

Carbons 05 (Literary Notebook Carbons)

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Editor's Note: This document contains paras from 16 of PB's Old Categories and 1 of PB's New Categories; quite a lot of the originals – of which this is the carbon – can be found throughout the Vinyl series and in Carbons 30 (4th Series Notebooks). The Categories in this volume are not entirely in order nor do they occur only once. For those interested in reading the material in order, see the index at the end of this file. The handwriting of several individuals – as well as PB himself – occur sporadically in this document; some appear to be from an unknown early typist.

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

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¹ Manila envelope front

Lorraine Stevens inserted "5th + 6th Series Literary Note Book Carbons" by hand.

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

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(5-1)⁶ The mental longing for inner quiet as a refuge from agitated emotions or tired nerves, is often felt first as a physical longing for outer quiet as a refuge from excessive noise and incessant bustle and continual hurry.

(5-2) We may not forecast how quickly or how well every student⁷ will progress in this art. For one may naturally possess much sensitivity but another may possess little. And even when an intuition is recognised immediately, the will may respond to it very slowly.

(5-3) He is to defend himself against false intuitions, not only by silencing wishful thoughts but also by purifying the personal emotions.

(5-4) He must have faith in the factuality of intuition and to rely on it.

(5-5) Messages from his higher Self, messages of guidance and of warning, of instruction and of inspiration, may come frequently to the seeker; and yet he may not receive them aright. If his emotions do not interfere with them, his intellect may do so; if his desires do not interfere, his reasoning may do so. But behind all these interferences stands the ego, sometimes open and obvious but at other times hidden, secretive and difficult to detect. It lies in wait for every intuitive message and deliberately seizes it during the very moment of manifestation, striving to falsify and to mislead the seeker.

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The original editor (possibly Susan Meeders) inserted "5th Series, Literary Notebook Carbons, (separated 6th out), pp. 612" by hand.

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⁵ PB himself inserted "Fifth Series" at the top of the page by hand.

⁶ The paras on this page are numbered 1 through 10.

⁷ The original typist changed "situati" to "student" by typing over the original word with x's.

(5-6) While the intellect argues waveringly at length, the intuition affirms confidently in an instant. While the one gropes among the appearances and shadows of truth, the other walks straight toward truth.

(5-7) His need is to recognise these half-formed intuitions for what they are, to rescue them from their vagueness, develop, nurture and formulate them.

(5-8) It is important that the feeling of 'inward drawing' which comes to him at times be at once followed up, whenever possible, by a withdrawal from external affairs for a few minutes and a concentration on what the feeling leads to. This practice is like a thread which, if followed up, will lead to a cord, that to a rope, and so on. Thus he will benefit by the grace which is being shed upon him, and not turn away unheedingly. But the mind, at the beginning, leaves this intuitional plane all too quickly, so extreme vigilance is called for to bring it back there.

(5-9) The road from instinctive animal to thinking man does not end there. It continues beyond to life in the Overself.

(5-10) Few know the quiet security of having this inner anchorage, the secret power generated by this surrender of flesh to spirit.

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(7-1)⁹ When seeking an intuition, to adopt a recumbent posture will help to insure receptivity.

(7-2) The student should make his own research and observation on the need of accepting first intuitive impressions as being the best guidance.

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⁹ The paras on this page are numbered 11 through 30, making them consecutive with the previous page.

Paras 7-1 through 7-15 are duplicates of paras 33-2 through 33-16 in Carbons 32 (1939 Notebook).

(7-3) The verdict of intuition may be vindicated by time but he cannot afford to wait for it.

(7-4) However bitter a situation may appear, the accepted prompting of the Overself can bring sweetness into it; however trying it may be, the same prompting can bring fortitude into it.

(7-5) The intuition first presents itself to us as a fine delicate filament which we must treat tenderly if we do not wish to lose it.

(7-6) To open ourselves and receive an intuition we must surrender the ego and submit the intellect to it.

(7-7) To accept the ever-rightness of these intuitions is one thing; to separate them from their imitators is another.

(7-8) Have faith in your inner promptings and accept their guidance. When you are uncertain about them, wait and they will gradually clarify themselves.

