

# Carbons 03 (3<sup>rd</sup> Series Notebook)

## Table of Contents

Chapter X .....	2
Chapter XII.....	11
Chapter XV.....	19
Chapter IV.....	41
Chapter VI.....	88
Chapter XI.....	130
Chapter VII.....	136
Chapter XIII .....	182
Chapter XVI .....	194

*Editor's Note: This document is unusual because it is organized by Chapters rather than Categories – and those Chapters are not in order, all of which suggests that PB was exploring the idea of making a book from his paras and was also experimenting with the order of the ideas. Many of the Chapters have the same sort of content as does the Old Category of the same Roman Numeral. Since I spent a good deal of time working directly with PB on the organization of these Categories, I am confident that in the main these are reasonable matches (but there are bound to be stray pages and paras which don't fit in). As such, we have inserted the Old Category titles alongside the Chapters in the headers of this document. However, the content of three of the Chapters matches the general content of an Old Category – but not the one with the same Roman Numeral; specifically Chapter XV corresponds to Old v: What is Philosophy; Chapter XI corresponds to Old xiv: From Birth to Rebirth; and Chapter XVI corresponds to Old xxv: Human Experience.*

*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*

---

<sup>1</sup> This page is an envelope.

PB himself inserted "3rd Series Notebook (Dups)" on this page by hand.

## Chapter X (Old x: Mentalism)

(3-1)<sup>4</sup> Those who cannot accept the doctrine of mentalism have sometimes thought up very clever attempts to refute it. My friend, Professor Ernest Wood, once said to me that by leaving any object in a dark room and by turning a camera in its direction, fitted with a torch light and operated by a timing switch, so as to switch on the light in the absence of any human being in the room, a photograph of the object would thus be taken; and its existence apart from the thought of any human being would thus be proven. He said that an even simpler refutation of mentalism would be to walk over some rubbish in the dark which you did not know was there and to stumble over it. You could not possibly have thought of its existence, not knowing it was there, and yet it did exist! The answer to these clever criticisms is simple. Professor Wood, in the first case, had forgotten the person who had put the camera and the torch light in the dark room. That person had turned the camera towards the object and must surely have been thinking of the object. This, however, is only an answer to satisfy the requirements of logic; the real answer which philosophy gives is that the world-thought is given us by the Cosmic Mind – we do not create it. The presence or absence of any particular object within it does not therefore depend upon the individual thinking it, but his awareness of it will depend on this. The object in the dark room, the heap of rubbish in a dark street, exist for any individual's experience only so far as they come into his consciousness. Whether or not they exist for him at other times or for other men or for the Cosmic Mind does not and cannot alter this single fact – that his senses could never tell him about them unless his mind tells him about them, first and last.

(3-2) There is a stubborn psychological problem, with profound metaphysical implications which has remained unsolved throughout the whole history of science but the range of data available today being greater, the prospects of its solution are brighter. Put briefly, this problem is as follows: is consciousness a property developed by the physical body in the course of its activity or is it a primary and intuitive part of the individual's nature? If the solution proved favourable to the theory of primacy of consciousness, then the effects upon our culture would be incalculable. The

---

<sup>2</sup> Blank page (Envelope Back)

<sup>3</sup> PB himself inserted "Third Series" at the top of the page by hand.

<sup>4</sup> The paras on this page are numbered 1 through 2.

<sup>5</sup> Blank Page

(continued from the previous page) Christian teaching about the immortality of the soul would be vindicated, the value of religion in human life would be established and the intellectual materialism of our time, which has given birth to such horrible evils as Nazism, and Communism, would be eradicated.

(5-1)<sup>6</sup> If a materialist would stop to think about this mystery of the ultimate observer and if his thinking faculties were sufficiently sharpened, purified and made capable of dealing with such an abstract subject, he would lose his materialism and become a mentalist. Let him ask himself who it is that speaks when he speaks about himself, what is this "I," this thing that bears his name? Since that which speaks and that which is spoken of cannot be the same but must be separate, then he would have to admit a further "I" behind the one that speaks about himself. He could go on analysing backwards in a never-ending series in this way. Each time the "I" would seem to have some other "I" to which it was an object and to which it could refer as the subject. The existence of his ego would be established in relativity for it would seem he could move infinitely and indefinitely through this mystery of what is meant by "I." This is because the instrument which he is using for such analysis is the logical intellect, which would thus reveal to him its strict limitations.

Observing these limitations he would then have to ask himself whether or not it were possible to use a subtler instrument, and then mystical metaphysics would tell him: "Yes, such a subtler instrument is available - it is your intuition. Cultivate this rightly, shun its counterfeit, subject your feelings to the philosophic discipline and then practice meditation. You will find that your intuition will lead you back and back to the one element which is the final "I" and which directs every operation of the subconscious functions of the body, and which gives your personality its consciousness of existence. This "I" is non-physical, it is the inmost part of your mind. Understand this and you will necessarily have to give up materialism. You will become a votary of mentalism. Even more, the realisation of this truth in actual experience makes you aware that the universe is friendly to you because you are intimately related to it. Your own mind grows out of the World-Mind.

---

<sup>6</sup> The para on this page is numbered 3, making it consecutive with the previous page.

<sup>7</sup> Blank Page

(continued from the previous page) It is this relation which enables your mental nature to think and to know, your emotional nature to feel and your physical body to act. Without it you would be dead in the fullest sense of the term. Everything inside of you, like everything outside you, changes, but this real Self never changes for it dwells in the kingdom of the World-Mind, the kingdom of heaven which is an everlasting one.

It is a phenomenal feat to understand Einstein's law of relativity as it applies to the physical world, but after all this understanding does not bring peace of mind or strength of life. It is quite another thing to understand the law of relativity as it applies to the inner Self and such understanding does bring these things. Our knowledge of physical relativity has led us to control of the atom, whose reward seems to be the likelihood that we shall destroy ourselves, but our knowledge of spiritual relativity leads us to control of the mind, whose reward is to save ourselves.

(7-1)<sup>8</sup> In one of those apocryphal books which was rejected by those men who formed the canonical collection called the New Testament, a rejection in which they were sometimes wrong, and certainly in this instance, there occurred a saying of Jesus which runs, "When the outside becomes the inside, then the kingdom of heaven is come." Can we expand this mystical phrase into non-mystical language? Yes, here it is, "When the outside world is known and felt to be what it really is – an idea, it becomes a part of the inside world of thought and feeling. When its joys and griefs are known to be nothing more than states of mind, and when all thoughts and feelings desires are brought from the false ego into the true Self at their centre, they automatically dissolve – and the kingdom of heaven is come."

(7-2) Some people complain that knowledge of mentalism or belief in it cuts off the enjoyment of life and blunts the keenness with which we meet it. I answer: "Is their enjoyment of a play at the theatre cut off in any way by their knowledge that it too is only a series of ideas? Are their feelings blunted because the whole show is only the imagination of some author sitting in his study? Are they less able to appreciate its drama, its humour or its pathos because they know that, like every other thought, it must pass and end?"

---

<sup>8</sup> The paras on this page are numbered 4 and 5, making them consecutive with the previous page.

<sup>9</sup> Blank Page

(9-1)<sup>10</sup> I heard one definition it often receives in the United States of America. There I learnt with astonishment that in the show business a mentalist is a man who does a mind-reading act.

(9-2) If the world were not in the mind to start with, we would never know that there was a world at all.

(9-3) If the metaphysical doctrine of mentalism be itself understood, it renders several other problems understandable.

(9-4) Why does time take the sharp edge from our griefs? The answer usually includes at least three factors – the subsidence of emotional reaction to it, its placing in long-range perspective and the press of new experience upon our attention. But there is a fourth factor whose existence is generally unnoticed and whose importance is equally unknown. This is the fact that the grief tends more and more to become a past memory more and more recognised for what it really always was, that is, a thought.

(9-5) The common belief is that the correct order is first the world of things exists for us and second, we form an idea of the world afterwards.

(9-6) Our pleasures and pains are not different when we realise them to be mentalistic, but our attitude to them is different.

(9-7) Not only does one's past life turn all-too-quickly into the likeness of a dream but, what is worse, into a distant dream.

(9-8) Does the world exist outside of and separately from the mind that knows it? This is quite a different question from that which deals with its relation to the body. Nobody could dispute its outsideness and separateness then. But the question we are really asking is not so simple. For the light-born image of the world which forms itself on the retina of the eye, the awareness of things touched, smelt or tasted, is all that the mind actually knows. It cannot speak and has no right to speak of any world which possibly lies beyond its frontiers.

10<sup>11</sup>  
CHAPTER X

11

---

<sup>10</sup> The paras on this page are numbered 6 through 13, making them consecutive with the previous page.

<sup>11</sup> Blank Page

(11-1)<sup>12</sup> It declares that mind is not a function of the bodily organism but an independent immaterial entity associated with that organism.

(11-2) Were our consciousness of the world and the world itself, so essentially different after all, then no real contact between them could ever be possible. But contact does happen. And it does happen because the world is nothing less than the mind's idea.

(11-3) The fact that there are other people with private worlds of their own, does not invalidate mentalism but only enlarges its sway from the individual to the racial.

(11-4) How did this World-Idea come into existence?

(11-5) But if mentalism solves some of the major problems of existence, it raises some minor ones of its own. These perplex the beginner.

(11-6) Whoever will bring himself to reflect sufficiently about the matter, will see how correct is the assertion that the things we see and feel do not exist for us apart from our thoughts of them.

(11-7) We know only by inference or analogy that the minds of individuals exist, not by direct perception. Our social life is based upon this knowledge, and acting upon it, we find it largely true.

(11-8) Berkeley said there was no object, only the thought of it and the thinking self. Hume said there was no object and no thinker, only the thought. Both men were approaching truth, guided by reason and intuition, but could not clasp it altogether. For only insight could have led them farther.

(11-9) Most men are born with a natural bias towards materialism.

(11-10) To have seen Himalaya's snows turn pink at sunset and the Taj Mahal's marble turn phosphorescent at moon light, is to have seen beauty indeed. Yet after all it is not the place or the handiwork that really matters when we have gone, but the emotion evoked, the memory etched and the taste refined. All these are mental things. We find at such high moments of appreciation, of aesthetic uplift, that the very essence of beauty is already present within ourselves, is an internal fact, made momentarily vivid by an external stimulus.

---

<sup>12</sup> The paras on this page are numbered 14 through 23, making them consecutive with the previous page.

(13-1)<sup>14</sup> The fact that we do not perceive more than the world's appearances, never its realities, should alone be enough to dispose of old-fashioned crude and naïve materialism.

(13-2) The old materialism is not compatible with the new physics.

(13-3) "Mentalism" is too modern and perhaps too unfamiliar a word to be easily defined. But nowhere in Europe have

(13-4) The body's surface organs explain the nature and reveal the qualities of things in our environment. But without the mind such explanation and such revelation could never be possible. This is easily proven. When we withdraw the mind from the sense-organs, as in deep thinking or profound remembrance, we alienate the environment and hardly observe the things in it. In other words, we sense ultimately only what the mind senses.

(13-5) It may be alarming to the materialistic mind but it is indisputable that the feels and colours of everything in the world of his experience, are in part at least dependent for their existence upon man himself.

(13-6) His own past, once so intensely real, so vividly actual, has become only a faded and broken panorama of mental pictures. The "matter" of which it was made is now nothing more than "thought-stuff."

(13-7) The mental images which make up the universe of our experience, repeat themselves innumerable times in a single minute. They give an impression of continuity and permanency and stability only because of this, in the same way that a cinema picture does. If we could efface them and yet keep our consciousness unlesened, we would know for the first time their source, the reality behind their appearances. That is we would know Mind-in-itself. Such effacement is effected by yoga. Here then is the importance of the connection between mentalism and mysticism.

(13-8) Another truth which follows from the truth of mentalism is likely to be an

---

<sup>13</sup> Blank Page

<sup>14</sup> The paras on this page are numbered 24 through 31, making them consecutive with the previous page.

unexpected one. To materialists atheists and their kind, it will also be an unpalatable one. Because all our human existence, including even our outward experience, is ultimately mental, there is no other way to a genuine and durable human happiness than that which is for all human beings the ultimate one, that irradiation of the thought-bereft mind, that inner peace which passeth (intellectual) understanding which Jesus called entry into the kingdom of heaven.

14<sup>15</sup>

## CHAPTER X

15

## CHAPTER X

(15-1)<sup>16</sup> To awaken from the world-dream and to tell one's fellow dreamers that its reality is a supposed one, is to become a voice crying in the wilderness.

(15-2) Mentalism does not deny the existence of the natural universe. It denies the materialistic view of that universe. It refuses to attribute to matter a creative power to be found only in life, an intelligent consciousness to be found only in mind.

(15-3) To understand this, to believe in the reality of mind and in the falsity of matter, is to escape from a delusion a hundred times subtler than the delusion that the earth's still, when in fact it is really moving quicker than the quickest train.

(15-4) The bomb, whose shadow darkly threatens the whole planet in our time, is itself the last and latest demonstration that matter is an illusion. The atomic physics which alone made the bomb possible has penetrated to a level where matter has disappeared into radiation. There is no matter there, only radiant energy.

(15-5) The first difficulty the mind has in formulating thought about the truth is that the very words it must use in such formulations are bound up with, and taken from, the illusion which the senses engender in it. The vocabulary which it must use in understanding or in explaining its experience of the world is itself based on the idea that the illusive is the real. With such a false idea to start with, it can give false meanings only to end with.

(15-6) It is a teaching which appealed to, and was accepted by, many of the most penetrating minds of antiquity.

---

<sup>15</sup> Blank Page

<sup>16</sup> The paras on this page are numbered 32 through 39, making them consecutive with the previous page.



(15-7) It is because men are deceived by their senses into accepting materialism that they are deceived by their ego into committing sin. Mentalism is not only an intellectual doctrine but also an ethical one.

(15-8) So far as it appears in any creature's experience, the world is only a thought in that creature's mind. All creatures may banish the thought by sleep but only a human creature may banish it by yoga.

16<sup>17</sup>

CHAPTER X

17

CHAPTER X

(17-1)<sup>18</sup> All our body-experiences and our world-experiences exist in thought. They are nothing other than a series of ideas. The whole sphere of sense-consciousness is mental

(17-2) Mentalism does not teach us to ignore the world and to dismiss the body. It does not tell us to cease from activity and to deny life's utility. It simply gives us a new and truer way of looking at these things.

(17-3) Everything in this world is a thought in the Cosmic Mind. Man himself is no exception to this statement. He knows himself and he knows the things of his experiences only so far as he thinks of them.

(17-4) The common objections to mentalism may be summarised in three forms: (1) A thing does not cease to exist when we cease to think about it, thus, Australia is still to be found on the map even when we are not thinking about Australia. (2) The fact that we do not think of a thing does not prevent such a thing coming into existence. (3) Our awareness of things is largely quite involuntary. We do not choose to think them into existence – they just are there. The answer which mentalism makes to these objections, and to all others which may arise, is a simple one. It is this; consider your life as a dream! All possible objections will then have no ground on which to stand. They appear true whilst we are under the illusion of dreaming, but they are seen to be false as soon as we awake from the dream itself.

(17-5) We are moving in a subtle and delicate world when we are moving in the world of mind. It is necessary to comprehend our terms carefully and correctly if we are to understand the teaching of mentalism truthfully.

---

<sup>17</sup> Blank Page

<sup>18</sup> The paras on this page are numbered 40 through 48, making them consecutive with the previous page.

(17-6) The World-Mind is not a magnified man and the world image is not 'pushed' into our consciousness by its personal and persistent effort. The mere presence of this image in it is sufficient to produce a reflected image in all other minds although they will absorb only so much as their particular plane of space-time perception can absorb.

(17-7) Such materialism has kept religious and even mystical thought in bondage for centuries.

(17-8) The power to think could not come from an unthinking substance.

(17-9) If we make a close analysis of the doctrine of materialism, we find it to be quite self-contradictory.

18<sup>19</sup>

CHAPTER X

19

CHAPTER X

(19-1)<sup>20</sup> The ordinary man is the victim of his unanalysed impressions.

(19-2) No scientist knows what matter is in itself.

(19-3) The blind pulse-beat of his mental existence.

(19-4) The way in which our mental image of the world is born.

(19-5) Central to the philosophic view is the tenet of mentalism.

(19-6) "All the world is but a dream," sang the Mahratta mystic, Tulsidas, thus echoing the misunderstanding which has stamped mystical thought throughout India.

(19-7) Sufi teaching is that the world is Khayal of Khwab-i Khuda, i.e. the thought or dream of God.

(19-8) "I behold the world as if a picture," exclaims Sri Shankaracharya in the "Siddhantamuktavali."

---

<sup>19</sup> Blank page

<sup>20</sup> The paras on this page are numbered 49 through 67, making them consecutive with the previous page.

(19-9) The belief that matter has an existence of its own quite apart from mind, is a chimerical one.

(19-10) He who would make mind an incidental function of matter, does not know what either mind or matter is.

(19-11) ...things that can be seen and handled are not the less seen and handled mentally.

(19-12) ...the physical facts of existence.

(19-13) No microscope has yet been fashioned which shall show the presence or reveal the shape of the human mind.

(19-14) What is the connection between consciousness and the world?

(19-15) Matter is merely something we imagine. Causation is merely succession and co-existence.

(19-16) What are the necessary consequences of this doctrine?

(19-17) Mentalism startles us because our thinking habits are still coloured throughout with materialistic assumptions.

(19-18) A primal point which emerges from this study...

(19-19) The doctrine of mentalism baffles and hence irritates the average man.

20<sup>21</sup>

CHAPTER X

## **Chapter XII (Old xii: The Overself)**

21

CHAPTER XII

(21-1)<sup>22</sup> Epictetus helps us to understand, and our intellect to define, the Overself. "Do you not know," he says, "that you carry a god within you?... You are a distinct portion of the essence of God and contain a part of Him within yourself."

---

<sup>21</sup> Blank page

<sup>22</sup> The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(21-2) Is it possible that a day will come when this beautiful serenity will be his ever-established state? We answer yes.

(21-3) When these experiences increase and multiply to such an extent that they accumulate into a large body of evidence he will become convinced that some power is somehow using him as a beneficent channel. It is the real originator of these experiences, the real bestower of these blessings, the real illuminator of these other people. What is this power? Despite its seeming otherness, its apparent separateness, it is really his own higher self.

(21-4) His ministry is to all humanity, his parish is all the world. He dispenses wisdom to its seekers and bestows peace upon the aspiring.

(21-5) He receives too many confidences ever to be surprised by any of them, too many confessions ever to be shocked. But even if he had never heard or read a single one, he would receive them just as calmly. For his compassion and insight, his tolerance and realism embrace the whole range of human feeling or human behaviour.

(21-6) Some men feel themselves strangely yet insistently attracted to him and do not quite know why.

(21-7) Those who think that this attainment has turned him into a spiritual prig, a Superior Person more than conscious of the wide chasm between himself and ordinary people, think wrongly.

(21-8) Outwardly he appears to act as intensely or as vigorously as other men. But inwardly he will really be at rest in the Overself, which will lead him like a child into performing necessary actions. His mind is still even though his body is busy. And because of this leading his actions will be right and even inspired ones, his personal will be expressive of a higher one. He will be a servant of the Lord.

22<sup>23</sup>

CHAPTER XII

23

CHAPTER XII

(23-1)<sup>24</sup> Each man who lights this candle within his own mind will soon begin to attract

---

<sup>23</sup> Blank page

<sup>24</sup> The paras on this page are numbered 9 through 19, making them consecutive with the previous page.

other men like moths. Not all men nor many men but only those who are groping for a way out of their darkness.

(23-2) A serenity which never leaves him and an integrity which always stamps him, are only two of the fruits of matured philosophic discipline.

(23-3) The illumined man becomes a channel of the Holy Ghost, a chalice of the Prophet's Wine. Yet even he cannot turn the absolute mystical Silence into finite comprehensible speech for more than a sensitive few. With most people he finds himself utterly dumb because they themselves are utterly deaf. This is the tragic pity of it, that just because his words have a value far beyond that of other men's, there is no audience for them, so few ears to receive them.

(23-4) Only the sensitive are likely to leave his presence uplifted quieted and reassured in mind. The others - and they are the majority - come with nothing and leave with nothing.

(23-5) He feels the Overself's blessed calm.

(23-6) His silence bravely takes its stand on the fact that truth is a reality, is a power, is invincible.

(23-7) It is easy for the populace to be deceived by his unassuming manners and unpretentious speech into thinking him to be anything but what he really is.

(23-8) Men react differently to his presence but only a few react rightly. Those are the ones with whom he has a spiritual affinity, and a prenatal link.

(23-9) Constant association with him can only benefit the sensitive after all. It exalts and tutors them. But it leaves the insensitive exactly as they were before. Long ago Jesus pointed out the futility of casting seed on stony ground. Not that this lack of sensitivity is to be deprecated. Nature has set us all on different rungs of her evolutionary ladder. No one is to blame for being what he is.

(23-10) Such a man is not plagued in society by self-consciousness.

(23-11) Without himself being a priest, he performs the true priestly office.

(25-1)<sup>26</sup> What he discovers for himself through struggle or suffering, he passes on that others may receive in peace or ease.

(25-2) These are warped minds who, fumbling on the lower levels of human existence, spit venom and spill hatred over the man who declares the existence of higher ones.

(25-3) He who knows and feels the divine power in his inmost being will be set free in the most literal sense of the word from anxieties and cares. He who has not yet arrived at this stage but is on the way to it can approach the same desirable result by the intensity of his faith in that being. But such a one must really have the faith and not merely say so. The proof that he possesses it would lie in the measure with which he refuses to accept negative thoughts, fearful thoughts, despondent thoughts. In the measure that he does not fail in his faith and hence in his thinking, in that measure, the higher power will not fail to support him in his hour of need. This is why Jesus told his disciple "Take no anxious thought for the morrow." In the case of the adept, having given up the ego, there is no one left to take care of him, so the higher Self does so for him. In the case of the believer, although he has not yet given up the ego, nevertheless, he is trying to do so, and his unfaltering trust in the higher Self is rewarded proportionately in the same way. In both cases the biblical phrase, "The Lord will provide" is not merely a pious hope but a practical fact.

(25-4) There is one mark of the true insight whereby we may recognise its authentic character. It is changeless, so that nothing can ever cancel it, whereas the false insight is forever in a state of change and flux.

(25-5) He who arrives at the truth becomes the well-wisher of all, the enemy of none. He is truly a man of goodwill.

(25-6) The sage is far richer with his mental peace than many a well-placed man with his physical money.

(25-7) We are vocally benumbed on entering the presence of embodied spiritual attainment, for the intellect is silent and abashed at feeling so acutely its own inferiority, its own futility. And it is the intellect in which we mostly live, not the intuition.

---

<sup>26</sup> The paras on this page are numbered 20 through 26, making them consecutive with the previous page.

<sup>27</sup> Blank page

(27-1)<sup>28</sup> The power of the higher Self is such that he who becomes its channel can affect others – if Grace be granted them by their own higher Self – by the mere thought alone. He will need neither to be near, to touch or to speak to them.

(27-2) A man may attain this union with the Overself and yet produce no great work of art, no inspired piece of literature as a result. This is because the union does not bestow technical gifts. It bestows inspiration about not the aesthetic talent which produces a painting nor the intellectual talent which produces a book.

(27-3) John Burroughs: “With Emerson dead, it seems folly to be alive. No man of just his type and quality has ever before appeared upon the earth. He looked like a god. That wise, serene, pure, inscrutable look was without parallel in any human face I ever saw. Such an unimpeachable look! The subtle, half-defined smile of his soul. It was not a propitiatory smile, or a smirk of acquiescence, but the reassuring smile of the doctor when he takes out his lance; it was the sheath of that trenchant blade of his. Behind it lurked some test question, or pregnant saying. It was the foil of his frank, unwounding wit, like Carlyle’s laugh. It was an arch, winning, half-playful look, the expression of a soul that did not want to wound you, and yet that must speak the truth. And Emerson’s frank speech never did wound. It was so evident that it was not meant to wound, and that it was so true to himself, that you treasured it as rare wisdom.”

(27-4) He will be so quiet in his daily bearing, so calm in his dealings with others, that they will begin to sense despite his unfailing modesty that here, in his presence, there is a living echo from a higher world of being.

(27-5) He is the silent background counsellor for a few men who have the opportunity and capacity to serve mankind.

(27-6) If he talks out of his personal experience of the Spirit, it will not be an arrogant boast but a quiet statement of simple fact.

---

<sup>28</sup> The paras on this page are numbered 27 through 32, making them consecutive with the previous page.

<sup>29</sup> Blank page

(29-1)<sup>30</sup> In the philosopher, human intelligence reaches its maturity, human goodness its apogee, human piety its perfection. He represents for us the final attainment of that consciousness which has developed from the lowest kingdoms of nature.

(29-2) His ever-present calmness is not a mask for secretive emotions inner conflicts, mental tensions or explosive passions.

(29-3) His is indeed a life full of paradoxes. Outwardly he may be a millionaire. Inwardly he owns nothing, begs at the door of God.

(29-4) The existence of the sage as a type is hard to prove simply because the existence of the sage as an individual is hard to confirm. He is almost unique on this planet. He is for practical purposes an Ideal rather than an Actuality.

(29-5) People sometimes ask why anyone should give up even a part of his time to unpaid service. But the truth is that the sage is always paid by the friendship and gratitude, the trust and affection, which those he has helped return him. And if it be further said that these are mere intangibles, which do not pay for the time and energy he gives, the answer is that they often are convertible into the most tangible of things. For if he is in real need of a home, a machine, a piece of domestic furniture or a form of personal service, he has only to express that need and those whom he has helped will provide it. Nay, there are times when he need not even express it, when the silent magic of thought will prompt someone to offer the provision quite spontaneously and voluntarily. Anyway, the sage does not give his service any thought about the getting or non-getting of rewards. He gives it because he thinks it right to do so and because he enjoys the satisfaction of giving a helping hand to the spiritually needy. In short, he is doing what he likes.

(29-6) He possesses a largeness of heart at all times, an immense tolerance towards the frailty of faulty men and women.

(29-7) It is never anything else than its own perfect self, never contrary to its own unique and infinite nature.

---

<sup>30</sup> The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

<sup>31</sup> Blank page



(31-1)<sup>32</sup> In very truth the Overself becomes his beloved companion, bringing an intense satisfaction and profound love which no external friendship could ever bring.

(31-2) The intellect can never understand this point until it understands that the conception of individuality and the conception of existence are separate and different from each other. Individuality may go but existence may remain.

(31-3) When the divinity in his own self is found at last, he will afterwards find its light reflected upon every other man and woman he encounters.

(31-4) And you will perceive that the Overself is always there, albeit you will have repeatedly to raise your eyes from earth and your mind from ego to come into realisation of this truth.

(31-5) The question arises, "What has this hidden wisdom done for its possessors and the world?"

(31-6) When he has silenced his desires and stilled his thoughts, when he has put his own will aside and his own ego down, he becomes a free channel through which the Divine Mind may flow into his own consciousness. No evil feelings can enter his heart, no evil thoughts can cross his mind and not even the new consequence of old wrongdoing can affect the serenity of

(31-7) There are individuals scattered here and there who have found the Overself. It is certain that they are types as well as individuals – therefore, it is certain that the whole race will also one day find the Overself.

(31-8) Jesus did not answer when malignment and malediction were hurled upon him. Buddha kept silence when vilification and abuse were uttered against him. These great souls did not live in the ego and therefore did not care to defend it.

(31-9) He has discovered the strength which comes from self-control, the peace which comes from stilled thoughts, and the happiness which comes from the true self.

(31-10) Perhaps the most wonderful thing which the illumine discovers is that his independence from the infinite life power never really existed and was only illusory,

---

<sup>32</sup> The paras on this page are numbered 40 through 50, making them consecutive with the previous page.

that his separation from the Overself was only an idea of the imagination and not a fact of being. Even the desire to unite with the Overself was only a dream, and consequently all lesser desires of the ego were merely dreams within a dream.

32<sup>33</sup>

## CHAPTER XII

33

## CHAPTER XII

(33-1)<sup>34</sup> The 'I' has been transformed into the "I Am."

(33-2) The word 'soul' is so vague a word that the Oxford English Dictionary offers no less than twenty-five meanings for it!

(33-3) The crisis has disclosed what really goes on in many men's hearts.

(33-4) He will no more feel lonely even if he be often alone. A sense of the universe's friendliness will surround him, enfold him.

(33-5) When the star of a man's Overself rises into ascendancy.

(33-6) You will comprehend that whilst the Overself thus enfolds you, you can never again feel lonely, never again find the sky turn black because some human love has been denied or been withdrawn from you.

(33-7) Although fully deserving it, he is too humble to demand and always too embarrassed when offered any special reverence.

(33-8) His attainment of this deeper consciousness brings with it a feeling of veritable homecoming.

(33-9) He is too humble to make a parade of the power he could exercise at will.

(33-10) However obscured and overlaid by the personal ego, this divine entity is always existent in man.

(33-11) The rich fullness of his life, the extended reach of his consciousness.

---

<sup>33</sup> Blank page

<sup>34</sup> The paras on this page are numbered 51 through 66, making them consecutive with the previous page.

(33-12) Negative thoughts may seek to assail him but never again can they succeed in penetrating his consciousness

(33-13) There is a deeper level of every man's mind which is not subject to his passions, not moved by his desires not affected by his senses.

(33-14) Such an illumined man understands well enough that this mysterious power which emanates from him is not really his own at all. It belongs to his higher self. Without the latter he would be powerless. It was the Christ-self in Jesus which said: "Without me you can do nothing." —John XV, 5.

(33-15) It is a self above and beyond our ordinary self.

(33-16) He alone is free and competent who has his hand and heart and head and ego under perfect control. But where can you find such a man?

34<sup>35</sup>

## CHAPTER XII

35

## CHAPTER XII

(35-1)<sup>36</sup> In this hour of supreme comprehension, in this transition to a new and higher life he finds supreme liberation.

(35-2) Who that discovers that such is his real nature, his heart's essence, can be otherwise than good?

(35-3) For evermore and everywhere the divine light will stay with him.

(35-4) The Overself is not anyone's private property.

36<sup>37</sup>

## CHAPTER XII

## Chapter XV (Old v: What is Philosophy)

37

---

<sup>35</sup> Blank page

<sup>36</sup> The paras on this page are numbered 67 through 70, making them consecutive with the previous page.

<sup>37</sup> Blank page

(37-1)<sup>38</sup> Life in the busy world should be a continuation of life in the meditation sanctum and not an interruption of it.

(37-2) The debasement of a religion usually runs parallel to the increment of its organisation.

(37-3) Mystics remain self-centred.

(37-4) Whilst there are parts of our nature which remain still undeveloped we are not complete men.

(37-5) When work is regarded as service, life in the world cannot be a snare. Action itself never ceases even when a man runs away to the mountains and remains idle for then his intellect continues to act. He has merely changed its form.

(37-6) Man's desires for food clothing and shelter are right desires and he need not renounce them.

(37-7) Try to do your new duties with inner calmness and outer efficiency. But whatever you are doing, try to keep ever in the background of consciousness the remembrance of the Overself; it will be both a form of yoga and a protective influence.

(37-8) If they will have the courage to come out of their cloisters and honour social obligations.

(37-9) Philosophic training produces men with a comprehensive outlook.

(37-10) The philosophic life is a diversified and enriched one. It is not bare and impoverished like the ascetic life.

(37-11) The principle of balance is one of the most important of philosophic principles.

(37-12) He must be a man of action as well as a man of vision.

(37-13) Can philosophy offer any practical direction? Where can it take us amidst our earthly lives and to what can it lead?

(37-14) Dharma = moral living.

---

<sup>38</sup> The paras on this page are numbered 1 through 20; they are not consecutive with the previous page.

(37-15) We sin in thought first and then only in the body

(37-16) In him these forces will all be balanced.

(37-17) The hour has come to correlate the three sides of life.

(37-18) The mystic may remain an onlooker but the philosopher must become a participant.

(37-19) But more knowledge imposes more obligations upon him.

(37-20) ...a better balanced character.

38<sup>39</sup>

## CHAPTER XV

39

## CHAPTER XV

(39-1)<sup>40</sup> Alter name 3<sup>rd</sup> path (metaphysical reason) to knowledge

(39-2) It is not a man's own voice which is to acclaim him as a master, but his life.

(39-3) We need the best of all these ways, the worst of none.

(39-4) ...these monastic ashrams are hotbeds of...

(39-5) As soon as they begin to subscribe to this truth and implement its practice, they will begin to know what genuine...

(39-6) ...with his self-regarding outlook and creed of indifferentism.

(39-7) The last test of what intellect, intuition or feeling offer as the truth must be provided by the will. In the realm of doing, we discover its rightness or wrongness.

(39-8) No single element is to be dropped in favour of another. All are needed.

(39-9) It is not only advisable but essential to make his philosophy the centre of his

---

<sup>39</sup> Blank page

<sup>40</sup> The paras on this page are numbered 21 through 39, making them consecutive with the previous page.

human activities.

(39-10) We have to bring this awareness of the Overself as a permanent and perpetual feature into active life.

(39-11) Plotinus observes that we do things best when we are not thinking of ourselves as doing them. – Inge.

(39-12) Life cannot be limited to any single aspect of it and remain well balanced.

(39-13) One consequence of this compassionate habit is that an immense comprehension of human nature floods his whole being.

(39-14) He who teaches well, learns himself.

(39-15) ...the background, the ideas and inspirations which made such achievements possible.

(39-16) The inner life made worthwhile, made beautiful wise and virtuous, the consequence is an outer life made worthwhile.

(39-17) When foundational principles are wrong, practical errors will not only remain but go on multiplying themselves.

(39-18) The philosopher must be one and the same time a man of meditation as well as a man of the world, just as he must be alive in heart as well as in head.

(39-19) A tender world-embracing compassion overwhelms him.

40<sup>41</sup>

CHAPTER XV

41

CHAPTER XV

(41-1)<sup>42</sup> Non-cooperative escapism is empty, a refuse for the indolent.

(41-2) ...the nobler Self within us.

---

<sup>41</sup> Blank page

<sup>42</sup> The paras on this page are numbered 40 through 62, making them consecutive with the previous page.

(41-3) All the facets of his personality will thus receive attention.

(41-4) Avoid extremes.

(41-5) When heart and brain work together.

(41-6) The Quest calls for the use of our whole nature.

(41-7) ...such broad generous views.

(41-8) Disillusioning experience will open his eyes to the falsity and foolishness of the path he is following in seeking truth where it is not in evidence.

(41-9) There is a more satisfying achievement in such a well-balanced synthesis.

(41-10) These mystical experiences and metaphysical tenets do touch human interests.

(41-11) It is both the suggestion of logic and the demand of life itself that we should make an all-round effort and not merely a one-sided effort.

(41-12) Thinking is sooner or later translated into acts.

(41-13) Those who help to direct the thinking of others.

(41-14) There is a widespread impression, both inside mystical circles and outside them, that mysticism must always be divorced from practical life and worldly interests.

(41-15) In the fact of world suffering the apathy of the mystic is shamed by the sympathy of the sage.

(41-16) Wisdom always relates service to need whereas ignorance relates it to desire.

(41-17) The selfish man puts nothing back into life.

(41-18) Because philosophy believes in service, it is necessarily activist where mysticism is quietist.

(41-19) Why should not the detached spirit of meditation be brought into active life?

(41-20) Philosophy can and should be brought into everyday life.

(41-21) The need is to develop all four parts of the psyche.

(41-22) 'Sensible' and 'Balanced' are convertible terms.

(41-23) Neither a reclusive indifference towards the suffering of others nor...

42<sup>43</sup>

## CHAPTER XV

43

## CHAPTER XV

(43-1)<sup>44</sup> We can best form public opinion by first forming private conviction.

(43-2) To give his life a worthy purpose the balancing endeavour must be added.

(43-3) The technique which will best bring us to such a grand goal must be a composite one. Meditation alone is not enough.

(43-4) Such is the well-balanced triple-sided character which we are called on to develop.

(43-5) You will lose nothing. For in the end your efforts to help others will come home to roost. You yourself will also be helped.

(43-6) ...a clear conception.

(43-7) Mysticism lacks a social content. Philosophy supplies it.

(43-8) It is not merely an idea which cannot survive outside the sphere of the abstract but an idea which can be put vigorously to work.

(43-9) Philosophy contains and yet overtops mysticism, metaphysics and right conduct.

(43-10) If philosophy cannot show a way out of any particular distress, it can show how to refresh the heart's endurance of it and renew the mind's facing towards it.

(43-11) Each person who brings more truth and goodness more consciousness and balance into his own small circle, brings it into the whole world at the same time. A single individual may be helpless in the face of global events, but the echoes of the echoes of his inspired words and deeds, presence and thoughts, may be heard far from

---

<sup>43</sup> Blank page

<sup>44</sup> The paras on this page are numbered 63 through 76, making them consecutive with the previous page.



him in place and time.

(43-12) Week after week the bewildered, the troubled, the seeking and the aspiring will approach him for that help which they can get nowhere else. For no one else so open to their access has transformed himself into such a channel for the Infinite Truth and Infinite Being.

(43-13) Philosophy is perfectly capable of meeting the situations created by modern life.

(43-14) Service, in its purity, must be the first as well as the last thought behind his work. He is not unconcerned about rewards but he knows that they are always the natural accompaniment of, or sequel to such service.

44<sup>45</sup>

## CHAPTER XV

45

## CHAPTER XV

(45-1)<sup>46</sup> Because man is a complex being, all parts of his nature must enter the quest and engage themselves in its activity. Then only will be the result a well-balanced one, truth.

(45-2) If most men will not heed his words, some men are starving for them. Can he remain totally silent while these few require help?

(45-3) The proper service of oneself is a pre-requisite to the effective service of one's fellow men.

(45-4) He should cultivate those aspects of his psyche which need further stature and he should deliberately neglect those which have already been over-cultivated. In this way he will bring about a better equilibrium, a sounder harmony within his own being.

(45-5) If an undeveloped beginner or an unpurified aspirant attempts prematurely to engage in the spiritual service of other people, the result may be merely a futile waste of time and energy or actually dangerous in material, moral and psychic consequences.

(45-6) The movement from thought to deed, the translation of moral impulse into practical conduct is the final but not the only proof that philosophy is more than useful.

---

<sup>45</sup> Blank page

<sup>46</sup> The paras on this page are numbered 78 through 89. They are consecutive with the previous page.

(45-7) The mystic who gives himself up to solitary struggle to gain a solitary delight; is beyond our criticism but also beyond our praise.

(45-8) Work done under the Overself's inspiration can never be tedious but will always be satisfying.

(45-9) But the last argument in favour of the practical value of philosophy is short and plain. Can anyone deny that the fate of the German people would have been as happy if it had been governed by Plato<sup>47</sup> as it actually was miserable because it was governed by Hitler?

(45-10) An absentee mysticism, preoccupied with its own development, is excusable but not admirable.

(45-11) We react to the different situations in life according to our nature, our habitual trend of thought.

(45-12) The aim is not only to develop the different parts of psyche, but to bring them into a condition of internal equilibrium.

46<sup>48</sup>

## CHAPTER XV

47

## CHAPTER XV

(47-1)<sup>49</sup> If the purpose of shutting himself in a monastic ivory tower is self-training in meditating, self-improvement in character, study and reflection, only that he might emerge later to apply and test and give what he has gained to the world, then it is a right purpose. If he takes to retirement not only for its own sake, but also that he may exhibit its results in activity, then none can blame him.

(47-2) How long will world events let any man live in the sound proofed rooms of indifferentism?

(47-3) If the cloister becomes a seeding-ground which yields its fruits later in the productive life of the world, it justifies itself.

---

<sup>47</sup> "Plate" in the original.

<sup>48</sup> Blank page

<sup>49</sup> The paras on this page are numbered 90 through 99, making them consecutive with the previous page.

(47-4) We truly relax from strains and strivings only when we relax in the inward stillness of the divine presence. Silently declare the metaphysical truths about our personal life, quietly to affirm them in the midst of our active life and deliberately to recognise them above the swirl of our emotional life is to achieve true repose.

(47-5) Whatever form his outer life may have to take under the pressure of destiny, he will keep his inner life inviolate.

(47-6) He seeks no personal advantage. He asks only that his work be done, whether through himself or some other.

(47-7) A well-balanced personality requires that he should be not less a sharp thorough observer, with feet kept well on the ground, than a rapt absorbed meditator.

(47-8) The service of humanity by those who have failed to equip themselves for it, will have little value to humanity.

(47-9) Before he can successfully devote himself to helping other persons, he must first have reached a level of knowledge and power which will make this really possible.

(47-10) When he came down into reincarnation he came with the responsibility for his own life, not for other peoples'. They were, and ever afterwards remained, responsible for their lives. The burden was never at any time shifted by God on to his shoulders.

48<sup>50</sup>

## CHAPTER XV

49

## CHAPTER XV

(49-1)<sup>51</sup> When both duty and destiny combine to call a man to this task of contributing to the general welfare during humanity's gravest cyclic turn, he must needs accept it.

