way it is unnecessary and often unwise to advertise that you are following spiritual practices or believe in spiritual truths. If you live with others and make a fuss about these things you may arouse their hostility. If you really have something to give them they will come to you one day and ask for help.

You must learn discretion in dealing with people. You must learn when to be silent and when to speak, and when you do speak how much to say.

You must remember that you will meet with those individuals who are themselves the bearers of antagonistic forces, instruments of darkness – sometimes consciously mostly unconsciously, people used by evil forces. So far as possible you must avoid such people. Certainly never enter into intimate association with them, whether the relation be business or personal. If you do you will find that sooner or later some of their unfortunate karma will tumble on you and you will have to suffer with them. These people are opposed to your quest and all that it stands for, although they may talk as believers in spiritual things, indeed they often belong to some cult or other. But they do not understand truth or live it. They cannot help you and you are not strong enough to carry them. So leave them alone. And that is not always easy, because often they are people of a kind that force themselves into your life. Sometimes you can know them by this hall-mark, by this aggressive way in which they try to entangle you. It may even be necessary at times to deal with such people with a firm hand, even mercilessly and relentlessly. If so, do not hesitate, but do it without any personal feeling of any kind.

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Practical Philosophy
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(continued from the previous page) Sentimentality is not spirituality.

It is true we give our goodwill to all mankind, and so we give it to those who are the instruments of dark forces. But that does not mean weakness or foolishness in our dealing with them.

Life will teach them. Leave them alone.

APPENDIX: Continuation of Pranavananda Interview

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THE BLESSED VISIONS OF GRACE
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(115-1) them to liberate them from vain attachments to mundane things. (d) You are of the form of Consciousness untouched by these things You are the inherent spirit that knows Truth. (e) The Path is: Enter your Heart by the door of enquiry "Who am I?" and always live in the Heart. Then the ignorance which covers you will flee and you will attain bliss. "Blessed are the pure in heart for they see God – in themselves." Adore it by means of meditation. The adoration of atman is to be One with it. (f) THAT in which there is no time space or causation, which destroys root of bondage, no beginning middle or end, which is not the accumulation of these things and yet knows them – is the Consciousness. By the practice of Consciousness free yourself. The constant living in Atman makes attachment quit of its own accord. (g) The Light of Grace, like the splendour of the meridian sun, flashes abruptly in time. Nothing else stands before it. The lit camphor burns away completely and the flame becomes extinct. Similarly Grace appears, wipes off all visible things and disappears in Its own invisible light. (h) The moment the Grace is directly seen and experienced by the jiva he gets the and realises that he himself – the jiva – is that Light. (i) Abiding in the remembrance or recollection of Self is serving the guru. (j) The state of Sahaja. Samadhi is the natural and unchanging deep meditation atman. Though we are busy with and engaged in our daily doings, which we ought to do, we should never be without the thought and touch of Consciousness of Atman. The seeker of truth till he gets and experiences the bliss does not seek or take rest and he does not care about anything else. The involuntary submission and disappearance of Ahankar (egoism) is the grace of Guru, the silent AUM. (k) When the qualified egoism known as "I" disappears, the prime pure and unqualified egoism, the endless "I" makes its appearance. This wipes away all worldliness and then vanishes in silence. (l) The endeavourless, natural and steadfast stand in atman alone is grace. (m) The "I" is only one and not two. Because of its association with the mind, it is called "qualified." The wide spread of the light of one's self-knowledge devoid of egoism is AUM. (n) The never flinching practice of self-meditation on atman enables the meditator to become involuntary and natural (sahaja.) This is guru and guru's grace."

(115-1) Pranavanandam does not know, nor does he want to know the cause of the prolonging of his earthly life. It is our Sri Guru's plan. His simple prayer is "Lord! They will be done." Happy are they who always live in "Silence." The Silence is OM.

"I am almost bedridden, too weak even to walk and very poor in other matters. I am unable to explain them. The only thing I am happy and contented and strong in is 'I am in the silent enjoyment of OM in my heart.' I shall not see you – the physical frame – with these fleshly eyes, I fear. The oil in the lamp is almost exhausted and the flame is approaching the extinguishment – in Sri Ramana Brahman – the Om.

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(continued from the previous page) In worldly sense of view the condition of this poor man is weak in body and miserable, but in the heart of his heart he is strong, for his life and living are in Ramana Guru. At times he does not even have three pies to purchase some greens or a brinjal or a plantain to be made sauce for his meals. In trouble and in pain also he sees the grace shining bright, cheering him up with the words: 'Cheer up! never be without the remembrance of your Self. I am always with you.' The enclosed is the expression or explanation of what I have been and am still doing helped and guided by the unseen Grace of the unknown Force – the Incarnation of which is Sri Ramana."

"Brother! we are gentle and simple sheep, and mild and weak lambs in the fold of Sri Ramana. He is our shepherd. With the rod of protection in his hand, he guards us from the attack of lust, anger and cupidity – the three fierce qualities that bring destruction to jīvas."⁶⁰⁴

"The ways and deeds of the Unseen Force are really invisible until they are actually experienced. Better it is, therefore as Sri Ramana Guru said, 'to submit ourselves completely to the will of Paramatma⁶⁰⁵ Force that bears the Universal burden.' Yes brother! to attain Atman is easier than to retain it. But know we should that constant attainment enables the attainer to retain it permanently and be happy. Throw the burden of management of your future on Sri Ramana Force and think not of it. His life is the tangible illustration and guide to us. The Sri Ramana Force will take care of your future, see that your wants are supplied and you are happy. Make your heart his throne. Live in the consciousness of Atman. Obey the dictates of Conscience which is Sri Ramana Paramātmā. Be happy and contented with the condition he places you in. It is his will and pleasure to mould as – his children – into his own Form – the Eternity. 'Lord, they will be done!' should be the silent prayer of us to him. Let our thought be always centred in the fullness of Grace – Sri Ramana. The car or carriage of Samsara of Pranavanam has the zig-zag motion on the straight road of Sri Ramana. But his heart's car is running straight to the house of Peace and Grace. Why? His heart is in

⁶⁰⁴ "jeevas" in the original.

⁶⁰⁵ "Paramathmie" in the original.

Him – Sri Ramana – I am happy. I am in him and he is in me and we are one in one.”

“May we live in Sri Ramana – the Bliss and Peace in Silence which is Om! May our religion be the Religion of Love! The mind of Pranavanandan is absorbed in the Grace of Sri Ramana Guru who is the witness thereof. May we live always in Love! Love is Peace, Peace is Bliss, and Bliss is the Consciousness of Atman. Blessed and most sublime is the state, which is untouched both by the Reality and the Unreality. May Sri Ramana grant this boon to us. OM. The attainment of the state of the river lost in the ocean is the best means for the perfect stoppage of the rising of thoughts and ideas wherein the Peace reigns supreme.”