(7-9) We are too occupied with activity and so stave off the hour of deep peaceful thought.

(7-10) The boundaries of his present consciousness have been set up by physical sensation and logical thinking.

(7-11) Man has everywhere the same primal duty – to [cooperate]¹⁰ consciously with his higher self.

(7-12) It is that part of man which is fundamental, real, undying and truly knowing.

(7-13) The spiritual nature can only be discovered spiritually; not intellectually, not emotionally and certainly not physically. Such a spiritual discovery can only be attained intuitively.

(7-14) They will come to know in time what its inspiration is worth in crucial moments and dark circumstances.

(7-15) Intuition moves thought and penetrates feeling, so that it is often mistaken for them. Yet its true nature is something other than both theirs.

¹⁰ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "cooperate" by hand in the duplicate para 33-12 in Carbons 32 (1939 Notebook).

(7-16) Nobody disputes that man uses will and expresses thought and emotion. There is a latent and less active function which should be added to this list – intuition.

(7-17) There is a moment in most men's lives when they are close to an understanding of the world's real nature.

(7-18) The subtlety and depth of his intuitions will increase with the quickness, readiness and obedience of his response to them.

(7-19) The body is only a part of him and that the lesser part.

(7-20) Men without belief in their relation to an inner reality, without the intuition of their affinity to something higher than themselves, starve and perish.

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(9-1)¹² His early development of intuition is largely a matter of confused and uncertain impressions.

(9-2) No man who has seen his soul's grandeur and felt its sublimity could write in a dull dreary inartistic style about it.

(9-3) What grander ideal could a man have than to live continuously in the higher part of his being?

(9-4) The suppositions and anticipations, the attractions and repulsions of the ego enter into its intuitive experiences and impede or change them. Whether the impediment of change _____¹³

(9-5) Hitler's demented decisions proved the fallibility of his intuition.

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¹² The paras on this page are numbered 31 through 47, making them consecutive with the previous page.

¹³ A blank space was left in the original, and the original typist left this note to PB: "(this was incomplete, PB) ...DG".

(9-6) If we understood this capacity to receive first impressions better, we should value them accordingly.

(9-7) If you can attentively trace this subtle inquired feeling back to its own root you will get a reward immeasurably greater than it seemed to promise.

(9-8) To achieve certainty and obtain accuracy in the matter of intuitive promptings is hard.

(9-9) The genuine intuition gets mixed up with guesses and speculations about the matter, with reasonings and ruminations about it.

(9-10) Intuition does not always flash suddenly out of the depths of the mind into consciousness: quite often it forms itself very slowly over a period of hours, days or even weeks.

(9-11) Intuition may support reason but must supplant it only on the gravest occasions.

(9-12) When intuition expresses itself through, or enters into, the creative arts, we call it inspiration. The two are the same in root, but different in leaf.

(9-13) Whereas we can reach the intellect only through thinking, we can reach the spirit only through intuition. The practice of meditation is simply the deepening, broadening and strengthening of intuition. A mystical experience is simply a prolonged intuition.

(9-14) The divine soul dwells in every man. Therefore every man may find it, if only he will apply the faculties he possesses.

(9-15) Men like that do not question life. That would be to change their nature. They continue to be what they are – intuitional paralytics and spiritual morons.

(9-16) The thoughts of mankind are moving towards this great rediscovery. But they are moving blindly, which means slowly and painfully.

(9-17) Intuition must be caught quickly and inspiration must be followed up at once if they are to remain and not vanish away.

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(11-1)¹⁵ If the warnings of intuition go unheeded through scepticism or become stifled through excessive extroversion, _____¹⁶

(11-2) Here, just on the very frontiers of wakeful consciousness, amidst day-dreams and intuitions, thoughts and premonitions, lies hidden treasure. It is precisely in this inward region which ordinary men dismiss as worthless, unreal and false, that the mystic finds worth, reality and truth.

(11-3) When the human intellect, having explored and exhausted all possible lines of approach, humbly confesses its powerlessness to solve these mysteries, it may listen more favourably to the oracles of mysticism.