(49-2) Surrender of every problem as it arises to the higher self, the renouncing of your own personal will in the matter and the readiness to accept intuitive guidance as and when it comes, provide a superior technique and yield better results than the old ways of intellectual handling and personal planning alone.

---

<sup>50</sup> Blank page

<sup>51</sup> The paras on this page are numbered 100 through 107, making them consecutive with the previous page.

(49-3) Nothing could be more practical than applied philosophy. The student will find his will strengthened by its definite affirmations, so that he will bring a bolder heart to the troubles and duties of everyday living. He will find his feelings less disturbed by the evil in other men's characters and deeds. He will find his thoughts inspired by its declaration of the benevolent purpose and supreme intelligence behind his life.

(49-4) The well-balanced life requires that he neither withdraw from the world permanently nor that he remain unbrokenly active in it.

(49-5) When it is said that trust in, and dependence on, the Overself is the best of all attitudes towards all problems, it is not meant that a mere irresolute opinion an anxious thought-seeking relief is enough.

(49-6) There must be a complete turning of the whole man – thought feeling intuition and will – towards the Overself.

(49-7) The practicality of the philosophical quest is something few men discover until they are far advanced on the quest. If the dreamers, the fanatics, the visionaries, the lethargic, the feckless and the failures seem to be the ones most vocal about the quest, that is merely because they are hardly on the quest at all but only stand around its entrance.

(49-8) These truths must become so vivid in his mind that he cannot help acting upon them.

50<sup>52</sup>

## CHAPTER XV

51

## CHAPTER XV

(51-1)<sup>53</sup> However, harassing a problem may seem to us, if we can give up our egoistic attitude towards it, if we can keep the lower emotions away from it, the best possible solution under the circumstances will develop of its own accord. There is veritable magic in such a change of thinking and feeling. It opens the gate to higher forces and enables them to come to our help.

(51-2) Every man who improves his inner life, to that extent influences society's outer life. In all his relations with his fellow men, he will show this improvement and

---

<sup>52</sup> Blank page

<sup>53</sup> The paras on this page are numbered 108 through 114, making them consecutive with the previous page.

indirectly through its results, share it with them.

(51-3) Why should we bear all the grievous burdens of the ego? By turning them over to the higher self, not prematurely but after analysing their lessons and doing what we ought to, we gain relief.

(51-4) Your thinking will have its effect, not only upon your inner character and outward activities, but also upon other people. This last is quite conceivable when we remember that telepathy is no longer a mere theory, but a proved fact.

(51-5) Just as the infant human has to learn to balance his body, and then to walk in the physical world, so the infant mystic has to learn to balance his soul, and then walk in the mystical world.

(51-6) This mystical preachment on the gospel of inspired action is written for the men who find themselves tangled up in the affairs of this world and must make the best of it. I counsel them to make the best of it by making the better of their inner life. I suggest that it is better to aspire aright and rise spiritually than to remain like a stagnant pool. And I would remind them that their worldly work can be carried out on a basis of service plus self-interest, where now it may be carried out on a basis of self-interest alone; for to serve is to put the spirit in action.

(51-7) It is a great pity that men with yogic power and divine insight should stand aloof from public life and refrain from lifting up its standards. If they did nothing else than this, they would render high service.

52<sup>54</sup>

CHAPTER XV

53

CHAPTER XV

(53-1)<sup>55</sup> The thing that really matters in the life of a nation is the quality of its leaders, the character of those who guide its destinies. Young men may not realise that enthusiasm alone is not enough: that character always does and always will count: that he who fits himself for greatness will whole kingdoms delivered into his hands. Inspiration brings fortune in its train and inspired teachers will always rise.

(53-2) A true power will inform the hands of those who will act at the behest of the god

---

<sup>54</sup> Blank page

<sup>55</sup> The paras on this page are numbered 115 through 122, making them consecutive with the previous page.

within, whose daily admonishment to him is: "Go out and live for the welfare of man the Light you find in the deep recesses of your own heart."

(53-3) "If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundation under them," is the advice of Henry David Thoreau.

(53-4) The pent-up forces of the spirit will then pour themselves out through a life of determined activity, bringing into the daily existence an ennobling influence, an inward uplift. Then one will mingle the sage with the soldier in the same body.

(53-5) So long as these thoughts remain unrelated to the affairs of daily business and daily toil, so long will they be the preserve of an unheeded few.

(53-6) He who waits until he penetrates to his innermost being before he begins to play with the notion of service attains depth in the character of that service; whereas he who hurries hastily into the arena may attain width in his service, but he will lack depth. Moreover, the first will work on a world canvas, because space cannot bar the efforts of the spirit, whereas the second using the method and manner of the body and intellect alone, may not reach farther than his own town or land.

(53-7) "Live as hermits in your own homes," advised Nanak, founder of the Sikh faith, to those who wanted to renounce the world.

(53-8) It prefers individual advancement to the illusion of gregarious advancement. It sees the home as not less holy than the ashram.

54<sup>56</sup>

## CHAPTER XV

55

## CHAPTER XV

(55-1)<sup>57</sup> If he retires to enjoy the tranquillity of rural retreats, he does so only to emerge later for the activity of city ways. He does so only to bring more wisdom and more strength, more nobility and more spirituality into his external life.

(55-2) We cannot live exclusively for one function of our being, for the body alone or the brain alone.

---

<sup>56</sup> Blank page

<sup>57</sup> The paras on this page are numbered 123 through 135, making them consecutive with the previous page.

(55-3) It is not easy, this living of two different lives at one and the same time, yet it is not impossible. The common every day existence is not so unrelated that it cannot coexist with the uncommon mystical existence.

(55-4) Hugh Walpole's 'Fortitude': "Make of me a man – to be afraid of nothing... to be ready for everything... love, friendship, success... to take if it comes... to care nothing if these things are not for me."

(55-5) The mental wavelength on which we tune in, helps to determine the kind of life we have, the kind of environment we get.

(55-6) Philosophy is best understood where it is most practiced.

(55-7) He will possess the trained mentality and disciplined character which reacts swiftly to urgent situations, calmly to dangerous ones and wisely to unexpected ones.

(55-8) It is inevitable that as his understanding of the philosophy advances his practice of it increases.

(55-9) Kabir: "Why put on the robe of the monk, and live aloof from the world in lonely pride?

Behold! my heart dances in the delight of a hundred arts; and the Creator is well pleased."

(55-10) Yes, we can and we shall help humanity to evolve but we cannot help them to do it in one short lifetime.

(55-11) Only when the Overself becomes the focus of all his thinking is it likely to become the inspirer of all his doing.

(55-12) Mysticism today must prove its practicality.

(55-13) Neither keen intellect nor practical observation is enough. A balanced psyche needs cultivated intuition and moral discipline as well.

56<sup>58</sup>

CHAPTER XV

57

CHAPTER XV

(57-1)<sup>59</sup> The paradox is that he withdraws into solitude and holds to privacy only that he may later emerge better equipped to serve in public.

(57-2) Philosophy does not encourage the escapist in his evasion morally obligatory responsibilities or in his illusion of merely external asceticism.

(57-3) The glow of satisfaction which comes from helping a good cause, should be sufficient reward.

(57-4) The only kind of service he may render is unpaid service. This condition he cheerfully accepts. For whatever he does to help other men, he does out of love of the deed itself.

(57-5) Watching his daily conduct and reviewing it in retrospect is not less needful than practising meditation.

(57-6) It is a grave mistake to regard these matters as having no more than a theoretical interest, to be played with or not according to one's taste. Whoever finds the answers to the questions, whoever knows what man really is, what his prenatal and post-mortem destinies are, what his highest good is, will necessarily find that his practical everyday living is much affected by them.

(57-7) There are hands in every country, among every people, outstretched to God for inward help. The responsibility to answer these prayers rests therefore primarily with God. Any man who apparently gives the needed help is only an intermediary. Neither the power nor the wisdom which he manifests is his own. If he perceives that fact, he will be humbled by it.

(57-8) If the world has no place for mysticism this is because mysticism has no place for the world.

(57-9) Because most of us have to pass our lives on this earth and in human society, we cannot travel the fugitive way. We cannot enter monasteries or sit in ashrams. And because some of us prefer philosophy to escapism we do not want to do so. For we believe that the real thing ascetics seek escape from is not the world, not society, but themselves; that our chief work in life is to remake ourselves. When we go into occasional and limited retreat we do so to quieten the mind, to detach the heart, to extend our perspectives and to reflect upon life – not to run from it and squat the years idly away.

---

<sup>59</sup> The paras on this page are numbered 136 through 144, making them consecutive with the previous page



(59-1)<sup>61</sup> Tendencies that lie beneath the surface of character, weaknesses that are scarcely guessed at because latent, are given the chance to display themselves by external situations and events which the world's life provides but which no ashram provides.

(59-2) He cannot serve others safely and adequately until he has properly equipped himself for such service. Indeed, premature or ill-advised endeavours may even harm them. This grand philanthropic ideal is not to be given up, however. It is to be in the background of his mind.

(59-3) Both these factors exist – what he will do to his environment and what his environment will do to him.

(59-4) His wisdom must be equal to calamity or prosperity, the bad or the good, to all situations in fact.

(59-5) How will this work out when applied to specified circumstance.

(59-6) The intuitive sensitivity of the artist and the discriminating intellect of a scientist are needed to keep that delicate balance which knows when to assume responsibility for one's own decision, action and life and when to shift this responsibility to a higher power. The novice's statement that he commits his life into God's hands is not enough for obviously if he continues to repeat the same foolish judgements and the same guilty conduct as before this commitment, his life still remains in the personal ego's hands. If his commitment is to be effective it must be accompanied by the duty of self improvement. Surrender to a higher power does not relieve him of this duty, on the contrary it compels him more than ever before to its carrying out. The shifting of personal responsibility is achieved only when the awakening of consciousness to the higher self is itself achieved. The mere desire and consequent say so of the aspirant does not and cannot become factual until then. He may seek to relieve himself of the pressure of obligation and the irritation of obstacles by this device, but the relief will be merely fictional and not factual.

---

<sup>60</sup> Blank page

<sup>61</sup> The paras on this page are numbered 145 through 150, making them consecutive with the previous page.

(61-1)<sup>63</sup> There are three different forms of wrong action which he must carefully separate from each other in his mind if he is to adhere to the principles of philosophical living and if he is to place a correct emphasis where it should belong. First, the most important, is the sin of moral behaviour; second, is the error in practical judgement; third is the transgression of the social code.

(61-2) When he has exhausted every means of finding a right and reasonable solution to his problem, it is time to hand it over to the higher self. Let him not indulge in self-pity under the delusion that he is indulging in self-abasement. There is a total difference between the two emotional attitudes for the first will only weaken his capacity for the spiritual quest whereas the second will only strengthen it.

(61-3) He gives to others not out of any feeling of superiority – although he humbly knows as a simple honest fact how tall he is – but out of a feeling of human fellowship with them in many cases or out of human compassion for them in others.

(61-4) Thus by well-guided practice he develops the creative power from within himself.

(61-5) 'Bustan' of Saadi:<sup>64</sup> "Thou standest not by thine own strength – from the Invisible are thou sustained each moment."

(61-6) The demands which his personal, domestic, and professional life make upon him have also to be met.

(61-7) If he is lacking in the development of any side of his nature, the balance ought to be restored.

(61-8) In the Masonry of ancient times the initiate was given the symbol of two pillars in his course of instruction. The meaning was that a true balance should sustain his

---

<sup>62</sup> Blank page

<sup>63</sup> The paras on this page are numbered 151 through 159, making them consecutive with the previous page.

<sup>64</sup> "Sadi" in the original. Referring to Abū-Muhammad Muslih al-Dīn bin Abdallāh Shīrāzī, Saadi Shirazi.

progress.

(61-9) He seeks neither applause nor profit from others. On the contrary, he is ever willing to give them out of the spiritual store he possesses. But his giving is free from sentimentality and futility because he restricts it by wise discrimination.

62<sup>65</sup>

## CHAPTER XV

63

## CHAPTER XV

(63-1)<sup>66</sup> Man's trail leads all the way from the primitive who dwelt in a cave because he never saw a city to the yogi who dwells in a lonely cave because he has seen too much of crowded cities. But it will not stop there. The philosopher will seek an environment where he can unite the quietude and solitude and beauty of Nature with the comfort and stimulation and appeal of the town. He will be partly in the world and partly out of it. He will commune with his divine spirit yet also with his better neighbour.

(63-2) To rush out into the service of enlightenment too prematurely at the bidding of the emotion of pity unrestrained by the balance of reason, may do nothing worse than waste time, but it may also do something more serious. It may create confusion in others, pamper vanity in oneself.

(63-3) It is no use talking vaguely of service to humanity when he lacks the capacity to render any specific service at all. In such a case it is better first of all to set to work to develop within himself the necessary capacities.

(63-4) But although premature service of this kind is to be discouraged, the attempt of an advanced disciple to help a beginner is not necessarily a blunder. That depends on confirming the help given to proper limits and on abstaining from treading where there is no sure-footedness. He may rightly share his knowledge experience and findings.

(63-5) He is never really isolated from the world. For his thoughts do telepathically reach those who value them, his written letters and published words do constitute some kind of communication and even conversation.

(63-6) He displays his attainment in the ease with which he handles all situations and in the mastery with which he meets adverse ones. He will always be equal to his tasks,

---

<sup>65</sup> Blank page

<sup>66</sup> The paras on this page are numbered 160 through 167, making them consecutive with the previous page.

even when their outcome is unfavourably decided by the higher power of

(63-7) It is a contrast but not a contradiction.

(63-8) The effects of the discipline show themselves in his handling of worldly affairs, in his swift resourcefulness during urgent situations, his calm balance during critical ones and his practical wisdom during puzzling ones.

64<sup>67</sup>

## CHAPTER XV

65

## CHAPTER XV

(65-1)<sup>68</sup> Such a man could not charge others for his time, his counsel or his trouble, could not commercialise his work, could not bring himself to make money out of truth-seeking wanderers. His service to them is a holy thing, unpriced and unpriceable. For it is done at the dictate of his higher self.

(65-2) He has no highly-emotional missionary enthusiasm for such service. It is not his primary task but only the by-product of that task.

(65-3) Such a man cannot sit with folded hands and cooled heart whilst the tide of world ignorance flows past him.

(65-4) The proficient can mentally turn inside from the busyness of his environment and within a few moments find the divine presence there.

(65-5) The need to insulate ourselves privately from the shocks of contemporary living, is partly met by mysticism.

(65-6) If in his heart he has truly handed over the ego to the higher self, he has also handed over his personal cares and worries.

(65-7) Philosophic service is distinguished by practical competence and personal unselfishness.

(65-8) It is such a man who most serves his fellows yet who least receives the recognition of his service. This is because humanity fails to understand where its true

---

<sup>67</sup> Blank page

<sup>68</sup> The paras on this page are numbered 168 through 180, making them consecutive with the previous page.

interests lie, what its true goal is and why it is here at all.

(65-9) Out of this deep mysterious centre within himself, he will draw the strength to endure distresses with fortitude, the wisdom to manage situations, without after-regrets, the insight to keep the great and little values of everyday living in proper perspective.

(65-10) So far as philosophy explains life and sustains virtue it cannot be accused of being useless. Indeed, the ethical practical and social traits which it inculcates...

(65-11) Such a man is Public Friend No. 1

(65-12) A complete approach to the Overself must embody all three ways.

(65-13) The businessman who is an adept at knowing how to make a living, may be an idiot at knowing how to live.

66<sup>69</sup>

## CHAPTER XV

67

## CHAPTER XV

(67-1)<sup>70</sup> His deep thought and wise judgment.

(67-2) That which he finds in deep eternity must be worked out in day-to-day life.

(67-3) The need of balancing his forces is one that must not be overlooked as so many aspirants do overlook it.

(67-4) He seeks to multiply the good in the world and to reduce the bad.

(67-5) He who puts himself at the Overself's disposal will find that the Overself will in turn put him where he may best fulfil his own divine possibilities.

(67-6) The right combination of all these strivings is necessary, if trustworthy results are to be got.

(67-7) It would be unsafe to build such a vast structure of soul-consciousness on so

---

<sup>69</sup> Blank page

<sup>70</sup> The paras on this page are numbered 181 through 200, making them consecutive with the previous page.

small a foundation.

(67-8) The aspiration towards the higher self must be formally repeated in daily prayer, cherished in daily retreats and kept vivid in daily study.

(67-9) A mere collection of units is not the same as a properly integrated whole.

(67-10) He feels released from the strain and tension of everyday life although in its midst an enormous sense of well-being permeates him.

(67-11) Man becomes incapable of comprehending the full truth if he separates himself from reason or intuition, from emotion or action.

(67-12) A socially maladjusted sanctimonious asceticism.

(67-13) My life as a body is one thing, as a mind it is another.

(67-14) We can carry our own mental environment around with us.

(67-15) Philosophic mysticism enjoins a career of active usefulness.

(67-16) Maintain a poise between extremes.

(67-17) The continuity of truth is assured not by exploiting the materialising institutions by scattered individuals.

(67-18) ...ascetic in cloth but worldling in heart.

(67-19) ...to flee from the world's turmoil.

(67-20) A voluntary abnegation of possessions.

68<sup>71</sup>

CHAPTER XV

69

CHAPTER XV

(69-1)<sup>72</sup> A man should continue his work in the world and not use his spiritual

---

<sup>71</sup> Blank page

<sup>72</sup> The paras on this page are numbered 201 through 209, making them consecutive with the previous page.

aspiration as an excuse for idleness that corrupts. He will find peace not by joining the ill-mannered squabbling bickering self-centred inmates of an ashram but by keeping out of it!

(69-2) But before he embarks on such service, such entry into the hearts and lives of others he should be sure that neither personal egotism nor the desire for personal reward has mixed itself up with his altruistic impulse. If this surety is not present he had better wait until it does arrive.

(69-3) There are some exceptions to this precept, for instance, of course, an old man, who feels he has done his principal work in life, is quite entitled to rest, to withdraw from the world and make his peace with God in solitude and repose.

(69-4) Such is the all-round development of the human psyche offered by philosophy. It balances mystical intuiting by logical thinking, religious belief by critical reflection; idealistic devotion by practical service.

(69-5) Life in the active world measures how much of the virtue gained in the dreamy monastery he can keep.

(69-6) Philosophy combines a lofty idealism with an intense practicality.

(69-7) Philosophy makes mysticism active, benevolent and practical.

(69-8) He must examine himself to find out how far hidden self-seeking enters into his altruistic activity.

(69-9) If people wish to practise philosophical ethics and apply philosophical ideals, they need not and ought not live together in little colonies or congregate in little monasteries to do so. They can and should do it just where they happen to be. Such colonies always disintegrate in the end, such monasteries always deteriorate. It is a common misconception amongst many mystically-minded persons that they have externally to separate themselves from society to live by themselves in a fenced-in community or in a contemplative ashram. The actual experience of these places shows how foolish is the notion that they really promote the spiritual advancement of their members. This is where the vital difference between philosophy and mysticism shows itself. Philosophy is a teaching which can be applied to any and every situation in life. It is not something which can endure only in artificial hot houses.

(71-1)<sup>74</sup> Philosophic serenity in the midst of civic commotion is not the same as, and therefore not to be confused with, religious fatalism or sceptical rashness.

(71-2) Monasteries offer an easy escape from the harshness of life's difficulties for fragile personalities, ashrams a convenient alibi for those who can find neither place nor pleasure in it.

(71-3) He who feels the divine presence and hears the divine guidance, is not without a duty to those who do not.

(71-4) If he will examine the relation between the different functions of his psyche, he will take the first step in discovering how little or how much balance he possesses.

(71-5) Half our maladies arise from a sickness which philosophic discipline alone can heal, from a divided, unbalanced, distorted, warped or unintegrated psyche.

(71-6) The divinely-inspired mind may function in meditation or in action. If it has achieved the philosophic degree, there will be no difference between the two states.

(71-7) The philosophic suggestion to be active in the service of mankind does not mean, as some think, that we have to be active in politics nor, as others think, to give away propagandist pamphlets.

(71-8) To attain balance is good but not enough; to sustain it is also called for.

(71-9) He refuses to shut out the world's life from his own, the world's art from his permissible joys.

(71-10) He must try to make the different sides of his development more equal.

(71-11) The philosophic experience is the achievement of the whole person.

(71-12) Philosophy does not want to escape life but to fulfil it.

(71-13) He will come in time to recognise that such a result is inevitable and right.

---

<sup>74</sup> The paras on this page are numbered 210 through 225, making them consecutive with the previous page.



(71-14) Such work, unmarred by any self-seeking and motivated by the noblest feelings, is truly noble.

(71-15) It is quite true that the full preparation for, and practice of mysticism takes us away from life in the world. But its work need not stop there. The very same forces which activate it can later become the inspiration of a new life in the world, the foundation of an effective practicality.

(71-16) What has philosophy to say about the practical conduct of affairs?

72<sup>75</sup>

## CHAPTER XV

### Chapter IV (Old iv: The Path)

73

## CHAPTER IV

(73-1)<sup>76</sup> The true aspirant is never beaten until he admits it.

(73-2) Never lose your secret dreams of spiritual attainment.

(73-3) Learn to look on failure as one of your best teachers.

(73-4) Perseverance has no eyes for difficulties nor ears for the cry of defeat. It anticipates success.

(73-5) Is your will asleep at the wheel? Awaken it!

(73-6) Press on, achieve, remembering – – –

(73-7) and also in Christ's words, "Those who DO these things shall know my doctrine." The latter is a definite promise.

(73-8) Mysticism is not a new creed which one slips on with the ease with which we slip on a new dressing gown; it is a LIFE.

(73-9) We are our own enemies.

---

<sup>75</sup> Blank page

<sup>76</sup> The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(73-10) Fritter – and you fail.

(73-11) “The prize will not be sent to you. You win it,” – says Emerson.

(73-12) There are men and women who are stumbling through life, whose shoulders are bowed; whose eyes are down-cast, for them no star seems to shine.

And yet – even for them there is hope, nobody has failed so completely but there is in this wonderful universe a faint ray of hope somewhere. It can be found if it is looked for. Failure should lead to a mental stock-taking. Why weep for past errors. You have made them, I have made them, and so has your next-door neighbour. Only the dead are insured against error.

(73-13) Real opportunities have slipped by or out of our grasp and we have spent many years blaming these failures on everything and everybody excepting their rightful author, ourselves. Admit it and be finished with it. Smile at yourself.

(73-14) Tenacity of purpose is a characteristic of all who accomplish great things. Drawbacks cannot disgust him, labour cannot weary him, hardships cannot discourage him in whom the quality of persistence is always present. But to the man without persistence every defeat is a Waterloo.

74<sup>77</sup>

#### CHAPTER IV

75

#### CHAPTER IV

(75-1)<sup>78</sup> Your mental attitude tells the story. It will take you up to heights supreme or it will cast you down into a sea of unutterable despair. Whatever you do, fight for the proper mental attitude.

(75-2) We must punctuate our philosophy with the periods and commas of action, or it will become somewhat stale.

(75-3) The first failures of the spiritual aspirant are not the true measure of the man. We can read him aright when he will enter into the final lap of the race.

(75-4) We must try to turn the flow of our passions into a sublimer channel than the senses alone.

---

<sup>77</sup> Blank page

<sup>78</sup> The paras on this page are numbered 15 through 25, making them consecutive with the previous page.

(75-5) If you feel that the principles touched on in these pages are true, then remember that the greatest homage we can pay to Truth is to use it. Spiritual Peace is given as a prize to the men who wisely aspire, and who will work untiringly for the realisation of their aspiration.

(75-6) You can throw your time away on the waste-heap, or you can transform it into a result-producer.

(75-7) Tolerate sense-servitude no longer.

(75-8) You must plant your feet firmly on one definite purpose. Opposition will whirl around you, but hold on. Perverted Man is full of prejudice, and ninety-nine out of every one hundred you meet, will unconsciously or consciously attempt to deflect you from your divine purpose.

(75-9) Prejudice versus Purpose

(75-10) Be not afraid!  
This very hour begin  
To do the Work thy spirit glories in;  
A thousand unseen forces wait to aid,  
Be not afraid,  
Begin! Begin!

(75-11) The highly-strung nervous, mental and artistic temperaments that largely throng these spiritual paths are of all others predisposed to go astray. They become fascinated by the wondrous worlds of study and experiment which open out for them. They are apt to ignore the vital potency of living out these teachings, as opposed to talking about them. For the opposition of having to work in heavy matter brings out the real power of the soul. Its resistance makes accomplishment more difficult but more enduring.

76<sup>79</sup>

CHAPTER IV

77

CHAPTER IV

(77-1)<sup>80</sup> Carlyle tells us that history is just the biographies of great personalities. These

---

<sup>79</sup> Blank page

<sup>80</sup> The paras on this page are numbered 26 through 36, making them consecutive with the previous page.

great ones are usually of the inspirational type – they are geniuses – are the creators, the initiators, the beginners of new enterprises.

(77-2) When a man falls away from the false standards set by materialism, he falls into conflict with the crippling conventions of his time.

(77-3) Within you is mastery, within you is colossal power – but you have not yet touched it. However puny you are today you can still be greater. However little you have so far accomplished you can still do big things.

(77-4) This is the magic talisman which will strengthen and save you, even though you go down into Hades itself – this faith and love for the inner self.

(77-5) Aspiration seeks its proper level. Rising waters are difficult to dam.

(77-6) Time takes its toll with remorseless hands.

(77-7) Hope is the scaffolding of life. But unless the hands go out in action we may stand upon it forever yet the building will never be erected. That is why we who seek for Truth must work interiorly and work intensely amid the common mortar and bricks of mundane existence. Our dreams of a diviner life are prophetic, but we turn them to realities only when we turn our hands to the tasks.

(77-8) Spinoza pointed out that men only believe such ideas to be true as they act upon. What they say or write about their beliefs is of little account according to this reckoning.

(77-9) It is the attitude which is all important.

(77-10) Difficulties are always within your skull. Unless you can conquer them in there you will never conquer them outside.

(77-11) We may well look with envy upon the life of Ralph W. Emerson, for he was a man whose course conformed perfectly to the doctrines which he taught. We may have seen high truths, in our moods of vision, and often written them down, but how to bring an unwilling heart and rebellious body to their subjection is ever a problem to us.

78<sup>81</sup>

CHAPTER IV

79

CHAPTER IV

---

<sup>81</sup> Blank page

(79-1)<sup>82</sup> The forces of heredity and the dominion of environment would appear to be the overwhelming impulses of a man's actions. But let the Soul arise in its masterful urgency, and they vanish!

(79-2) Abdu'l<sup>83</sup> Baha: "Deeds reveal the station of man."

(79-3) It is easier to know what you want than to get it. Thought is pliable and flexible; will is hard and stubborn.

(79-4) It needs courage to take this first step of Faith, but it is worthwhile.

(79-5) The destructive thoughts of fear and self-doubt which whine at your door, whine at the door of every man. But you can make them powerless to hurt you. For –

"There is no chance, no destiny, no fate,  
Can circumvent, can hinder or control  
The firm resolve of a determined soul!"

(79-6) The Art of Self-Revelation is no tea-table philosophy, shaped and polished to beguile the tedium of the Idle. Not many have attempted this path and less have completed it. For few find the going easy. The fleshly world with its snares waits for us all, and the escape is only for the starred ones.

(79-7) It is more difficult to conquer lust than to walk on the edge of a sword. But it can be conquered. And the way is essentially wise: slowly supplant your lust of the flesh by a lust (love) of the divine. No matter how much you feed your desires, says the Vishnu Parana, they will never be satisfied. Therefore direct them gradually towards the Infinite, in which they may ultimately merge, and from which there is no return.

(79-8) The aspirant who cannot climb obstacles has not shod himself with the right shoes of determination.

(79-9) Concentration is often a passport to spiritual attainment; but it needs the visa of Humility to make it an impeccable document.

(79-10) There comes a moment in the life of the earnest disciple when he will be impelled to draw the sword of Detachment from the sheath of Aspiration, and with it cut the last hankerings for the alluring things of sensual life.

---

<sup>82</sup> The paras on this page are numbered 37 through 46, making them consecutive with the previous page.

<sup>83</sup> "Abdul" in the original.

(81-1)<sup>85</sup> Sometimes –

Do you lie awake at night?

Thinking about “what you might have been.”

Watching the procession of your past life move like a cinema film before your eyes. Reading anew the whole tale of time born and dead, a few joys, many tears perhaps, and long barren years of drought. Waiting for something bigger, better, brighter to turn up. But it has not come yet. The road is hard and the field you are tilling is sterile.

(81-2) It is the will to believe and the determination that backs up its belief. We need a vision of the things to be to light up the rough pathway of the things that are. Without it no great work would be done.

(81-3) The temptations to sloth, to dallying with the dreams only and not with the practice are so strong that we all of us know them. But the benefit we want comes only to those who will resist.

(81-4) It will be a Heraclean labour but it will be well worth while.

(81-5) Make your time count.

(81-6) “Seize then the minutes as they pass.”

(81-7) Intellectual definitions of transcendental states merely leave us in the dark. We must practise walking on the divine path, and not merely talk about it, if we would know what these states really are.

(81-8) We need a few Samsons of the Spirit.

(81-9) Francis Alison:<sup>86</sup> “A crowd of troubles passed him by

As he with courage waited;

He said, ‘Where do you troubles fly

---

<sup>84</sup> Blank page

<sup>85</sup> The paras on this page are numbered 47 through 60, making them consecutive with the previous page.

<sup>86</sup> “Allison” in the original.

When you are thus belated?  
'We go, 'they said, 'to those who mope  
Who look on life dejected  
Who weakly say "good bye" to Hope,  
We go where we are expected!'

(81-10) However lofty our ideals may be, we must anchor our thought and hopes to action, or they fail to serve.

(81-11) Whatever the world thinks, despite scorn and jeer, we must obey our inward monitor and go on undismayed.

(81-12) You must never give up the quest; no matter how long drawn out or how painful or how many disappointments and deceivings, you must still keep up the search after God or after a Master; this determination will receive its reward ultimately. Even a man who has practised meditation all his life and apparently got no results, when he dies he may very likely be given at the moment of

82<sup>87</sup>

#### CHAPTER IV

83

#### CHAPTER IV

(continued from the previous page) death in a flash all the divine consciousness he was searching for as a permanent possession; he may even be liberated from the wheel of life. Sincerity is the essential, and its test is practice, not talk.

(83-1)<sup>88</sup> Ideas are born and die within our brains. Lofty thoughts and magnificent schemes for self-regeneration swim before our eyes like some new tortures of Tantalus. Yet we are unable to back them up in action. Our desperate need is the vital will necessary to give our ideas concrete expression in external life.

(83-2) The test of all talk is action.

(83-3) The attitude of Mind is all-important.

(83-4) Perhaps one of the hardest lessons we have to learn on this path is patience. Yet it is one we have to face. We have declared war and our feet are on the path. But wars

---

<sup>87</sup> Blank page

<sup>88</sup> The paras on this page are numbered 61 through 69, making them consecutive with the previous page.

usually endure for a time before victory hovers in sight. Many defeats may have to be endured, but the end is certain if we do not lose FAITH.

(83-5) What is in your heart?

(83-6) Ramakrishna's was full of the Divine Mother, as he called God. Before long he found her. St Francis of Assisi gave humility highest place in his own. He became the humblest man of his time. Fix an ideal in your heart. That is the first step to finding it.

(83-7) They prefer to wallow in the comfortable and warm bog of materialistic inertia rather than to take to the rough and stony road of Creative spiritual Achievement which winds painfully uphill. They have failed partly because they fear to attempt.

"In idle wishes fools supinely stay,  
Be there a WILL, and wisdom finds a way."

(83-8) "The question of attainment depends only, in the last resort, on the thirst of the soul." Swami Vivekananda once told an aspirant.

(83-9) It is as hard for the ego to judge itself fairly, to look at its actions with a correct perspective as for a man to lift himself by his own braces. It simply cannot do it, its capacity to find excuses for itself is unlimited even the excuse of righteousness, even the excuse of the quest of truth. All that the aspirant can hope to do is to thin down the volume of the ego's operations and to weaken the strength of the ego itself; but to get rid of the ego entirely is something beyond his own capacity. Consequently, an outside power must be called in. There is only one such power available to him, although it may manifest itself in two different ways – that is the power of Grace.

84<sup>89</sup>

CHAPTER IV

85

CHAPTER IV

(continued from the previous page) Those ways are: either direct help by his own higher Self or personal help from a higher man, that is, an illumined teacher.

(85-1)<sup>90</sup> The struggle for truth, the search for reality, may draw him to some cult and keep him in its folds for a while as he learns some elementary tenets and as he begins to develop the powers of concentration. Later, when he has become somewhat mature, he

---

<sup>89</sup> Blank page

<sup>90</sup> The paras on this page are numbered 70 through 75, making them consecutive with the previous page.



will draw away from the cult again to tread the higher path of philosophy.

(85-2) As his mind becomes purer and his emotions come under control, his thoughts become clearer and his instincts truer. As he learns to live more and more in harmony with his higher Self, his body's natural intuition becomes active of itself. The result is that false desires and unnatural instincts which have been imposed upon it by others or what he has imposed upon it himself, will become weaker and weaker and fall away entirely in time. This may happen without any attempt to undergo an elaborate system of self-discipline on his part: yet it will affect his way of living, his diet, his habits. False cravings like the craving for smoking tobacco will vanish of their own accord, false appetites like the appetite for alcoholic liquor or flesh food will likewise vanish; but the more deep-seated the desire the longer it will take to uproot it except in the case of some who will hear and answer a heroic call for an abrupt change.

(85-3) These glimpses of Reality which wake us out of the world of illusion come to us only at intervals. We cannot hold them, but we can repeat them.

(85-4) He should ferret out, and then attack himself at, his weakest point.

(85-5) He cannot advance to the achievement of his purpose if he permits the ego to cater to its vanities and justify its pretences.

(85-6) The conscious personal mind of the teacher may know nothing of the help that is radiating from him to one who silently calls on him from a long distance, yet the reality of that help remains.

86<sup>91</sup>

#### CHAPTER IV

87

#### CHAPTER IV

(87-1)<sup>92</sup> He should constantly look forward to the time he will be independent enough to steer his own course. It is not meant that he should be left with nothing but his ignorance and weakness to guide him, nor that he should face all his perplexities by himself but that he should face many or most of them as he can and that he should carry to the teacher only those which seem too hard to understand or bear. The teacher may occasionally intervene to help on his own initiative but only if and when he deems it desirable and necessary to do so. In this way the object will be fulfilled of leading the

---

<sup>91</sup> Blank page

<sup>92</sup> The paras on this page are numbered 76 through 81, making them consecutive with the previous page.

disciple to increasingly correct thinking and more careful behaviour.

(87-2) The lifting of mood and heart at such moments is indescribable.

(87-3) If the lower self disturbs you, silence it, by invoking the higher self. If you are unable to do this directly, then do it indirectly by invoking it intellectually through declarations of spiritual truth and emotionally, through genuflection in humble prayer. Do not accept the suggestion which drags you down, but instead seek for the pressure which lifts you up.

(87-4) All spiritual progress is individual. Each man grows by himself, not as part of a group. Therefore if instruction is really to {be}<sup>93</sup> effective, it should be individual instruction.

(87-5) He has chosen a path to which he has been led both by instinct and by experience. As he tries to follow it, he will meet with all kinds of difficulties but he should not turn back. Because the interrelation of outward Karma to inner character is so close, he should understand that these difficulties are linked up with his inner state, and that he begins to solve them by removing the imperfection of that inner state. He must understand that, although this goal is not easy to obtain, he must refuse to give up hope. The path is right by itself, and in allying himself with it, he {is}<sup>94</sup> allying himself with what is, after all, the greatest force in the world.

(87-6) The danger of a rigid imposed technique is that it may hinder the individual from completely developing his own spiritual possibilities in the way that best suits him.

88<sup>95</sup>

#### CHAPTER IV

89

#### CHAPTER IV

(89-1)<sup>96</sup> – cling by love to the real.

(89-2) He has to play the role of a humble penitent before grace is willing to manifest.

(89-3) Nature is my guru.

---

<sup>93</sup> We have inserted “be” into the text for clarity.

<sup>94</sup> We have inserted “is” into the text for clarity.

<sup>95</sup> Blank page

<sup>96</sup> The paras on this page are numbered 82 through 106, making them consecutive with the previous page.

(89-4) The growth of character must keep step with the growth of reason and intuition.

(89-5) A true teacher must warn his followers against false expectations and irredeemable promises.

(89-6) It is an important part of his task to show men what their personal lives look like from an impersonal standpoint. Hence he points out the fallacy of their egotistic actions and the foolishness of their egotistic purposes.

(89-7) I may have a long way to go yet but I have at least found right direction.

(89-8) The first step is to become aware of the shortcomings in his moral structure.

(89-9) - when the feeling of penitence becomes boundless.

(89-10) The farther we advance along this path, the less are we likely to manifest outbursts of anger, passion, lust, hatred and the like.

(89-11) He who knows the power of the spirit will not doubt this.

(89-12) It is at this stage that certain powers may manifest themselves in some students but not in all.

(89-13) - who have made a cult out of nonsense.

(89-14) The achievement may seem too hard but it is not too impossible. The best guarantee of that is the ever-presence within him of the divine soul itself.

(89-15) It is not enough to declare that you are seeking God. Have you examined yourself to discover whether you are seeking him honestly?

(89-16) - when his thought awakens to its unused powers.

(89-17) - to discover new truths.

(89-18) peak after peak remains to be climbed.

(89-19) after this clinching enlightenment and matured development.

(89-20) Such a self-emptying.

(89-21) He should not attempt to go too far and too soon.

(91-1)<sup>98</sup> The Overself like the horizon recedes each time he came nearer and claimed it, but gave him sufficient tokens to lure him onward still again.

(91-2) – to integrate knowledge with feeling, act with thought, is his next task.

(91-3) The need of balance is paramount. To over-rate the quality of X – and overstate the case for Y.

(91-4) In human affairs, a simple error in judgement may mean a great loss in opportunity.

(91-5) What is the proper technique to be applied to such a situation?

(91-6) A sentimental and unrealistic view may please emotion but may also cause failures in result.

(91-7) The world can judge only by appearances and always judges the worst; that the world can never hope to understand the independence of a man like him who will not hesitate to take on even the appearance of wrong whilst seeking to render service. Actually he has to subscribe to an infinitely higher ethic than conventional society can understand.

(91-8) All beauty incarnate in form, whether it be a rose's, a woman's, or a summer sunset's, is tragically doomed to be fragile and brief-lived.

(91-9) Such a man will spontaneously love the Ideal, practise virtue and promote the spread of Truth.

(91-10) No longer is he content to be a straw swept along by the river of circumstance.

(91-11) He who has attained true knowledge and found inward power.

---

<sup>97</sup> Blank page

<sup>98</sup> The paras on this page are numbered 107 through 121, making them consecutive with the previous page.

(91-12) There are deformed minds as well as bodies, diseased emotions as well as physiques. Everyone wants to heal the one but few want to heal the other.

(91-13) The glowing warmth of his goodwill is natural, sincere.

(91-14) Practice your meditations, develop your common sense, try to achieve a balanced personality, restrain the ego and everything will come right in time.

(91-15) The ego is forced to ape the non-ego, is compelled to hide the narrowness of its attitude behind a mantle of supposed justice, truth or even altruism.

92<sup>99</sup>

#### CHAPTER IV

93

#### CHAPTER IV

(93-1)<sup>100</sup> So vivid and intense are these experiences that the disciple believes he is holding genuine converse with his master.

(93-2) Mental integrity must not be violated because we have taken to emotional aspiration. The two can and should travel together.

(93-3) They do not pursue the quest but merely talk about it or sentimentalise over it.

(93-4) He should search his past experiences for the lessons they contain.

(93-5) It is impossible only if they think so. No victory can ever be won when it is already lost in the mind.

(93-6) I have tried to learn some wisdom from my own follies to gain sure-footedness from my own mistaken steps.

(93-7) Such is the task which he must set out to perform.

(93-8) The path is beset not only by the pitfalls arising out of one's own human failings, but at critical times by unconscious or conscious evil beings in human form who seek to destroy faith through falsehoods and to undermine reliance on true guidance through side-tracks and traps.

---

<sup>99</sup> Blank page

<sup>100</sup> The paras on this page are numbered 122 through 136, making them consecutive with the previous page.

(93-9) How can large principles find a resting place in such little persons?

(93-10) When the inner voice says what we do not like to hear, we are apt to ignore it.

(93-11) Such a disinterested and detached attitude.

(93-12) "It is not enough to have seen me!... This brings no profit... A sick man may be cured by the healing power of medicine and will be rid of all his ailments without beholding the physician." These are the words of the Buddha.

(93-13) A man may display brains in one department of his life and the absence of brains in another. The greater the distance between the two departments the more likely is this to happen. He must be quite clever at analysing a chemical substance, for example, but quite stupid at analysing a personal problem.