(11-4) When seeking intuitional light upon a subject, the aspirant is advised to put his body in a recumbent position. This, passive as it is, will correlate with the passivity of mind that he should cultivate at such a time.

(11-5) The interval between the coming and going of an intuitive thought is so short that he must immediately and alertly respond to it. If he misses it, he will find that the mind can go back to it only with difficulty and uncertainty.

(11-6) All the experiences which Life brings us are meaningful. Let us use our intelligence and learn these meanings. For Life is trying to develop that intelligence in us until she can make us aware of the highest meaning of all – the Soul.

(11-7) The reason must be brought in afterwards, either to confirm his intuitive message or to reject it.

(11-8) Is this benign state a past from which we have lapsed or a future to which we are coming? The true answer is that it is neither. This state has always been existent within us, is so now and always will be. It is forever with us simply because it is what we really are.

¹⁵ The paras on this page are numbered 48 through 58, making them consecutive with the previous page.

¹⁶ A blank space was left in the original, and the original typist left this note to PB: "(P.B. there was no finished to this phrase, D.G.)"

(11-9) The unregarded feeling which first comes when an object, a person or an event confronts one is mostly the correct intuition about it. But it must be caught on the wing or it will be gone.

(11-10) The day will come when constant effort and long practice will permit him to recognise true from pseudo intuition with the speed and certainty that a musically-trained ear recognises notes and times (tunes) in a played piece.

(11-11) The messages which come to the human race from the kingdom of heaven, mercifully come through different channels of its psyche. The Word may be received in abstract mental activity as well as utter mental stillness, in passive aesthetic appreciation as well as active creation.

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(13-1)¹⁸ There are times, however, when, in a hard problem, reason will come into conflict with intuition but when the latter is so overwhelmingly strong that it seems he must perforce yield to it. In that case he should do so. Time alone can show the truth of such a matter. Let him therefore not¹⁹ fall into the peril of dogmatising about it. Let him rather withhold judgment and await its issue patiently.

(13-2) The first appearance of this sense of futility (in the heart's deeper life), may pass disregarded and unheeded. But it will return, again and again, and grow apace, until the unsatisfactoriness of a wholly materialistic life, the transitoriness of a merely earthly happiness, achieve recognition and obtain acceptance. With this negative phase, modern man's inner life begins.

(13-3) But man is not likely to remain impervious to the call of intuition for ever; and even now, we may see, especially in the Western world, signs of a silent gathering up of spiritual forces which will lead, when it finally erupts after the next Armageddon, to a tremendous renewal of the inner life of mankind.

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¹⁸ The paras on this page are numbered 59 through 67, making them consecutive with the previous page.

¹⁹ The original typist changed "can" to "not" by typing over the original word.

(13-4) Before a man complains that he is unable to get intuition he should remember that his own moral fault may be responsible for this. It can not only prevent him from receiving true intuitions but also from responding to them in action.

(13-5) If he is to interpret it aright and not miss its importance, he should let himself go when he feels this inner prompting. Let it absorb his being, draw him inwards to deepening sense of its self.

(13-6) When he first faces the mystery which is at the heart's core and in the mind's essence, he knows nothing about it other than that it is the source of his being and that it possesses a power and intelligence utterly transcending his own. Yet he feels that it draws his love and, in his best moments, inspires his character.

(13-7) Like Socrates we possess an inner warning voice which forbids certain courses of action but does not recommend better ones. It is negative and not positive.

(13-8) When we realise that the intellect can put forth as many arguments against this theme as for it, we realise that there is in the end only one perfect proof of the Overself's existence. The Overself must prove itself. This can come about faintly through the intuition or fully through the mystical experience.

(13-9) Develop theme that another sign to recognise intuitions is their unexpectedness.

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(15-1)²¹ The commonest error is to try to produce and manufacture intuition. That can't be done. It is something which comes to you. Hence don't expect it to appear when concentrating on a problem, but if at all after you've dismissed the problem. Even then it is a matter of grace – it may or may not come.

(15-2) So subtle is the oncoming and so mysterious is the working of the true intuition, so open and blatant is the fantasy that is false intuition, that the first test of authenticity is indicated here.