(93-14) The more he trains himself to recognise and reject the impulses that come from his lower nature, the more will clarity of comprehension become his.

(93-15) He is not required to place his emotions in a refrigerator and bring his feelings down to ice-cold temperature.

94<sup>101</sup>

#### CHAPTER IV

95

#### CHAPTER IV

(95-1)<sup>102</sup> They could not deflect you from the true path on to the pseudo-path to which they try to allure seekers and which ends in disasters.

(95-2) Progress is uneven.

(95-3) Sound character provides a power for living.

(95-4) Make sure what you really want before you go after it. The bitter experience in life is to find after years of effort that the thing you have gained is not the thing you want.

---

<sup>101</sup> Blank page

<sup>102</sup> The paras on this page are numbered 137 through 157, making them consecutive with the previous page.

(95-5) His commitment to the quest.

(95-6) It is good to give an intellectual assent to these moral precepts, but it is not enough.

(95-7) If he is determined to go on to the end, to let nothing turn him from this sacred purpose.

(95-8) Such tension between conflicting loyalties becomes intolerable in the end.

(95-9) Environment puts its own enslaving suggestions into the Mind.

(95-10) Form a plan of life and carry it out.

(95-11) The quest must become the essential meaning of his entire life.

(95-12) Those who seek the Overself must show themselves worthy of meeting her.

(95-13) It is natural, yes, but it is not therefore desirable.

(95-14) – exposed to the suggestions of others and pressed upon by their influence.

(95-15) – seeking something fixed amidst the bewildering flux of modern life.

(95-16) There is no easy progress.

(95-17) What is the highest end of the life of man?

(95-18) Only he who has securely established his own realisation can safely guide others to theirs. Automatic progress on the quest can be guaranteed by nobody. Like all human enterprises it is subject to ups and downs.

(95-19) But if destiny forces him against his wish to become a public figure, a

(95-20) When the results are pleasant for the moment, we like to deceive ourselves. We like to put a pretty mask on an ugly passion, for instance, or wear a magnificent cloak around a wretchedly selfish act. But karma cannot so easily be deceived and works out its own results with time. And these depend not only on the appearance of what we are and do but also on the real character and hidden nature behind it.

(97-1)<sup>104</sup> Let the aspirant not seek to hide his faults nor disguise his weaknesses. He must be sincerely animated by a yearning to improve his character and ennoble his personality.

(97-2) An act which may be right in the right place and at the right time may be wrong in the wrong place and at the wrong time.

(97-3) He who develops along these lines through the creative power of meditation, will eventually find that his instinct will spontaneously reject the promptings of his lower self and immediately accept the intuitions of his higher self.

(97-4) – the ego's capacity to disguise itself, to turn even the non-ego to its own ends.

(97-5) From the base to the apex of the philosophic pyramid, every stone should be chiselled with meticulous thought and ardent love.

(97-6) Unveilings of truth are happening to me.

(97-7) His sensitive temperament will no longer fly to super-optimism or fall into black gloom.

(97-8) He will not get away with the deception. For to all things there is a time of reckoning, and methinks, this one is less distant than most may imagine.

(97-9) We must not hate those who are born of the same divine essence as ourselves but we may hate the sins they perpetrate and the evil they radiate.

(97-10) This neurotic condition must first be completely eradicated before any real rather than illusory progress can be made.

(97-11) The student must have moral courage. For he needs to look his own weaknesses, mistakes and shortcomings fully in the face.

(97-12) Your handicap is the strong ego, the "I" which stands in the path and must be surrendered by emotional sacrifice in the blood of the heart. But once out of the way

---

<sup>104</sup> The paras on this page are numbered 158 through 173, making them consecutive with the previous page.



you will feel a tremendous relief and gain peace.

(97-13) The ego must confess its own insufficiency.

(97-14) When the grace at last overcomes the inner resistance of the ego, the latter breaks down and the eye often breaks into tears.

(97-15) The flash will pass with lightning-quickness through his mind.

(97-16) From these mysterious layers of the mind, he may draw up supernal knowledge and divine love.

98<sup>105</sup>

#### CHAPTER IV

99

#### CHAPTER IV

(99-1)<sup>106</sup> His penitence should not stop with thoughts but should extend to deeds.

(99-2) He may well weep over the muddled nature of his efforts in the past and over the wasted time spent in by-paths and side-tracks.

(99-3) No aspirant is properly qualified to state with perfect accuracy his virtues and vices, much less to assess his impartiality and impersonality.

(99-4) Also grace's visitations seem arbitrary; it is not really so. It obeys a hidden law of its own.

(99-5) He should not permit himself to be re-entangled by others in past contacts which have out-served their purpose and which now will only keep him down.

(99-6) The true Church is an invisible one. It exists only in the hearts of men.

(99-7) The true Church is an interior and invisible Idea, not an exterior and tangible institution.

(99-8) As he grows he will show more and more preference for higher values.

---

<sup>105</sup> Blank page

<sup>106</sup> The paras on this page are numbered 174 through 192, making them consecutive with the previous page.

(99-9) Most things may be acquired by violent effort, but not grace.

(99-10) When his aspiration rises to an overpowering intensity, it is a sign that grace is not so far off.

(99-11) We give our own meaning to a symbol.

(99-12) Only through his self-exertions can he get this higher consciousness.

(99-13) How can we escape from ego to the Overself?

(99-14) The ego will not end its existence but it will end its dominance.

(99-15) It is not enough to make ourselves miserable over our mistakes. We ought also to do something about them.

(99-16) The central point of this quest is the inner opening of the ego's heart to the Overself.

(99-17) The philosophical fledgling grown into philosophical maturity.

(99-18) There will be moments when a tendency to sin will suddenly be checked by an invading power which will work against the lower will.

(99-19) God's grace is the spark which must fall into human effort to make it finally effective.

100<sup>107</sup>

CHAPTER IV

101

CHAPTER IV

(101-1)<sup>108</sup> Sorrow for a wrong course of life, the resolve to abandon it and the readiness to make definite amendments are pre-requisites to secure grace.

(101-2) Such a man cannot settle down into any conventional mould.

(101-3) The desire to get at the soul must become so predominant and so anxious, that a

---

<sup>107</sup> Blank page

<sup>108</sup> The paras on this page are numbered 193 through 213, making them consecutive with the previous page.

continuous tension is created within him.

(101-4) This momentous day will be carved in deep relief on the facade of his memory.

(101-5) – a re-education of the human will and a redemption of the human soul.

(101-6) The ego must aspire before the soul can reveal.

(101-7) The mystic must first get a knowledge of the laws of the human psyche before he can understand what is happening to him.

(101-8) They are turning points in his spiritual life.

(101-9) These strange mental powers arise spontaneously.

(101-10) His chief endeavour should be to live in and for his Ideal.

(101-11) When men begin to organise a church and dogmatise a creed out of the Seer's pure inspiration, they begin also to

(101-12) It refers only to a mind which has been brought by concentration where peaceful, composed and one-pointed, its power to apprehend abstract themes clearly and to gain abstract insights is tremendously increased.

(101-13) This is the greatest adventure that can befall a man.

(101-14) We are so deeply alienated from the Overself and so deeply immersed in the ego that

(101-15) He should desire that which will itself cut off all desires.

(101-16) The ego must recognise its own sinfulness. It must humiliate itself.

(101-17) It will displace his burdens.

(101-18) We may well become excited at such revelations.

(101-19) It is intended to give us a taste of what still awaits us in the far beyond.

(101-20) This happens often during the early stages of inner experience.

(101-21) Grace breaks in upon a man's thought and life with decisive results.

(103-1)<sup>110</sup> Here is a serenity so deep that it draws him out of time.

(103-2) The awakening to spiritual need, although often productive of longing and sadness, is also often a sign of the preliminary working of grace.

(103-3) The foundation of every effort to better human life is not an organised movement but the man who inspires it.

(103-4) Every attempt to organise religion, harms it. It must be spontaneous if it is to keep its purity, personal, if it is to keep its reality.

(103-5) But alas the rapturous moments ebb away all too quickly.

(103-6) His struggle for survival has ended. Henceforth his life has been entrusted to a higher power.

(103-7) His efforts at this stage will be saturated with the hope and expectancy with which one watches a slow sunrise.

(103-8) They are psychologically ready to receive grace.

(103-9) Without opening his lips he communicates a message to every sensitive seeker who enters his orbit.

(103-10) Desire and peace, passion and repose will alternate in his heart like the sun and moon.

(103-11) These thoughts have become, by constant repetition, long-standing and deep-rooted. That is to say, they have become inherent tendencies and governing complexes of the man's character. He himself seldom realises how much and how often he is at their mercy.

(103-12) We have lived long enough with this fault-ridden ego.

---

<sup>109</sup> Blank page

<sup>110</sup> The paras on this page are numbered 214 through 232, making them consecutive with the previous page.

(103-13) What is the work of grace in this process?

(103-14) Forgiveness is a comforting doctrine to most persons, exquisite feeling.

(103-15) – truth must be foremost in his reckonings.

(103-16) The redeeming and transforming power of grace begins to work.

(103-17) – when the technique petrifies into a mechanical act.

(103-18) Another danger of setting up organisation in religion is that it prevents spiritual adventure.

(103-19) You have to feel the rich peace of suddenly letting go of everything, of all your cares and tasks, all the knot of affairs which has tied itself around your ego, and then sinking back to where there is seemingly nothing.

104<sup>111</sup>

#### CHAPTER IV

105

#### CHAPTER IV

(105-1)<sup>112</sup> He will advance most on the Quest who tries most to separate himself from his ego. It will be a long, slow struggle and a hard one, for the false belief that the ego is his true self grips him with hypnotic intensity. All the strength of all his being must be brought to this struggle to remove error and to establish truth, for it is an error not merely of the intellect alone but also of the emotions and of the will.

(105-2) Philosophy touches and trains the whole man. This is the only way in which it could give a whole and not merely a partial result.

(105-3) The key to right conduct is to refuse to identify himself with the lower nature. The hypnotic illusion that it is really himself must be broken: the way to break it is to deny every suggestion that comes from it, to use the will in resisting it, to use the imagination in projecting it as something alien and outside, to use the feelings in aspiration towards the true self and the mind in learning to understand what it is.

---

<sup>111</sup> Blank page

<sup>112</sup> The paras on this page are numbered 233 through 240, making them consecutive with the previous page.

(105-4) When a man begins to seek out his real nature, to find the truth of his real being, he begins to follow the Quest.

(105-5) The good in him may bring him to the mount of wisdom, but the evil in him may take him away from it. Man is a complex creature: this is why his inner life is marked by different phases of rise and fall.

(105-6) The disciple should be ever alert to profit by his experience and, especially, to note where his own attitudes create his own ills. This profit will come to him only if he looks at the experience with ego-free eyes.

(105-7) The philosophic path attains its goal partly through impersonal reasoning, partly through humble prayer, partly through silent meditation and partly through unselfish service.

(105-8) Even after he sinks back to his former state, the mystic who has had a flash, a glimpse, a revelation or a vision of something beyond it, can never be exactly the same as he was before. The light cannot fall upon him without leaving some little effect behind at the least, or some tremendous change at the most.

106<sup>113</sup>

#### CHAPTER IV

107

#### CHAPTER IV

(107-1)<sup>114</sup> When a man consciously asks for union with the Overself, he unconsciously accepts the condition that goes along with it, and that is to give himself wholly up to the Overself. He should not complain therefore when, looking forward to living happily ever after with a desired object, that object is suddenly removed from him and his desire frustrated. He has been taken at his word. Because another love stood between him and the Overself, the obstruction had to be removed if the union were to be perfected; he had to sacrifice the one in order to possess the other. The degree of his attachment to the lesser love was shown by the measure of his suffering at its taking away, but if he accepts this suffering as an educator and does not resent it, it will lead the way to true joy.

(107-2) If he makes sufficient advance, the time will come when he will look with horror and detestation upon the smug attitudes of his early spiritual life and the smug acts of

---

<sup>113</sup> Blank page

<sup>114</sup> The paras on this page are numbered 241 through 246, making them consecutive with the previous page.

his early spiritual career.

(107-3) As he climbs towards the ideal he finds himself drawing farther and farther away from his fellows who herd on the plains below. That which draws him to itself, also isolates him from others.

(107-4) There is this great paradox on the Quest: that the more the disciple obtains the power to bring about the fruition of his desires, the more he loses those desires!

(107-5) Only out of the growth of his experience and the ripeness of his understanding will a man come to question his desire nature, and to limit it in the interests of the Quest. For only then will he perceive that it is no longer enough to evaluate things from the point of view of their pleasurable or painfulness alone.

(107-6) When the sense of his own imperfections, his own failings, so overwhelms him at times that he falls into deep depression, into gloomy despondency, it will help to weaken the ego's pride and conceit.

108<sup>115</sup>

#### CHAPTER IV

109

#### CHAPTER IV

(109-1)<sup>116</sup> Deep down in the lowest layers of the subconscious nature there lurk evil tendencies and evil memories belonging to the far past and not yet wholly wiped out by the spiritual rebirth. It is these tendencies which rise to the surface layers and challenge us at crucial moments when we seek initiation into the Higher Self or when we seek acceptance from a Master. In their totality they have been named by the western Rosicrucians as the "dweller on the threshold," and by the Indian occultists as the \_\_\_\_\_.<sup>117</sup> No man can be taken possession of by his Higher Self or enter into a permanent relation with a Master unless and until he develops within himself sufficient calm and sufficient strength to meet and overcome these arisen tendencies, whose character is marked by extreme sensuality or extreme cunning or extreme brutality or even by a combination of two or three of these.

(109-2) Insofar as the whole of his future must be surrendered to his Higher Self, the

---

<sup>115</sup> Blank page

<sup>116</sup> The paras on this page are numbered 247 through 249, making them consecutive with the previous page.

<sup>117</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

planning of it through his ego mind cannot be allowed. He resigns himself to God's will in this matter because he realises that it will bring him only what is best for him or only what is needed by him or only what has been earned by him. He believes that God's will is a just will. Yet within the frame of reference of the intuition which may come to him as a result of this self-surrender, he may allow the intellect to plan his course and to chalk out his path. The intellect may function in the arrangement of his personal life, but it must function in full obedience to the intuition, not to the ego. Hence if he makes any plans for the future, he does so only at the Higher Self's bidding.

(109-3) The devotional nature of the student should be brought out by cherishing love for the Divine, nurturing aspirations towards the Divine and cultivating earnestness in quest of the Divine. These qualities are best expressed through the habit of daily prayer. The love will be expressed by the eager feeling with which he turns his thoughts to prayer every day; the aspiration will be revealed by the height towards which the worship will reach during the prayer and by the depth towards which his self-abasement will fall during the same time. The earnestness will be shown by the fundamental mood of endeavour after self-betterment which will underlie his whole waking life.

110<sup>118</sup>

#### CHAPTER IV

111

#### CHAPTER IV

(111-1)<sup>119</sup> These rare moments lift him out of his animal self and detach him from his lower human self.

(111-2) To accomplish this graduated work of self-improvement and self-enlightenment, he does not need to connect himself with any particular organisation.

(111-3) Out of the shadows of the past, there will come memories that will torment as they teach him, pictures that will hurt as they illustrate error sin and weakness. He must accept the experience unresistingly and transmute it into moral resolve and ethical guidance for the future.

(111-4) The old self which he has left behind and which once so occupied his interest, now seems ugly bad and dull. So great is the change in him that it also seems like a stranger, not entitled to bear his name.

---

<sup>118</sup> Blank page

<sup>119</sup> The paras on this page are numbered 250 through 258, making them consecutive with the previous page.



(111-5) Once properly started on the quest he may stop his movement, may even go back for a while, but in the end he will not be able to avoid a renewal of his effort, a return to the journey.

(111-6) Again and again he will have the extraordinary sensation of looking down at the game of human life as from a peak-like mental elevation. He will see the players – millions of them – vehemently struggling for trivial aims and painfully striving for futile ones. He sees how paltry is the sum-total of each individual life-activity, how bereft of mental greatness and moral grandeur it is. And seeing, aspiration will rededicate itself to unfaltering devotion to the Quest within his own mind.

(111-7) In painful or trying hours he should make it a serious point to remember that glorious moment when the skies parted, the veil was rent and the Soul showed its lovely face to him. He should recall it in worldly distress or emotional darkness and it will sustain, comfort and guide him. From this secret source he will derive a strength to bear whatever may happen to him, an understanding to lead him aright throughout life.

(111-8) The beauty of these glimpses is heightened by delight of their unexpectedness.

(111-9) But alas! the light is not present all the time. The Soul retreats all-too-soon and leaves him with a wonderful memory.

112<sup>120</sup>

## CHAPTER IV

113

## CHAPTER IV

(113-1)<sup>121</sup> The rapture will not last long. It will pass from his heart but not from his memory.

(113-2) From his first timid and hesitating steps in mystical meditation on the quest, through all the emotional conflicts and intellectual stresses it engenders, to the last acts of moral re-education and utter self-surrender, the disciple

(113-3) It is a challenge to show his real self, a test to prepare for a new phase of his spiritual career.

---

<sup>120</sup> Blank page

<sup>121</sup> The paras on this page are numbered 259 through 271, making them consecutive with the previous page.

(113-4) Such is the strange paradox of the quest that, on the one hand he must foster determined self-reliance but on the other, yield to a feeling of utter dependence on the higher powers.

(113-5) But the purifying work of philosophy on his character, does not end there.

(113-6) On the first phase of the path, he learns to practise self-surrender and self-discipline. Egoistic and animalistic attitudes are gradually dissolved. Hence it is a phase of purification.

(113-7) Only by a long process of trial and failure, striving and success can he make the higher will his own.

(113-8) First he turns away in repentance from wrong deeds; then he turns away from the wrong thinking which led to those deeds.

(113-9) Just as the religious devotee will be moved sooner or later to seek personal experience if he lacks it, so the mystical votary will be moved to seek intellectual enlightenment if he too lacks it. But such an inner movement will only develop where aspiration is strong and continuous, sincere and self-critical.

(113-10) We learn in the heart's blood what sacrifice of the ego really means when we are forced to descend from abstract theories to practical applications, from the general to the personal.

(113-11) Desires whose voice was once so clamant and whose satisfaction once seemed so urgent, will not seem trivial and unimportant.

(113-12) He has gone far on this path when his last thought on falling asleep at night is the Overself and his first thought on waking up in the morning is again the Overself.

(113-13) It will not be enough to profess repentance. He must also give proof of it.

114<sup>122</sup>

CHAPTER IV

115

CHAPTER IV

(115-1)<sup>123</sup> It is hard for the moderns to appreciate the Buddha's declarative sentences

---

<sup>122</sup> Blank page

<sup>123</sup> The paras on this page are numbered 272 through 277, making them consecutive with the

about the illusory goals of desire, hard to see that their years, when measured against Jesus' teaching, are often spent in futile activities, hard to understand with the mystics that they merely exist and do not really live.

(115-2) The truth is that nearly all aspirants need the help of expert human guides and printed books when they are actively seeking the Spirit and of printed books at least when they are merely beginning to seek

(115-3) The entrance of a book of truth, or of a man bearing truth, into the aspirant's life will, at certain periods when he is ready and prepared for further development, be like turning on the light in a room to shut out the darkness.

(115-4) INTERIOR WORD. When he succeeds in penetrating the still depths of his being, another mind will appear to superimpose itself on his own, directing, teaching and inspiring him. It will speak to him out of the silence within himself yet it will not be his own voice. Its tone will be friendly and when he becomes familiar with it, he will know it to be none other than the voice of the Holy Spirit, the word of the Higher Self.

(115-5) It is not enough to repent today and forget tomorrow. Repentance should be a continuous attitude of heart until the thing repented of is expunged from it and gotten rid of.

(115-6) Life compels no one to enter upon this conscious Quest, although it is leading everyone upon the unconscious Quest. Even among the students of this teaching, not all are following the Quest, many are merely seeking for an intellectual understanding; their interest has been attracted and their curiosity aroused but they have not felt called upon to go any farther. This may be due to inner weakness or to outer difficulties or both. Such men and women do not have to pledge themselves to any moral tasks or mystical exercises. Nevertheless, their studies and reflections upon the teaching will not be without a certain value and will place them on an altogether different level from the unawakened herd which is bereft of such an interest.

116<sup>124</sup>

CHAPTER IV

117

CHAPTER IV

(117-1)<sup>125</sup> This Symbol will become a focal centre in his mind for all those spiritual

---

previous page.

<sup>124</sup> Blank page

<sup>125</sup> The paras on this page are numbered 278 through 283, making them consecutive with the

forces which he has to receive intuitively. From it he will get inspiration, to it he must give veneration.

(117-2) The Overself will take him at his word and will let his destiny bring him not only those experiences which he earns but especially those which he needs. If he comprehends this situation impersonally he will realise that he must welcome them all, and not single out the pleasant ones alone for his favour. All can become his teachers if he will let them, so all should be received rightly and attentively. Rebellion and resentment merely shut out the lesson they have to teach him: if he misses this lesson he will have to go through the same experience again at some future time and repeat the same suffering so needlessly.

(117-3) His attitude need not be utterly pessimistic. He may say to himself, "If I have made a mistake, very well; I am undergoing a process of spiritual trial and error. Some errors are inevitable, but I shall catch up with them, study them, understand their results and wring their meaning and their lessons out of them. In that way they will become steps which I shall mount towards Truth. If I suffer calamities of my own making, I will stand aside, calm, impersonal and detached, and take the sting out of them by this ego-free attitude. In the long range point of view it is not what I want but what I need that matters; and if I need the correction of adversity or calamity it is better that I have it."

(117-4) When the ego's total submission is rewarded by the Overself's holy grace, he is granted pardon for the blackest past and his sins are truly forgiven him.

(117-5) As his strivings continue and his resolve deepens, his work on moral self-education becomes energised and his character slowly changes for the better.

(117-6) With the onset of this overpowering sense of sin and in the hypercritical examination of conscience which it induces, he will react gloomily against and condemn severely his whole past

118<sup>126</sup>

CHAPTER IV

119

CHAPTER IV

(119-1)<sup>127</sup> When his strongest passion is to make real the presence of the Soul and when

---

previous page.

<sup>126</sup> Blank page

<sup>127</sup> The paras on this page are numbered 284 through 295, making them consecutive with the

he demonstrates this to the strivings and sacrifices of his whole life, he is not far from the visitation of grace.

(119-2) He should pray to become utterly possessed by that other presence which he feels at times.

(119-3) Desire only to be desireless. Be detached even from your efforts to be detached. It does not seem humanly possible to follow such rules.

(119-4) What he experienced in those quietly rapturous moments is to be used as a standard of comparison with what he experiences in everyday life. This will teach him, better than guides or books. It will show him his spiritual shortcomings and give him his right direction.

(119-5) He is humbler now and has given up the extravagant hope of achieving the ultimate.

(119-6) It is a brave struggle for freedom, a noble refusal to be the ego's puppet or the animal-self's victim, a fine resolve to win strength from weakness.

(119-7) This remains true at every level of spiritual effort.

(119-8) So long as we are independent of everybody for our happiness, so long will there be nobody who can hurt us.

(119-9) An Ideal to raise him beyond himself.

(119-10) At no level of his spiritual development needs a man leave off the custom of prayer. The religious devotee, the mystical meditator, the metaphysical thinker and the integrated philosopher alike need its fruits.

(119-11) He can no more help being on the quest than he can help being on this earth. The hunger to know the inner mysteries of life, and the aspiration to experience the Soul's peace and love will not leave him alone. They are a part of him, as hands or feet are a part of him.

(119-12) Now, in middle-age, the errors of my published work have become discernible. Among others, I have made the quest's goal far too near, its achievement far too easy and the quest itself far too short. The conception of that goal which I have formulated is true enough, the reminder of a divine existence which I have given humanity is something to flatter oneself about, but the way of realisation calls for efforts so

superhuman that few people would ever have turned to it if my literary picture had been more faithfully drawn.

120<sup>128</sup>

## CHAPTER IV

121

## CHAPTER IV

(121-1)<sup>129</sup> What actually happens in the psyche of the aspirant to bring about such a transformation of his character and capacities? Philosophy has penetrated this mystery.

(121-2) When the interest in philosophic teaching no longer springs out of light curiosity but out of deep need the desire to embark actively on the philosophic life will inevitably follow.

(121-3) The aspirant who complains that he has no time for the meditations and studies of the Quest, should first make sure that this is so. Is he allowing mere trivialities to drain his energy? Is he unwilling to sacrifice non-essential social obligations which eat up his time?

(121-4) The danger of unbalance is not the only he must guard against. A morbid self-obsession, an unhealthy introspection, an unending analysis of his thoughts and experiences is also to be firmly avoided. Such ugly egocentricity does not make him more 'spiritual'

(121-5) In these retreats men are protected from outward temptation. This has a certain value. But they are not protected from the inward temptations by memory, imagination and personal tendency.

(121-6) Because mentalism is to become a vivid fact for him and not remain a mere theory, the advanced disciple will have to convert his joys and agonies into real-seeming dream-stuff. And he will have to achieve this conversion by the power of his own hard will and his own keen understanding. The higher self may help him do this for he may find that some of the deepest sorrows which befall him are of a special kind. They may be extremely subtle or strikingly paradoxical or tremendous in vicissitudes. For instance, he may be estranged in the most poignant way from those dearest to him, from the master he reveres, the friends he needs, the woman he loves. He may be permitted to meet them in the flesh only briefly and only rarely so that he will seek

---

<sup>128</sup> Blank page

<sup>129</sup> The paras on this page are numbered 296 through 301, making them consecutive with the previous page.

compensation by learning the art of meeting them often and long in thought. If these inner experiences can utterly absorb his imaginative attention, they will come to seem as actual as outer ones. If the capacity to introspect be united with the capacity to visualise in this intense way, the result will be astonishingly effectual. Thus he comes in time to see the Mental as Real. Thus he lifts himself from a lower point of view to a higher one. Thus he thoroughly overcomes the extroverted materialism of ordinary human perception.

122<sup>130</sup>

#### CHAPTER IV

123

#### CHAPTER IV

(123-1)<sup>131</sup> At first this humbling sense of his own sorry insufficiency will overwhelm him. He sees himself at his worst. Remorse for the past, anguish over the present, hopelessness for the future will momentarily blacken his outlook. This is a necessary step in the purificatory movement of his quest.

(123-2) The course of each individual quest, its ecstasies and sufferings, is not easily predictable. The factors of karma and grace are always present and their operation in different life-situations may always be different and cannot be foreseen.

(123-3) The forming of a good character is the beginning, the middle and the end of this work.

(123-4) The journey from a passionate love to a pure friendship is a hard one. But it must be made.

(123-5) Although there are some exceptions, it is generally only when the desire for higher life has overpassed the desires for worldly life that grace begins to manifest itself.

(123-6) The lower self may periodically revolt. He cannot guarantee its obedience. What use then the taking of vows faithfully to perform such obedience?

(123-7) If this happens, if he surrenders himself unreservedly to the first faint growth of grace within his innermost heart, then its blessing will eventually fructify gloriously.

---

<sup>130</sup> Blank page

<sup>131</sup> The paras on this page are numbered 302 through 316, making them consecutive with the previous page.

(123-8) Many seekers through following such self-styled teachers have either remained stationary or gone astray altogether.

(123-9) – the impact of his environment on himself.

(123-10) He must become a vigilant critic of his own blemishes. He lives in danger so long as he is blind to them.

(123-11) If he is really sincere about the quest he will always be prepared to accept criticism and not resent it.

(123-12) Indeed, nothing that exists can be really devoid of feeling – even metallurgists know that metals get ‘tired’ and thus evidence feeling – how much more so should this be true of any human being, however exalted be his experience?

(123-13) Dawn fill the sky with beryl signals of hope.

(123-14) He will be tormented by unrealised ideals.

(123-15) His mistake is to concentrate frantically on a single quality and then frenziedly carry it to excess. Thus he disturbs social balance and warps personal outlook.

124<sup>132</sup>

#### CHAPTER IV

125

#### CHAPTER IV

(125-1)<sup>133</sup> These very hindrances and set-backs should not turn him from his task but instead awaken him to more determined efforts than ever.

(125-2) It is not intellectual considerations that primarily move man to changes of life or attitude but emotional ones.

(125-3) Enlightenment is both a bestowal by grace and achievement by self.

(125-4) The dangers to which the pilgrim on this Quest has to pass are not all moral {or}<sup>134</sup> mystical – some of them are mental. It is an unfortunate fact that so many

---

<sup>132</sup> Blank page

<sup>133</sup> The paras on this page are numbered 317 through 322, making them consecutive with the previous page.

<sup>134</sup> We have changed “any” to “or”, presuming that the original was a typo.



pilgrims become afflicted, either for a while or for a whole lifetime with a mild madness. Their insanity is too mild to stop them carrying on with their ordinary business of living, but it is sufficiently developed to make them waste time and energy in the pursuit of vain phantoms and absurd fantasies. If it takes the form of a hunger for occult phenomena, a desire to get spiritually transformed without working for it, they usually fall victims to some charlatan or imposter who aggravates their sickness and spoils their chances of recovery. If it takes some other form it is because they do not bring to the Quest sufficient practical judgement, emotional stability and logical capacity. Such persons should abstain from meditation and limit their devotional exercises to prayer. They should greatly curb their mystical studies and give themselves up to the duller work of improving themselves. This work is absolutely necessary as a pre-requisite to entering the real Quest – otherwise they will merely follow an hallucinatory one.

(125-5) What the Quest means then is this: that the seeker forestalls the evolutionary processes by doing for himself as quickly as possible what Nature will do for other men as slowly as possible.

(125-6) A man who sets out to wage war against his own thoughts and to constrain his own impulses may properly be called a warrior. Let him not look for peace until the enemy is defeated, and since the enemy will not yield for a long time, but will resist with the utmost desperation, the man will need all the patience he can gather and all the endurance he can muster.

126<sup>135</sup>

#### CHAPTER IV

127

#### CHAPTER IV

(127-1)<sup>136</sup> From the time when he begins to take instruction from his teacher, the disciple also begins a period of probation in his inner career and of separation from his inner weaknesses. The probation will enable him gradually to show forth all the different aspects of his personality, it will indicate how receptive he really is to the teacher's influence. During this process qualities which are lying latent beneath the surface will arise above it; situations will arrange themselves in such and way as to force him to express them. In short, what is hidden will become open. Thus he will be given the chance to look to his moral foundations before he advances to the intensive mystical training which places hidden power and hidden knowledge in his hands. Without first

---

<sup>135</sup> Blank page

<sup>136</sup> The paras on this page are numbered 323 through 327, making them consecutive with the previous page.

getting such a foundation, he who gets possession of these powers may soon fall into overpowering temptations, with disastrous results to himself and others. The inner conflict which results from the probation will force him to face himself, to look at the weaknesses which are present within him and to try to conquer them. If there is no other way to get him to do so then he will have to take the way of suffering their consequences so as to have them brought home to him. Such a phase of the disciple's career will naturally be filled with strains for himself and with misunderstandings about himself. The term of probation is a period of severe trials and strong temptations. However, the principle of probation is a sound one. Out of the vortex of its tests and stresses and upheavals, he has the chance to emerge a stronger and wiser man.

(127-2) Modern man does not welcome these frigid self-disciplines, does not want to pay for intangible dreams with such tangible things.

(127-3) Grace: An ancient Chinese mystical text says: "Heavenly Being has no favourites. It gives to all worthy men without distinction."

(127-4) A word, a phrase, a sentence or a paragraph may be enough to awaken a hundred sleeping minds.

(127-5) The mind which is purified from desires may easily be calmed. The mind which is calmed may easily be abstractly concentrated. And, concentrated, it may then easily be turned upon itself.

128<sup>137</sup>

#### CHAPTER IV

129

#### CHAPTER IV

(129-1)<sup>138</sup> Men do not become mystics by joining a society or entering a monastery.

(129-2) Every man without exception is under the will of a higher power, dependent on it and subject to the discipline of events imposed by it.

(129-3) Philosophy stresses the need of development being individual. Students of other teachings may grow in groups, but not of philosophy.

(129-4) The trials which assay the aspirant's real worth, the evil forces which assail him

---

<sup>137</sup> Blank page

<sup>138</sup> The paras on this page are numbered 328 through 341, making them consecutive with the previous page.

and rouse his lower nature, are parts of his experience.

(129-5) Whilst men are imperfect and whilst power makes them drunk, it is foolish to entrust the government of any religious institution, any religious organisation or any human life to a single man.

(129-6) The path from aspiration to realisation is a long one. A man must indeed give his life to it.

(129-7) He has first to clear the way for mystical experience by calming and purifying the mind.

(129-8) There is no quick short route to this inner state. Time and trouble are demanded from nearly everyone who seeks the way to it.

(129-9) In that moment his understanding attains sudden clearness.

(129-10) We are called to prayer because we can achieve no success, whether in human life or in the spiritual quest without seeking and gaining divine help.

(129-11) Humbly recognising our dependence on it, we must open our minds and offer our hearts to God.

(129-12) We are to discipline, and when necessary abstain from satisfying, the lower impulses of our nature because we are to cultivate its higher intuitions. For the clamant noise of the one drowns the soft whisper of the other.

(129-13) The impulses which arise within and the temptations which come from without may attack his peace. If he would keep it, he must overcome the desire to gratify the one and yield to the other.

(129-14) He has to kneel before his higher self and confess how weak, now ignorant and how foolish a being he is. And then he has to pray for grace, to ask like a beggar for a little strength light and peace. Such daily recurring prayer is only a beginning of what he has to do but it is a most important part of it.

130<sup>139</sup>

CHAPTER IV

131

CHAPTER IV

---

<sup>139</sup> Blank page

(131-1)<sup>140</sup> We learn true renunciation not by moving things out of our possession but by moving them out of our hearts.

(131-2) The direction of the philosophic path does not lie through rejecting normal life and renouncing material possessions.

(131-3) The dangers of wrong meditation or of rapid mystical development unaccompanied by moral purification or of great renunciation lacking proper mental preparation are especially neuroticism, hysteria and even insanity. Most other types of nervous trouble may also appear.

(131-4) If however he dwells upon his spiritual development and changes of mood, his sins and faults all the time and with all his mind, he is likely to overbalance himself. An extravagant preoccupation with his own ego would then result. This would not be true progress. A wise spiritual director, if he has one, could do no better than thoroughly shake him and tell him to go out and get some social enjoyment or see some funny plays, where he could forget himself and lose this unhealthy obsession with his self-centred thoughts and morbid emotions.

(131-5) It is hard to become as impersonal towards one's own personality as the mathematician becomes towards a geometrical problem. Yet it has to be and has been done.

(131-6) It is one sign of coming Grace when he begins to despise himself for his weaknesses, when he begins to criticise his lower nature to the point of hating it.

(131-7) No two aspirants are alike: all are different from each other in psychological build and past experience. Hence their needs are different. Each aspirant is a special case

(131-8) If he complains that the glimpse does not last, he should understand first that it cannot last. Unless the mind and the heart are previously put into a properly prepared state to receive it, they will soon reject it. The process of rejection, however, is an unconscious one for the active agents in it are: the restlessness of his thoughts, the identification with the body, the strength of his desires and, in fact, all those things which constitute his ego. The forces which keep him apart from the higher state are within his personal self and not within that state. If he is unable to retain it, it is because he needs further purification and preparation, and its departure is really a signal indicating this need.

---

<sup>140</sup> The paras on this page are numbered 342 through 349, making them consecutive with the previous page.

(133-1)<sup>142</sup> From the first momentary glimpse of the soul till the final rest in it, he is being led to accept the truth that the love which he wants and hopes to find outside himself must be found within himself. The true beloved is not a person but a presence. When genuine love in its intensest form utterly overwhelms him, he will find that its physical form is a mere caricature of it and that its human form is a pale reflection from it. Instead of having to beg some woman or some man for crumbs of affection from their table, he will find a veritable fountain of overflowing love deep within his heart, and therefore ever available to him in the fullest measure. This is the one beloved who can never desert him the unique soulmate who will forever remain with him, the only twinsoul he can seek with the absolute certainty that it is truly his own.

(133-2) Ecstasy is not the permanent mark of the mystical experience, but only a temporary mark which accompanies its first discovery. It is the beginners who are so excited by mystical ecstasies, not the proficient. The process of readjusting the personality to a future filled with wonderful promise and stamped with tremendous importance, naturally moves the emotional nature towards an extreme of delight. Nevertheless, it would be a mistake to regard the mystic's ecstasy as something that was merely emotional only. Behind it there is the all-important contribution of the Overself, of grace love and peace. When the emotional excitement of the discovery eventually subsides these will then show themselves more plainly as its really significant elements.

(133-3) If he has the courage to let these lower things go out of his nature and deeds and life, the Overself will unfailingly reward him with its grace.

(133-4) Each of us is born with a certain type of personality, with his own particular attractions and repulsions, strengths and weaknesses. Each therefore has to find the path that suits him best.

(133-5) The peril of incompetent guides is not lessened when as so often happens they are sincere. For they may be, and usually are utterly ignorant of their own limitations.

---

<sup>141</sup> Blank page

<sup>142</sup> The paras on this page are numbered 350 through 354, making them consecutive with the previous page.

(135-1)<sup>144</sup> The guide is up against the fact that most aspirants expect too much from him. Even if he warns them at the start, his words are given little weight or else soon forgotten. They expect him to use some trick, whose secret he alone knows, to turn them quickly into illumined mystics or even powerful adepts. Consequently they react emotionally against him in their later disappointment.

(135-2) His need of love will be fulfilled. But it can be lastingly fulfilled only from within, not from without.

(135-3) Somewhere along the path they lose their way. Their good intentions become bad actions. The ideal of service disappears, the lust of exploitation replaces it.

(135-4) To find out your higher purpose on earth is one thing, to dedicate your life to that purpose is another. Many people refuse to do that because it seems impossible for them to realise such lofty ideals. Such pessimism is too extreme. Everyone by setting a goal, can make some little progress towards it during his lifetime. The satisfaction and reward attendant upon the advance are not without worth. But another point, and not less important, is that by prayer and service it is possible to invoke the higher self's grace. Thus it is not alone upon his personal strength that he has to rely. He may receive inspiration and assistance to do what he could not do otherwise, if only he will look in the right quarter for it.

(135-5) The quality of his thought and faith, his conduct and speech will be tried by success and failure, by pleasure and pain.

(135-6) His longings after the Beloved's presence alternate with his despairs of ever attaining it. Indeed the higher self seems to play hide-and-seek with him.

(135-7) From that time he will feel increasingly yet intermittently that a force other than his own is working within him, enlightening his mind and ennobling his character. The Overself's grace has descended on him.

(135-8) The higher self is the ultimate spiritual guide whom he is to revere and the real

---

<sup>143</sup> Blank page

<sup>144</sup> The paras on this page are numbered 355 through 362, making them consecutive with the previous page.

spiritual helper on whom he is to rely.

136<sup>145</sup>  
CHAPTER IV

137  
CHAPTER IV

(137-1)<sup>146</sup> He should beware of self-imposed missions and self-important mandates. His best mission is to purify and improve himself before starting on other people. His unimpeachable mandate is to get the stones and weeds out of his own field first.

(137-2) In those high ingathered moments when truth and beauty become loving allies to possess up, we ourselves become inwardly aloof from tormenting desires.

(137-3) The stray gleam of light which comes through to the hither side of consciousness, are welcome.

(137-4) But finding the higher presence within the heart is only the first step. The next is to surrender oneself to it, to be passive in its hands, to let it direct the course of thought feeling and conduct. This is a task which is not less hard, and will take not less time, than the first one. It is indeed an art to be learnt by unremitting practice.

(137-5) The ego, with its weaknesses and indisciplines, its ignorance and blindness, sets up obstacles on the path, causes failures in the quest. The struggle against it ceases on apparent victory only to start again soon.

(137-6) One part of his being may yield obediently to the philosophic discipline but other parts may not. His thoughts may surrender but his feeling or his will may not. So struggle there must be until the ego's surrender is total and complete.

(137-7) The more he is humbled by his failures, the more is he likely to find a way out of them.

(137-8) He who stretches out his hands to the glowing peace of the Soul, does not stretch in vain. But he may not feel its warmth at the first movement, nor at the tenth.

(137-9) Repentance cleanses the heart and remits sins.

---

<sup>145</sup> Blank page

<sup>146</sup> The paras on this page are numbered 363 through 374, making them consecutive with the previous page.

(137-10) It is hard for the average mentality to take hold of the imageless spirit as an object of thought. So an imagined symbol is helpful.

(137-11) When grace takes the form of spiritual enlightenment, it may catch him unawares, enter his consciousness unexpectedly and release him abruptly from the protracted tensions of the quest.

(137-12) There is a right and a wrong way of surrendering the outer life. To surrender it to one's own sorry foolishnesses or hallucinations, and call them God, leads to disaster. Yet this is precisely what many beginners in mysticism do.

138<sup>147</sup>

## CHAPTER IV

139

## CHAPTER IV

(139-1)<sup>148</sup> It is a grave misconception to regard the mystical progress as passing mostly through ecstasies and raptures. On the contrary, it passes just as much through broken hearts and bruised emotions, through painful sacrifices and melancholy renunciations.

(139-2) The quest is unattractive to sinners and unnecessary to saints. It is for those who are not wholly indifferent to worldly desires nor yet too strongly attached to them.

(139-3) The best of all possessions is to have this inward and secret possessionlessness.

(139-4) If his experiences are sufficiently numerous and sufficiently varied, this rosy-coloured optimism about human nature will be drained out of him. He will slowly lose the naïve belief in the possibility of creating a social kingdom of heaven on earth, in the utility of organising an association of spiritually-minded people, in the dream of achieving unity and harmony amongst them, let alone amongst humanity in general. He will see that innate psychic attractions and repulsions are implanted in us by Nature, that uncrossable differences of mentality and outlook are fashioned in us by development and that although misunderstanding friction and hostility may be kept out in the beginning, they cannot be kept out in the end. He will decide that heaven can only be internal and that the quest can only be individual.

(139-5) Such experiences which befall him are not accidents. They are timed and shaped to test him, to ferret out his weaknesses and to show forth his strength. It is

---

<sup>147</sup> Blank page

<sup>148</sup> The paras on this page are numbered 375 through 382, making them consecutive with the previous page.



right that he shall know himself and hence understand why certain prizes are withheld from him or others are granted to him.

(139-6) Belief in the reality of grace and hope of its coming are excellent. But they are not to be turned into alibis for spiritual sloth and moral sin.

(139-7) The quest will uncover the weakest places in his character, one by one. It will do so either by prompting him from within or by exposing him from without. If he fails to respond to the first way, with its gentle intuitive working, he must expect to endure the second way, with its harsh pressure through events. The only protection against his weaknesses is first: to confess them and then; to get rid of them.

140<sup>149</sup>

#### CHAPTER IV

141

#### CHAPTER IV

(141-1)<sup>150</sup> It is hard to follow such self-denying doctrines, harder still to follow them alone and unhelped.

(141-2) To give up values held so dear by so many is not easy.

(141-3) He must lay a proper moral foundation for his efforts in meditation. Otherwise they may bring loss and not gain.

(141-4) Quite often, the aspirant will not be aware how far he has grown in virtue until some crucial test arises in the sphere of everyday living. Then, to his surprise and pleasure, he may note the ease with which he passes it.

(141-5) He will draw from such reading the incentive to keep on with his quest and the courage to set higher goals.

(141-6) Grace is within each of us but it manifests itself mostly in those who furnish the proper conditions for such manifestations and give it a chance to operate.

(141-7) People with acidulated tempers or gross selfishness, with serious neuroses or wild hysterias, are required to improve themselves until they are sufficiently changed, before attempting to penetrate the deeper arcana of meditation. For the result would be

---

<sup>149</sup> Blank page

<sup>150</sup> The paras on this page are numbered 383 through 392, making them consecutive with the previous page.

morally or intellectually harmful to them. Yet it is unfortunately the case that so many among those attracted to mysticism are psychoneurotics. It is worse still when they are half-educated persons. They are often incapable of absorbing its moral disciplines, or unwilling to do so. The well-educated, who might be expected to be more balanced, are also more sceptical of it.

(141-8) While philosophy does not agree with total retirement from the world, it does accept the need of periodic release from the activities and pressures of society.

(141-9) No aspirant is or can afford to be really indifferent towards the result of his endeavours. Therefore the Gita counsel must be liberally and not literally interpreted.

(141-10) The place to look for the cause of most of his troubles lies in himself, not in his neighbours or contacts. To complain about other people is a waste of time.

142<sup>151</sup>

#### CHAPTER IV

143

#### CHAPTER IV

(143-1)<sup>152</sup> Grace works magically on the man who opens himself humbly and sensitively to receive it. His personal feelings undergo a transformation into their higher impersonal octaves. His very weaknesses provoke occasions for gaining effortlessly their opposite virtues. His selfish desires are turned by grace's alchemy into spiritual aspirations.

(143-2) If, with the philosophic discipline, he has taken the burden of higher obligations upon himself, he has also become entitled to receive the blessing of higher compensations.

(143-3) Humbly to accept our limitations, after long experience and repeated test, is also a form of wisdom. The innate tendencies that make us what we are from birth, may prove too strong for our will to oppose successfully. Yet even if the leopard cannot change his spots, time may mellow their hard black to soft grey.

(143-4) We pray to confess sin or to humble self, to commune with the Divine or to invoke grace, in joy as well as in despair.

---

<sup>151</sup> Blank page

<sup>152</sup> The paras on this page are numbered 393 through 401, making them consecutive with the previous page.

(143-5) When a certain form of suffering has become an educational necessity for him, it may be emotionally displeasing at the time but it will be intellectually commendable to him in later years.

(143-6) They see or sense that he never gives himself up entirely to the society in which he happens to be, that he keeps always a certain inward reserve and outward constraint. This puzzles, irritates or annoys some, or arouses suspicion in others. Thus the seed of future hostility towards him is sown by their own imperfection.

(143-7) Whilst he patiently waits with surrendered will for the oncoming of divine grace, he directs conscious effort to improve himself and thus, incidentally, deserves it.

(143-8) With the passage of well-spent time and the coming of well deserved grace, he will finally reach the serenity and mastery that characterise the last stages of the path.

(143-9) Repentance must be thorough and whole-hearted if it is to effect this purpose. He must turn his back upon the former way of life.

144<sup>153</sup>

#### CHAPTER IV

145

#### CHAPTER IV

(145-1)<sup>154</sup> To bring these fleshly surges under control is hard.

(145-2) To glimpse the land beyond is not to reach the goal itself.

(145-3) Reading spiritual books has the same purpose as listening to spiritual music or looking at inspired paintings. The printed words induce a temporary state of mind which is higher than the normal state.

(145-4) Those who wish to respond to the quest's silent invitation, must begin by repentance, continue by self-discipline and end by surrender.

(145-5) During such unforgettable moments, the Soul will speak plainly, if silently, to him. It will tell him about his true relation to the universe and to his fellow creatures. It will tell him about Itself. It will separate him from his body and let him gaze down upon it as from a height long enough to permit him to comprehend that the flesh is

---

<sup>153</sup> Blank page

<sup>154</sup> The paras on this page are numbered 402 through 411, making them consecutive with the previous page.

quite the poorest and least significant part of him. And, perhaps best of all, it will fill him with the assurance that, after his return to the world of lonely struggle and quick forgetfulness, It will still remain beside and behind him.

(145-6) Whenever a strong impulse becomes uppermost and inclines him towards some deed or speech of a negative kind, he had better scrutinise its source or nature as quickly as he can.

(145-7) The strength which he cannot find in himself, he may draw from the Symbol. In that is release from self-weakening doubts, is the power to achieve greater things.

(145-8) It is better that an aspirant should know his limitations now than that failing to do so, he should know tragic disappointments and unutterable despair later. It is better in such a case that he should realise that he is engaged on a long search whose end he cannot reach in this incarnation.

(145-9) His confidence in the reality and beneficence of the higher power will increase as his experience of its inner working and outer manifestation grows.

(145-10) He who told us to note the lilies of the field, also told us the parable of the talents. Whatever the divine grace brings us, it brings it through our personal effort.

146<sup>155</sup>

#### CHAPTER IV

147

#### CHAPTER IV

(147-1)<sup>156</sup> There is a power in inspired writings and authoritative revelations not only to work upon the minds and hearts of their readers like many other books but also to work upon their intuitive natures. This is a far more valuable service than providing information or stimulating emotion. They start a process of fruitful thought or give glimpses of hitherto unperceived truth or formulate clearly and decisively what has been half-felt and vaguely-known.

(147-2) The disciple must learn to look upon the experiences and events of his life as constant training towards his high goal. He will need to use all this material – the good and the bad – the pleasant and the unpleasant – in the work upon himself.

---

<sup>155</sup> Blank page

<sup>156</sup> The paras on this page are numbered 412 through 416, making them consecutive with the previous page.

(147-3) The disciple who wishes to make real progress must attack, weaken and ultimately destroy certain bad traits of character. Among them is the trait of jealousy of his fellow disciples. It is not only an unpleasant thought but may also end in disastrous consequences. It often leads to wrathful moods and raging spells. It not only harms the other disciple but always does harm the sinner himself. It is caused by an unreasonable sense of possessiveness directed towards the teacher which does not understand that love should give freedom to him, not deny it to him.

(147-4) The common youthful experience of falling in love bears some of the leading characteristics of this uncommon mystical experience of awakening to the divine reality. But of course it bears them in a grosser and smaller way. Some of them are: a feeling of 'walking on air,' a frequent recollection of the beloved at unexpected moments, a glowing sense of deliverance from burdens, a cheerful attitude towards everything and everyone, intense satisfaction with life, rosy expectations about the future, expanded sympathies, dreamy absent-minded lapses from attention to the prosaic everyday round and new appreciation of poetry, music or Nature's beauty.

(147-5) In the adoration of his higher self he reaches the apex of existence. It proves that he has found out the secret of his own personality and of his relation to God.

148<sup>157</sup>

#### CHAPTER IV

149

#### CHAPTER IV

(149-1)<sup>158</sup> A mystical phenomenon which may develop out of this communion with his "holy ghost" is that of inspired writings. Helpful teachings that will be addressed to humanity in general or to the few seekers in particular may come through his pen. Or guidance in his personal life and instruction in his spiritual life may be addressed to the writer himself through occasional notes. In most cases the words will be impressed spontaneously upon his mind as though telepathically received from the dictation of his unseen but much-felt other self. In some cases, however, his hand and pen may move across the paper by automatic compulsion at a high speed, his mind being forced to move as quickly. He will then distinctly feel that he is merely an instrument which is being used to produce this inspirational script.

(149-2) If the ego cannot trap him through his vices it will try to do so through his virtues. When he has made enough progress to warrant it, he will be led cunningly and

---

<sup>157</sup> Blank page

<sup>158</sup> The paras on this page are numbered 417 through 419, making them consecutive with the previous page.

insensibly into spiritual pride. Too quickly and too mistakenly he will believe himself to be set apart from other men by his attainments. When this belief is strong and sustained, that is when his malady of conceit calls for a necessary cure, a pit will be dug unconsciously for him by other men and his own ego will lead him straight into it. Out of the suffering which will follow this downfall, he will have chance to grow humbler.

(149-3) If the seeker finds himself called upon by his higher ideals or by the necessities of his quest, to make a decision involving financial sacrifice to the point of leaving himself [with insufficient]<sup>159</sup> resources, he need have no fear about the ultimate issue. His higher self will permit him to fall into grievous want only if such a condition is really essential to the particular phase of spiritual discipline his ego needs just then. Otherwise it will use its power to protect him and to compensate him, for it can always adjust financial conditions more favourably by releasing portions of good karma to ensure his [support].<sup>160</sup>

150<sup>161</sup>

#### CHAPTER IV

151

#### CHAPTER IV

(151-1)<sup>162</sup> The story of King Janaka's initiation by the Sage Ashtavakra<sup>163</sup> illustrates a condition similar to that of Socrates caught by the flash during a military campaign and standing still throughout a day and night in its spell. Ashtavakra took Janaka to a forest for this initiation, Janaka riding horseback and Ashtavakra walking alongside. When they reached the spot selected, Ashtavakra told Janaka to dismount. Janaka began to do so. When halfway through the act of dismounting, he was caught by the flash. One leg was raised above the horse's back whilst the other rested in the stirrup. So he remained for some days. His Queen sent attendants to search for him and they brought him home to the palace, still transfixed in the same attitude, was put in the bed still in the same posture. Ashtavakra was called and he bade Janaka awake, which he did and became bodily normal again. Thereafter he was a fully enlightened rishi.<sup>164</sup> This does not mean that everyone who once glimpses the flash thereafter becomes permanently enlightened. Most do not, for it depends partly on their previous karma and present tendencies whether they can remain permanently in the light or drop out of it again. But it illustrates the swiftness with which it dawns and the need of recognition,

---

<sup>159</sup> "with insufficient" was typed in the left margin and inserted with an arrow.

<sup>160</sup> PB himself inserted "Vol (44)" at the bottom of the page by hand.

<sup>161</sup> Blank page

<sup>162</sup> The paras on this page are numbered 420 through 423, making them consecutive with the previous page.

<sup>163</sup> "Astavakra" in the original.

<sup>164</sup> "rishee" in the original.

surrender and union with it.

(151-2) The machinery and the method, the technique and the process tend to become all-important in our eyes but the truth is that the attitude and ideal, the spirit and heart behind them are even more important.

(151-3) We cannot attain reality for we already are in it but we can attain consciousness of it. And such consciousness arises naturally the moment we know appearance as appearance. This knowledge may be nothing more than a second's glimpse as old habit powerfully reasserts itself, but it will be enough to tell us the truth.

(151-4) The more interior degrees of the mind's own being are the degrees nearest to the Overself. It is because of this fact that the value of mystical meditation is unique. For it draws the meditator's consciousness more and more inwards, more and more to the divine state that is its kernel.

152<sup>165</sup>

#### CHAPTER IV

153

#### CHAPTER IV

(153-1)<sup>166</sup> The vision of the world and the understanding of life which he receives from the lips or books of others, will never be so true nor so real as that which he makes his own. What shall it profit a man if he hear a thousand lectures or read a thousand books but hath not found his Overself? The student must advance to the next step and seek to realise within his own experience that which is portrayed to him by his intellect. And this is possible only by his entry upon the Quest.

(153-2) Just as a blind person suddenly recovering his sight is carried away by a rush of joy, so the mystical neophyte suddenly recovering his spiritual consciousness is carried away {by}<sup>167</sup> emotional ecstasy. But just as in the course of time the former will become accustomed to the use of his sight and his joy will subside, so the latter will find his ecstasies subside and pass away. His endeavours to recapture them prove fruitless {because it}<sup>168</sup> is in the nature of emotion that it should suffer a fall after it enjoys a rise.

(153-3) It is tantalisingly hard to effect the passage from the lower to higher state. For

---

<sup>165</sup> Blank page

<sup>166</sup> The paras on this page are numbered 424 through 429, making them consecutive with the previous page.

<sup>167</sup> We have inserted "by" into the text for clarity.

<sup>168</sup> We have changed "because he it" to "because it", presuming that the original is a typo.

between them lies an intermediate zone of consciousness which possesses an ensnaring quality and in which the ego makes its last desperate effort to keep him captive. Hence this zone is the source of attractive psychic experiences, of spiritual self-aggrandisements, of so-called messianic personal claims and redemptive missions of great truths cunningly coalesced into great deceptions.

(153-4) They will be fortunate indeed if their spiritual longings are satisfied without the passage of many years and the travail of much exploration. They will be fortunate indeed if pitying friends do not repeatedly tell them with each change and each disappointed pulling-up of tents, that they are pursuing a mirage.

(153-5) If the whole truth is to be discovered, the whole being must be brought to its quest. If this is done, philosophy will be lived as well as known, felt as well as understood, experienced as well as intuited.

(153-6) Those first appearances of the soul's presence must be carefully guarded and assiduously nursed. They are symbolised by the Christ-Babe which has to grow until it is mature in virtue and wisdom.

154<sup>169</sup>

#### CHAPTER IV

### Chapter VI (Old vi: Emotions and Ethics)

155

#### CHAPTER VI

(155-1)<sup>170</sup> An essential qualification is that he be prepared to try to view persons from a cosmopolitan outlook and hence without racial prejudice. He may not be able to obtain such an outlook at the beginning, and so he is required to hold it as an ideal for aspiration.

(155-2) He will undertake to reorganise his life, so far as his strength permits and to refashion his mind so far as he can.

(155-3) They are welcome who are willing to equip themselves with proper and profounder knowledge, who wish to fit themselves by study of fundamental principles, by regular meditation, personal self-discipline and public service, for a higher life for themselves and a valuable one for society.

---

<sup>169</sup> Blank page

<sup>170</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.



(155-4) It is only the few after all who have the inborn inclination to sacrifice everything if needs be in the hope of attaining truth. What the lesser souls who have no such passport, whose temperament, environment, family or position forbids them from aspiring heroically to the highest goal? Can we hold no hope for them? Is it to be a case of all or nothing? The answer is that nobody is asked to undertake more than lies within his strength or circumstances. There is room here for those with humble aims who do not feel equal to more than the slightest philosophic effort. Let them study these doctrines just a little where possible but even where this is not possible let them accept these teachings on simple faith alone. Let them absorb a few leading tenets which make special appeal to them or which are more easily understandable by them than the others. Let them practise a few minutes meditation only once or twice weekly, if they do not find the time or tendency to practise more. Let them keep in only occasional touch by letter or otherwise with someone who represents in himself a definite personal attainment which, although beyond their own reach is not beyond their own veneration. Thus they take the first step to establish right tendencies. If, however, they are unable to do any of these things, let them not despair. There still remains the path of occasional service. Let them give from time to time as suits their capacity or convenience, a little help in kind or toil or coin, to those who are themselves struggling against great odds to enlighten a world sorrow-struck through ignorance. For thus they will earn a gift of glad remembrance and internal notice whose unique value will be out of all proportion to what is offered. The Karmic benefit of such offering will return to them too, but even if it be long deferred they will have the intangible satisfaction which comes from all service placed on the Overself's altar.

156<sup>171</sup>

## CHAPTER VI

157

## CHAPTER VI

(157-1)<sup>172</sup> Emotions unchecked by reason may become our betrayers. Beware of them when exceptionally strong and unduly excessive.

(157-2) There are so many sides to even the simplest situation that the aspirant will at times be bewildered as to what to do or how to act. He will waver from one decision to another and be unable to take up any firm ground at all. At such a time it is best to wait as long as possible and thus let time make its contribution too.

---

<sup>171</sup> Blank page

<sup>172</sup> The paras on this page are numbered 5 through 13, making them consecutive with the previous page.

(157-3) He must explore his own past and glean the lessons from it. He must analyse the personal and environmental factors which composed each situation or influenced them and he must do all this as adequately and thoroughly as possible.

(157-4) The aim of the self-denial and self-discipline is to bring the aspirant through the period of emotional adolescence into the healthy state of emotional maturity.

(157-5) What is the quest but a process of re-education morally, mentally and emotionally?

(157-6) It is in middle life that the buried spiritual aspirations of early manhood reappear and demand satisfaction. Consequently a large number of aspirants for the quest are drawn from the ranks of those who are forty years of age or more.

(157-7) Psychoanalytic practices may be quite right in their place and for their purpose, but the technique used has no place in philosophy. We do not consider it necessary to delve into an aspirant's childhood in order to explain his present mental condition. For believing as we do that his past stretches away into numerous earlier reincarnations, it is obviously insufficient and inadequate merely to take the past of the present reincarnation alone for analysis. Nor do we consider it any use to try to explain his repressions and frustrations by attempting to interpret his dreams. For we consider most dreams to be merely a worthless melange of thoughts events and experiences of the previous twenty-four hours. The really significant dreams are very few.

(157-8) He can be quietly enthusiastic about his cherished beliefs without indulging in propagandist shrieks.

(157-9) The man who uses his years to pardon himself, to excuse his errors, to justify his wrong doings, to manufacture alibis and to explain away his defeats, wastes them.

158<sup>173</sup>

CHAPTER VI

159

CHAPTER VI

(159-1)<sup>174</sup> This is an important part of the disciple's task, this conquest of personal emotion. Life itself will present him with opportunities to test how far he has gone in this direction. They are opportunities to desert a lower point of view for a higher,

---

<sup>173</sup> Blank page

<sup>174</sup> The paras on this page are numbered 14 through 17, making them consecutive with the previous page.

opportunities to raise, purify or depersonalise his feelings when they are of a negative character. This is the real crucifixion of the ego and such self-denial brings commensurate spiritual rewards in terms of enduring advancement. Such opportunities will show themselves most conspicuously in connection with his relation with other persons. Differences, frictions and disharmonies which might otherwise arise on both sides can now be limited to one side and that not his own. He can remain cool, collected unresentful and unagitated where the temptation might have been to behave in an opposite way. Let him think deeply and calmly for a little and he will see that many of these so-called human feelings and human attitudes are really undesirable; and that he should not submit to their tyranny nor excuse himself on their account merely because they are so common and so widespread. Let him reflect that it is in spite of their faults and weaknesses that he likes his friends or loves those near and dear to him. He would not like or love them any the less if those faults and weaknesses were to disappear. On the contrary, he would like or love them all the more. And if this be true of merely human faults and weaknesses, how much truer still must it be of those baser faults and weaknesses, those gross animalities and passions which bring out what is worst in us?

(159-2) His attitude towards other teachings must be deprived of personal feeling and possessed of intellectual sympathy.

(159-3) It is the human being alone of all living creatures on this earth who willingly submits himself to restraints on his emotions and actions for purely moral reasons.

(159-4) He will little by little adjust himself to his handicaps and live in emotional peace despite them.

160<sup>175</sup>

CHAPTER VI

161

CHAPTER VI

(161-1)<sup>176</sup> His thoughts, his feelings and his actions must work in combination to effect this great self-purification which must precede the dawn of illumination. And this means that they must work upon themselves and divert their attention from other persons whom they may have criticised or interfered with in the past. The aspirant must reserve his condemnation for himself and leave others alone to their karma.

---

<sup>175</sup> Blank page

<sup>176</sup> The paras on this page are numbered 18 through 29, making them consecutive with the previous page.

(161-2) He must search himself for the real motives behind his conduct, which are not always the same as those he announces to other persons or even to himself.

(161-3) It would be easy for him to comb through the surface of his character during this self-examination, and yet miss the real motivations lying beneath it.

(161-4) By pointing out the way of development immediately ahead of the aspirant, as well as the goal remotely distant, philosophy shows its practicality.

(161-5) If he is to achieve his purpose, it should be clearly pictured in his mind and strongly supported by his will. It should be desired with all his being, believed in with all his heart.

(161-6) It might be thought that the philosophic discipline seeks to eliminate emotion. The truth is that it seeks to mature emotion. The disciple's feelings – no less than these thoughts – must grow up and assume their philosophic responsibilities.

(161-7) It will do him no harm but much good to step backward in self-examination and take a look from time to time at the broad over-all picture of his life.

(161-8) In this matter we mistake the common type for the normal type. The mystically-minded person is not usually met with, but he is nearer true normality than the materially minded one. For one part of his human psyche, – the intuitive – is at least functioning whereas it is “dead” in the other man.

(161-9) The philosophic discipline is a lengthy one.

(161-10) It is inevitable that such lofty aims should have slow progress as their corollary.

(161-11) We must fly the kite of idealism but we must also be able to jerk it back to earth on a minute's notice.

(161-12) When his thought is securely established in these principles.

162<sup>177</sup>

CHAPTER VI

163

CHAPTER VI

(163-1)<sup>178</sup> A just view must take both these seemingly contradictory sides into account.

---

<sup>177</sup> Blank page

(163-2) It is certainly an indispensable condition but it is not the only and all-sufficing condition.

(163-3) For a great peace filled my heart. The {lone}<sup>179</sup> white splendour of a hope that has seemed a mirage now flamed out of the lost years. It turned the dark past into a lighted avenue that led up the Hill of Patience to the House of Fulfilment.

(163-4) So stick to this quest with the iron determination not to stop until you have realised the truth. Don't worry about the remoteness of the goal; leave all the results to fate and do the best you can. With proper guidance the goal can be brought infinitely nearer than it seems. Those who know truth want to share it; what else do they care for. Make up your mind and progress out of can't to can!

(163-5) He must examine himself with unsparing honesty.

(163-6) The hour will come when he shall outpass this stage of animalism.

(163-7) Philosophy by its very nature can only appeal to the adult intelligences among us. And unfortunately the possession of an adult body does not give a man the possession of an adult intelligence.

(163-8) When emotional tides or passionnal torrents sweep over his being, his will may be wholly impotent to meet them.

(163-9) If the teaching which he receives in his ears goes out in his acts, he is a true disciple.

(163-10) Resolutions which are made today may be broken tomorrow.

(163-11) The earlier stages through which he passes are eliminative. He has to cast out of consciousness all those tendencies which obstruct his world-view and which disturb his person-free poise.

(163-12) He must hold the balance between contending impulses.

(163-13) He will understand it best not by taking notes out of books but by yielding himself up to his higher intuition.

---

<sup>178</sup> The paras on this page are numbered 30 through 44, making them consecutive with the previous page.

<sup>179</sup> We have changed "lorn" to "lone", presuming that the original is a typo.

(163-14) He must let these lofty ideas work upon his character by holding them constantly and reverently within his mind.

(163-15) His intellectual welfare demands it, his moral feelings sanction it.

164<sup>180</sup>  
CHAPTER VI

165  
CHAPTER VI

(165-1)<sup>181</sup> Subconscious evil creeps out of its cage in moments of temptation.

(165-2) We must so centralise our consciousness as to render it strong against the onslaughts of outside suggestion immune to the promptings of crowds and the dictation of places. Thus we learn to be our own true self not only at home, where it is easy, but also in the street and in others' homes, where it is hard. Thus we become truly individualised. Thus we are always serene among the anxious, good amongst the wicked.

(165-3) It is not easy for the student to assess correctly the motives which actuate his inner and outer life for an important group of them does not ordinarily reveal itself to his conscious mentality.

(165-4) He must train his mind to take its stand in all personal situations by the facts and not by wishes prepossessions or aversions.

(165-5) It would be truer to say that the man who has not disciplined his senses, is not yet what he supposes himself to be for in reality he is semi-animal, semi-human being.

(165-6) He must learn to exercise independent judgement.

(165-7) Man as a sense-bound beast is in conflict with man as a spiritual being.

(165-8) He must train his thinking, his feelings and his conduct.

(165-9) No mind which works behind such a screen of preconceived assumptions can arrive at truth.

---

<sup>180</sup> Blank page

<sup>181</sup> The paras on this page are numbered 45 through 63, making them consecutive with the previous page.

(165-10) From the moment that he has embarked on this quest he has, in a subtle and internal sense, separated himself from his family, his nation and his race.

(165-11) But it should do so with long-sighted vision, not short-sighted emotion.

(165-12) He needs to hold the sacred conviction that so long as he continues to cherish the Ideal, his higher self will not abandon him.

(165-13) He knows the higher purpose of his existence and abides by it.

(165-14) ...a selfless and sinless life.

(165-15) If we get what we want we often find that we get along with it a swarm of fresh problems to worry us.

(165-16) ...drugged by patriarchal teaching or mesmerised by backward-looking tradition.

(165-17) ...the sequence of correct thinking.

(165-18) He will have to undergo the pangs which arise when aspiration meets frustration.

(165-19) Those who take spiritual ideals to heart ought to react differently.

166<sup>182</sup>  
CHAPTER VI

167  
CHAPTER VI

(167-1)<sup>183</sup> A true appraisal should list both the good and bad qualities of a seeker. It should invent nothing, hide nothing.

(167-2) This scrutiny must penetrate his character deeply. It must look first for the psychological causes of his dismal failures – the faults, the indisciplines and the inadequacies.

(167-3) This kind of self-confidence can only be dangerous to him. It lacks the firm

---

<sup>182</sup> Blank page

<sup>183</sup> The paras on this page are numbered 64 through 75, making them consecutive with the previous page.

foundation of reality.

(167-4) He should cold-bloodedly dissect his moral character and observe it for what it really is. Neither conceit about his present status nor pride about his past attainment should stand in the way to prevent or falsify this act. He above all men should not resort to the self-consoling deception of hiding behind an excuse for his own faults or a condemnation of other people's.

(167-5) These ideas may in time become so clear to his understanding and penetrate so deep into his feeling that he may feel as though he had held them all his life.

(167-6) Such a man can feel as joyfully enthusiastic about impersonal ideas as other men can feel only about personal fortunes.

(167-7) He should examine his past and study his present carrying out some mental stock taking of his ideas and actions, seeing them in the perspective.

(167-8) The search for truth becomes for such a man, neither a spare-time hobby nor an intellectual curiosity, but a driving moral compulsion.

(167-9) His spiritual fervour is not to consume itself in futile emotional sputters that end in the air nor waste itself in frothy sentimentalities that are shut-eyed to realities. If he finds himself strong in feeling but weak in action, he should take it as a sure sign that the will has to be exercised more.

(167-10) The ideal for which he is to strive is one thing; the effort towards its realisation is another.

(167-11) The student must avoid falling into the snares of self-flattery. An excellent means of doing this is to review the facts of his past life, picking out his sins and blunders his slips and falls.

(167-12) Each man is what he is by reason of his own unique accumulated experience and thought. It is futile to wish that he were other than that. He cannot help being himself. Therefore, without condoning crime or approving foolishness, we must be patient, understanding and tolerant of others.

---

<sup>184</sup> Blank page



(169-1)<sup>185</sup> Panchadasi: "Time must elapse between sowing and harvest, nay – even in the growth of such wild grass as the holy Kusa and the like; reflection on the SELF ripens into self-realisation by degrees, and in the course of time."

(169-2) As he learns the significance of the teaching, he learns the need of controlling his thinking.

(169-3) A man's biggest enemy is inside him.

(169-4) If he has no adolescent enthusiasms, no juvenile excitements, no hysteric infatuations, it is only because they are replaced by something better – calm appreciations, fair, sane and balanced admirations.

(169-5) The mark of true goodness is first, that it never by thought word or deed injures any other living creature and second, that it has brought the lower nature under the bidding of the higher and third, that it considers its own welfare not in isolation but always against the background of the common welfare.

(169-6) Nor is his tolerance grown out of laziness. It is grown out of understanding mated to kindness.

(169-7) Always quicker to turn his eyes towards and criticise himself rather than others, he will train himself to practice tolerance and exhibit goodwill unto all men.

(169-8) Somewhere within his interior self he must keep a circle fenced and reserved against the exterior world. No desire may cross it, no attachment may enter it. For it is his holy of Holies, his surest guarantee of peace and happiness, his sole certitude in an uncertain life.

(169-9) His spiritual progress will be measured not so much by his meditational progress as by his moral awakening.

(169-10) He will learn to endure the blows of misfortune with a bravery heretofore unknown and a serenity heretofore unexperienced.

(169-11) There are those who come to the quest out of emotional unhappiness with themselves or out of intellectual search for it or out of intuitive joy in it. There are still others who come out of an inner necessity for it.

---

<sup>185</sup> The paras on this page are numbered 76 through 88, making them consecutive with the previous page.

(169-12) By raising his point of view regarding any grievous situation, whether it involve himself alone or other persons, he attracts the entry of a higher power into it which will work for his benefit and in his favour.

(169-13) He never preens himself over his moral superiority to other men, thus exposing his own conceit and provoking their irritation.

170<sup>186</sup>

## CHAPTER VI

171

## CHAPTER VI

(171-1)<sup>187</sup> Once he has set up this ideal the aspirant will be called upon to judge himself from time to time. He knows well enough that he cannot at once fully live up to it, and for aught he knows, he may never in this lifetime ever fully live up to it. Nevertheless, he must present to himself periodically the thought of what needs to be done, for in this way he will help to keep complacency and vanity at a distance.

(171-2) That the best of life can be got only by a discipline of life is something known to more people than to philosophers. There is a pleasure got from results of such discipline which is unknown to those who float with the instincts and the senses. If the quest bids us cultivate a firmer will in certain directions, it would be a foolish thing to do so in a spirit of sullen obedience. The end of such cultivation can only be a truer enjoyment as well as a newer enjoyment.

(171-3) Unless his feelings are aroused the aspirant will never know the Overself, but those feelings are to be the lofty ones of devotion, reverence, veneration and love of a kind to which earthly love can only point but never parallel. The Quest must arouse his intensive emotion, his deepest feelings. They must mingle with his intellect, his intuition and his will in their service of it. Consequently, it cannot be a cold affair nor a lifeless one. The sage is not made of stone nor is he without a heart, but all this feeling is not scattered in a hundred different directions. It is given up to the one thing that attracts it most – to the Overself.

(171-4) How shall a man meet different moral situations? What line of conduct he should follow on different occasions? How shall he resolve each conflict of duty? These are questions which he alone can best solve. It is his own conscience which is at

---

<sup>186</sup> Blank page

<sup>187</sup> The paras on this page are numbered 89 through 92, making them consecutive with the previous page.

stake. However, this does not mean that he should disdain whatever sources of guidance may be available to him. It means that what he has to do in particular circumstances at his particular stage of evolution is not necessarily what other men would have to do.

172<sup>188</sup>

## CHAPTER VI

173

## CHAPTER VI

(173-1)<sup>189</sup> His memories of the unhappy past or the mistaken present must be converted into lessons in wisdom. Otherwise his meditations over them will only turn them into breeding-ground or resentment and other negative thoughts.

(173-2) Whether he evokes the past or dreams the future, he will stand aside from his own ego and judge the one or plan the other with impersonal detached wisdom.

(173-3) The fears which are natural or necessary should not be confused with the fears which are neurotic or excessive.

(173-4) He should be deeply ashamed of his failures; deeply repentant of his sins.

(173-5) If he will review all his past activities motives and purposes in this impersonal detached and dispassionate way, he will find out where they were fallacious, misconceived or self-injuring.

(173-6) He can give others full understanding but only by intellectually identifying himself with them. This is an inner process which must be temporary, even momentary, if it is not to be dangerous too.

(173-7) It is true that every happening in the outer life can be accepted as being good for the inner life, that the most calamitous situation can be taken as God's will for us. But it is also true that unless we ask – and correctly answer – in what sense it is good and why it is God's will, we may fail to seek out and strive to correct the fault in us which makes it good and providential. For each situation presents not only the need and opportunity of recognising a higher power at work in our life but also with a problem in self-examination and self-improvement.

---

<sup>188</sup> Blank page

<sup>189</sup> The paras on this page are numbered 93 through 102, making them consecutive with the previous page.

(173-8) Not only may there be fallacies in his thinking; there may also be fallacies in his actions and so they will not lead to expected or desired results.

(173-9) The ethical standards of the disciple are, or should be, as far beyond those of conventional good men, as theirs are beyond those of evil men.

(173-10) To be humble is to be willing to admit the galling fact that his own shortcomings (and not other people's) of character or intelligence were mostly responsible for most of his troubles.

174<sup>190</sup>

## CHAPTER VI

175

## CHAPTER VI

(175-1)<sup>191</sup> The truth will become truth for him not merely when he can understand it intellectually but also when he can accept it emotionally and still more when he can incorporate it into his behaviour patterns.

(175-2) The acquirement of spiritual wisdom does not necessarily prevent the disciple from making worldly mistakes, but because it develops the qualities which will prevent them, and because it takes to heart the lessons of experience, humbly and receptively, it does reduce the frequency of those mistakes.

(175-3) The growing pains of spiritual adolescence cannot be avoided and must be undergone, but they can be lessened in frequency and reduced in intensity.

(175-4) He is indeed free who is no longer liable to be tossed about by emotional storms, whose mind has become so steadied in the impersonal Truth that his personal feelings shape themselves in accord with it.

(175-5) He is that rare creature who finds benefits in being alone, advantages in being obscure.

(175-6) He may try to inhibit these uneasy feelings of self-criticism by offering excuses or to hide them altogether by self-righteously criticising other seekers.

(175-7) It is not that they do not understand each other's tongues so much as that they

---

<sup>190</sup> Blank page

<sup>191</sup> The paras on this page are numbered 103 through 110, making them consecutive with the previous page.

do not understand each other's emotions. Such is the wide difference between men for whom the quest is nothing and those for whom it is everything.

(175-8) If however an effort is not made to purify themselves by undergoing the philosophic discipline, then even this analysis of the past will yield little or no value to them. For experiences will be viewed not as they really are but as the viewer wishes to see them. The troublesome or painful consequences of their own blunders, weaknesses or sins will not be interpreted as evidence of such but as evidences of other peoples'. Their personal emotions will dominate and hence misread every situation. The sources of their own difficulties not being seen, the necessary changes in thought and behaviour will not be made.

176<sup>192</sup>

## CHAPTER VI

177

## CHAPTER VI

(177-1)<sup>193</sup> Where there is no attempt at self-improvement there is inevitable deterioration. Nature does not let us stand still.

(177-2) He must look within himself for the impurities and falsities, the malice and envy, the prejudice and bitterness which belong to his lower nature. And he must work with all his will power and thinking power to cast them out.

(177-3) To recognise our guilt in tracing the source of certain troubles, is always hard – so blinded by egoism are we. The philosophic discipline aims at creating the requisite personal disinterestedness in us.

(177-4) We must give others an imaginative sympathy at least, and try to understand why it is they hold certain attitudes.

(177-5) It brings the everyday events of life into a broader perspective. This calms fears, quietens nerves and creates detachment.

(177-6) What is the goal of all his striving? Will it, nay, can it ever be reached? Does it really exist? In dark moods of defeatism, such questions may trouble him.

(177-7) This is the way of balanced development and symmetrical growth.

---

<sup>192</sup> Blank page

<sup>193</sup> The paras on this page are numbered 111 through 121, making them consecutive with the previous page.

(177-8) If he wants to depend on his own judgement without doubts or misgivings, it must be trained by the philosophic discipline.

(177-9) He should learn to profit spiritually and practically by all his experiences, the pleasurable as well as the painful, the gay as well as the grave. But he can do this only if he reads from them, not what he wishes to read, not what will soothe or flatter his ego, but what is really their message and teaching. The unguided seeker finds it harder to succeed in this endeavour than his luckier fellow, but it is worth trying.

(177-10) The conflict with himself, with ill-will and evil will, with false thought and mistaken thought, can end only when the quest itself ends.

(177-11) As he proceeds nearer to truth, he will consciously and more quickly or unconsciously and more slowly, proceed nearer to goodness. What he knows must influence what he is.

178<sup>194</sup>

## CHAPTER VI

179

## CHAPTER VI

(179-1)<sup>195</sup> He always seeks and finds a convenient rationalisation for every error.

(179-2) If the philosophic path depended only on the suppression of desires passions and emotions, it might be faulty, its results unsatisfactory. Although, differently from psycho-analysis, it accepts the validity and value of suppression, it also joins re-education of the entire psyche to it. And a manifold practical technique is used in such re-educative work.

(179-3) It is an old custom of orthodoxy to crucify the hereticism of convention to persecute individuality.

(179-4) In the end this urge to turn his face towards the Real will run deeper than all his personal desires and passions.

(179-5) He must acknowledge that animals are sensitive beings, that they possess just rights and the right to live is one of them.

---

<sup>194</sup> Blank page

<sup>195</sup> The paras on this page are numbered 122 through 133, making them consecutive with the previous page.

(179-6) There is no universal pace of movement from station to station on this quest. Each man must set the measure of his own growth, must climb according to his own strength. No man may be asked or expected to do more.

(179-7) Every beginner must remember that his own way to truth is not the only way. However, perfectly it suits his need and temperament, it may not suit another man's. Each gains his understanding of it according to the level of his evolution.

(179-8) He naturally feels a warmer emotion about his own kith and kin, his own friends, than about other people. He not only knows them better but they affect him more deeply.

(179-9) He will need all his resolve and insight to let none of the ego's weaknesses turn him from his purpose.

(179-10) He has not only to be brave enough to accept the aloneness that comes with every serious advance in the quest, but also strong enough to endure it.

(179-11) He must not only give up the slavery of passion but also the slavery of intellect.

(179-12) It is better resignedly to accept his limitations rather than rashly accept a purpose in which he cannot possibly succeed.

180<sup>196</sup>

## CHAPTER VI

181

## CHAPTER VI

(181-1)<sup>197</sup> He should develop the sense of self-criticism to a high and even painful degree. He cannot longer afford to protect his ego, as he did in the past, or to seek excuses for its sorry frailties and foolishnesses.

(181-2) If the results of such an examination disturb his self-confidence and shake his vanity, so much the better for his quest.

(181-3) If some are quick in developing their spirituality, most are slow.

---

<sup>196</sup> Blank page

<sup>197</sup> The paras on this page are numbered 134 through 145, making them consecutive with the previous page.

(181-4) When his confidence in this teaching has ripened into certainty, his practices of its exercises will become more vigorous and more frequent.

(181-5) The outward effects show themselves in improved human relationships.

(181-6) Small mentalities inevitably have small horizons.

(181-7) Dr Johnson understood the philosophical attitude rightly when he said that we have both to enjoy life and to endure life.

(181-8) Few are willing to undergo the philosophical discipline because few are willing to disturb their personal comfort or disrupt their personal ease for the sake of a visionary ideal. The eagerness to improve oneself, the willingness to cultivate noble qualities are uncommon.

(181-9) He may arrive at a true appraisal of life after he has experienced all that is worth experiencing. This is the longest and most painful way. Or he may arrive at it by listening to, and believing in, the teachings of spiritual seers. This is the shortest and easiest way. The attraction of the first way is so great however, that it is generally the only way followed by humanity. Even when individuals take to the second way they have mostly tried the other one in former births and have mostly tried the other one in former births and have left it only because the pain proved too much for them.

(181-10) How many of his troubles, seen now in retrospect, were well-deserved!

(181-11) Attitudes which neither save him from troubles, nor serve him during them, should be re-examined.