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²¹ The paras on this page are numbered 68 through 74, making them consecutive with the previous page.

(15-3) It is the strength or feebleness of our intuition which determines the grade of our spiritual evolution. What begins as a gentle surrender to intuition for a few minutes, one day resolves into a complete surrender of the ego to the Overself for all time.

(15-4) When all mental facts are completely accounted for by corresponding physical conditions in the body, why look farther? Why not accept materialism as a perfect explanation? The answer is that this is not so, that certain supernormal abnormal mystical and religious mental facts are not accounted for.

(15-5) Intuitive guidance comes, not necessarily when we seek it, but when the occasion calls for it. It does not usually come until it is actually needed. The intellect, as part of the ego, will often seek it in advance of the occasion because it may be driven by anxiety, fear, desire, or anticipation. Such premature seeking is fruitless.

(15-6) Great importance is to be placed on the guidance to be got from what psychoanalysis calls the unconscious elements within man. How many a prominent orator's delivery during public speeches shows that when he speaks out of his head, that is, previously prepared with logically developed notes, he is quite undistinguished and uninspiring whereas when he speaks out of his heart, without previous preparation and under the sway of his innermost feeling he strongly impresses and affects his audience.

(15-7) Truth already exists within man. He has to bring it from the centre to the circumference of his consciousness. If it is hidden from his view that is only because he has not looked deep enough, or has not cleared away the obstructions to his view. Those obstructions are entirely within his lower self, and may be removed by practice of the philosophic discipline.

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(17-1)²³ When this first faint intrusion is sensed, the need is for utter relaxation, for becoming passive and yielding. Only so can the aspirant follow intuitive prompting more and more inwards until it becomes stronger and stronger, clearer and clearer.

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²³ The paras on this page are numbered 75 through 84, making them consecutive with the previous page.

(17-2)²⁴ The danger of intellectualising these intuitions is that they flee whilst we prepare to examine them. This is why our theological seminaries produce so many competent religious orators, but so few inspired religious prophets. This is why the art schools produce so many men who can draw good lines and space drawings so well, but so few who can draw something that is individual and outstanding. The intellect is necessary to the complete man, but it should be kept in its place and made to realise that when it approaches such an intuition, it treads on holy ground.

(17-3) When a strong intuitive feeling contradicts – much more if it nearly swallows up – a conventional sense-impression, it is wise to become alert and reconsider the report.

(17-4) asserted that this always happens but that in most cases it does happen.

(17-5) Those minds which cannot easily make an imaginative representation of such an exalted state, may sometimes vaguely intuit it.

(17-6) It is often said in criticism that its doctrines are unreasonable and its techniques impracticable.

(17-7) It is admittedly hard to distinguish intuition from its counterfeits, but one way to do so is that it often opposes personal emotions. Thus we may feel strongly and naturally prejudiced against a certain course of action yet a gentler feeling may be in its favour.

(17-8) Property may be left as a chain clanking around our ankles or converted into a power for self-improvement and larger helpfulness. It is not what we _____²⁵ but how we think and feel about what we own, that really matters. Therefore it is not through the outward gesture of renouncing things that we make genuine spiritual progress but through a change in the inward attitude toward those things.

(17-9) It is inevitable that inspired art and illumined writing should arouse the beginning of mystical feelings in the hearts of those prepared and sensitive enough to appreciate mysticism. But even in hearts not so ready, the dim echoes of such feelings are often aroused. This is particularly true of music.

(17-10) Opening of chapter. We live in an astounding age which prefers the call of the saxophone to the call of the spirit. We spend the major part of our days in the pursuit of

²⁴ This para is a duplicate of para 27-3 in Carbons 32 (1939 Notebook).

²⁵ 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.

minor²⁶ things. We wander eagerly in quest of crowds but are unable to spare a second in quest of that stillness where in, we are told, we shall find God.