(181-12) It is not necessary that he should be conscious of his virtues but it is necessary that he should be conscious of his faults.

182<sup>198</sup>

CHAPTER VI

183

CHAPTER VI

(183-1)<sup>199</sup> If the aspirant makes a daily endeavour to guard his thoughts and watch his actions, he will soon begin to get results in clearing out of his way those obstacles which

---

<sup>198</sup> Blank page

<sup>199</sup> The paras on this page are numbered 145 through 149, making them consecutive with the previous page.



must be cleared before real advance can be made.

(183-2) When we allow the lower emotions, such as envy and hatred, anger and bitterness, to dominate us, they not only poison the inner being but also predetermine the outer experience. The anger which we feel today may manifest itself on the physical plane tomorrow as an accident in which we fall and hurt ourselves – this is only a small incident illustrating the importance of self-control and the value of right thinking.

(183-3) The firm decision to cleanse his mind, followed by the practical endeavour to nip every impure thought in the bud, has helped many an aspirant. If he keeps to the method it will produce definite results. Even within a few months the improved condition of his mind will be quite noticeable, but the success of the method depends upon catching each thought at its very birth and not waiting for it to grow up into a sturdy plant before attacking it.

(183-4) The progressing disciple who reaches an advanced state will find that his powers of mind and will develop accordingly. Where they are not accompanied by sufficient self-purification they may become dangerous to himself and hurtful to others. His vigilance over thought and feeling must become greater accordingly. To dwell upon thoughts which belong to a lower level out of which he has climbed may open up a pitfall in his path; to hold bitter feelings against another person may throw discord into that person's life.

(183-5) Wherever people have to live together in a home, or work together in a field or factory, an office or a business, the presence of even a single undisciplined personality among them is enough to bring trouble or create quarrels. From this we may see what benefits the Quest, with its insistence on self-training and self-improvement, can bring to social living. It teaches men to lift themselves up to their higher nature and keep down their lower nature. To the extent that they are able to do this, to that extent, society benefits along with them.

184<sup>200</sup>

CHAPTER VI

185

CHAPTER VI

(185-1)<sup>201</sup> On the battlefield of his heart where noble and ignoble emotions struggle repeatedly for dominion, he will find one part of his quest. In the self-absorbed

---

<sup>200</sup> Blank page

<sup>201</sup> The paras on this page are numbered 150 through 156, making them consecutive with the previous page.

thoughts of introspection, he will find another.

(185-2) His varied experience of human beings makes him familiar with the heights and depths of human nature, its saintly possibilities and its sinful actualities. This knowledge does not make him more cynical, but only more patient.

(185-3) Nature has made no two human beings alike. However much he may share his views and life with another person, each man will have his own individual differences in thought and conduct. Hence attractions and repulsions frictions and misunderstandings will sooner or later arise between men. Perfect harmony with everybody and in everything on this earth is an unrealisable dream.

(185-4) The goodness which one man may express in his relation to another is derived ultimately from his own divine soul and is an unconscious recognition of, as well as gesture to, the same divine presence in that other. Moreover, the degree to which anyone becomes conscious of his true self, is the degree to which he becomes conscious of it in others. Consequently the goodness of the fully illumined man is immeasurably beyond that of the conventionally moral man.

(185-5) His patience is the outcome of his understanding, his tolerance the outcome of his knowledge. The cosmic plan of evolution through birth after birth illuminates many situations for him.

(185-6) In the case of ordinary men the emotional reaction to a situation is all he is conscious of during the situation itself. The intellectual or intuitional judgement of it comes some time afterwards. But in the disciple's case, his self-training should be directed toward a side-by-side working of the two at one and the same time.

(185-7) Ultimately he must find fault with himself when he seeks to trace the cause of most of his troubles. But this will require him to bring great moral courage to the examination of his life's course. For the personal ego is an inveterate alibi-hunter. If he is to overcome its insidious suggestions, its slippery arguments, he must see himself in the worst light.

186<sup>202</sup>

CHAPTER VI

187

CHAPTER VI

(187-1)<sup>203</sup> The urge to do something about the quest comes only at intervals and then

---

<sup>202</sup> Blank page

subsides. It stays with him for a little while and then subsides. He should press the fullest advantage out of them whilst he can, whilst the inevitable reaction into indifference or even repulsion is still afar off.

(187-2) He must examine his character and study his habits, look at his mental life and regard his personal conduct as analytically, critically and impersonally as possible.

(187-3) Each man's moral character at any time is a result of his past life-experience stretching back through numerous births.

(187-4) How should the seeker act in the different kinds of situations in which he finds himself?

(187-5) It is when man comes face to face with a real crisis, a real temptation or a real hardship that they show their real character, not only their self-imagined or publicly reputed one.

(187-6) If the independence of the philosophic position stops him from speaking for any particular established religion or mystical cult, it allows him to view all religions and all cults with fairness and detachment.

(187-7) When anyone attaches immensely more importance to something than it really has, there is the first sign of neuroticism.

(187-8) Its ideal is not a congealed rigidity, a Buddhistic immobility or a frozen indifference towards all that is human in life.

(187-9) He should act on the principle that if he cannot say what he means, he should say nothing.

(187-10) Many people talk mysticism or play with psychism so long as either promises them wonderful powers which most other people haven't got or wonderful experiences which most other people do not have. But when they come to philosophy and find that it demands from them a renovation of their entire character, they are seized with fear and retreat. Philosophy is not for such people. For it does not conform to their wishes. It tells them what they do not like to hear. It disturbs their egoistic vanity, and troubles their superficial serenity when it throws a glaring spotlight on their lower nature, their baser motives and their ugly weaknesses.

---

<sup>203</sup> The paras on this page are numbered 157 through 166, making them consecutive with the previous page.

(189-1)<sup>205</sup> It takes some courage to admit that his weaknesses may be the cause of his difficulties.

(189-2) So long as he is guided by his emotions, instead of guiding them, so long will he be subject to wild ecstasies and morbid depressions, the personal crises and unreasonable compulsions.

(189-3) The ideal which beckons his feelings also directs his thoughts.

(189-4) He who enters upon this quest will have to revise his scale of values. Experiences which he formerly thought bad, because they were unpleasant, may now be thought good, because they are educative or because they reveal hitherto obscured weaknesses.

(189-5) It will be easy for critics to misunderstand the statement that he is to become intellectually feverless and emotionally passionless. We do not mean that he is to be deprived of all feeling, bereft of all enthusiasm, incapable of all affection. We mean that he is to seek an inward serenity which no feeling, no enthusiasm and no affection can distract.

(189-6) He should calmly recognise that suffering has its allotted function to perform in the divine plan, that other people have their lessons to learn through it when they will learn in no other way and that the spectacle of its operation should, in such cases, be met with intelligent understanding rather than with neurotic sentimentality. He should face the fact that many people will not learn from reason, intuition or teaching and that no one can really liberate them from their sufferings except themselves. Every other kind of liberation is a false one. Others may effect it today only to see the same condition return tomorrow. He should not, in certain situations calling for hard decision, for instance, show unjustifiable weakness under the belief that he is showing forbearance nor submit to anti-social egotism under the thought that he is practising love nor abandon his highest duties for the sake of making a false and superficial peace with interfering ignorance nor passively accept a flagrant wrong because God's will must always be borne.

---

<sup>204</sup> Blank page

<sup>205</sup> The paras on this page are numbered 167 through 173, making them consecutive with the previous page.

(189-7) He should not self-pityingly assign the blame for the unfortunate effects of his own blunders to a heartless fate.

190<sup>206</sup>

## CHAPTER VI

191

## CHAPTER VI

(191-1)<sup>207</sup> He will prudently look ahead not only to the consequences of his actions but also of his thoughts.

(191-2) The fact that he has faithfully and perseveringly kept going on the course that leads to the higher self will count for something even if he fails to reach it. For it will satisfy conscience, attract occasional inspirations or enlightenments and prepare the way for eventual success in another birth. The constant effort to follow the spiritual quest produces in time all the qualifications needed to achieve its goal.

(191-3) If he is to moan over the length of the road opening out before him, he should also jubilate over the fact that he has begun to travel it. How few care to take even that step!

(191-4) Neither extreme self-seeking nor extreme self-sacrifice will shape his conduct. He will balance personal interest against others' welfare.

(191-5) With so many obstacles to bar his way and so many pitfalls to endanger it, only a leech-like tenacious determination to follow the Quest to its very end, will serve the disciple.

(191-6) He may travel far along the road of philosophic discipline; he may pass beyond the animal passions and ignoble emotions; but he will not be required to pass beyond emotion itself.

(191-7) An idealistic adventure like the Quest can not attract the common prosaic herd.

(191-8) There are too many people who put forth brief efforts and then expect undisturbed possession of spiritual heights for the remainder of their lifetimes. They want to buy success too cheaply and therefore fail to buy it at all.

---

<sup>206</sup> Blank page

<sup>207</sup> The paras on this page are numbered 174 through 183, making them consecutive with the previous page.

(191-9) Before he can enter fully into the philosophic experience he must to a large degree make himself emotionally intellectually intuitively and actively fit for it.

(191-10) Some people can understand philosophy and some most monumental concepts in an unclouded flash but most people can understand even its simplest ones only by slow degrees. Here first acquaintance is not enough. There must be many subsequent meetings before intimacy can be established.

192<sup>208</sup>

## CHAPTER VI

193

## CHAPTER VI

(193-1)<sup>209</sup> Is it not inhuman, if not even somewhat insane, to ask a man to adopt an attitude towards his own personal life precisely like that of a chemist observing elements in the laboratory? Can anyone ever become so totally detached, so utterly cold, so wholly unmoved and so impassively analytical towards the experiences and events that matter most to him? But such questions show a misconception of the philosophic discipline. Human feeling is not called upon to eliminate itself but to elevate itself. Human emotion is not to be destroyed but to be understood.

(193-2) He should freely and willingly acknowledge the close connection between so many of his misfortunes and his mistakes.

(193-3) Even if he does not see any practical result of all these efforts to improve himself, he need not lose heart and stop them. For time is on his side. Eventually the mind acts upon the body. Thoughts precede deeds. The inner work must fulfil itself one day.

(193-4) He will know inner calmness, true peace, when he knows nevermore any emotional agitation. And this is true of both its pleasurable as well as painful forms. Both have to be risen above. The attraction which attaches him to a thing or person and the repugnance which prevents him from seeking it, are to be felt without any movement of the emotions, much less of the passions.

(193-5) When a man's thought and conduct are supported by these values, he will never harm another man.

---

<sup>208</sup> Blank page

<sup>209</sup> The paras on this page are numbered 184 through 190, making them consecutive with the previous page.

(193-6) The unreasonable, the impulsive and the foolish must mend themselves if they wish to enter into the philosophic experience.

(193-7) He should be able to give an imaginative sympathy to those whose outlook is far from his own, lower than his own. He should be able to probe understandingly into the mind and heart of men with whose views he profoundly disagrees and whose actions he instinctively abhors. He should be able even to put himself without wincing into the shoes of a hardened criminal. But he should do all this only momentarily, only just enough to glimpse what is this mystery that is his fellow-man, and then return to being himself, broadened but untainted by the experience.

194<sup>210</sup>

## CHAPTER VI

195

## CHAPTER VI

(195-1)<sup>211</sup> Every time he takes the harder way of acknowledging a fault, repenting a wrong, and then earnestly seeking to make reparation to whoever has suffered by it, he will be repaid by the sudden descent of gratifying peace, of a happy serenity absent from ordinary hours.

(195-2) He should always prefer to heed deliberately the counsels of prudence rather than have to submit helplessly to the compulsions of necessity.

(195-3) He who is eager to evolve will not waste time in justifying his weakness but will voluntarily condemn them.

(195-4) The relativity of good and evil is no justification for the tolerance of wrong and evil.

(195-5) "Independent of" seems better word than "detached from" (from outside things).

(195-6) The more I travel and observe the more I come to believe that the only men who will make something worthwhile of philosophy are the men who have already made something worthwhile of their personal lives. The dreamers and cranks will only fool themselves, the failures and alibi-chasers will only fool themselves, the failures and

---

<sup>210</sup> Blank page

<sup>211</sup> The paras on this page are numbered 191 through 200, making them consecutive with the previous page.

alibi-chasers will only become confirmed in their fantasies.

(195-7) Whenever they come to him, he should cultivate those rare moods of egoless clairvoyant perception which show him starkly to himself.

(195-8) He feels that he must enter irrevocably on the quest for moral self-perfection, however unattainable it may seem. For he does so in obedience to the inner voice of a conscience the ordinary man does not hear. And his feeling is a right one. The destination may be only a glorious dream but the direction is a serious actuality.

(195-9) It is the best minds, the noblest hearts of the human race which, historically, have enthusiastically given themselves to this quest. For they, with their superior sense of values, could best appreciate its high significance.

(195-10) The man who seeks to release himself from moral responsibility for his actions or his fortunes, can in no way make any real progress on the spiritual path. He may improve his capacity to meditate, he may become more sensitive psychically, but his real battle – against the ego – remains unfought and therefore unwon.

196<sup>212</sup>

## CHAPTER VI

197

## CHAPTER VI

(197-1)<sup>213</sup> At different times different emotions will come into conflict with reason.

(197-2) With wisdom in temptation and fortitude in tribulation, guided by noble principles rather than by momentary impulses, he will expound the nature of philosophic ethics by the nature of his everyday living.

(197-3) He must constantly examine his actions and observe his feelings. But he is to do so impartially critically and by the standards of the ideal for which he is striving.

(197-4) Only so far as he is willing to confess his failings and shortcomings, is there hope to remedy them. Herein lies the true esoteric importance and value of the exoteric practice of “confession of sins.” (But this is no justification of the particular forms and historical abuses which such a practice has assumed in certain religions).

---

<sup>212</sup> Blank page

<sup>213</sup> The paras on this page are numbered 201 through 210, making them consecutive with the previous page.



(197-5) When anyone is guided by a healthy balance of emotion and reason, he is most often safely guided, but when by emotion alone, he is dangerously guided.

(197-6) He must engage in the unpleasant work of self-criticism. He must track down and expose mercilessly his own weaknesses and error, faults and imperfections.

(197-7) What he will think feel or do in any given circumstances will be most largely determined by these past tendencies. How important then the need of such critical self-examining exercises!

(197-8) Man's true intelligence is feeble whilst it remains imprisoned in egoism and narcotised by sensuality. He must liberate it by the philosophic discipline before it can become strong.

(197-9) Instead of hunting alibis or engaging in self-justification, he will find it more profitable in the end to hunt down his weaknesses and engage in removing them.

(197-10) Philosophy guides human conduct not so much by imposing a particular code of rules to be obeyed as by inculcating a general attitude to be developed. It does not tell us what to do so much as it helps us to get the kind of spiritual knowledge and moral perception which will tell us what to do.

198<sup>214</sup>

## CHAPTER VI

199

## CHAPTER VI

(199-1)<sup>215</sup> If a man's attitude towards spiritual truth is determined by the fact that he was born in a particular place and not by wide search and deep thought, he does not deserve and will not find the highest truth.

(199-2) It would be foolish for philosophy to demand from any aspirant what is plainly beyond his capacity. It recognises that his past history and present equipment set certain practical bounds for his aspirations.

(199-3) If he wishes to follow this path, he must take his character earnestly in hand.

(199-4) If the quest is only an emotional whim or an intellectual fad for a man, he will

---

<sup>214</sup> Blank page

<sup>215</sup> The paras on this page are numbered 211 through 221, making them consecutive with the previous page.

make little headway with it. If on the contrary it is something on which his deepest happiness depends and he is ready to give what it demands from every candidate, if he is resolved to go ahead and never desert it, he will possess a fair chance of going far.

(199-5) Unless he passes through the portals of this discipline, he cannot receive truth, but only its parodies, distortions and imitations.

(199-6) If the aspirant is to remake himself effectively he must begin by attacking the lower emotions. They must be killed and eliminated from his life-scene. So long as they dominate it, so long will experience yield poisonous fruits instead of health-giving ones. Every fresh situation will only give fresh life to his ego because those emotions will involve themselves in that situation and cause him to misread it. The first enemies, the hidden sources of his own difficulties, are within himself.

(199-7) The patterns of habit in thinking and behaviour become so rigid with time that the introduction of a new style of life, however desirable it may seem, initiates a long struggle.

(199-8) We are prisoners of our ego because we are prisoners of our past.

(199-9) A brave insistence on facing his inarguable prejudgments will be required of him.

(199-10) The man who would deliberately harm his fellows for his own ends, is a sinner.

(199-11) He can no more become an adept in twenty-four hours than a tree can become fruit-laden in the same time.

200<sup>216</sup>

CHAPTER VI

201

CHAPTER VI

(201-1)<sup>217</sup> Human lacks, human sufferings and human failures drive most of the people who come to it, to the quest as compensation. But there are a few whose human circumstances are satisfactory yet who come to the quest also. They are the seekers after truth, the explorers trying to find a higher consciousness. Both classes are welcome of course. But the second class exemplify the quest at its best.

---

<sup>216</sup> Blank page

<sup>217</sup> The paras on this page are numbered 222 through 225, making them consecutive with the previous page.

(201-2) Philosophy begins its instructions to the neophyte by the startling assertion that neither he nor any other candidate is ready or qualified to receive truth. It declares that this qualification, this readiness, must first be developed in the candidate himself. This work of development is called the philosophic discipline. He should study himself and examine his experiences in the most critical light. Alibis, pretences and excuses should be mercilessly rejected. The dice of doubtful cases should be loaded against it and he should begin with the premise that he is either faulty in judgment or guilty in conduct.

(201-3) A sad recognition of the transiency of earthly life and the insufficiency of earthly values must form part of the disciple's attitude. But if he overdoes it he will upset the delicate balance needed in his self-training for attainment of the goal. For, overdone, it will turn into manic depressiveness and pathological melancholia, into innumerable groundless fears and hopeless worries. The remark of Emerson that the strength of the spirit is expressed in its joy is a useful antidote here.

(201-4) The student should train himself to note, study and state accurately views which he could not join in himself. In order to do this he will have to keep his emotional feelings against them out of his examination of statements. He will have to suspend his intellectual judgement of them also, however firmly he may hold his own views upon any subject it is a useful discipline to subdue the ego and put himself into the mentality of those who hold different views and to try to understand why it is that they hold such views. This will be a valuable exercise in keeping bias out of his thinking and the conceit of always being right out of his opinions.

202<sup>218</sup>

CHAPTER VI

203

CHAPTER VI

(203-1)<sup>219</sup> When a mystic's words are spoken or written from too high a level for the aspirant so that he can see no trail leading up to that level itself, the aspirant is likely to become depressed and discouraged at the magnitude of the climb before him. Let him not lose heart too quickly at this point of his upward course for the path does indeed involve the work of many reincarnations. Here is his chance to learn two useful qualities, resignation and patience. Yes there is hope for him, but it is a realistic and not a dramatic one. He must learn to be patient because his labours are not in vain. He must learn to be resigned because the hour when he will gather their fruit is in God's

---

<sup>218</sup> Blank page

<sup>219</sup> The paras on this page are numbered 226 through 230, making them consecutive with the previous page.

hands.

(203-2) He must walk towards the highest with every part of his being, with his whole {psyche}<sup>220</sup> matured and balanced. He must not only seek to intuit what is real but also to will what is good.

(203-3) Sin by wandering away from our true inner self, by letting ourselves become wholly immersed in the thoughts and desires which surround our self, by losing our innermost identity and taking up an alien one. This is the psychology of sin as philosophy sees it. But it could not have gained the \_\_\_\_\_<sup>221</sup> for such a view of man if it had not succeeded in itself over-coming the bondage of flesh and feeling and thought and penetrating by means of its \_\_\_\_\_<sup>222</sup> technique into the world of the divine spirit, which is the real man.

(203-4) It does not matter so much if he is not able to follow the quest as consistently and as reverently as he would like. What does matter is that after every lapse he should recall himself to the quest, after every fall he should rise again.

(203-5) It is the hardest thing in the emotional life of the aspirant to tear himself away from his own past. Yet in his capacity to do this lies his capacity to gain newer and fresher ideals, motives, habits and powers. Through this effort he may find new patterns for living and re-educate himself psychologically.

204<sup>223</sup>

CHAPTER VI

205

CHAPTER VI

(205-1)<sup>224</sup> People whose emotions are still at an infantile level, who give way to panic and tantrums, who storm into hysterics at the slightest provocation, should realise that their immediate task is not to develop mystical powers but rather to develop virtues. It is more important for them to build up character than to sit down and meditate in quest of psychic sensations.

---

<sup>220</sup> We have changed "psychic" to "psyche" presuming that the original is a typo.

<sup>221</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>222</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>223</sup> Blank page

<sup>224</sup> The paras on this page are numbered 231 through 235, making them consecutive with the previous page.

(205-2) The complete acceptance of philosophy involves a complete reordering of a man's life. His conduct will be motivated by new purposes which will themselves be the result of his new values. He will stop acting impulsively and start acting rationally. But in actual practice we find that the acceptance of philosophy is never so complete as this. The individuals will bring it into a part of life but not into the whole of their lives. It is only gradually absorbed and the ideals which are sought to be realised are only gradually set up.

(205-3) The illumined man will not condemn the unillumined one for not being better than he is, for not having developed a higher standard of thought, of feeling and of conduct. He does not make the mistake of confusing the two levels of reference, of setting up his own criterion as being suitable for others. This must not be understood to mean however, that because he gives them his intellectual sympathy, he also excuses them morally, for he does not. A misdeed is still a misdeed even though its relativity may be recognised.

(205-4) We have said before that the illuminate is not unfeeling, cold and inhuman. It is rather that he expresses only the highest emotions, or better still, that he is emotionally free. To understand the desirability of such a state we have only to contrast his durable serenity with the tumultuous emotionality of the neurotic, the hysteric and the psychopath.

(205-5) It is necessary to explore find and face his problems before he can resolve them. This will require a ruthless impersonality and a maturity of experience which not many possess. Therefore it is here that the wholesome books and the advice of friends may be sought.

206<sup>225</sup>

CHAPTER VI

207

CHAPTER VI

(207-1)<sup>226</sup> After all, there must have been a corresponding inner weakness in him to have permitted him to become the victim of a temptation. Consequently it is often better not to ask for protection against the temptation. This simply hides and covers over the weakness and permits it to remain in his mental makeup. It is better to ask for the strengthening of his own will power; to cultivate it through creative meditation through exercise specially directed to the purpose; to picture the arousal and hardening

---

<sup>225</sup> Blank page

<sup>226</sup> The paras on this page are numbered 236 through 243, making them consecutive with the previous page.

of this will power during the very moments of seeing himself emerge victorious by his own forces.

(207-2) It is far more important to develop the strength within himself needful to break the spell than to beg for preventive protection against it. In the first case he progresses enormously and rapidly, in the second it is static.

(207-3) He should ferret out the weak places in his nature by noting the mistakes he has made.

(207-4) Hence, all too readily, he believes that he is acting rightly, and the other man wrongly.

(207-5) However disheartening the slowness of his growth may be to his emotions, the remembrance that he is a sage in embryo should always be encouraging to his reason.

(207-6) The first moral slip is also the worst one. For the effort to cover it up involves a further lapse. Then the road runs downhill from slip to slip.

(207-7) Why is it so much easier to examine the past rather than the present and see where we go wrong, discern the true opportunity from the deceptive one, and recognise real friends as against false ones? It is because the personal ego interferes more easily when we are actually involved in any situation than when we can look at it in long-range perspective. And this in turn is because emotion is at the time of any happening uppermost in us because we excitedly take it to be a material reality. Whereas after it has receded into a memory, that is a thought, we unconsciously begin coolly to accept it as having been such even originally.

(207-8) He should not narrow himself down into a fanaticism which takes extreme positions.

208<sup>227</sup>

CHAPTER VI

209

CHAPTER VI

(209-1)<sup>228</sup> Whatever good psychoanalysis may do anyone, remember that a full course may need a year or more and will cost very much more than a thousand dollars. It is

---

<sup>227</sup> Blank page

<sup>228</sup> The paras on this page are numbered 244 through 253, making them consecutive with the previous page.

not for the masses.

(209-2) If we will bring more sincerity and more integrity into our lives, more truth and more wisdom into our minds, more goodwill and more self-discipline into our hearts, not only will we be more blessed but also all others with whom we are in touch.

(209-3) It is not easy for the mind to keep the fragile balance between sanity and insanity through years of mystical experiment and abstruse reflection.

(209-4) Each man is what his own past incarnations, his own thoughts and passions have made him. He is not to be condemned for being vicious or blamed for being incompetent – unless the turtle is at fault for not moving as fast as a horse. As his experience of life deepens, his approach to it betters.

(209-5) Aesthetic appreciation, the feeling of delight in art, is not enough by itself to bring humanity into the perception of reality, that is, into truth. The Germans were one of the most music-loving peoples in Europe. So many of them sang, so many went to hear bands, concerts and recitals. Yet this did not prevent them from believing the deliberate untruth, the evil falsehood which fell from Hitler's diabolical lips. Artistic feeling, even poetic emotion, is not less exempt from the need of being equilibrated by reason than the other functions of man's nature.

(209-6) The quest is simply the attempt of a few pioneer men to become aware of their spiritual selves as all men are already aware of their physical selves.

(209-7) It is not a pleasant task to engage in such critical self-searching, such impartial self-judging.

(209-8) Moral relativity has led, when embraced by intellectual materialists or unphilosophical mystics, to foolish and even dangerous practical results. The fallacy is that although all points of view in morality are tenable, all are not equally tenable.

(209-9) His fumbles in the dark and his failures in the light are all part of the quest's inevitable course.

(209-10) He should humbly accept, and gratefully profit by the constructive criticisms of his more advanced, more experienced fellow disciples.

(211-1)<sup>230</sup> He need not cease to be a human being merely because he has begun to be a philosopher.

(211-2) If woman is to free herself from the inner weakness of her sex, she must free herself from merely emotional judgments and sensuous appeals.

(211-3) But to take the attitude in a depressing situation that the only action is to sit down and be depressed by it, is unphilosophical.

(211-4) He must be brave enough to rid his thinking of enervating falsities and his emotions of their devastating egoisms.

(211-5) Only an unflinching devotion to truth and an unyielding exercise of reason can see through these insincerities of sentimentality.

(211-6) The forms into which his life-theory is moulded is itself a product or rather a projection of the unconscious side of his mind, where a host of complexes maintain their existence remote from his criticism, examination or even discussion.

(211-7) Those who make philosophical writings their constant study are using life profitably.

(211-8) The time will come when, under the pressure of the mysterious inner self, this quest will become the most important enterprise of his life.

(211-9) Only those who feel the truth of these teachings are likely to be lifted above their own lower self to the extent of expressing them in action.

(211-10) He must develop himself from stage to stage in a properly co-ordinated manner. A merely fitful and impulsive effort made between intervals of sheer indifference will waste much of his force and lead at best to an uneven achievement.

(211-11) He will discover higher motives to inspire his deeds, wiser understanding to actuate his outlook.

(211-12) Partly because Life is a perpetual transition, we do not know how we shall behave the day after tomorrow. Let us not give pledges then but rather honour the law

---

<sup>230</sup> The paras on this page are numbered 254 through 268, making them consecutive with the previous page.



of life instead, and be free.

(211-13) How few are willing to rise above common prejudices into such a philosophical view!

(211-14) Beware of short-sighted decisions.

(211-15) He should aspire after those virtues which he does not possess but ought to possess.

212<sup>231</sup>  
CHAPTER VI

213  
CHAPTER VI

(213-1)<sup>232</sup> I have met men in all their fifty-seven varieties and know a little about the motives which actuate human nature.

(213-2) For it should be born out of a philosophical world-view, which unblinded by partisan opinions or selfish emotions, seeks the true welfare of all beings.

(213-3) Those who are prepared to follow this path to its end.

(213-4) To overcome difficulties does not mean to overlook them, to be careless about them.

(213-5) The instincts are to be purified, the passions calmed, the feelings refined and the thoughts concentrated.

(213-6) When prejudice prevails over truth.

(213-7) The whole of this quest is really a struggle towards a conception of life reflecting the supreme values. Hence throughout its course the aspirant will feel vague intuitions which he cannot formulate. Only a master can do that.

(213-8) When their thought-patterns are no longer their own, but some other man's.

(213-9) He should never give himself up to despair, although he may give himself up in

---

<sup>231</sup> Blank page

<sup>232</sup> The paras on this page are numbered 269 through 284, making them consecutive with the previous page.

hard situations to gravest reflection and deepest resignation.

(213-10) ...biased by racial complexes or religious bigotry.

(213-11) He must not be afraid to be in a minority of one. Millions may be arrayed against the Idea in which he believes. It is easy then to conclude that they are right, he wrong.

(213-12) In his judgments he should aim at balanced ones.

(213-13) Extravagant criticism is as much to be avoided as extravagant praise.

(213-14) ...further implies eliminating all prejudices and purging all preconceptions from one's outlook. The mind must be open, not attached unduly to anything, not the victim of contemporary external influences, but ever ready to enquire.

(213-15) He has entered a world of being where few men will be able to follow him. Their lack of understanding will be the bar.

(213-16) The three duties of man are towards his soul, himself and his neighbour.

214<sup>233</sup>  
CHAPTER VI

215  
CHAPTER VI

(215-1)<sup>234</sup> He does not care for the passing interest of the crowd.

(215-2) The first urgent need is the purification of the subconscious mind and character-improvement as you rightly perceive. It is part of the philosophic discipline

(215-3) The undisciplined mind is easily misled.

(215-4) Love the Overself with your whole heart if you would have it reveal the fullness of its receptive love for you.

(215-5) He must cast off the long mantle of arrogance and put on the short coat of humility.

---

<sup>233</sup> Blank page

<sup>234</sup> The paras on this page are numbered 285 through 300, making them consecutive with the previous page.

(215-6) The philosopher is at heart without race, a religion or a nationality. This is why he is also without prejudices.

(215-7) ...The sublime composure of being master of oneself.

(215-8) We use the term "emotionalist" in the same derogatory sense that we use "intellectualist."

(215-9) Spiritual development is an uneven process. An aspirant passes through alternating phases, serious setbacks and glorious advances.

(215-10) Such reasonings are mere after-thoughts. They did not form themselves before the doctrine was accepted but after it. They did not arise under the strict necessities of thinking but under the selfish wanderings of emotions.

(215-11) He will keep a secret untroubled poise amongst those who are utterly bereft of any reverence for life's higher meaning as amongst those who possess it.

(215-12) He will repel with abhorrence thoughts which he once entertained with pleasure.

(215-13) So many of our feelings and so many of our thoughts have until now been dictated by the body. Is it not time to think and feel also as the true self would have us do?

(215-14) He has to undergo a self-discipline which is integral total and comprehensive.

(215-15) If there are some years which seem nothing but spells of stagnation, there may be others in which the momentum of his advice will certainly be

(215-16) It is a lifetime's undertaking but one not beyond his powers. It sets up a rare goal but one not beyond his reach.

216<sup>235</sup>

CHAPTER VI

217

CHAPTER VI

(217-1)<sup>236</sup> I agree with the desirability of diet reform along the lines she mentions but I

---

<sup>235</sup> Blank page

have not hitherto mentioned it in my books because until the war there was so much prejudice in the West against such a change and I felt that my personal work was to help people primarily change their thinking, believing that after a change of thought certainly the change of diet will follow. I have, however, privately advised many people to effect this dietetic change and I intend after the war to mention the matter more fully. But karma and evolution are also responsible.

(217-2) The cocksure views, the exaggerated estimates and the snap judgments which so often leap forth from sudden enthusiasms.

(217-3) ...his ideological illusions.

(217-4) ...the fundamental values by which we live.

(217-5) Do not make your aims too unreasonable, do not set up peaks impossible to climb.

(217-6) Intelligent generosity is philosophical. Sentimental generosity is not.

(217-7) Meditation is the most important contribution to the performance of this task. But still it is only a single contribution. It is not the whole task.

(217-8) We must look at ourself from outside, as impartially and aloofly as we look at X, that we may learn to know ourself and, one day, find ourself.

(217-9) Alas! we soon repent of our repentance.

(217-10) ...that strange and sweet spell flung for ever over sensitive ripe and ready minds by a sage, when he uses his wisdom and goodness, like a caduceus to enchant them into becoming seekers after truth.

(217-11) It is better in every way that the teacher should belong to the same sex as the disciple.

(217-12) His idealism is not to be shipwrecked on the rocks of expediency and opportunism.

(217-13) To find such a purpose is to give meaning to the whole of our existence.

(217-14) The languid wish for self-betterment must grow into a real passion, the

---

<sup>236</sup> The paras on this page are numbered 301 through 314, making them consecutive with the previous page.

eagerness to learn must never stop.

218<sup>237</sup>  
CHAPTER VI

219  
CHAPTER VI

(219-1)<sup>238</sup> It is not only needful to understand the characteristics of one's desires but also their source. This knowledge will help him to improve character and attain true self-reliance.

(219-2) The strength with which he has conquered both himself and life will be evident to those who are sensitive to more than merely commonplace things.

(219-3) Another common mistake is to believe a sage to be less divine because he is more human than preconceived notions had imagined him to be.

(219-4) ...the mental agitations and emotional vacillations will pass away, the animalistic passions and egotistic...

(219-5) It teaches us to profess and inspires us to practice the noblest of ideals.

(219-6) The nimble use of words is not alone a satisfactory substitute for the accurate use of facts.

(219-7) He has to reckon out the probable consequences of actions.

(219-8) It is an easy step from this stage to the next one, which is to make the maintenance of egotistic camouflage a principal object of his efforts.

(219-9) Such a valuable discipline for human emotions helps us avoid human disasters and disappointments.

(219-10) Self-conquest must be his secret wish, deliverance must become his impassioned yearning.

(219-11) He not only needs exterior stimulant in his quest but also interior support for it.

---

<sup>237</sup> Blank page

<sup>238</sup> The paras on this page are numbered 315 through 329, making them consecutive with the previous page.

(219-12) All the karmic tendencies are not present in consciousness at the same time, some have yet to pass from the potential to the kinetic condition.

(219-13) If a man emotionally wishes to regard himself as your enemy, you cannot help that, but you need not look upon him as your enemy in turn. Regard him without emotion as your teacher.

(219-14) The philosophic concept of life is wide enough to... and tolerant enough to...

(219-15) The ego will resort to many an evasion and many a subterfuge before it will relax its grip on a man.

220<sup>239</sup>

## CHAPTER VI

221

## CHAPTER VI

(221-1)<sup>240</sup> He must make this quest stand out in his memory like Neon lights in the darkness of a New York street at night.

(221-2) That surface-shallow affection which is so often raised to the dignity of 'love' or that baser animal lust which mocks at both.

(221-3) He is torn between an intuitive idealism and an acquired materialism. In the end, his decisions are inconclusive, his actions wavering.

(221-4) It is easy to descend from these lofty ethics, hard to remain with them.

(221-5) He must not so clamp himself in the rigidity of any system as to turn it into a superstition.

(221-6) Straight thinking and sincere action.

(221-7) He will begin to look beyond his own self-interest and to transcend his possessive outlook.

(221-8) Philosophy cannot be so wrong after all if it leads us to such honourable worthy and beneficial goals.

---

<sup>239</sup> Blank page

<sup>240</sup> The paras on this page are numbered 330 through 349, making them consecutive with the previous page.

(221-9) It is both the prize and the proof of his triumph.

(221-10) The true teacher identifies himself with his student and does not sit on a Himalayan height of self-esteem.

(221-11) He will be strong and happy, partly because conscious of his inner liberation from appetites and passions that enslave the multitude.

(221-12) ...our virtues and our frailties...

(221-13) I heard the call of truth.

(221-14) Yet this repentance, this remorseful conviction of our personal unworthiness, ought not to paralyse our hopes for the future by stamping us with an inferiority complex.

(221-15) They display their character in their actions.

(221-16) They criticise because they do not understand.

(221-17) To see an opportunity is not enough; we must also seize it.

(221-18) Those whose thoughts are easily led away into bypaths, whose understanding is constantly unable to grasp essentials...

(221-19) Married, but not mated. And so they had played with outside loves, but the dice was loaded against them and they lost.

(221-20) It is not enough to acquire a new ideology. He must also do something about it.

222<sup>241</sup>

CHAPTER VI

223

CHAPTER VI

(223-1)<sup>242</sup> What are the qualities which he should seek for in the Ideal?

---

<sup>241</sup> Blank page

<sup>242</sup> The paras on this page are numbered 350 through 359, making them consecutive with the previous page.

(223-2) These secret purposes disguise themselves in a convenient form and if no other is convenient they will even use some open purpose which stands in total opposition to them. They emerge in the most unlikely and unlooked-for places.

(223-3) When he reaches this stage, he will cease to waver, either in allegiance to the doctrine or in practice of the discipline. He will be steadfast.

(223-4) The risk is greater because a human emissary of the adverse element in Nature will automatically appear at critical moments and consciously or unconsciously seek hypnotically or passively to lead him astray as he or she has gone astray. Our own world-wide experience, embracing the written reports and spoken confidences of thousands of individual cases of mystical, yogic and occult seekers, both Oriental and Occidental has gravely taught the need of this warning.

(223-5) Slowly, after many tumbles and falls, he will learn to cope with such situations.

(223-6) The only way for society to save the old lamps of antiquated institutions is to put new oil and new wicks in them.

(223-7) He must watch vigilantly for the impulses of self-interest which interfere with the truth of intuitions or reflections.

(223-8) To exercise such impartiality, where one's own interests are concerned, is hard.

(223-9) ...revive his fading aspirations to make something of himself spiritually.

(223-10) Personally I do not accept the Christian and Hindu conceptions that marriages are made in heaven and that we are allied as husband wife for all eternity, but I do accept the strict duty of acting with the utmost consideration for the other party, of being ready to renounce one's own happiness entirely rather than destroy the happiness of the other person.

224<sup>243</sup>

CHAPTER VI

225

CHAPTER VI

(225-1)<sup>244</sup> It is notorious failing of most propagandists and many advocates of a new

---

<sup>243</sup> Blank page

<sup>244</sup> The paras on this page are numbered 360 through 376, making them consecutive with the



doctrine to offer it as a panacea for all ills. Philosophy can offer quite enough to humanity without being offered under such a guise.

(225-2) Ambition can be transformed into service.

(225-3) It is the strength of unchecked emotion which holds them to these views.

(225-4) Philosophy sees the whole route and therefore can correctly point out the next step forward to those who are still groping their way along it.

(225-5) The emotional obstructions and passional tangles, the physical hungers and intellectual knots.

(225-6) Whatever weight W. places upon my opinion the latter must nevertheless be advanced very tactfully and with the greatest discretion if he is not to be unduly irritated and it ought not to be advanced directly in so many words but indirectly in a general attitude.

(225-7) ...spectacular psychic powers...

(225-8) Our desires determine the course which much of our supposedly rational thinking takes.

(225-9) What is abnormal to others is normal to him.

(225-10) We get muddled and worried by problems which have been manufactured for us by our own desires, instincts and passions. The need of disciplining them is evident.

(225-11) ...to cast him into the pit of misery, or to raise him to Elysian joy.

(225-12) The strength which is squandered in undisciplined sexual activity.

(225-13) Such a guru seeks neither money nor personal power.

(225-14) His passage through the years should ripen his experience in a worthwhile way, so that he should acquire a better judgment of affairs and a balanced perspective of life.

(225-15) It is not outside the limits of possible accomplishment.

(225-16) He whose eyes announce that he is striving to see the Divine.

(225-17) It is true that the respectable often hides the rotten.

226<sup>245</sup>  
CHAPTER VI

227  
CHAPTER VI

(227-1)<sup>246</sup> Only when he is utterly impregnated with this ideal, utterly at one with it...

(227-2) How meaningless and chaotic so many human lives seem to be!

(227-3) If men are to be judged at all then they should be judged not by the understanding which others possess but by their own.

(227-4) The path is hard to tread but so is life itself.

(227-5) Each faddist believes his own special fad would result in the millennium.

(227-6) But the renunciation of the lower nature is only the first step. The next takes time for it is the outgrowing of the lower nature through a long discipline.

(227-7) These secret doubts, these inward vacillations must be faced and overcome.

228<sup>247</sup>  
CHAPTER VI

## Chapter XI (Old xiv: From Birth to Rebirth)

229  
CHAPTER XI

(229-1)<sup>248</sup> Theoretical acceptance of the doctrine of reincarnation leads us to cancel out part of the claim of the materialists that the influence of environment makes the whole of man. For as a spiritual being, the man's essential self is already there even from

---

<sup>245</sup> Blank page

<sup>246</sup> The paras on this page are numbered 377 through 383, making them consecutive with the previous page.

<sup>247</sup> Blank page

<sup>248</sup> The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

birth, and is really unfolding himself into a material environment. The latter provides him with conditions which enable him to express himself, or by failing to provide those conditions hinder that expression. But the environment cannot wholly change a man or cannot wholly eliminate his true character. What he really is will sooner or later come out and show itself, with or without the help of environment. It is true, however, that a part of him might be unable to express itself altogether owing to a completely adverse environment or set of conditions. Nevertheless, the unexpressed part would still remain latently existent within his character and even if it never expressed itself at all throughout the whole of his lifetime it would reappear and express itself in a later reincarnation.