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(19-1)²⁸ Whilst we are walking by the broken lamp of personal thought and sensuous intelligence it is inevitable that our journey shall be troubled by slips and falls, by mistakes and even disasters. Impulses from below will masquerade as intuitions from above. Desire will even meddle with the authentic promptings of the Overself and thus lead us into mixed deeds and tainted results. At best we shall only half-know whither we are going and only when pain comes shall we understand how we have gone astray. Hence when we are uncertain we must learn to wait. Perhaps intuition is trying to tell us what we have to do but other voices, like blind self-interest or reason's inability to understand, are interfering with the transmission. We have then to wait a day or two, a week or two, sometimes a month or two, until the situation becomes somewhat clearer, as it usually does.

(19-2) Wrong personal intention may be negated by right intuitive guidance but it is not easy to recognise the latter as such. The difference between a mere impulse and a real intuition may often be detected in two ways. First, by waiting a few days: the subconscious mind has then a chance to offer help in deciding the matter. Secondly, by noting the kind of emotion which accompanies the message. If of the lower kind, such as anger, indignation, greed or lust, it is most likely an impulse. If of the higher kind, such as unselfishness or forgiveness, it is most likely an intuition.

(19-3) We moderns pride ourselves on having developed far beyond the narrow ignorant and superstitious mentalities of the past. But these were after all the defects of certain virtues and in getting rid of the defects we have also got rid of the virtues. For the narrowness came out of a misplaced²⁹ religious faith, the ignorance out of a too

²⁶ The original typist deleted "chang" from after "minor" by typing over the word with x's.

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²⁸ The paras on this page are numbered 85 through 89, making them consecutive with the previous page.

²⁹ The original typist deleted "and" from after "misplaced" by typing over the word with x's. We believe this typist was not PB himself. — TJS '20

stubborn recognition of the limitation of the human intellect and the superstition out of an uncriticised intuition that the physical world was not the only world of being.

(19-4) It is not surprising that after the Hitler fiasco thoughtful minds which were once prone to believe sincerely in the existence of such a faculty as intuition and willing to accept its revelations, as made by others, found their confidence in it gravely shaken. We ventured to point out that egoistic emotions and unconscious complexes frequently masquerade as mystical intuitions, that criticism should be solely directed against such pseudo-intuitions and should not be casting doubts upon the existence of genuine intuition itself.

(19-5) There is an inner prompting which comes into the heart of some men, not of all men, which bids them believe in the existence of a higher power. Although they do not know clearly what they are doing when they accept it they feel that it is then, and will lead later to, something tremendously important. The work going on inside them is

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(continued from the previous page) an unconscious one, they know, because something is being done to them by this higher power. They cannot exactly define why they must accept its truth, but its mental effect is almost hypnotic. It is an intuition which is self-supporting and which must be accepted upon its own mysterious authority. Nor do they accept it because of its inherent strength alone. They accept it also because of its inherent beauty.

(21-1)³¹ All men at some time or other receive intuitive suggestions from within whilst a few men receive them constantly. It is not therefore that intuition is such a rare and extraordinary manifestation. What is rare and extraordinary is its pure reception, its correct comprehension. For, on the one hand we receive along with an intuition the suggestions of environment education heredity and self-interest no less than the distortions of desire fear and hope, whilst on the other hand we receive the doubts and questionings of reason. Even if we correct the suggestions and adjust the distortions of

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³¹ The paras on this page are numbered 90 through 91, making them consecutive with the previous page.

This para is a duplicate of para 131-5 in Vinyl I to III.

the first group, we remain uncertain and unclear because reason naturally wants to know why? It wants to understand why an intuitive prompting should be accepted. And by the very nature of an intuition it is often something which neither past experience nor present logic can justify. This is not only because all the facts of the case are not at our command but, because of their endless ramifications or superphysical character, cannot possibly be at our command. These are some of the difficulties which confront man at his present stage of evolution and which render so many so-called intuitions unreliable or undependable even though their original birth was genuinely what they claim to be. What is the remedy? Only careful ruthless and impartial analysis of each and every intuition constant vigilance over and checking of the results which ensue when they are accepted, and long self-training through several years can finally bring us to the clear recognition of what is or is not authentic intuitive guidance, suggestion or information.