(229-2) It is paradoxical that the moment of his death should automatically bring to life again all of a man's past. He has to repeat it all over again, this time from a different point of view, for the selfish, coloured and distorting operation of the ego is absent. Now he sees it from an impersonal and uncoloured point of view. In other words he sees the real facts for what they truly are, which means that he sees himself for what he really is. This brief experience over, he then begins to live like a man in a dream. His own will is not responsible for what happens to him as a dreamer and it is just the same with what happens to him as a spirit. He does not personally and consciously choose, decide and predetermine the course of his spirit life any more than his dream life. It flows on by its own spontaneous accord here as there. This is more vividly brought home to him, if he is an evil man, when the after-death experience turns into a nightmare.

230<sup>249</sup>

CHAPTER XI

231

CHAPTER XI

(231-1)<sup>250</sup> This is the ego that we falsely think of as being our real self. This is the ego to which memory ties us. This is the illusive part of our dual personality; this is the known part of our being, a mere shadow thrown by the unknown part which is infinitely greater. This moves from one earthly body to another, from one dream to another through the phantasmagoria of existence without awakening to reality.

(231-2) Our stay on earth is so short and our list of self-improvements needed so long that in no way, save in the way of repeated embodiment, could we ever achieve them.

---

<sup>249</sup> Blank page

<sup>250</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(231-3) The popular Hindu theory of the transmigration of souls is not quite the same as the philosophic theory of the evolution of souls. According to the first, a man may once again become an animal or a tree; according to the second, this is not part of the ordinary processes of Nature. Many superstitions, however, hide some truth among their nonsense, and this is one of them. Just as every biologist knows that Nature sometimes produces freaks, and every physician knows that monstrosities are sometimes born into the human race, so there are cases where a deranged mind frantically thirsting for a physical body after the loss of its present one may succeed in driving out the inner being of an animal form and taking possession of it. If this mind is also very evil as well as deranged, it will utilise that form to terrorise a human community. But such happenings are breakaways from the ordinary processes of Nature, and, therefore, uncommon. The penalty for such unnatural transmigration is insanity, which is the price which will have to be paid in the next human birth. The ego will then be tied to a body which it will be unable to use, yet unable to escape from

(231-4) Descartes, who has been called the father of philosophy in the Occident, began his thinking with the certainty of the personal self. Two thousand years earlier, Buddha ended his own thinking with the certainty of the illusoriness of the personal self!

232<sup>251</sup>

CHAPTER XI

233

CHAPTER XI

(233-1)<sup>252</sup> There are two essential divisions in the psychological constitution of man. The first is the realm of thoughts, the second is that which is aware of the thoughts, the thinker. Modern psychology has been doing nothing more than grope in the first realm; it has been quite unable to find the final verified truth about the second one, about the mind that is behind all thoughts.

(233-2) When man shall discover the hidden power within himself which enables him to be conscious and to think, he will discover the holy spirit, the ray of Infinite Mind lighting his little finite mind.

(233-3) These desk-made figures of man represent only the garments of man. He himself does not appear in these pictures at all.

(233-4) All possessions are left behind when a man makes his exit from this world.

---

<sup>251</sup> Blank page

<sup>252</sup> The paras on this page are numbered 7 through 11, making them consecutive with the previous page.

Every physical belonging, however prized, and even every human association, however beloved are taken abruptly from him by death. This is the universal and eternal law which was, is and ever shall be. There is no way to cheat or defeat it. Nevertheless there are some persons who, in a single particular only, escape this total severance. Those are the ones who sought and found during their earthly life, the inspiration of a dead master or the association with a living one. His mental picture will vividly arise in their last moments on earth, to guide them safely into the first phase of post-mortem existence to explain and reassure them about the unfamiliar new conditions.

(233-5) The tendencies and habits, the physical and mental activities, which we have brought over from our own past, settle down and congeal themselves into what we call our personal self, our individuality, our ego. Yet life will not permit this combination to be more than a temporary one, and we go on changing with time. We identify ourselves with each of these changes, in turn, yet always think that is really ourself. Only when we still these activities and withdraw from these habits for a brief period in meditation, do we discover for the first time that they do not constitute our real self, after all. Indeed, they are then seen to be our false self, for it is only then that we discover the inner being that is the real self which they hide and cover up. Alas! so strong is their age-old power that we soon allow them to resume their tyrannous ways over us, and we soon become victims again of the great illusion of the ego.

234<sup>253</sup>

## CHAPTER XI

235

## CHAPTER XI

(235-1)<sup>254</sup> The thoughts and emotions of the ego, no less than the sense reports of the body, are outside the true self. In meditation he must make himself absent to them and present only to what wells up from within, if he is to become aware of the true self.

(235-2) We have wonderful possibilities but have hardly begun to realise them.

(235-3) ...this question cuts to the heart of the problem.

(235-4) How few have reflected that all this multitude of different thoughts which streams through their consciousness pre-supposed the existence of a single Thought-stuff?

---

<sup>253</sup> Blank page

<sup>254</sup> The paras on this page are numbered 12 through 25, making them consecutive with the previous page.

(235-5) The true man is not the body of flesh and bone but the mind functioning within that body.

(235-6) We have the fruit of all past growth in the present. What we once were has made us what we now are. Rebirth is a fact in Nature, not merely a theory in man.

(235-7) Thus the Infinite Mind manifests itself as a finite mind.

(235-8) Mind offers its own certitude. It is completely self-positing.

(235-9) It is the motive power which starts all this mechanism of personality in operation.

(235-10) The lower nature is not the real self of man yet ironically it persists in regarding itself as such.

(235-11) The person naturally and habitually seeks to establish and keep its supremacy over the consciousness. Hence it fosters the illusion of separateness from the life of the All.

(235-12) The ego is inescapable.

(235-13) ...our ego-ridden lives.

(235-14) What we are ordinarily conscious of are the thoughts and feelings of the ego, but there is much more in us than that. There is the true self, of which the ego is only a miserable caricature. If we could penetrate to this, the fundamental element of our selfhood, we would never again be satisfied with a wholly egoistic life – the call of the Quest would come again and again in our ears, and indeed it is through such rare glimpses, such exalted moments, when they become conscious of a presence, higher and more blessed than their ordinary state, that men are drawn to the Quest in the effort to recapture those moments and those moods. The recapturing is done, not by taking possession of something but by allowing oneself to be possessed not by a positive and affirmative movement of the will, but by a yielding to, and acceptance of, the gentlest and most delicate thing in man's psyche – the intuition.

236<sup>255</sup>

CHAPTER XI

237

CHAPTER XI

(237-1)<sup>256</sup> What a man brings over from former births are the fixed ideas in his consciousness, the habitual direction of his feelings and the innate impulses of his will.

(237-2) Mind as we humans now know it is but the frothy tossing wave on the surface of a mile-deep ocean.

(237-3) There is a part of man which lives in the shade and a part which lives in the sunshine.

(237-4) Spiritism can never replace Religion, although it may illustrate the religious tenet of survival. He who has once felt and worshipped the divine glory of the Infinite Spirit can never be satisfied to feel and a haunting earth-bound spirit.

(237-5) The habits of thought, feeling and conduct which settle upon a man really constitute the man. For it is those which are brought over from the experiences of earlier births which sprout up in his youth and ripen in his maturity and thus express themselves through his particular personality.

(237-6) The moment we become convinced that the universal life has a higher purpose than the mere reproduction of the species, that moment our own individual life takes on a higher meaning, a glorious significance.

(237-7) There is the brute and the angel in almost every man. But how much there is of the one and how little of the other, differs with every man.

(237-8) The soul is the unknown "X" in human nature, the incalculable quantity in human reckoning.

(237-9) Philosophy does not limit mind to mean the outer behaviour or inner consciousness, although it must necessarily include them. No mind is that primal element which manifests to us through behaviour-patterns and conscious states.

(237-10) This smattering upon the surface which is all we really know about the human mind, is not a science but only the beginnings of a science.

(237-11) If we search into the innermost part of our self, we come in the end to an utter void where nothing from the outside world can reflect itself, to a divine stillness where no image and no form can be active. This is the essence of our being. This is the true Spirit.

---

<sup>256</sup> The paras on this page are numbered 26 through 36, making them consecutive with the previous page.

## Chapter VII (Old vii: The Intellect)

(239-1)<sup>258</sup> The task of philosophy is to see through every situation from its beginning to its end, from its core to its surface, but this it can only do if it approaches the situation with an entirely impartial mind, with a perfectly trained power of concentration and with a thirst for facts rather than opinion.

(239-2) If a man's thinking is unbalanced, it will lead him into unbalanced positions and unbalanced actions.

(239-3) Because he recognises that the power behind life is a beneficent one and that even the evils of experience are turned to ultimate evolutionary good, the mystic is an optimist. At the same time, because he recognises that this earth is not our true eternal home, that all human experience must end in disappointment because of its being stamped with transitoriness, imperfection and change, he is also a pessimist. The philosophical mystic, however, will not let his belief in the ultimate goodness of life push him to an extreme optimism, nor his belief in the ultimate unsatisfactoriness of life push him to an extreme pessimism. He seeks a point of view which will lift him above both and which will keep him stayed in inner peace.

(239-4) The dangers of intellect are the dangers of pride and arrogance and intolerance.

(239-5) The intellectual who aims only at classifying and analysing kills the finer subtler part of that which he is dissecting; the artist who yields his feelings in love of it receives its soul.

(239-6) The intellect produces thoughts without weariness. It looks for change instead of looking inside itself for its originator.

(239-7) Thought bedims consciousness instead of expressing it, coffins the universal Mind into the narrow ego. Man began to think when he began to forget his Overself. However the forces of evolution will so work that one day he will learn to remember his

---

<sup>257</sup> Blank page

<sup>258</sup> The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.



divinity and yet use his intellect at will without losing this remembrance.

240<sup>259</sup>

CHAPTER VII

241

CHAPTER VII

(241-1)<sup>260</sup> Intellect obstructs the light of the Overself.

(241-2) Just as the path of return from body-ruled intellect to divine intuition is necessarily a slow one, so the descent into matter of man's originally pure mind was also a slow process. The "Fall" was no sudden event: it was a gradual entanglement that increased through the ages. Pure consciousness – the Overself – being required even for the intellect's materialistic operations, we may say therefore, that the Overself has never been really lost for it is feeding the intellect with necessary life. All this has been going on for untold ages. At first man possessed only a subtle body for a long period but later, AS HIS INTELLECT CONTINUED MORE OUTWARD BENT THAN BEFORE; the material body accreted to him. This curious position has arisen where intellect cannot indeed function in the absence of the Overself, yet deceptively arrogates to itself the supremacy of man's being. Pretending to guide and protect man, it is itself rebelliously and egotistically blind to the guidance of the Overself, yet enjoys the protection of the latter. The intellectual egoself is thus propped up by the Overself and would collapse without it, but pretends to be self sufficing.

(241-3) In sleep, which supervenes when the intellect becomes fatigued, the latter retires to rest in the higher mind, when no thoughts arise.

(241-4) Against this Correspondence Theory of Truth it suffices to point out that it is impossible to lay one's idea upon the fact to see if it is an exact copy, it is impossible to take the impression in one's mind and ascertain whether it is perfectly like the original throughout. Moreover if the fact itself is directly known for what it is, the question of its truth ought not to arise, whilst if it is unknown how can it be discovered whether the idea corresponds with it?

(241-5) The futility of logic lies in this, that where facts please a man's fancy he will trot them forward in his oh-so-logical argument, whereas where they are not to his taste, he will unblushingly suppress them.

---

<sup>259</sup> Blank page

<sup>260</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

(243-1)<sup>262</sup> He wants the vigorous facts, not the vague sentimentalities. He wants mysticism but only after ridding it of its deficiencies and thrusting aside its limitations.

(243-2) The psycho-analysts, who are so busy pointing out the complexes of other people, have themselves one supreme complex that dominates and obsesses. It is, psycho-analysis itself.

(243-3) Philosophy does not depreciate the office and service of intellect. Indeed, on the contrary, it assigns a respected place to and states the usefulness of, such service. Thus, it upholds the intellect, but does not uphold it at the expense of the intuition.

(243-4) The magnificent spectacle of the universe does have a meaning but it is only discoverable when we put such prejudices aside and accept the deliverances of analytic reason concentrated in its {implacable}<sup>263</sup> and searching quest.

(243-5) When we think we must think straight or our conclusions will be as distorted as is our thinking.

(243-6) Philosophy begins in science; true, but it does not and cannot end there.

(243-7) Philosophy is not for those who want to remain fools.

(243-8) We thus see that philosophy is the integral development of science, a continuity of the same austere point of view. But whereas science deals with particular groups of concrete perceptions, philosophy deals with abstract generic concepts.

(243-9) We must think our thoughts out to their inevitable conclusions and not stop half-way when the process becomes decidedly unpleasant.

(243-10) Thinking must move at every step with rigid rationality if it is not to degenerate into mere mental effervescence.

---

<sup>261</sup> Blank page

<sup>262</sup> The paras on this page are numbered 13 through 24, making them consecutive with the previous page.

<sup>263</sup> We have changed "impeacable" to "implacable", presuming that the original is a typo.

(243-11) Weak minds which perceive the defects of logic, instead of rising above it into reason, fall below it into intuition.

(243-12) Not loose but exact, not dilettante but methodical, not credulous but critical, not haste to jump at conclusions but patience to get all the facts first – such is the scientific attitude which must be embraced by the man who would be a philosopher.

244<sup>264</sup>

## CHAPTER VII

245

## CHAPTER VII

(245-1)<sup>265</sup> Early humanity possessed a mind that thought in terms of images and pictures rather than in terms of logical sequence. But it developed marvellous memory as a consequence and entire volumes of sacred books were handed down for centuries by oral tradition before they were committed to writing.

(245-2) We must preserve in our thinking the same rigorous integrity that we seek to preserve in our social, business or professional activity.

(245-3) It is not enough to mean well, it is not enough to believe one is doing right, it is not enough to be earnest, sincere, innocent of evil motives. It is just as essential to possess a balanced mentality, sound reasoning capacity and unbiased attitude. The Spanish Inquisitors were sometimes saints, Hitler was an ascetic, and many who have brought misery upon mankind were men of excellent private character. The defects of these people were mental rather than moral, and led them to bad thinking and worse judgment. The moral of this is plain: intelligence must be cultivated as fully if not more so than the emotions.

(245-4) We must beware of falling into unreason at any point on this path. For it is reason that leads up to insight even though it is incapable of reaching beyond itself.

(245-5) Our century already has glimmerings of this light; but alas it is hardly the morning dawn and the river of time must flow much further before we shall be able to see it aright.

(245-6) Thanks to Science, I can look at my watch and thus determine with a precision that Copernicus never knew at what point of its rotation the earth is.

---

<sup>264</sup> Blank page

<sup>265</sup> The paras on this page are numbered 25 through 34, making them consecutive with the previous page.

(245-7) The wheel revolved. Time circled round the globe. And men cast their faith from them. A new star had arisen, Science!

(245-8) The Asiatic wisdom must become subject to scientific investigation or perish.

(245-9) The logic of your thinking must be as universally valid as mathematics. Nobody can cheat mathematics.

(245-10) The insight thus gained is too deep to be effaced, the ignorance thus lost is too enfeebled to be revived.

246<sup>266</sup>

## CHAPTER VII

247

## CHAPTER VII

(247-1)<sup>267</sup> Use the term “Scientific discipline” rather than “method,” “Attitude” or even “science” alone. It then parallels “the philosophic discipline.”

(247-2) Science faithfully pursued for an explanation of the world must logically and naturally culminate in philosophy.

(247-3) The scientific knowledge accumulated in a single year now-a-days exceeds the entire stock of knowledge of ancient Greece.

(247-4) The scientific mode of thought is no longer limited to a few scientists. It has begun to permeate the educated world generally.

(247-5) Although men are born with latent mental power and potential intelligence few use these qualities to their utmost possibilities. Man arises out of the mysterious womb of the Infinite, yet he is to be found everywhere as a pitiful creeping creature, full of moral frailties, finite indeed. Yet the unseen mental being of man is the silent workman who really constructs the edifice of his happiness.

(247-6) The range of knowledge among the ancients was limited but the depth of thought was not. Thus it was possible for them to achieve this miracle, that with fewer facts at their disposal they reached truer ultimate conclusions.

---

<sup>266</sup> Blank page

<sup>267</sup> The paras on this page are numbered 35 through 44, making them consecutive with the previous page.

(247-7) Gotama, the author of Nyaya Sutras on Logic, defends the value of intellect as follows: Although the intellect admittedly cannot grasp reality (Brahman), he says, it is nevertheless necessary in order to set a standard, to show what reality is as such so that it shall be recognised. A pair of scales cannot weigh themselves but they are necessary in order to weigh other things. Similarly the intellect cannot yield reality but can measure it so to speak or indicate what is and what is not reality. Hence it is most valuable as corrective to mysticism and yoga.

(247-8) Can reason solve the riddle of this universe.

(247-9) The concepts formed by common sense will not avail us here.

(247-10) We must not permit ourselves to be deluded by vague interpretations. It is most important that every major term be properly defined, that it be precisely explained, until we know exactly what meaning is intended, for these meanings constitute the very materials of our study and research.

248<sup>268</sup>

## CHAPTER VII

249

## CHAPTER VII

(249-1)<sup>269</sup> We lose our way in all this meaningless verbiage, but we may begin to find it by learning to use words that we really do understand.

(249-2) Unconsidered words simply mean unconsidered thinking.

(249-3) Thought is inseparable from language and to improve one is to improve the other.

(249-4) The words which the clergyman pours into your ear every Sunday, may be as empty of content as an unfilled box. The sentences which lie before you in black print on the white ground of a newspaper may be as meaningless as the gabbing of a verbose lunatic.

(249-5) The quest of a final truth which shall strictly satisfy the highest criterion of validity seems to be a hopeless endeavour because some thinkers assert that such a

---

<sup>268</sup> Blank page

<sup>269</sup> The paras on this page are numbered 45 through 59, making them consecutive with the previous page.

criterion does not exist whilst the others dispute among themselves as to what form it ought to take.

(249-6) Only after reason matures to its fullest extent can we look for the dawning of a perfect intuition, or 'insight' as I prefer to call it.

(249-7) The danger of slipping into this overstress on intellectual activity and not retaining the healthy balance between it and intuitional activity, is large and real.

(249-8) These studies do indeed open up the loftier faculties of human intelligence, faculties which bring us to the very borderland of insight.

(249-9) We must not mistake the glamorous rhetoric of the orator for the divine knowledge of the illuminati.

(249-10) He has glorified Reason with a big capital letter but this does not make it any different from the intellectual faculty which all the rest of mankind use in varying degree.

(249-11) Knowledge is said to be actively affiliated with power.

(249-12) Truth can only be upheld by truthful arguments.

(249-13) The same words which express knowledge in one mouth, merely hide ignorance in another mouth.

(249-14) Before we can usefully begin the study, it is advisable to think out what we mean by this term.

(249-15) Although the intellect in us cannot grasp the Real, cannot do more than think about what it is in relation to itself, there is something else in us which can successfully do so. This is insight which unfortunately few have cultivated although all have it.

250<sup>270</sup>

CHAPTER VII

251

CHAPTER VII

(251-1)<sup>271</sup> This is the proper meaning of the word as against the false meaning which

---

<sup>270</sup> Blank page

<sup>271</sup> The paras on this page are numbered 60 through 74, making them consecutive with the

they have attached to it.

(251-2) What exactly is behind these long sonorous platitudes?

(251-3) Ascertained fact is superior to mere opinion.

(251-4) The thoughts we hold and the actions we perform are dictated in the end by our attitude towards life.

(251-5) It is wise and proper to recognise the limitations and admit the mistakes of mysticism. But to ignore or abandon it on that account is foolish and wrong.

(251-6) The influence of language upon us is as strong as it is unconscious; passion which is blind is stronger than thought which can see. Ignorant people suffer less restraints and are more easily swayed than educated people, for while the one group have in mind by a word whose implications they have not worked out, the other group may have in mind something largely different.

(251-7) Reason begins by being sceptical of everything else. It ends by becoming sceptical about itself.

(251-8) It eliminates the fantastic and unbalanced elements in mysticism and fashions it into a rational shape.

(251-9) As we learn to bring this true conception of life into our thinking.

(251-10) When wrong ideas fade and illusive states of consciousness wane away, enlightenment arises spontaneously.

(251-11) ...do not miss the object of your meditations and lose yourself in useless reveries.

(251-12) The scientist boasts of his triumphs. But how great after all is his triumph over Nature if he is still unable to make even a tiny insect?

(251-13) Although philosophy bids us develop our intellect, it warns us against the danger into which most intellectuals fall. We ought not, as our thinking power and critical judgment grows, be less humble reverent and prayerful, but more so. We ought to strengthen and not weaken our religious instincts.

(251-14) All the common and familiar materialistic associations of this world will come

crowding into our minds with its utterance. This is the danger here.

(251-15) No other creature on earth than the human creature is able to create or receive the concept of a God or the idea of its own spiritual being.

252<sup>272</sup>

## CHAPTER VII

253

## CHAPTER VII

(253-1)<sup>273</sup> The sceptical method can also be used to recoil upon itself and thus destroy scepticism.

(253-2) There are weak and even cracked links in this philosophic chain.

(253-3) ...makes statements as though they have the authority of axioms.

(253-4) Electricity not only lights up the village street; it also lights up the village mind. For the intrusion of science stimulates thinking and scarifies superstition.

(253-5) The subject has been invested with portentous solemnity. Its simplest principles have been buried under heavy complexities.

(253-6) Philosophy appeals to those who are mentally taller than most.

(253-7) Let us not deceive ourselves in this matter. Our scientific mastery of Nature extends only to its surfaces. Its inner intelligence and forces still escape us.

(253-8) Ordinary thinking is wholly related to experience connected with the five senses. It entirely misses the higher dimension which is the content of such insight.

(253-9) The whirring machine is not a sin against life but rather a part of its larger fulfilment. For man cannot improve his intelligence without inventing machines. Ascetics mystics and sentimentalists who complain that the machine has maimed and killed should also remember that it has served and saved. And when the same people mourn over the lost Arcadian happiness of primitive mankind they might remember that men who lived in frequent fear of wild beasts and hostile tribes could not have been ideally happy.

---

<sup>272</sup> Blank page

<sup>273</sup> The paras on this page are numbered 75 through 85, making them consecutive with the previous page.



(253-10) Unless we can find a criterion of truth which shall be fully competent to adjudicate between this host of contending theories we shall merely wander without end and without a goal. For this alone can provide us with an adequate assurance of finality.

(253-11) Science has passed through its short-lived materialistic phase and is plunged in the midst of a revision of all its nineteenth-century categories.

254<sup>274</sup>

## CHAPTER VII

255

## CHAPTER VII

(255-1)<sup>275</sup> Logic moves on the principle of excluding contradictions.

(255-2) When we shall have worked out a criterion of truth we shall thereby be in possession of a clue to truth.

(255-3) There is every sign that science has begun the crucial turning away from its extreme extroversion, which means that it has begun to fulfil its destiny by grappling with the metaphysical implications of the new facts it has gathered.

(255-4) When intelligence is applied so thoroughly as to a whole view and not merely a partial view of existence, when it is applied so persistently as to yield a steady insight into things rather than a sporadic one, when it is applied so detachedly as to be without regard personal pre-conceptions, and when it is applied so calmly that feelings and passions cannot alter its direction, then and only then, does a man become truly reasonable and capable of intellectually ascertaining truth.

(255-5) It trains the mind to move guardedly along the path from reasoned thinking to conclusive judgement, to proceed cautiously and not precipitately when opinions are formed, and to form them not at random but only after sifting factual evidence from idle hearsay.

(255-6) Philosophy from its own loftiest standpoint has a right to criticise science and reveal the inadequacy of scientific method.

---

<sup>274</sup> Blank page

<sup>275</sup> The paras on this page are numbered 86 through 95, making them consecutive with the previous page.

(255-7) Thinking can resolve all our doubts but it can do so only after it has been pushed to its farthest possible end, which means to its most metaphysical end.

(255-8) Neither the quibblings of logic nor the quarrels of experience can constitute ultimate tests of truth. For logic may ignore, distort, suppress or forget facts while human experience is too limited.

(255-9) Whereas the scientist sees things apart, the metaphysician sees them together.

(255-10) Metaphysics makes us exercise intellectual muscles which have got flabby because they are little used.

256<sup>276</sup>

## CHAPTER VII

257

## CHAPTER VII

(257-1)<sup>277</sup> The religious way was to suppress awkward questions but the scientific way is to seek out the answers.

(257-2) A metaphysical system must be grounded in the experiences of actual life; otherwise it will be mere speculation.

(257-3) When the apparatus of conceptual thought dominates a man he becomes a human machine which produces those syllogisms.

(257-4) He alone is fit to study metaphysics who can use logic rigidly yet not get so intoxicated by its use as to forget that its syllogisms are only of limited applicability.

(257-5) It is no use denouncing science for the horrors of war, the miseries of industrialism and the unbelief of materialism. The way to conquer the evils arising from the unethical abuse of science is to go right inside its camp and win it over to philosophy.

(257-6) Philosophy does not attempt to explain what it is the business of science to explain. Hence it does not oppose its aims of science nor like them does it fear the further progress of science. On the contrary, its regard for fact makes its teachings consistent with those of science. It simply leaves to science the filling-in of the details of

---

<sup>276</sup> Blank page

<sup>277</sup> The paras on this page are numbered 96 through 103, making them consecutive with the previous page.

the world's picture, itself supplying the outline.

(257-7) Science must arise from concrete results to the abstract meaning of those results, that is from materialist physics to mentalist metaphysics. In this way alone can it complete itself.

(257-8) The weak point of both the ancient sophists and our modern "rationalists" is that they have made a dogma of our doubt. They have set it up as though it were an end in itself instead of a means to an end – truth.

(257-9) No one who feels that his inner weakness or outer circumstances prevent him from applying this teaching should therefore refrain from studying it. That would not only be a mistake but also a loss on his part. For as the Bhagavad Gita truly says, "A little of this knowledge saves from much danger." Even a few years' study of philosophy will bring definite benefit into the life of a student. It will help him in all sorts of ways, unconsciously, here on earth and it will help him very definitely after death during his life in the next world of being.

258<sup>278</sup>

## CHAPTER VII

259

## CHAPTER VII

(259-1)<sup>279</sup> We tell the student to study but we do not tell him to believe everything that he sees in print. He is to study in order to find a single true idea among several false ones, he is to read for the few true ideas among many half-true ones. That is, he is to read discriminatingly.

(259-2) He must be careful in his definition, progressive in his logic and consistent in his attitude.

(259-3) Expect no favourable opinion of spiritual truth from a man who looks at life through the medium of the senses alone, whose reason is enslaved by them and whose intuition is effaced by them.

(259-4) Kant's mistake was to imprison human possibility within the intellect, to make the Spirit quite inaccessible. Hegel's error was in the opposite direction. He brought the intellect into a false closeness to the Spirit and wrongly made history the chief

---

<sup>278</sup> Blank page

<sup>279</sup> The paras on this page are numbered 104 through 115, making them consecutive with the previous page.

preoccupation of the Absolute!

(259-5) We have to find the truth not only in our thinking but also and more beneath our thinking. For the silence out of which the function itself arises is divine.

(259-6) Science has led the thinking portion of humanity in two divergent directions. It has destroyed the spiritual faith of one group but reinforced the faith of the other group. This paradoxical result need not puzzle us. For both groups have interpreted their facts and observations according to their innate personal inclinations tendencies and feelings. And men differ so widely in their dispositions that this result was inevitable. But this is not to say that both results are equal in value. They are not. The first misses the profoundest lessons which all experience affords and which scientific data supplies.

(259-7) The theories are quite baseless.

(259-8) I learnt from science to accept nothing uncritically.

(259-9) I find it difficult to apprehend his meaning when he writes “.....”

(259-10) Let us pursue this thought to its logical conclusion.

(259-11) There is a lamentable absence of perspective in such fanatical views.

(259-12) His arguments are pitifully weak. They are full of feeble analogies.

260<sup>280</sup>

CHAPTER VII

261

CHAPTER VII

(261-1)<sup>281</sup> These claims cannot be ignored or idly dismissed.

(261-2) It is an ingenious explanation but not quite convincing.

(261-3) We need to question these seeming certainties.

(261-4) He presents his case with consummate skill.

---

<sup>280</sup> Blank page

<sup>281</sup> The paras on this page are numbered 116 through 140, making them consecutive with the previous page.

(261-5) It was a perfectly logical argument but it was not true.

(261-6) It is a charge which requires rebuttal.

(261-7) How can one make adequate comment on a situation like this?

(261-8) It is a problem to which there is no answer.

(261-9) I shall not go into agonies because I doubt the Absolute.

(261-10) He possesses very light notions of what constitutes proof.

(261-11) Let us do a little critical thinking.

(261-12) The criticism is unnecessary and unkind.

(261-13) Because it conforms with what we wish to believe, we accept this doctrine.

(261-14) The author is too prone to over-statement.

(261-15) He is one of those foolish persons who believe all thinking which passes through their brains must necessarily be found correct and logical thinking.

(261-16) The irreflective may refute this statement.

(261-17) They possess the concert of knowledge without its reality.

(261-18) Against this critical passage I would write a counter-criticism.

(261-19) When they will gather up enough courage to face up to the blunt question.

(261-20) This kind of tendency inevitably invites destructive criticism.

(261-21) There can be no agreement between two positions which are so extreme.

(261-22) I worked out the logical consequences of this assertion.

(261-23) These people have no perception of what constitutes evidence.

(261-24) This is an inconvenient fact on which they prefer not to touch. They are too evasive of its reality.

(261-25) He has drawn a conclusion too bold for his premises.

262<sup>282</sup>  
CHAPTER VII

263  
CHAPTER VII

(263-1)<sup>283</sup> A rational thinker can come to no terms with such preposterous assertions as these.

(263-2) Let us clear our minds of can't.

(263-3) This statement should be subjected to careful scrutiny.

(263-4) The subject has offered arguments galore to every generation of thinkers.

(263-5) This continuous indifference to accuracy of statement is disturbing.

(263-6) The theory appears to be overstrained.

(263-7) The facts may be admitted but the inference is invalid.

(263-8) I do not wish to dispute the validity of this argument.

(263-9) We need not bother overmuch about the theory when the facts themselves are so eloquent.

(263-10) The result of the reasoned thought is a weighty assertion, but the evidence to support it is not abundant.

(263-11) I propose to take up his arguments one by one and reveal their failures, in fact as well as their logical fallacies.

(263-12) We must scrupulously distinguish between carefully investigated facts and legendary hearsay and we must be cautious in statements in reporting these facts.

(263-13) He tries to force his readers on the horns of the false dilemma; spiritualism or atheism.

---

<sup>282</sup> Blank page

<sup>283</sup> The paras on this page are numbered 141 through 161, making them consecutive with the previous page.

(263-14) The book is filled with vague generalisations and cloudy surmises; one looks in vain for a few concrete facts.

(263-15) His brilliant mind is one of the best-equipped of those dealing with this subject.

(263-16) Mostly consists of unverified stories and vague surmises.

(263-17) The author successfully demolishes the materialistic hypothesis.

(263-18) It is time that they refrained from making wild generalisations out of isolated particulars.

(263-19) Intellect is sharpened by frequent discussions and endless disputation.

(263-20) They pretend to elucidate this subject; they proceed to obscure it!

(263-21) He produces very poor facts in defence of the thesis which he seeks to establish.

264<sup>284</sup>

## CHAPTER VII

265

## CHAPTER VII

(265-1)<sup>285</sup> It is as difficult to see his meaning as it is to see through a London fog.

(265-2) There are dangers for our Western minds in Eastern philosophy. We have a tendency to get lost in its mazes and go round and round – no telling where we will come out.

(265-3) More reading may only mean more confusion, more mental indigestion.

(265-4) The analytical study of certain metaphysical conceptions, such as God, the soul and the ego, are necessary.

(265-5) Not the brilliant intellectualism of the superficial poseur.

(265-6) Intellect is restless, curiosity is incessant.

---

<sup>284</sup> Blank page

<sup>285</sup> The paras on this page are numbered 162 through 178, making them consecutive with the previous page.

(265-7) A wide divergence of doctrine may be hidden under an apparent similarity of wording.

(265-8) The primitive way of looking at the world suited primitive people. It will not suit us today. A scientific outlook is now necessary.

(265-9) It is a frequent mistake on the part of enthusiastic converts to become dogmatic too quickly and too strongly.

(265-10) Excellent ideas may be spoilt in the public mind through historic association with words which have been misused intentionally. Hitler has cast a shadow, for instance, on the word 'intuition.'

(265-11) In the end, a man's actions are based on his metaphysical assumptions.

(265-12) These unfortunate people have lost faith in religion and have no use for mysticism.

(265-13) ...the primitive intellect

(265-14) ...a faultless intelligence

(265-15) The philosopher may walk unfalteringly and sure-footedly because he sees reality and understands the truth of life.

(265-16) We misunderstand each other often because we do not communicate our thoughts adequately or accurately enough to each other. And out of such misunderstanding there is born strife conflict and hatred.

(265-17) ...those who have committed themselves to this quest.

266<sup>286</sup>

CHAPTER VII

267

CHAPTER VII

(267-1)<sup>287</sup> Metaphysical study may exercise the reason but if it is the metaphysics of

---

<sup>286</sup> Blank page

<sup>287</sup> The paras on this page are numbered 179 through 191, making them consecutive with the previous page.



truth it will also unfold the intuition. Therefore it also is a holy path.

(267-2) ...the demonist Nazi movement

(267-3) ...aggressive nationalism is the centre around which totalitarian movements revolve

(267-4) He who expresses such abstract doctrines to those mentally incapable of receiving them has only himself to thank when he finds himself talking in a vacuum.

(267-5) To use terms of such high importance without fully saying what we mean by them, is to invite confusion.

(267-6) If life is a process of gaining education through experience and reflection, it is also a process of correcting errors and approaching truth, of clearing illusions and perceiving realities.

(267-7) Truth can deform beauty or deny intuition only at the cost of no longer being truth. The scientist who fails to grasp this, fails in life. But the poet who ignores fact and misplaces faith in order to secure beauty, does not secure it. He only secures its pretence.

(267-8) Few people breathe the clear keen air of truth; most prefer the impure air of prejudice and illusion.

(267-9) There is no other road confronting science than the road leading from physical fact to metaphysical truth, from observation made by the senses to illumination gotten by the mind.

(267-10) To take isolated cases and to draw general laws from them is a process which can be done as much in favour of error as in favour of truth. The metaphysician and the scientist must be on their guard against a too limited investigation of facts equally as they must be on their guard against a too partial selection of facts.

(267-11) He does not claim to be a walking encyclopaedia nor asks for a halo of infallibility. There are many questions to which he does not know the true answers. He is neither pontifically infallible nor deifically omniscient. That which the philosophical teacher seeks to establish are the basic principles in which all true seeking must end.

(267-12) He will become more and more careful about the phrasing of his sentences as he becomes more

(267-13) All animals obey the group instinct; no animal possesses independent

initiative – that is reserved for the human kingdom.

268<sup>288</sup>  
CHAPTER VII

269  
CHAPTER VII

(269-1)<sup>289</sup> Thinking must not only approach these studies, as worshippers approach a temple shrine, with the reverence they deserve, but must also become alive and dynamic.

(269-2) We must clearly state a situation before we can profitably reason about it. We must define a problem before we can understand it.

(269-3) This claim is supported by absurd and fantastic arguments, phrased in loosely-used words and expressing shoddy thinking.

(269-4) It is not only in his capacity to reason that man is superior to the animals, it is also in his capacity to become conscious of the Overself, the divine soul within him.

(269-5) ...they blink in a metaphysical twilight.

(269-6) We know that the world will accept a lie more readily than the truth; but we do not know that the lie will ultimately be run to the ground.

(269-7) Smug satisfied minds which take life for granted and the world for what it appears to be, will not seek the struggles of philosophy nor raise its questions.

(269-8) He needs that scientific spirit which patiently waits until it can collect sufficient facts and thoroughly works to analyse those facts.

(269-9) His power depends upon his concepts. If they are false they will lead him astray.

(269-10) Our knowledge must be tested to see if it be knowledge.

(269-11) It is not that mystical experience should be rejected because it is valid only for the mystic himself but that its advocacy should rest also on reasoned grounds.

---

<sup>288</sup> Blank page

<sup>289</sup> The paras on this page are numbered 192 through 207, making them consecutive with the previous page.

(269-12) Wrong thinking can never go with right living.

(269-13) The mere appearance of understanding words without any reality behind it.

(269-14) Philosophy is scientific in that it must deal with facts, not with pious hopes or idle theories.

(269-15) By the aid of logic a man may as easily deceive himself as he may delude others.

(269-16) Man can turn to religion for immediate aid, to mysticism for personal peace and to philosophy for a deferred but final solution of all their problems.

270<sup>290</sup>

## CHAPTER VII

271

## CHAPTER VII

(271-1)<sup>291</sup> We must use intellect and not be immured in it.

(271-2) Whether we are in bondage to the body or to the intellect, we are still prisoners.

(271-3) The teaching begins by putting questions and stating doubts because it wants to set the student thinking.

(271-4) How much truth is there in this contention.

(271-5) We must judge each doctrine by internal tests and external results.

(271-6) The same science which tells us that we must base our search for truths only on the facts adduced by the senses also tells us that the senses themselves are unreliable and imperfect. The mystic, so often criticised by the scientist might well be ironical about such a situation!

(271-7) The philosophic attitude, being a truth-seeking attitude, never criticises merely for the sake of criticising, and never seeks to uncover what is bad in a thing without seeking at the same time to uncover what is good. Its critical judgments are fair, never

---

<sup>290</sup> Blank page

<sup>291</sup> The paras on this page are numbered 208 through 217, making them consecutive with the previous page.

destructive but always constructive. Whatever it attacks because of the error and evil it contains, it also defends because of the truth and good it contains.

(271-8) The need of semantic discipline was recognised thousands of years ago by Patanjali, the Yoga authority whose approach to the subject was so thoroughly scientific. He wrote: "There is confusion of word, object and mental image because one is superimposed on the other."

(271-9) These competing tendencies of intuition and reason may, however, be harmonised in a balanced personality. All the mystics have not advocated the paralysis of intellect – even Jacob Boehme wrote: "Human reason, by being kept within its true bounds and regulated by a superior light, is only made useful. Both the divine and natural life may in the soul subsist together and be of mutual service each to the other.

(271-10) We are all too familiar with the kind of mentality which calls itself scientific, but is really pseudo-scientific. It dismisses the mystical as superstitious the metaphysical as meaningless and discredits both immediately on hearing of them. It is too impatient with their supposed insubstantiality even to discuss them.

272<sup>292</sup>

## CHAPTER VII

273

## CHAPTER VII

(273-1)<sup>293</sup> The region of logical intellect offers no durable abiding place for the questing human mind. Every argument can be met by another of equal force, every opinion cancelled by another of equal weight; nor is there any end to the process except escape from this region altogether. But the escape should be one to a higher region, to that of genuine intuition, and not to a lower one like that of superstitious belief.

(273-2) He need not abandon rigorously-logical thinking because he is cultivating mystically intuitive feeling. But he should know its limitations.

(273-3) Where is the animal which practises compassion towards other animals?

(273-4) Intellectual definitions of mystical realities and logical explanations of mystical processes have their useful place. But it is not the highest place.

---

<sup>292</sup> Blank page

<sup>293</sup> The paras on this page are numbered 218 through 228, making them consecutive with the previous page.

(273-5) Only when knowledge is measured and conduct is valued from the philosophic point of view, can the truth of the one and the quality of the other be correctly seen.

(273-6) If the metaphysical mysteries are profound for him, then he need not see their disclosure. It is enough to live rightly and worship daily.

(273-7) His work with thought is to refine and exalt it.

(273-8) The agnostic, even the atheist, is a believer too. Only he has more faith in the validity of reason than in the validity of intuition. Yet it is only the reason's own vanity that asserts that its validity is a higher one

(273-9) His inner life will be well enriched when his thinking can define itself with precision and clarity.

(273-10) To doubt is not to deny. We must begin with doubt in order to clear the ground but we would be in a sorry state if we were to end in it. The assertion that all beliefs are relative and untenable, is itself a belief and therefore equally untenable.

(273-11) Hitler could never have got the German people to follow him over the precipice had they not already lost this capacity to think for themselves, one of the most valuable of human capacities and necessities.

274<sup>294</sup>

CHAPTER VII

275

CHAPTER VII

(275-1)<sup>295</sup> The acceptance of such a teaching as philosophy implies an unusual degree of intelligence – which is not the same as education or even intellect, although it may include these things. For the recognition that there is a world of being beyond that registered by the five senses, a world of consciousness not limited to that reported by the thinking ego, a divine soul hidden within that ego itself, a superior power involving us all in its cosmic \_\_\_\_\_<sup>296</sup> – such a recognition can come only to those with unusual intelligence. Such faith is good but not enough for one day it may change through circumstances or be confused through lack of knowledge. Such intelligence is best for it

---

<sup>294</sup> Blank page

<sup>295</sup> The paras on this page are numbered 229 through 240, making them consecutive with the previous page.

<sup>296</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

includes and guides faith but goes farther than it.

(275-2) A keen analysis of these words would show that they are mere metaphors, or else majestic veils for meaningless abstractions.

(275-3) An important value of a metaphysical outlook lies in the conscious understanding it bestows of what we ordinarily experience unwittingly and unreflectively.

(275-4) The metaphysics of truth is a subsequent analysis in thought of what has already been experienced in fact.

(275-5) Different professors have quoted the same facts in support of conflicting theses.

(275-6) That the universe has a meaning, that human life is not a mere wandering from nothingness to nothingness and that

(275-7) What a man suppresses is fully as important as what he tells you.

(275-8) When a line of thinking is brought to its uttermost finality, it is also brought to rest in an adequate conclusion upon its subject.

(275-9) ...although the gulf between intellectual revelation and personal realisation is greater than that between thought and action.

(275-10) The dangers of developed intellect are pride and complacency, over-analysis and over-criticism.

(275-11) It is not by wholesale swallowing of traditionally accepted doctrines that we are going to expand our intelligence.

(275-12) ...the scientist, with his cold measurements and dull formulas.

276<sup>297</sup>

CHAPTER VII

277

CHAPTER VII

(277-1)<sup>298</sup> When the form-making activity of the mind is brought to a standstill by the

---

<sup>297</sup> Blank page

<sup>298</sup> The paras on this page are numbered 241 through 251, making them consecutive with the

combined two-fold process of yoga and enquiry, insight into the mind itself can then be obtained, but not before.

(277-2) Quest of Truth: For we regard this question as the question behind all other problems. This solved all else is easier to solve. Truth alone can yield a solid lasting basis for personal or social life. There is no short cut anywhere for those who ignore this question.

(277-3) ...a teaching which is not offensive to reason yet not destructive of reverence.

(277-4) We must put these experiences in their proper place and look at them under a proper light. Then we shall comprehend that they are means to help us achieve an end, not ends in themselves.

(277-5) Intellectual acumen is useful on this quest, but alone it is quite insufficient.

(277-6) Increased learning is not quite the same as increased intelligence.

(277-7) We need not desert reason whilst we move forward on our quest. For we may shape our thinking with the vigour and precision of mathematical theorems and move to our conclusions with unwavering logic.

(277-8) The scientists have reached a region of investigation where each turn of the page of the world-problem reveals another page which is even harder to read. The newer problems are metaphysical ones. Therefore, when science ceases to be such and becomes metaphysics, it fulfils its highest purpose.

(277-9) The mystic must free himself from the superstitions which have so long half-strangled his tradition nor hesitate to welcome the new scientific learning.

(277-10) The scientist remains loyal to his self-set goal. He will sooner or later be compelled by the logic of his discoveries as much as by the logic of his reflections to turn himself into a philosopher and continue his quest in the still higher sphere of philosophy.

(277-11) Just as mysticism may give the dangerous illusion that it is dealing with reality when it is not, so logic may give the equally dangerous illusion that it is dealing with truth when it too is not doing so.

(279-1)<sup>300</sup> The distinction between science and metaphysics is a deep one. Sir James Jeans' book "Physics and Philosophy" does not seem to recognise this. Yet this very fact of non-recognition proves our contention that scientists must turn themselves at a certain stage of their enquiry into metaphysicians if they would reap the full harvest of their work. Sir James himself has done this, albeit reluctantly and protestingly, because he saw no other way open to him.

(279-2) It accepts and endorses the modern method, i.e. the inductive method as applied to facts which are universally verifiable; the way of cautious approach, the insistence on a habit of calm examination, the passion for clear truth and ascertained fact rather than mere opinion and personal emotionalism: in short, a scrupulously honest rigorous outlook and an impersonal attitude of mind more than anything else.

(279-3) The merely emotional outlook is not enough. It is pre-occupied with its own egoistic feelings, however noble these feelings may even be. The merely intellectual outlook is equally insufficient. It never enters into intimate relation with its subject but always beholds it through a thick glass pane. The first view may be an untrue one. The second view may be a

(279-4) There are limits to all scientific thinking. When it seeks to transcend those limits, the only way open is to turn itself into metaphysical thinking.

(279-5) "O ye aspirant, leave aside wrangling, and take up the quest leading to the true goal, the Supreme Overself, which is unique. Sayeth Kabir, listen O aspirant, push they enquiry further." – Kabir

(279-6) As a metaphysical system, it may not be acceptable because considered to be a mere abstraction, remote from life and unfit for modern use. It is not. It is the law of all being, the science of all life, the truth of all existence. As such it is not for theoretical study only; it is just as much for practical application to every problem of life.

---

<sup>300</sup> The paras on this page are numbered 256 through 261; they are not consecutive with the previous page.

<sup>301</sup> Blank page



(281-1)<sup>302</sup> Two Englishmen were driven by theological doubts to make an extended study of the writings of the early Christian Fathers. One was Viscount Falkland, member of the House of Commons and friend of John Hampden. The other was J.H. Newman, later to be raised to the eminence of the red Cardinal's hat. The seventeenth century man felt as a result of this study, a strong aversion from the Roman Catholic system. The nineteenth century man, on the contrary, as a result of the same studies felt a strong attraction to it. What is the lesson of this incident?

(281-2) A scientific presentation of philosophy is needful if it is to appear to our hard-headed contemporaries as having sure ground beneath it.

(281-3) The contribution of intellect is indispensable. But it is not enough. It leaves a most important part of the psyche – the intuition still untouched.

(281-4) Intellectually backward or educationally retarded people who accept mysticism intuitively, become confused when it is reoffered to them in a highly-rational, scientifically-based presentation.

(281-5) The intellect cannot lead us to infallible truth, yes, but it can keep us from straying into roads that would lead us to utter falsehood.

(281-6) When it comes to expressing metaphysical thought, the student should choose his language carefully.

(281-7) They believe that the ideas of the metaphysician are mere speculations. This is true enough in most cases but quite untrue in the philosophers case.

(281-8) Plato, "the wisest of the Greeks," regarded the intuition of the poet and artist as being inferior to the insight of the metaphysician, because it could give no reflective explanation of itself.

(281-9) He must beware of falling, with the speculative schools of metaphysics, into the danger of losing touch with real things and using mere words

(281-10) When men become unbalanced in character they become extravagant in speech.

---

<sup>302</sup> The paras on this page are numbered 262 through 271, making them consecutive with the previous page.

(283-1)<sup>304</sup> It was Remy de Gourmont, a distinguished French literary critic who wrote: "Truth is an illusion, and illusion is truth. Humanity has never lived except in error, and besides there is no truth, since the world is in perpetual change. If you succeed in building up a true image of the world, it will cease to be true to your grandchildren." If de Gourmont had addressed his words to those scientists who acknowledge no other test of truth than what the senses can discover or to those metaphysicians who acknowledge no higher one than what the reason can ascertain, they would have been correct enough. But his over-analytical mind inevitably missed the one fact that defies all analysis, the fact that there is a hidden reality which manifests its existence although not its nature through the world's appearance, an eternal law which governs these endless changes.

(283-2) When thinking cannot be brought to any successful result because the object thought of is beyond its powers of penetration, the question arises whether we ought not abandon it altogether.

(283-3) Thinking confuses itself whilst experience contradicts itself. All the confusion which comes from holding a mass of contradictory ideas and all the tension which comes from seeking to achieve by self-effort what the personal self can never achieve unaided lead one day to mental and emotional exhaustion. This in turn provides favourable ground for the birth of insight. It forces the self to let go.

(283-4) There is always a number of enquirers who interest themselves in the teaching to a certain extent and then drop it altogether. Why? Because they are not primarily seeking the Overself for its own sake but only the Overself along with hidden powers or personal success or something else, or sometimes, these things only and the Overself merely as a means of obtaining them.

(283-5) The intellect is in process of being developed and must be accepted as such. The time spent in deploring that fact is time wasted. For the important thing is not that it is not the highest faculty in man, which is admitted, but that its development does not really oppose itself to the highest spiritual development, which is not often admitted.

---

<sup>303</sup> Blank page

<sup>304</sup> The paras on this page are numbered 272 through 276, making them consecutive with the previous page.

(285-1)<sup>306</sup> If he does not wish to trouble his head he can comfortably accept the appearances of things but then he will be living only in the comfort of illusion. If, however, he wants to ferret out what is real in existence he must put himself to some trouble. He must persevere, read and re-read these pages until the meaning of it all dawns suddenly upon him, as it will if he does. It is perfectly natural for man to regard as the highest reality the experiences which impress themselves most forcibly upon him, which are those gained externally through his physical senses, and to regard as but half-real the experiences which impress themselves least forcibly upon him which are those created internally by his own thoughts and fancies. But if he can be brought, as a true metaphysics can bring him, to arrive intellectually at the discernment that when he believes he is seeing and experiencing matter he is only seeing and experiencing thought, and that the entire cosmos is an image co-jointly held in the cosmic and individual minds, he will not unconsciously set up all those artificial resistances to the mystical intuitions and ultramystical illuminations which wait in the future for him.

(285-2) If philosophy harmonises the two opposite elements of metaphysics and mysticism, it also transcends them through the ultramystic contemplations. The present volume carries the quest to a height where all reasoning reaches its ultimate limit and must then be dropped. At such a point it becomes necessary to separate the purely rational and ratiocinative portion of this teaching from the advanced-yoga, i.e. ultramystic, portion. Accordingly the phrase 'metaphysics of truth' will be used henceforth to indicate only the former portion.

(285-3) A continual round of reading may yield pseudo-progress, the feeling of making continual growth, but after all it will only add more thoughts to those he already possesses. Only by thinking out for himself what he is reading – and for this he will need abstention from it – will he be able to add understanding to it.

---

<sup>305</sup> Blank page

<sup>306</sup> The paras on this page are numbered 277 through 279, making them consecutive with the previous page.

<sup>307</sup> Blank page

(287-1)<sup>308</sup> Philosophy provides its mystical students with a scientific basis and a metaphysical background. Thus and thus alone can they get a secure position in the intellectual world of today. Let him turn these ideas over and over in his reflections until they are quite comprehensible.

(287-2) But if this increased knowledge and sharpened brains predominates over mystical experience and religious intuition, then disequilibrium is created. Truth appears only to the perfectly balanced mind, but to the disequilibrated one it appears materialised perverted or falsified.

(287-3) The course which will always have to be taken by our rational intelligence when it seeks to understand life, must be a course that starts with Man, proceeds to the World and ends with God.

(287-4) Authority, the two kinds of experience – ordinary and mystic logic, reason, intuition: each of these is to be regarded as a valuable help in eliminating error or doubt and ascertaining truth or fact, but none is to be regarded as the only means of doing so.

(287-5) Take karma, for instance they may mouth this doctrine a hundred times yet, never having thought it out for themselves, they do not understand its far-reaching implications.

(287-6) The moral code which a man obeys is itself the result of his view of life, whether the latter be imposed on him from without or developed from within.

(287-7) The intelligence which man possesses will not merely enable him to distinguish between truth and falsity in the consideration of external things, but will finally fulfil itself in enabling him to distinguish between the truth and falsity about his own internal being. That is to say, it will lead him to the knowledge of his own true self, His Overself.

(287-8) Science must pass from concrete observation to abstract thought if it would pass from mere fact to the ultimate meaning of its fact.

(287-9) A man or a woman can develop into the awareness of the soul within, but a peacock or a leopard cannot.

---

<sup>308</sup> The paras on this page are numbered 280 through 288, making them consecutive with the previous page.

(289-1)<sup>310</sup> Unless he brings into his metaphysical studies a passionate appreciation of ultimate values and a profound feeling of reverence, they will not bear either a sound or a full fruit. In short, his thinking must be given a rich emotional ethical and intuitional content.

(289-2) The scientifically minded modern world may find in these teachings a foundation for understanding itself and its environment which while not violating its own character, will yet provide it with the spiritual side so necessary to complete it.

(289-3) Philosophy, with such serious aims, cannot expect discriminative appreciating from those who are ever ready to pronounce judgment freely on stupendous subjects which divide studious thinkers all over the world, nor can it be useful to the light-minded who, over a cup of tea, dispose permanently of the fate of philosophical problems which have baffled the intelligentsia for centuries.

(289-4) Our writings are primarily for those who are uninterested in the arid verbal technicalities and remote learned subtleties which abound in the dull texts of professional philosophers. The spinning of such cobwebs profits nobody except academic bookworms. Until recently it was the fashion in academic university circles openly to ignore or covertly to sneer at the work of Russell,<sup>311</sup> Joad<sup>312</sup> and other popularisers' of philosophy. They were regarded as being superficial. Yet they are the very men who have succeeded in winning some respect for the subject, because they have succeeded in freeing it from cloudiness and making it clearly intelligible.

(289-5) If a man will constantly think about these metaphysical truths, he will develop in time the capacity to perceive them by direct intuition instead of by second-remove reflection. But to do this kind of thinking properly the mind must be made steady, poised concentrated and easily detached from the world.

(289-6) Science has gone out and investigated the universe in every direction except this one.

---

<sup>309</sup> Blank page

<sup>310</sup> The paras on this page are numbered 289 through 295, making them consecutive with the previous page.

<sup>311</sup> Referring to Bertrand Arthur William Russell.

<sup>312</sup> Referring to Cyril Edwin Mitchinson Joad.

(289-7) Such is our slavery to phrases and words.

290<sup>313</sup>

## CHAPTER VII

291

## CHAPTER VII

(291-1)<sup>314</sup> Such thinking is admittedly difficult. The average man habitually regards the flat toneless tenets of ordinary metaphysics as something to make his head ache. He possesses a veritable fear of entering their cloudy domain of unprofitable remoteness and useless logical hair-splitting. Nevertheless their subject is too important to be ignored without involving him in definite intellectual loss. And more men have a capacity for comprehending it than are usually aware of being able to do so. In some the metaphysical tendencies have been lying dormant waiting for a suitable opportunity or a fit environment to rise and manifest themselves, but neither opportunity nor environment being propitious they have wrongly thought the subject to be beyond their range. Only when the passing years bring the needed change do they discover that the intellectual significance of experience discloses itself to them with increasing clearness and interest just as the inner content of a novel increasingly discloses itself.

(291-2) But if it is only ordinary metaphysics, then it cannot bring the student to such an experience, although it can give him good intellectual exercise and logical discipline if he wants these things. Ordinary metaphysical thinking is a kind of mental groping about in the dark whereas that used in metaphysics of truth is like walking along a well-made road direct to a goal. This is so because the system itself is built up after and upon the mystic experience. Metaphysical self-debate for merely logical purposes is not meant here.

(291-3) It is by its pondering over these very contradictions paradoxes and puzzles of an intellectually scientific view of the world that the intellect itself is unconsciously led first to engender and ultimately to accept a mystically intuitive view of the world.

(291-4) The wide-awake twentieth-century man has needs of rationality and practicality to satisfy.

(291-5) The idea which the mind already holds, imparts its own meaning to this word.

---

<sup>313</sup> Blank page

<sup>314</sup> The paras on this page are numbered 296 through 300, making them consecutive with the previous page.

(293-1)<sup>316</sup> Spiritual self-realisation is the main thing. Study of the teachings concerning cosmical evolution and the psychical evolution of man, are but intellectual accessories – things we may or may not take with our journey, as we like. That part of man which reasons and speculates – mortal mind – is not the part which can discover and verify the existence of God. We are not necessarily helped or hindered on the divine path by taking up the lore of science or by becoming versed in the ways of sophistry. Once we live out our spiritual life in the heart, the rest sinks to second place.

(293-2) It is reason itself, when working at its highest pitch, which tells us that reality cannot be known by reason! Self reveals its own nature to you by means of intuition, not by thought, though thought may be used as a springboard whence to attain intuition.

(293-3) Such doctrine can only find a following among those who are literally unbalanced because they look at a few facts through mental magnifying glasses which see nothing else. It is always possible by such a process to mesmerise themselves into the most erroneous beliefs. It is always possible to paralyse the brain's power to consider facts which collide with these beliefs.

(293-4) If we begin our quest of truth with any assumption, at the end we gain nothing new, nothing which was not already there in the beginning. And when we then remember that we started with a mere belief, we realise that there is and can be no certainty about our final conclusions, no matter how rigidly logical we have been during the journey. We begin with imagination and end with it. This is not philosophy, but poetry. There is no other road for genuine philosophy than to depend on facts, not on pre-suppositions.

(293-5) When we abdicate reason for unquestioning belief, when we sign away our birthright of private judgement to another man, we part with a precious possession.

(293-6) He must develop and nurture all the powers of intellect but without its pride, arrogance, or conceit.

---

<sup>315</sup> Blank page

<sup>316</sup> The paras on this page are numbered 301 through 306, making them consecutive with the previous page.

(295-1)<sup>318</sup> Most systems of metaphysics being really systems of speculation, often involving much logical hair-splitting, it must again be reiterated that the system of 'metaphysics of truth' alone seeks to direct the movement of thinking along the lines which it must take if it is to attain truth and not, like most other systems, along the lines which it wishes to take. The truth of a metaphysical system must be guaranteed by the mystic experience out of which it is born. No other assurance can offer the same certitude and the same satisfaction in the end. Whereas every man may hold whatever metaphysical opinion pleases him, this alone holds him to face up to the inescapable necessities imposed by the severe facts brought to light by the highest mystic experience. This alone is impersonally constructed in conformity with the hidden pattern of life, whereas speculative metaphysics is constructed in conformity with the limited experience and personal bias of its builders. It may tersely be said that metaphysics is based on logic whereas the 'metaphysics of truth' is based on life.

(295-2) The philosophical student, having thoroughly scrutinised the bases of his outlook and attitude, reveals his wisdom and humility by confessing ignorance where he cannot claim knowledge. It is then always possible for him to learn something here. But the undeveloped or undisciplined mind is not ashamed to make a pretence of knowledge where in fact there is none.

(295-3) Modern man must be presented with a modern technique of spiritual unfoldment. He demands a scientific approach towards truth and there is no real reason why his demand should not be satisfied. He demands a simplified yet inclusive technique, and one that will be at the same time precise practical and immediately applicable.

(295-4) The science-suffused western mind can follow this thread of thought into the subjective sphere without undue difficulty.

(295-5) The study of the metaphysics of truth prepares the mind for mystical revelation, helps it to become mystically intuitive.

---

<sup>317</sup> Blank page

<sup>318</sup> The paras on this page are numbered 307 through 311, making them consecutive with the previous page.



(297-1)<sup>320</sup> The conclusions to which reason comes can only have obligatory force upon the reason itself, not necessarily upon the whole integral being of man. We are finally to decide the problems of life by the integration of all our human nature and not merely by the judgment of a particular part of it. To make life a matter only of rational concepts about it is to reduce it, is to make a cold abstraction from it, and thus to fall into the fallacy of taking the part for the whole. Metaphysical concepts may fully satisfy the demands of reason but this does not mean that they will therefore satisfy the demands of the totality of our being. They satisfy reason because they are the products of reason itself. But man is more than a reasoning being. His integral structure demands the feeling and the fact as well as the thought. Hence it demands the experience of nonduality as well as the concept of it, the feeling as well as the idea of it. So long as he knows it only with a limited part of his being, only as empty of emotional content and divorced from physical experience, so long will it remain incompletely known, half-seized as it were. It is at this crucial point that the seeker must realise the limitations of metaphysics and be ready to put aside as having fulfilled its particular purpose that which he has hitherto valued as a truth-path.

(297-2) Whoever advocates a particular view usually produces plenty of evidence on its behalf but withholds some or all of the evidence on behalf of opposing views. It is only the philosopher who tries to get a complete picture of the situation from different sides. It needs more than a little imaginative effort to understand the other and unfamiliar ways of looking at a question. But the results are usually worthwhile.

(297-3) "The study of philosophy disciplines the senses just as the morn's rising of the sun renders the owls lustreless," was said more than seven hundred years ago by the Jain Sage Ramasingha, who also likened the man ignorant of his divine soul to one "who though living in the house does not know the master of the house."

---

<sup>319</sup> Blank page

<sup>320</sup> The paras on this page are numbered 312 through 314, making them consecutive with the previous page.

<sup>321</sup> Blank page

(299-1)<sup>322</sup> The spectacle of metaphysicians yogis and religionists fussing over their little respective fragments in the belief that they represented the whole, greets our astonished gaze! How much could a mere novice hope to learn when most of the experts themselves are struggling to apprehend the alphabet of their own traditional doctrines? Sometimes their attempts to elucidate the higher wisdom ends only in darkening it! This medley of opposed opinions among learned men themselves may be amusing to an indifferent observer but is agonising to an ardent seeker after truth. For he will find such a bewildering host of doctrines in the vast jungle of Indian philosophy and mysticism that the effort to understand and reconcile flatly contradictory tenets was sufficient to drive a man crazy.

(299-2) However the salvation they need will not come from a metaphysical theory, least of all from an economic one.

(299-3) Those who struggle in the work-a-day world, need to learn what their higher duty is rather than what metaphysical truth is. They need a stimulant to the practice of righteousness rather than a stimulant to the analysis of intellectual subtleties.

(299-4) How few are even aware of their intellectual dishonesty! Through his exclusive possession of the capacities for independent choice and self-control, as well as his privilege of individual responsibility, man is set apart from the animal.

(299-5) Thus the creative values got by intellectual research are kept and preserved in the transcendental higher knowledge instead of being discarded as worthless or dispensed with as hindrances, as mystics often discard them, but they are not permitted to set up a barrier for human possibility.

(299-6) The futility of a solely logical attempt to solve problems concerning the human being, and his nature, relations and activities, is shown by the many cases where men of equal intellectual capacity and academic status offer conflicting interpretations of the same fact or arrive at opposite conclusions from the same premises.

(299-7) There is much truth in this but not the whole truth.

---

<sup>322</sup> The paras on this page are numbered 315 through 321, making them consecutive with the previous page.

<sup>323</sup> Blank page

(301-1)<sup>324</sup> But metaphysical and scientific knowledge of the leading features of the cosmic plan for human existence and human achievement is necessary to the mystically-minded; their inner experiences do not exempt them from this necessity, for without such knowledge they may become victims of self-deceived 'masters' or of plausible errors or they may constantly vacillate from one belief to another.

(301-2) We have begun our studies not by learning new matter but by unlearning the old. So much that we take for granted is not knowledge at all but fantasy. For instance, we assume unconsciously that B must exist. The only way to cure ourselves of false assumptions is first to discover that they are assumptions. The only way to clear our minds of false learning is to inquire into all our learning and examine its warrant. And since all thoughts are embodied in words, we can carry out this essential preliminary task only by examining the words habitually used, the terms we have inherited from our mental environment and to see how far they are justified.

(301-3) The staggering changes in starry bodies which have happened in the past will happen again in the future. Our earth will not be exempt. Those who believe that science will remove all the troubles of man and all the flaws in man, have badly taken their measure of Nature.

(301-4) Another reason for not making meditation the sole path is that in these times of world crisis we have deliberately to emphasise self-forgetfulness, to stop looking so much at our own selves and start looking a little more at mankind, to forget some of our own need of development and remember others' need of development. The spiritual enlightenment, however humbly we are able to do it, of the society in which we find ourselves is at least as vital in this crisis as our own enlightenment through meditation. If we will faithfully recognise and obey this, then God will bless us and grant grace even though we haven't done as much meditation as in normal times we ought to have done.

(301-5) The philosophical aspirant turns these intellectual studies into acts of devotion.

---

<sup>324</sup> The paras on this page are numbered 322 through 326, making them consecutive with the previous page.

<sup>325</sup> Blank page

(303-1)<sup>326</sup> This led to the queer notion that we esteemed reason to be capable of providing the sole key to the mysteries of man, life and universe – “queer” because a more careful study of the book would have revealed hints here and there of a tenet in this teaching that there existed the supramystic faculty of insight, which was stated to transcend rational thinking. Admittedly no further explanation of it was given but this was because the subject was too advanced for treatment there and had to fall into its proper place. Critics fell into such a misunderstanding of this doctrine by abstracting the part of it contained in the first volume from the rest and by ignoring the precautionary sentences sprinkled in that volume. Their error would have been impossible if they had been able to take the two volumes as a whole which they were not able to do until now.

(303-2) There are questions which people often ask. Is philosophy socially desirable? Has it any practical usefulness? How will it help me? Where is the time for it anyway? Such questions would not be asked if the definition of philosophy had been understood for they betray the questioner’s confusion of it with metaphysics.

(303-3) Such a man does not ask whether this idea is included in the body of ideas which he has hitherto accepted by inheritance or tradition, education or choice. He asks rather whether it is true.

(303-4) Metaphysics tells us that it is not enough to know words. We should also know the concepts behind them. But when we attempt to do this, we make startling discoveries about our ignorance, our thoughtlessness and our superficiality.

(303-5) The belief that the unaided reason of man can solve all his problems is merely an expression of reason’s own arrogance. Unless it cooperates with mystical insight, its best solutions of ultimate questions will either be fictitious ones or contradictory ones.

(303-6) It is the business of science to deal with the course of things but the business of metaphysics to deal with the reason of their being.

---

<sup>326</sup> The paras on this page are numbered 327 through 332, making them consecutive with the previous page.

<sup>327</sup> Blank page

(305-1)<sup>328</sup> Those who dissented from the stupid dogmas and selfish organisations of the times were silenced by being thrown into dungeons or burnt at the stake. The circumstances which formed these fraternities have so radically changed that the secrecy which enshrouded them is no longer worth preserving.

(305-2) Yes, mystical experience must collaborate with rational thought. But there is a higher kind of mysticism, which prunes away the accidental and penetrates to the essential. (2) Intellectual knowledge is certainly relative. But what lies beyond it is for us ultimate truth. That there may be a truth beyond this in turn need not concern us at present, for nobody could either dispute it or demonstrate it. (3) The urge for higher knowledge is not an act of the ego but a prompting from the Overself. That it gets mixed, in its earlier phases, with egoistic desires is true but these slowly fall away.

(305-3) If his metaphysical studies do not lead him to tread the practical path of self-salvation, if they are not competent to guide him in everyday living, then they deal with metaphysical speculation not with metaphysical truth.

(305-4) It indicates where and how we find Reality. Reason yields this truth but does not yield reality itself. For metaphysics is an activity of abstract thinking and life is more than that. If we want the Real in life we must get beyond even intellectual truth;

(305-5) The philosophic mode of life coheres with the metaphysical system behind it. The one is a practical expression of the thorough thinking of the other. The confidence which fills the first harmonises with the certitude which stamps the second.

(305-6) The pride which comes from a well-developed intellect, is a powerful impediment upon the mystical path. It gives the ego a conceit about its own importance which prevents it from making that humble obeisance before the Overself which is an indispensable pre-requisite of the latter's self-revelation.

306<sup>329</sup>

CHAPTER VII

307

CHAPTER VII

The Insufficiency of Intellect and Reason

(307-1)<sup>330</sup> Intellect can perceive what belongs to reality, not reality itself.

---

<sup>328</sup> The paras on this page are numbered 333 through 338, making them consecutive with the previous page.

<sup>329</sup> Blank page

The metaphysician deludes himself into thinking that he has seen the world in all its varied aspects but what he has really seen is the world in all its intellectual aspects only. Moreover when he thinks that he has put together the results of one science with another, uniting them all into a harmonious whole, he omits to reckon that such are the limitations of human capacity and such the rapidly growing vastness of scientific knowledge, that no man could ever combine all the multitudinous results. He could never acquire an intimate knowledge of them during a single lifetime. Therefore he could never develop a complete philosophy of the universe as a whole.

The intellect fulfils itself practically when it discovers that each idea it produces is incomplete and imperfect and therefore passes on to replace it by a further one, but it fulfils itself metaphysically when it discovers that every idea which it can possibly produce will always and necessarily be incomplete and imperfect.

Now so far as they are almost entirely metaphysical works these two volumes have no option but to make their appeal chiefly to reason alone. And expounding the special and unique system called the metaphysics of truth as they do, they have to start where possible from verifiable facts rather than mere speculations. But whatever other importance they ascribe to reasoning as an instrument of truth-attainment, applies only to the particular stage for which it is prescribed, which is the stage of metaphysical discipline and certainly not beyond it. Although the status bestowed on reason in every metaphysical system beginning with science must necessarily be a primary one, its status within the larger framework of the integral hidden teaching can only be a secondary one. This teaching possesses a larger view and does not end with science or limit itself to the rational standpoint alone. How can it do so when metaphysics is merely its intermediate phase? We must rightly honour reason to its fullest extent but we need not therefore accept the unreasonable doctrine that the limits of reason constitute the limits of truth.

308<sup>331</sup>

## CHAPTER VII

### The Insufficiency of Intellect and Reason

309

## CHAPTER VII

### The Insufficiency of Intellect and Reason

(continued from the previous page) Our senses can perceive only what they have been formed to perceive. Our reason similarly cannot grasp what it was never formed to grasp. Within their legitimate spheres of operation, the deliverances of both sense and reason should be acceptable to us but outside those spheres we must seek for something that transcends both.

---

<sup>330</sup> The para on this page is numbered 339, making it consecutive with the previous page.

<sup>331</sup> Blank page

But the basic cause why reason is insufficient exists in the fact that intellect – the instrument with which it works – is itself insufficient. Reason is the right arrangement of thinking. Each thought thus arranged depends for its existence on another thought and is unable to exist without such a relation, that is it suffers from relativity. Hence a thought cannot be considered as an ultimate in itself and therefore reason cannot know the absolute. The intellect can take the form of existence apart bit by bit and tell us what they consist of. But such surgical dissection cannot tell us what existence itself is. This is something which must be experience, not merely thought. It can explain what has entered into the composition of a painting but, as may be realised if we reflect a little, it cannot explain why we feel the charm of the painting. The analytic intellect describes reality sufficiently to give some satisfaction to our emotions or our intelligence but it does not touch this baffling elusive reality at all. What it has dissected is not the living throbbing body but the cold dead image of it.

When reason tells us that God is, it does not actually know God. The antennae of intellectual research cannot penetrate into the Overself because thinking can only establish relations between ideas and thus must forever remain in the realms of dualities, finitudes and individualities. It cannot grasp the whole but only parts. Therefore reason which depends on thinking is incompetent to comprehend the mysterious Overself. Realisation is to be experienced and felt; thought can only indicate what it is likely to be and what it is not likely to be. Hence Al-Ghazali,<sup>332</sup> the Sufi, has said: “To define drunkenness, to know that it is caused by vapours that rise from the stomach and cloud the seat of intelligence, is a different thing from being drunk. So I found ultimate knowledge consists in experiences rather than definitions.” The fact that metaphysics tries

310<sup>333</sup>

## CHAPTER VII

### The Insufficiency of Intellect and Reason

311

## CHAPTER VII

### The Insufficiency of Intellect and Reason

(continued from the previous page) to explain all existence in intellectual terms alone and tries to force human nature into conceptual moulds, causes it to suppress or distort the non-intellectual elements in both. The consequence is that metaphysics alone cannot achieve an adequate understanding. If it insists upon exalting its own results, then it achieves misunderstanding.

Metaphysics proves the existence of reality but is unable to enter into it. Indeed

---

<sup>332</sup> “Al Ghazzali” in the original, referring to Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī.

<sup>333</sup> Blank page

metaphysics must in the end criticise the desert-sand dryness of its own medium of thinking and not make the mistake of regarding thought-activity as the ultimately real, when it is itself only a section cut from the whole of human experience and existence. The intellect offers a reality which can never be a felt reality but only a described one and then only in negative terms. Intellectual work can only paint the picture of reality; we have then to verify this picture by realising it within our own experience. The final office of reasoned thought is to reveal why reason is not competent to judge reality and why thinking is not competent to know reality.

The moment we attempt to understand what reality is we get out of our depth because our own thinking must move in a serial sequence which itself prevents us from escaping the particular space-time form which confines us to a particular world of appearance. Just as, because it has entered our space-time experience, we can take hold of an artist's production but not the mind behind it, so and for the same reason we can take hold of the screen which cuts us off. This is because we can think of existence only in a particular shape or relative to a particular thing, not of existence that is formless, bodiless and infinite. We have to localise it somewhere in space. Because space and time are forms taken by rational knowledge, because they are only conditions existing within personal consciousness; they do not enter into the knowledge of consciousness of that which is beyond both rational thinking and personal selfhood.

312<sup>334</sup>

## CHAPTER VII

### The Insufficiency of Intellect and Reason

313

## CHAPTER VII

### The Insufficiency of Intellect and Reason

(continued from the previous page) When the Bible says, "No man hath seen God at any time," what it means is that the sense and thought perceptions of man, being finite and limited in range, cannot comprehend what is infinite and unlimited. That Jesus knew of a Real beyond intellection may be gleaned from his saying "Who by taking thought can add a cubit to his stature?" (check this quotation) which is curiously reminiscent of an Indian saying by Ashtavakra: "A million thoughts will only yield another thought." We can form no conception of Mind as reality simply because it eludes conscious grasp. For consciousness of anything particular is a signal that the thing is graspable, i.e. finite and limited. But that whose holy presence itself makes thought possible, cannot be expected to step down to the level of denying its own grand immeasurable and timeless infinitude. The moment particularised consciousness appears that moment there will also be relativity, and the moment relativity appears that moment duality with all its transience and destructibility must be there too.

---

<sup>334</sup> Blank page



Consequently, we cannot have our Overself with all its non-duality and non-limitation and have this kind of consciousness too.

314<sup>335</sup>

## CHAPTER VII

### The Insufficiency of Intellect and Reason

315

## CHAPTER VII

(315-1)<sup>336</sup> [No idea is ever really]<sup>337</sup> outside another, nor is any idea ever outside the mind, and all ideas, all that which is seen, can only theoretically be separated from the thinking seeing mind. As psychologists we have had in thought to separate seer from seen, so that we might learn at length what the nature of pure mind really is, but as philosophers we must now merge them together. It is because thinking must always have an object with which to occupy itself that it can never penetrate the Overself, for here there is only the One. We must renounce thoughts and things if we would enter into the Absolute. Because in this ultimate state there is no more awareness of an individual observer and an observed world, the distinction between individual mind and individual body also ceases. Everything, including our separate selfhood, is voided out, as it were. The resultant nothingness, however, is really the essence of everything. It is not the nothingness of death but of latent life. Human thought can proceed no farther. For when "not-two-ness" is established as the Real, the logical movement from one thought to a second can only prolong the sway of "two-ness" over the mind. In this pure being there can be no "other," no two, hence it is called non-dual. The integrity of its being cannot really be split. If the Overself is to be actually experienced, then it must be as a realisation of the Infinite One. To divide itself into knower and known, is to dwell in duality. The antithesis of known and knower cannot enter into it just as the opposition of reality and illusion is meaningless for it. The oneness of its being is absolute. The return to this awareness, which regards the world only under its monistic aspect, is the realisation of truth possessed by a sage. When rational thinking can perceive that it cannot transcend itself, cannot yield more than another thought, it has travelled as far as it can go and performed its proper function. Metaphysical truth is the intellectual appearance of reality the rational knowledge of it, but it is not reality itself, not realisation. For knowing needs a second thing to be known, hence metaphysical knowledge, being dual, can never yield realisation which is non-dual.

316<sup>338</sup>

---

<sup>335</sup> Blank page

<sup>336</sup> The para on this page is numbered 340, making it consecutive with the previous page.

<sup>337</sup> PB himself changed "For in reality no idea is ever" to "No idea is ever really" by hand.

<sup>338</sup> Blank page

(continued from the previous page) The Real can never be stated because it can never be thought.

Therefore it is quite clear that ordinary means of knowledge is unable to grasp it. But such knowledge is not useless. For if religion can give us a symbolic idea and mysticism an intuitive idea of the Infinite, metaphysical knowledge can give us a rational idea of it. And to possess such an idea keeps us at least from falling into errors about the reality behind it. If metaphysics can never perform the task it sets itself – to know reality – it can perform the task of knowing what is not reality. And such a service is inestimable. The function of reason is ultimately a negative one; it cannot provide a positive apprehension of the Overself but it can provide a clear declaration of what It is not. It can demonstrate that it can possess no shape and can in no way be imagined.

Nevertheless we may have both the assurance and the satisfaction that our thinking is correct but we have neither the assurance nor the satisfaction of consciously embracing that with which this thinking deals. We may have formed a right mental image of God but we are still not in God's sacred presence. We must not mistake the image for the reality which it represents. Whatever discoveries we have hitherto made have been made only within the limited frontiers of reasoned thinking. Exalted and expanded though our outlook may now be we can still do no more than think the existence of this reality without actually experiencing it. The mere intellectual recognition of this Oneness of Mind is no more sufficient to make it real to us than the mere intellectual recognition of Australia's existence will suffice to make Australia real to us. In the end all our words about the Overself remain but words. For just as no amount of telling a man who has never touched or drunk any liquid what wetness is, will ever make it properly clear to him unless and until he puts his finger in a liquid or drinks some of it, so every verbal explanation really fails to explain the Overself unless and until we know it for ourself within ourself and as ourself.

(continued from the previous page) It must stand grandly alone, without dependence on anything and without relation to anyone; it ever was is and ever will be.

---

<sup>339</sup> Blank page

It is this inability of human reason to grasp the super-rational, the divine ineffable, that Omar Khayyam tried to express in his beautiful quatrains which have been so widely misunderstood by Western readers. If the “Rubaiyat” of Omar is only a drunken refrain from wine-shop, then the New Testament is a mere scribble from an out-of-the-way corner of the Roman Empire. The cup of language is too small to hold the wine of the Absolute. A thought of Mind as the Void is still a ‘something’ no less than a thought of great mountains and therefore prevents us from realising the Void.

Now when we grasp the basic nature of human thinking, that it is possible only by forming two opposing ideas at the same time as the concept of black is formed by the contrast against white, we can then grasp the fundamental reason why such thinking can never rise to awareness of the Absolute unity. We cannot think of eternity without thinking of time too. For our conception of it either prolongs time until imagination falters and ceases or negates time altogether into timelessness. In neither case do we really comprehend eternity. Why? Because intellect cannot lay hold of what lies beyond itself. We humans know a thing by distinguishing it from other things, by limiting its nature and by relating it to its opposite. But the infinite has nothing else from which it can be distinguished or to which it can be related, whilst it certainly cannot be limited in any way.

Our earlier division into a dualism of observer and observed must now come to an end. But let us not make the error of mistaking it for the final stage. There still lies a path beyond, a path which leads to the ultimate where both observer and the observed become one.

320<sup>340</sup>

## CHAPTER VII

321

## CHAPTER VII

(321-1)<sup>341</sup> Metaphysics is ordinarily concerned with the criticism of superficial views about the experienced world and the correction of erroneous ones, whilst it seeks to construct an accurate systematic and rational interpretation of existence as a whole. This is good in its own place because we shall be all the better and not worse for finding a metaphysical base not only for our beliefs. It is quite clear that metaphysical systems cannot alone suffice for our higher purpose for being based on personal assumptions reasoning or imaginations, if they partially enlighten mankind they also partially bewilder by their mutual contradictions. Hence philosophy steps in here and offers what it calls ‘the metaphysics of truth.’ This is an interpretation in intellectual terms of the results obtained from a direct mystical insight concerned with what is itself incapable of intellectual seizure. Through this superior insight it provides in orderly

---

<sup>340</sup> Blank page

<sup>341</sup> The para on this page is numbered 341, making it consecutive with the previous page.

shape the reasons, laws and conditions of the super-sensuous experience of the Overself, unifies and explains the experiences which lead up to this consummation and finally brings the whole into relation with the practical everyday life of mankind. It is the sole system that the antique sages intellectually built up after they had actually realised the Overself within their own experience. Such a point needs the utmost emphasis for it separates the system from all others which carry the name of metaphysics or philosophy. Whereas these others are but intelligent guesses or fragmentary anticipations of what ultimate truth or ultimate reality may be and hence hesitant between numerous 'ifs' and 'buts,' this alone is a presentation from first-hand knowledge of what they really are. It bars out all speculation.

Just as science is a rational intellectualisation of ordinary physical experience so the metaphysics of truth is a rational intellectualisation of the far sublimer transcendental experience. It is indeed an effort to translate into conventional thought what is essentially beyond such thought. As expressed in intellectual language, it is scientific in spirit, rational in attitude, cautious in statement and factual throughout. It is devoted

322<sup>342</sup>

CHAPTER VII

323

CHAPTER VII

(continued from the previous page) to the relentless exposure of error, the fearless removal of illusion and the persevering pursuit of truth to the very end irrespective of personal considerations. It seeks to understand the whole of life and not merely some particular aspects of it.

324<sup>343</sup>

CHAPTER VII

325

CHAPTER VII

(325-1)<sup>344</sup> Metaphysics points to a higher consciousness but cannot itself touch it. It provides the truest concepts of that consciousness but being concepts only they merely symbolise it. We must not confuse two entirely different things; the feeling of fundamental unity which the realised sage possesses and the concept of fundamental unity which the metaphysical thinker possesses. The sage will make use of the

---

<sup>342</sup> Blank page

<sup>343</sup> Blank page

<sup>344</sup> The para on this page is numbered 342, making it consecutive with the previous page.

metaphysician's concept when he seeks to make the content of this felt unity articulate and intelligible in communication to others. The metaphysician cannot get beyond his concept, do what he may, unless he rises beyond metaphysics altogether. For when he tries to determine the indeterminable he merely fumbles through a series of empty words and finally fails in his attempt, his last words being purely negative ones. The metaphysician is utterly helpless when confronted by the problem of realising his own ultimate concept of reality, for he can only express it in negative terms, which is tantamount to a failure in expressing it at all. The moment he endeavours to determine it in affirmative thoughts is the moment when he destroys its reality altogether, for it then becomes a mere thought among the numerous others considered by his mind. Just as cold scientific analysis deprives the warmest artistic emotion of its content and thus destroys the emotion itself, so the process of thinking deprives the profoundest mystical experience of its actuality and effaces its transcendental character. For reality is beyond the demonstration and inaccessible to the grasp of reason. Metaphysical reasoning is a self-destructive process for it can only reveal its utter inadequacy to grasp the Real other than as a thought. Consequently the Vedantic metaphysicians who claim that their path of discriminative reasoning is alone sufficient to gain God-realisation without any kind of yoga practice at all always fail in their attempt. They can offer nothing more than mere sounding words, empty talk which leaves its victims as much in the realm of illusion as they were when they first sat at the feet of these babbling gurus. The final work of metaphysics after it has finished its corrective and disciplinary work upon the personal emotions and mystical experience, is to abolish itself!

326<sup>345</sup>

## CHAPTER VII

327

## CHAPTER VII

(continued from the previous page) For it must then show that all intellectual questioning and all intellectual responses are dealing with a level of reference which is mere appearance. When metaphysics realises that it cannot touch the Real, it silences its own agitations and disdains its own edifice. A genuine metaphysics will thus always be self-destructive. Metaphysical thinking strenuously manufactures isolated and fragmentary patterns of the Real and then puts them together to make a harmonious whole. But both in the method which it uses to attack the problem of the Overself and in the result which it reaches it never gets beyond mere representations, i.e. it never gets to the Real itself. It runs away within the range of a circumference which limits it in the end. Every effort is like the effort of a man seeking to lift himself up by his shoe-strings – it cannot be done. The Overself of an unvivified metaphysics will always remain a

---

<sup>345</sup> Blank page

mere mental [construction.]<sup>346</sup>

328<sup>347</sup>  
CHAPTER VII

## Chapter XIII (Old xiii: The World-Mind)

329  
CHAPTER XIII

(329-1)<sup>348</sup> Only when all of the mind, unconsciously evolved through the mineral plant animal and lower human kingdoms, enters on the quest, does it consciously enter upon the development of its own consciousness.

(329-2) Men who cannot absorb the subtle concept of the Spirit, who cannot grasp the idea of infinite and eternal being, may yet absorb, and therefore be helped by, the concept of its human Channel, may yet visualise and be inspired by its human SYMBOL.

(329-3) Life is governed by its own mysterious laws, driven in certain directions by its own mysterious momentum, conformed to a hidden scheme by its own mysterious quality. Nature is significant. The human entity is not just drifting. It will certainly arrive somewhere.

(329-4) On a long-range view, humanity is sure to improve its morals and evolve its spirituality because the divine soul is a part of the nature of man.

(329-5) The infinite intelligence reveals itself on every side to seeing eyes and thoughtful minds. Medical men need never have become the agnostics and atheists so many of them formerly became if they had observed the numerous signs of a supervising higher force in the birth of the human body, and the evolution of the human foetus.

(329-6) If human life has any higher purpose, it is that the human ego should find its way back to that harmony with the Overself which has become disturbed but never disrupted.

(329-7) But because causation is shown to be illusory, and the cosmos uncreated and unending, this does not mean that our cosmology denies the truth of evolution. It

---

<sup>346</sup> PB himself deleted "(Mogul XXI, 38)" from after "construction." by hand.

<sup>347</sup> Blank page

<sup>348</sup> The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

denies only the conventional attitude towards evolution. For it takes all change and hence all progress out of the realm of ultimate reality and relegates them to where they belong, to the realm of immediate appearance.

(329-8) Consciousness untouched by any thought, picture or name – this has yet to be studied by our Western psychologists.

(329-9) The Overself is the representative of God in Man.

330<sup>349</sup>

## CHAPTER XIII

331

## CHAPTER XIII

(331-1)<sup>350</sup> We should never understand the true intellectual concept of God unless we first understand the twofold nature of the divine Mystery. It is in its most abstract and most remote aspect, the immeasurable all-transcending Void, to which no attributes or qualities may be stated. Yet it is also, in its more concrete and nearer aspect, the animating everywhere-immanent Life and Mind of the universe. Thus God is both the No-thing and the Every-thing.

(331-2) Until he can realise within his own consciousness this nearness to God, whatever idea he forms of God will be a useful help, if not a practical necessity, to inspire his efforts, influence his motives and guide his attitudes. He must love this Idea if one day he is to love that which is beyond all ideas, the Absolute which beyond all relativity.

(331-3) When Mind concentrates itself into the World-Mind, it establishes a focus, however vast it goes out of its own unlimited condition, it passes from the true Infinite to the pseudo-Infinite, consequently the World-Mind, being occupied with its cosmos, cannot be regarded as possessed of the absolute character of pure Mind. For what is its work but a movement of imagination? And where in the ineffable absolute is there room for either work or imagination? The one would break its eternal stillness, the other would veil its unchangeable reality. This of course it can never do for Being can never become Non-Being. But it can send forth an emanation from itself. Such an emanation is the World-Mind. Through its prolonged contemplation of the cosmos Mind thus becomes a fragment of itself, bereft of its own undifferentiated unbroken unity. Nevertheless the World-Mind, through its deputy the Overself, is still for

---

<sup>349</sup> Blank page

<sup>350</sup> The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

humans the highest possible goal.

(331-4) We reject all theories of the Divine Principle having a self-benefiting purpose – such as to know Itself or to get rid of its loneliness – in manifesting the cosmos. It is the Perfect and needs nothing. The cosmos arised of itself under an inherent law of necessity and the evolution of all entities therein is to enable them to reflect something of the Divine; it is for their sake not for the Divine's that they exist.

332<sup>351</sup>

## CHAPTER XIII

333

## CHAPTER XIII

(333-1)<sup>352</sup> No dogma is more utterly materialistic than that which would compress the infinite unbounded Spirit into a physical human form, a personal human self, and worship that as a God. Nor could any other dogma so utterly falsify truth than that which would make a single religion a single church or a single man be sole repository of God's revelation to the human race. They are not religious truths, they are merely concessions to human weakness and human egos. They are exhibitions of the infirmity of human understanding.

(333-2) A thing becomes an illusion only when its reality becomes inferior to a higher reality that has already been found. Until then, it is still a reality. Only the sage has the strict right to call this world an illusion. If anyone else does so, such talk is mere babble.

(333-3) There is no dead matter anywhere in this cosmos. There is only living radiance, throbbing energy, informed and controlled by inherent mind and everywhere expressing the cycle of evolving life, of movement from an inferior form to a superior one, from a lesser degree of intelligence to a greater one.

(333-4) We feel the presence of a divine power but we are baffled by its motives.

(333-5) "In the name of Him who hath no name at all. And yet respondeth to thy spirits' call, Whatever name thou usest in thy need" –Prince Dara Shikoh, the Mogul Sufi.

(333-6) The ultimate metaphysical principle of Mind behind all this ordered activity is the same as the ultimate religious principle worshipped as God.

---

<sup>351</sup> Blank page

<sup>352</sup> The paras on this page are numbered 14 through22, making them consecutive with the previous page.



(333-7) A thought exists in intimate relation with the mind that produces it. The world-thought exists in intimate relation with the World-Mind, God. The world is not bereft of reality although it does not possess ultimate reality.

(333-8) We arrogantly super-impose our merely human ideas upon the Universal Mind and impertinently expect it to display anthropomorphic attributes, under the delusion that they are divine ones merely because they are displayed on a gigantic scale.

(333-9) The theory of perpetual infinite and automatic progress is found to contradict itself.

334<sup>353</sup>

## CHAPTER XIII

335

## CHAPTER XIII

(335-1)<sup>354</sup> Evolution is a historical process. It takes place in time and is a movement from the less to the more.

(335-2) There is no energy anywhere and no object which is not in essence a form under which the Universal Life Current appears.

(335-3) The belief in Incarnation is unscientific and unmetaphysical. It is contradicted by what we know of man and by what we know of God.

(335-4) There is nothing arbitrary in this "creation." It is really self-determined. Everything brings itself into existence under the necessity of its own being and laws of its own possibilities.

(335-5) There is a deep joy in this growing perception of life's larger meaning, a profound comfort in the ever-increasing knowledge of its beneficent purpose.

(335-6) It would be a grave error to believe that when philosophy says that the divine dwells in everything, it dwells equally in everything.

(335-7) The moment we give to finite human beings that which we should give to infinite God alone, in that moment we place earthen idols in the sacred shrine.

---

<sup>353</sup> Blank page

<sup>354</sup> The paras on this page are numbered 23 through 35, making them consecutive with the previous page.

(335-8) The universe of our experience is governed by justice and wisdom, by ultimate goodness and infinite power.

(335-9) Kapila in India thousands of years ago, anticipated Bergson's thesis by opening up the perspectives of infinity and evolution.

(335-10) The World-Mind remains as intact and inviolate amid all this apparent self-division into innumerable selves as ever it was.

(335-11) There are some matters which transcend the scope of human understanding. The question of the ultimate purpose behind the universe is one of them.

(335-12) Science has yet to solve the ancient riddle of light and life. It has discovered much about their operations and mechanisms but little about their nature.

(335-13) That the Divine has descended into a holy-man's mind and heart, is philosophically tenable. That the Divine has actually and specifically incarnated in him is not.

336<sup>355</sup>

## CHAPTER XIII

337

## CHAPTER XIII

(337-1)<sup>356</sup> He creates a picture for himself and then proceeds to worship it.

(337-2) Love is not the ultimate but only an attribute of the ultimate.

(337-3) Most of the current ideas about God are hazy uncertain, unsettled and even absurd. "The Wisdom of the Overself" represented an attempt at clear exposition of that truth about God which philosophy has found out.

(337-4) That which the human imagination pictures to itself about God, is its own creation, is not the reality of God.

(337-5) The human mind makes a representation of God for itself, whether in painted fancy or abstract idea, but such a representation is not and cannot be adequate to the

---

<sup>355</sup> Blank page

<sup>356</sup> The paras on this page are numbered 36 through 48, making them consecutive with the previous page.

reality itself.

(337-6) Everything, be it person or idea, that you set up in place of the true God is an idol. In every act of such worship you commit idolatry.

(337-7) The ego constructs its own figure of God, sets up an idol in fact, and then worships it as though it were the Supreme Mind itself.

(337-8) The theological dogma that God can take on the nature of man constitutes a mystery beyond human understanding. It is unintelligible to and unacceptable by philosophy, which can limit God's unbounded being to no particular place no "here" or "there."

(337-9) The idea of man which exists in and is eternally known by the World-Mind, is a master-idea.

(337-10) Wherever and whenever we have criticised the dogma of a personal God, we have done so with the thought in mind of the glorified magnified man, of the arbitrary, jealous, revengeful, unfair creature who is to be flattered by our praises or swayed by our fear.

(337-11) Another useful exercise is to meditate on the divine Cosmic Plan. As a focal point for practice, it constructively engages both the metaphysical and physical intellect. As a theme it exalts the self and purifies the heart, instructs the mind and enlarges the point of view.

(337-12) We may for convenience continue with the orthodox masses to call this Mind, God.

(337-13) God is not far off but near at hand.

338<sup>357</sup>

## CHAPTER XIII

339

## CHAPTER XIII

(339-1)<sup>358</sup> It is to impose human limitation upon the transcendental Godhead to say that It has any eternal purpose to fulfil for Itself in the cosmos whether that purpose be the

---

<sup>357</sup> Blank page

<sup>358</sup> The paras on this page are numbered 49 through 55, making them consecutive with the previous page.

establishment of a perfect society on earth or the training of individuals to enter into fellowship with It and participate in Its creative work. Purpose implies a movement in time whereas the Godhead is also the Timeless. Neither this earth nor the societies upon it can be necessary to God's serenely self-sufficient being. Yet these fallacies are still taught by the theology of theistic orthodoxy.

(339-2) Although philosophy rejects the theory of Divine Incarnations in favour of the truth of divinely-inspired human beings, it does not say that all the latter are of the same kind or importance or that their inspiration manifests in the same way and to the same degree. It admits differences here.

(339-3) Yes, the earth has been through this long travail of countless ages, bringing forth the mineral, the plant, the animal, and the human kingdoms by turns. In man she has given birth to a child who is destined to rule her when his Intelligence becomes perfected and consequently when he is able to rule himself.

(339-4) Buddha, whose vigorous scepticism refused even to deify God, has ironically been deified himself by his Tibetan and Chinese followers! Buddha, knowing the anthropomorphic tendencies of the masses, forbade his followers from making any image or picture of himself was within two or three centuries exhibited everywhere on temple statues and portrayed on monastic walls.

(339-5) The World-Mind however, has a double life. As Mind, it is eternally free but as the World-Mind, it is eternally crucified, as Plato said, on the cross of the world's body.

(339-6) We must not give to any individual man the attributes of Divinity as we must not give to Divinity the attributes of individual men.

(339-7) Behind all the innumerable creatures in this universe and behind all the innumerable phenomena of the universe itself, there is a single infinite eternal, supreme Intelligence.

340<sup>359</sup>

CHAPTER XIII

341

CHAPTER XIII

(341-1)<sup>360</sup> There is some kind of a distinction between his higher individuality and the

---

<sup>359</sup> Blank page

<sup>360</sup> The paras on this page are numbered 56 through 64, making them consecutive with the previous page.

Universal Infinite out of which it is rayed, whatever the Vedantins may say. And this distinction remains in his highest mystical state, which is not one of total absorption and utter destruction of this individuality but the mergence of its own will in the universal will, the closest intimacy of its own being with the universal being.

(341-2) Philosophy alone offers a complete view of life.

(341-3) But if the universe has no internal purpose for the World-Mind, it has one for every living entity within it and especially for every self-conscious entity such as man. If there can never be a goal for World-Mind itself there is a very definite one for its creature man.

(341-4) The popular Hindu belief that God reincarnates himself periodically as an Avatar is a Puranic one, which means that taken literally it is sheer superstition. If it is to be correctly understood it must be taken as really being an over-simplification of psychological truth for the benefit of simple minds. Hence it inevitably misleading if its surface interpretation is taken to exhaust its entire significance.

(341-5) Philosophy displaces the belief in Divine Incarnations by belief in divinely-inspired men. Although it refuses to deify any man into being fully representative of the Infinite Consciousness, it affirms that any man may approach nearer to and be uplifted by that Consciousness.

(341-6) The human entity has travelled through joy and suffering, experienced birth and death, experimented with good and evil for the very purpose of becoming a fully conscious entity. How then could annihilation – Vedantic or other kind – be its ultimate fate?

(341-7) The human entity must pass through experiences of many kinds if it is to raise consciousness, acquire will-power, develop understanding and progress generally.

(341-8) Slowly, at times pleurably and at times painfully, the human entity builds up its consciousness and capacities through the ages.

(341-9) The self-sufficing World-Mind has nothing to gain for itself by this universal activity.

---

<sup>361</sup> Blank page

(343-1)<sup>362</sup> To say that man is unconsciously seeking God, or rather his Higher Self, is the truth. To say that God is seeking man is an error based upon a truth. This is that in the divine idea of the universe, the evolutionary development of life-cells will bring them slowly up to an awareness of the diviner level, but the Higher Self, having no desire and no emotions cannot be said to be seeking anything. Indeed, the evolutionary pattern being what it is, there is no need for it to seek, as the development of all beings from primitive amoeba to perfect spiritual consciousness, is assured.

(343-2) There is no form in Nature which exactly duplicates a second form, no happening which exactly duplicates a previous one. The infinite being must express itself and its infinite existence, in an infinite variety of ways.

(343-3) He who can truly think, in the profoundest sense of the word, comprehends that there must be one infinite source of all the Universe, and of all the life in the Universe, and of all the consciousness in that life. The troubles of suffering man arise ultimately from the fact that he has severed himself in faith and awareness from that source. When he no longer worships God, he worships his own little ego. His failure to connect the two makes him suffer from the antagonism of Nature. He imagines in his blindness that he stands self-sufficient – he does not see that the moment he tries to do this, he antagonises the very power upon which he is dependant. This ignorance becomes insanity. His interest in life ends with the ego, which becomes the centre of his universe. He misunderstands himself as well as his experiences of life: he is beset with troubles all the way from birth to death, in paying the heavy price of this disruption from the source of life and mind. In exalting his finite ego, in separating himself from its infinite source, he commits his greatest blunder. Nothing goes right after that: everything goes wrong. Such is the condition of man today.

(343-4) It is not enough to know what World-Mind has put forth in this universe by its presence. We must also know intellectually at least what it is in itself.

344<sup>363</sup>

CHAPTER XIII

345

CHAPTER XIII

(345-1)<sup>364</sup> Thought is the spirit of the universe, thoughts are the forms of the universe.

---

<sup>362</sup> The paras on this page are numbered 65 through 68, making them consecutive with the previous page.

<sup>363</sup> Blank page

(345-2) If we try to consider the inner necessity which makes the World-Mind manifest itself to Itself through an other, there a cosmos, we find ourselves on the threshold of a mystery. How could compulsion, limit, or desire arise in the desireless one? Human intellect can only formulate such a question, but cannot answer it.

(345-3) Philosophy rejects the belief in divine incarnation. The philosophical conception of the Godhead's utter transcendence, infinitude, absoluteness and incomprehensibility leaves no room for its being objectified in a human being.

(345-4) No event could be outside the knowledge of God, no entity could be beyond the power of God.

(345-5) The World-Mind pervades the cosmos; Mind extends beyond it.

(345-6) The intelligence displayed by Nature is an infinite one. This fact once recognised forces us to concede that there is a deeper meaning and a wiser purpose in life than our puny intellects can adequately fathom.

(345-7) The visible cosmos has come into being out of the invisible absolute by a process of emanation. That is why the relation between them is not only pantheistic but also transcendent.

(345-8) There is a universal principle of Eternal Intelligence behind all existence. If the follies of superstition and the bigotries of religion caricature it, the verities of philosophy and the insights of wisdom restore a true picture.

(345-9) The Incarnation-myth, which rests on the possibility of a being who is half-God and half-man, covers a partial truth. The real nature of such a being differs from the ordinary in this, that although still human, he has incarnated on this earth from a higher sphere or a more advanced planet. And he has made this great sacrifice – nearly as great indeed as a human entity's voluntary and altruistic incarnation among a group of gorillas would be – to guide uplift and spiritualise his less-grown fellows at a grave crisis of their existence.

(345-10) Because there is a Divine Mind back of the universe, there are Divine Wisdom and Goodness in the universe.

---

<sup>364</sup> The paras on this page are numbered 69 through 78, making them consecutive with the previous page.

<sup>365</sup> Blank page

(347-1)<sup>366</sup> The structure and working of the universe may not be stamped with “goodness” as we understand it, nor with “perfection” as we envisage it. Consider them from all aspects, however, in a philosophical manner and you will find them essentially “right.”

(347-2) Because evolution is not merely a physical matter of size and shape, because it is primarily a mental matter of intelligence and consciousness, philosophy finds the ant nearer to man than is the panther.

(347-3) It is a study which imparts gratifying significance to the universe and consoling harmony to its phenomena. It is a study which restores religious faith because it demonstrates that the forces behind our human existence are not blind and unconscious but intelligent and benign.

(347-4) The brain is in most cases the accompaniment and in some cases the condition of mental working but it is never the origin of such working.

(347-5) Two points should be clearly understood. First the world of external Nature, being eternal is not brought into existence by an act of sudden creation out of nothing. Second, this world is rooted in the divine substance and is consequently not an empty illusion but an indirect manifestation of divine reality.

(347-6) Those who point to the marvellous pattern of the universe as a proof of the existence of Deity, do well, but when they begin to render account of the reasons which induced Deity to turn Himself into a myriad souls and to blind their divine sight by involving them into this material universe, it is time to put on our shoes and walk away. For no philosopher and no theologian, no occultist and no mystic has yet solved this supreme riddle in a truly satisfying manner.

(347-7) We could not appreciate Good if we had not experienced Evil. We could not appreciate Reality if we had not become lost in Appearance. It may be that for us humans, the ultimate meaning of the cosmos lies implicit in this truth.

(347-8) The mind untrained in metaphysics usually needs a concrete image with which to think of God.

---

<sup>366</sup> The paras on this page are numbered 79 through 86, making them consecutive with the previous page.



(349-1)<sup>368</sup> There is hardly a people which did not have a large or small fragment of the higher teaching in its possession. Egyptians, Chinese and Greeks in early times, Persians, Spaniards and Germans in later times, were among this number. Anaximander, teaching in Europe more than two thousand years ago, ascribed the origin of the universe to a First Principle which was "the boundless, the infinite and the unlimited."

(349-2) We formed different conceptions of the same event as we pass during life to various standpoints. Yet these conceptions will approach nearer to or diverge farther from the ultimate truth about it which philosophic insight would yield us. This is the worth of our passage through space and time for it is bringing us to a stand-point beyond space and time.

(349-3) There is no stability anywhere but only the show of it. Whether it be a man's fortunes or a mountain's surface, everything is evanescent. Only the rate of this evanescence differs but the fact of it does not.

(349-4) The Goal towards which man is slowly travelling by successive steps is a threefold one; the fully developed environment, the fully developed intelligence and the realised soul. The last is the best and the other two are but servants of it, for here he comes first, to a comprehension and then to a realisation of himself. Yes, he is on his way to the grand awakening into full self-consciousness.

(349-5) Every thoughtful scientist now knows that just as matter has turned out to be a manifestation of force, so force will eventually turn out to be a manifestation of something higher; he perceives that matter is really an appearance behind which stands the reality force; so an ultimate reality must be reckoned as standing behind force. In other words, there is but ONE Reality and various forms under which it appears.

(349-6) Because Mind is the basal reality, all this majestic progression is nothing else than from lower to higher forms of intelligence and consciousness.

---

<sup>367</sup> Blank page

<sup>368</sup> The paras on this page are numbered 87 through 93, making them consecutive with the previous page.

(349-7) Evolution is not only accomplished by a series of rising and falling arcs but also across long flat plains.

350<sup>369</sup>

## CHAPTER XIII

### Chapter XVI (Old xxv: Human Experience)

351

## CHAPTER XVI

(351-1)<sup>370</sup> Questions about man's future and civilisation's prospects trouble us. More pessimistic answers are gloomily given than optimistic. It is not easy to do otherwise, when the facts are so tragically plain and when they lie so plentifully all around us. Philosophy least of all can afford wishful thinking. It too sees the night falling but whilst counselling stoic resignation it does not discourage constructive resistance. And it reminds the individual that society's catastrophes should urge him all the more to seek and find the one necessary refuge – his own sacredness.

(351-2) In the end society consists of its individual members. They are the materials out of which it is built. How then can it be better in quality than the general average of their individual quality.

(351-3) If catastrophe and obliteration threaten humanity and if the individual is hopeless when confronted by them, it is logical to conclude that although humanity might not be able to save itself, the individual can save himself from these disasters if he believes that inner salvation is at least a possibility where outer salvation is not. Yes, you and I can save ourselves from within even when we cannot save ourselves from without. That at least is a better lot than the man who can save himself neither from within or from without and puts his faith in political action alone. For politics is simply, is merely a system of human bargain actuated by self-seeking. It can invoke the aid of no higher power because it does not rise higher than this self-seeking interest itself. But the individual is free to lift himself above this sordid plane and therefore he is in a position to invite the attention and aid of higher powers.

(351-4) The custodians of the higher philosophy will not waste their time by engaging in futile activities. They recognise the psychological fact that only those people who want higher spiritual help will be prepared to accept the higher philosophical teaching. When dissatisfaction with the orthodox teachings is present and inability to find

---

<sup>369</sup> Blank page

<sup>370</sup> The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

another to replace them is also present and when the proper moral intellectual and intuitive capacities also exist, then there will be favourable ground for the receipt – of such philosophy – but not before such conditions do exist.

352<sup>371</sup>

## CHAPTER XVI

353

## CHAPTER XVI

(353-1)<sup>372</sup> There is a trend towards mysticism but it is only a trend; it is very far from growing to the dimension of an organised movement.

(353-2) In wartime some men turn in their harrowing distress to religion because they urgently need some kind of refuge, not because they have investigated whether it be a certain or a durable refuge. For precisely the same reasons other men turn to drink or to sensuality.

(353-3) They consider spiritual study to be a useless luxury and declare that they have no time for it. That it could be a part of the human being's proper business never enters their head. Their vision of life is out of focus.

(353-4) More and more individuals have come to understand philosophy's worth. The future is with it, even though it be a far-off future.

(353-5) It is hard to keep spiritual values intact when the times and environment oppose them.

(353-6) The advent of a new era is now inevitable but the advent of a better one is not.

(353-7) The awful fact of innate evil, the hideous mystery of innate sin must be recognised and faced. We cannot make bad men into good men, but Nature, Life, with millions of years at her disposal, can.

(353-8) The philosopher who follows with his special knowledge and farther sight the world-drama which is being enacted in our times, knows that more than human forces are determining its ultimate course and sees that higher laws are shaping its end.

(353-9) The attempt to revive all the precise forms of thought belief and practice of a

---

<sup>371</sup> Blank page

<sup>372</sup> The paras on this page are numbered 5 through 15, making them consecutive with the previous page.

bygone age as a solution of the problems of our own, is useless.

(353-10) As the after-effects of the war disclose themselves, two separate and distinct forms should be noted.

(353-11) Philosophic awareness of humanity's corruption is always coupled with awareness of humanity's evolution; its sadness over widespread evil always mingled with its hopefulness over ultimate good.

354<sup>373</sup>

## CHAPTER XVI

355

## CHAPTER XVI

(355-1)<sup>374</sup> It will be hard to receive, this truth that beneath the horrors and agonies of our era there is a divine life of bliss, serenity, love and goodness. For the eyes cannot see its beauty, nor the ears hear its music, nor the hands touch its reality, nor the intellect reason out any relationship between the two orders of life.

(355-2) A large class has emerged from the war which has had its lower nature strengthened by the grim experience. It does not care for serious truths nor noble ideals.

(355-3) He may love mankind without being in love with mankind. He may act with unwearying altruism and compassion towards them and yet with clear sight of their moral uglinesses and mental deformities.

(355-4) The Play of intellect must be countered by passivity intuition, the flow of emotion must be checked by the stability of reason.

(355-5) The atom bomb leaves no alternatives between self-reform and self-annihilation. Humanity's situation is critical urgent and grave. For human attitudes must be changed, and changed quickly. Yet human feelings are unprepared unwilling and unready to make this change.

(355-6) The wild feelings which make these young men sneer at the pursuit of virtue and applaud the practice of violence, spring from their lower nature.

---

<sup>373</sup> Blank page

<sup>374</sup> The paras on this page are numbered 16 through 26, making them consecutive with the previous page.

(355-7) Belief in the final defeat of evil is really a kind of perception at second-hand.

(355-8) In our last two books we gave the verbal warning that the smooth continuity of human history and thought with its own past, has been abruptly broken. This is destiny's ordainment. The atomic energy released has given a more tangible warning with the same meaning.

(355-9) Humanity escaped from the most fearful danger, the most awful evil of its modern history. The gospel of hate failed to capture it, but only just failed.

(355-10) History will take a decisively new turn when men resolutely fight, not against each other but against themselves.

(355-11) Although the war is still not far-off, we can begin to see the hazy outline of its effects. The belief that one of them would be a great spiritual awakening, a widespread religious moral and mystical renewal, is now exposed as illusory, if not idiotic.

356<sup>375</sup>

## CHAPTER XVI

357

## CHAPTER XVI

(357-1)<sup>376</sup> A world without meaning, a life without purpose – this is the miserable consequence of materialism!

(357-2) We have seen countries caught by sorrow or devastated by ruin on a grand scale.

(357-3) The man of an earlier generation who looked through the slot of Edison's kinoscope and was thrilled by what he saw, would be pitied by cinema-audience of the present generation for getting so much emotion out of so little an experience – such is the complacency bred by familiarity.

(357-4) Unless humanity recognises that demonic powers are loose in its midst, are inspiring hatred violence suspicion and greed, it will not go down on its knees to ask help from a power greater beyond outside itself.

(357-5) Although the practice of mysticism and the living of philosophy will remain

---

<sup>375</sup> Blank page

<sup>376</sup> The paras on this page are numbered 27 through 35, making them consecutive with the previous page.

limited to the few privileged for them by innate capacities, the belief in mystical tenets and philosophic truth will soon have its historic chance.

(357-6) We must be careful not to confuse inevitable developments with evolutionary developments, events that just have to be with events that better the preceding ones.

(357-7) If human nature were either more developed than it is at present or else more ready to change its habitual point of view, a unified world-system could be quickly realised. But unfortunately it is not. To be governed by wishful romantic thinking and see the situation as being other than it really is, will do no good. This is certainly the direction in which it is being forced to travel but the goal is still some distance off.

(357-8) What is the significance of only a few individuals out of millions taking interest in philosophy? It is too small to be worth reckoning when appraising humanity's further course.

(357-9) The war a memory, the peace an actuality, we can now better discern the course of humanity's fate. For it is linked inseparably with the tendencies of humanity's character. The perspective which offers itself to our view is not an encouraging one.

358<sup>377</sup>

## CHAPTER XVI

359

## CHAPTER XVI

(359-1)<sup>378</sup> If it is a materialistic exaggeration to assert that social improvement is the only way to individual improvement, it is not less a mystical exaggeration to assert that self-improvement is the only way to social improvement. Both methods are indeed necessary.

(359-2) They suffer but they do not learn. Yet this is true only of society as a whole, not of certain individuals in it.

(359-3) If a man or a nation finds out that it has taken the wrong road, the sensible thing to do is to turn round and get back to the right one. Yet this is rarely done – such is the impetus of the past and the pressure of habit.

(359-4) Evolution is inevitable but it is not continuously inevitable. It moves through

---

<sup>377</sup> Blank page

<sup>378</sup> The paras on this page are numbered 36 through 45, making them consecutive with the previous page.

retrogressions as well as progressions. If our civilisation does destroy itself, that too, will be part of the way in which we educate ourselves.

(359-5) It is not impracticable idealism and muddled thinking – however well-meaning the one and honest the other may be – that will meet the situation.

(359-6) To be a neighbour does not make anyone neighbourly. Modern transport and communication have brought the most distant nations together. Yet they have still to learn to live in peace. And this is the result not of human engineering but of human understanding.

(359-7) If humanity rejects this opportunity to form a new inner life for itself

(359-8) If Mankind were to be saved, a Saviour would appear. No such man has arisen. And this is because mankind is truly doomed.

(359-9) Outside their little net of daily work, they are uninstructed in any larger significance of life and events. What is worse, they have not shown any inclination to be instructed or ever thought of it as having any value for them.

(359-10) It would be quite fantastic to assume that all people have improved markedly in character. It would be quite unrealistic to assume that they are all worse.

360<sup>379</sup>

## CHAPTER XVI

361

## CHAPTER XVI

(361-1)<sup>380</sup> It would be easy for a generation which has seen unparalleled conflict and unprecedented evil to place its faith in divine power or divine wisdom. And this is what has really happened to many people.

(361-2) If we were to judge the future spiritual prospects of mankind by the present century's history, we would be hopeless and despairing. But Nature has resources we hardly guess at, man has compulsions he hardly sees. There is hope.

(361-3) The number of awakened individuals must be compared with the number who still remain asleep in ignorance and materialism. Then it will be realised how greatly

---

<sup>379</sup> Blank page

<sup>380</sup> The paras on this page are numbered 46 through 52, making them consecutive with the previous page.

the latter rules humanity.

(361-4) We have only to take note of the ill-will and ill-feeling everywhere present to discover how greatly the past war and the present crisis have lowered the moral temperature of humanity.

(361-5) Many have been forced to stop and think about the failure of science to improve man despite its success in improving his tools. For the nineteenth-century naïveté about 'progress' which had believed one would inevitably lead to the other, has been exposed for the foolish thing it is.

(361-6) Our modern society will save itself or go down into fiery self-destruction according to its own thought and conduct. And this choice is being symbolised by the kind of leadership to which it is responding. Wise and good men may save it but stupid, misguided and mediocre leaders will prolong its confusion, and evil men will certainly destroy it.

(361-7) The aftermath of war in Europe has been a moral devastation which matches the physical devastation. Selfishness \_\_\_\_\_<sup>381</sup> larger, ideals have fallen, character has decayed, emotion has been brutalised and faith has been washed out. The spiritual damage from which Europeans are suffering cannot be repaired by politics alone. Yet it is on politics that most Europeans rest their hopes for salvation.

362<sup>382</sup>

## CHAPTER XVI

363

## CHAPTER XVI

(363-1)<sup>383</sup> This dreadful climax, which would destroy so much of what man has wrought, may not be imminent but, if there is no change of thought and heart, it is certainly inevitable.

(363-2) If we recognise human ignorance and wrong-doing for what they are, and if we believe in the educative value of experience and suffering, we must also recognise and believe that all these recent happenings, however dreadful, are for the best.

---

<sup>381</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

<sup>382</sup> Blank page

<sup>383</sup> The paras on this page are numbered 53 through 62, making them consecutive with the previous page.



(363-3) The smug satisfaction that everything is getting better and better has gone. The unhappy realisation that progress can be too one-sided a thing has come.

(363-4) Some men have begun to think about life. They want to know its meaning and to trace out its purpose. The world upheaval, war and crisis have forced them into situations which showed up their ignorance of both.

(363-5) Why does this passion of unrest sweep across men in every country, in every clime?

(363-6) The political insincerity which people too readily accepted, was paid for in war and misery.

(363-7) We are men in the hard grip of adverse fate, who struggle even when they fear they cannot win, who go on and on like the heroes of Greek tragedy, despite frustration and defeat.

(363-8) In these tragic times, men have not only public anxieties pecking at their minds, but also the personal problems resulting from them. The future is so doubtful and confused that the very thought invokes worry and incites fear.

(363-9) A crisis situation has confronted mankind for two decades.

(363-10) Whilst so many are obsessed by materialistic outlooks, it is inevitable that they should lose the moral sense and commit blunder after blunder and consequently suffer distress after distress. Yet of the worst result of these obsessions they are not even aware. And that is, to live so remote from their own inner core of divinity as to miss the most worthwhile values and meanings of life itself.

364<sup>384</sup>

## CHAPTER XVI

365

## CHAPTER XVI

(365-1)<sup>385</sup> Unless we look behind the world's problems into the real and spiritual problems which they reflect, we cannot properly understand them or solve them.

(365-2) What we see in man's external world reflects what is within his internal world.

---

<sup>384</sup> Blank page

<sup>385</sup> The paras on this page are numbered 63 through 75, making them consecutive with the previous page.

(365-3) It is the danger and tragedy of our generation that just at the time when man's power to injure his fellows has reached its peak, the religious checks and controls of hurtful propensities have fallen to their lowest influence.

(365-4) Some emerged from the war wiser in mind, bigger in heart; but others emerged brutalised and narrower.

(365-5) In earlier times man had to seek and find protection from Nature. In our own times he has to find protection from himself. His power is now too frightening.

(365-6) Millions have been deceived by the appearance of things into believing that their existence is physical and nothing more. Today we are eating the sour fruit of this false belief.

(365-7) Deeply imbedded in the human character and the quality of human consciousness, lie the real causes of our present distresses. Not the political nor the economic alone are responsible, for these are after all expressions of mental attitudes.

(365-8) A period so filled with confusion and so rife with evil, drives thoughtless people to more sensuality and materialism but thoughtful ones to more aspiration and higher values.

(365-9) All seekers in our time, save for a tiny handful, must reckon with the compulsive external facts of their present environment and its position in a tremendous world shift.

(365-10) No student of philosophy could live happily under a totalitarian regime, which stifled personal freedom and opposed personal thought.

(365-11) That the human entity can endure through and survive after so much suffering, testifies to the latent resources embedded in its feeling, thought and will. Yet what is the ultimate \_\_\_\_\_<sup>386</sup>ing of those resources? It is the Overself.

(365-12) If philosophy cannot offer all the answers to these present day troubling questions, at least it can offer some of them.

(365-13) Otherwise we must dumbly await the gigantic conflagration of a doomed world.

---

<sup>386</sup> A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(367-1)<sup>388</sup> Those who are weary of the world's stupidities and disgusted with its selfishnesses, may raise their voice in futile protest or remain dumb in the awareness of helplessness.

(367-2) Humanity's situation has not been one of complete fatalism although it has been one of high probability.

(367-3) The world is not ready for a fresh mystical revelation, not ready to follow a new religious seer, because it is not ready for a self-denying and flesh-denying life. It would not know what to do with such a revelation and it could not accept the discipline preached by such a seer.

(367-4) There is a vast ferment at work today, a tremendous process of world change.

(367-5) Compulsive fears and corrosive anxieties, enfeebling doubts and neurotic complexes, trouble the minds of so many millions in our age, as thwarted hopes and enchaining environments depress their hearts.

(367-6) Men's lives are so disoriented in this age, their minds so confused and their feelings so frustrated that the spiritual truth – could they only appreciate its worth – would be accompanied by proportionately more solace now than it was at other times in the past.

(367-7) Because humanity's troubles must find their solution within themselves, all the so-called solutions offered from without have proved disappointing. And because the attempt to find scapegoats in other men, other political parties, other doctrines of belief and other nations is really an attempt to relieve themselves of this personal responsibility, they have so far failed to find an end to their troubles.

(367-8) Has there been no effect upon national squabbling and personal striving of this threat to the planet which could turn it so quickly into a burnt and blackened interstellar wanderer?

---

<sup>387</sup> Blank page

<sup>388</sup> The paras on this page are numbered 76 through 84, making them consecutive with the previous page.

(367-9) No one who accepts philosophical principals could also accept the political doctrine which denies spiritual values, cancels human rights, advocates the conferring of arbitrary totalitarian power upon the small group and uses violent, unscrupulous and ruthless methods of achieving its aims.

(note to PB) It is needful to write and include in NB extended essay on Prayer in view of neglect of this subject hitherto.

368<sup>389</sup>

## CHAPTER XVI

369

## CHAPTER XVI

(369-1)<sup>390</sup> Blind enthusiasts who believe that a spiritual millennium may be attained at a single leap.

(369-2) The result is an emotional but not an intellectual agreement.

(369-3) Those inspirers of evil-doing and racial animosity who fondly believe that they can protect themselves against the forces of spiritual evolution which are stirring within the consciousness of mankind, are dwelling in an atmosphere of futile make-believe.

(369-4) Historical disaster and outward catastrophe might destroy civilisation but could not destroy humanity. Its inner life will go on.

(369-5) The war and crisis have exposed the terrible potentiality for evil which still lurks in man despite his civilised appearance.

(369-6) Destiny is compelling us to think internationally, which is the way a philosopher always thought without destiny's grim compulsion.

(369-7) ...the devastating experiences of war.

(369-8) How many sensitive persons have stood aghast, bewildered dumb and stupefied at this terrible spectacle of a materialist society.

(369-9) If they will open themselves to this new spiritual impulse.

(369-10) Internal disquiet and external disorder characterise our times.

---

<sup>389</sup> Blank page

<sup>390</sup> The paras on this page are numbered 85 through 107, making them consecutive with the previous page.

(369-11) ...too bewitched by the past to heed the call of the future.

(369-12) The bitter lessons of war may be learnt aright but they may also be soon forgotten.

(369-13) The creative utterance of our age.

(369-14) Yes, philosophy will hearten us as well as enlighten us.

(369-15) They feel a growing need to secure inner stability in an unstable world, inner wholeness in a broken world.

(369-16) My actions gyrate round my thought.

(369-17) ...the spiritual negations of our time.

(369-18) To achieve prominence is one thing but to achieve power is another.

(369-19) His illusions are being relentlessly undermined.

(369-20) The primacy of a spiritual-world outlook must be acknowledged. This is the indispensable basis of a successful world renovation.

(369-21) Social experiments of vast significance have been one consequence of war.

(369-22) The enigma of humanity's near future...

(369-23) Thought is the cause; thought is the cure.

370<sup>391</sup>  
CHAPTER XVI