(21-2)³² Intuition will not mislead you but your conscious mentality, which is its receiving agent, may do so. For your consciousness may partially deviate its message or even wholly pervert it, in giving deliverance to exaggerations or extravagances, impossibilities or delusions, and thus filling you with useless hopes or groundless fears. Consequently at the very time when you suppose that you are being infallibly guided by intuition you may in fact be strongly guided by pseudo-intuition _____³³ which is something quite different. You may believe that you are

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(continued from the previous page) dishonouring it. The situation is therefore much less simple and much more complex than most people know. To get intuitive direction when, for example, two or more conflicting courses of action confront you is not so easy as it seems and less easy still during a time of trouble. For during such a time you will naturally catch at anything already unknowingly or knowingly pre-determined by some complex to be the best way out of it. The very desire for a particular thing event or action may put a pseudo-intuition into your mind. If you want to be wary of this you should seek corroboration from other sources and especially from right reason.

³² This para is a duplicate of para 129-1 in Vinyl I to III.

³³ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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Again, the first thought which enters your consciousness after you have decided to seek such direction and committed your affair to the deeper mind, is not necessarily an authentic intuition. Nor is the second thought such a one, nor the third, and so on. If the impression is to be rightly received, it must needs be patiently received, and that, quite often means that you must sleep on it, and sleep on it perhaps for several days, sometimes weeks. The trustworthy intuition is really there during all this time but the obstacles to knowing it are also there in yourself. Do not therefore lose the inner direction through haste nor set up a stone image to be worshipped by mistake in its place. Nor is it enough to say that intuitive truths are self-evident ones. What appeared to be self-evident to you twenty years ago may now appear self-delusive to you. Edit your intuitions with your reason.

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(25-1)³⁶ Of all the arts which minister to the enjoyment of³⁷ man, music is the loftiest. It provides him with the satisfaction which brings him nearer to truth than any other art. Such is its mysterious power that it speaks a language which is universally acknowledged throughout the world and amongst every class of people stirring the primitive savage no less than the cultured man of the 20th century. When we try to understand this peculiar power which resides in music, we find that it is the most transient of all the others. The sounds which delight your ears have appeared suddenly out of the absolute silence which envelopes the world and they disappear almost instantaneously into that same silence. Music seems to carry with it something of the divine power which inheres in that great silence so that it is really an ambassador sent by the Supreme Reality to remind wandering mortals of their real home. The aspirant for truth will therefore love and enjoy music but he must take care that it is the right kind of music, the kind that will elevate and exalt his heart rather than degrade and jar.

(25-2) The whole planet becomes an image to the man who understands. Its grand natural landscapes become an emblem of the divine beauty. Its heaving seas and flowing rivers become a reminder of the protean power of the One to assume every imaginable form as the Many. Its blue sky becomes a hint of the utter formlessness of

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³⁶ The paras on this page are numbered 1 through 7.

This para is a duplicate of para 199-1 in Vinyl I to III.

³⁷ The word is cut off in the original, we have inserted "of" from the duplicate para 199-1 in Vinyl I to III.

the Absolute. Its ceaseless rotation of days and nights, seasons and years, suggest the eternity of the Overself. Thus earth, water, air, planetary and solar motion speak to him of That which transcends them.

(25-3) But although it is true that aesthetic appreciation is relative and not absolute, it is also true that the process of evolution has set up standards within us which are progressive from a lower to a higher, a vulgar to a finer one.

(25-4) The cinema is here to stay. Everybody understands its pictorial language. But like other forms of science applied to art, its powerful influence needs to be purified.

(25-5) The ecstasy of the mystic is psychologically akin to the ecstasy of the artist. It is not metaphysically the same, however. For the mystic, inasmuch as he has been prepared to renounce all external things in its pursuit, is freer and has gone farther. He has not to depend on such things as stimulus to his effort or as a focus for his method.

(25-6) Art may be the mere embellishment of a drab human existence, or it may become a veritable approach to divine existence.

(25-7) The cinema has over-exploited sex and over-pictured its saccharine sensualities.

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(27-1)³⁹ However arguable his theories may be, the scientific facts which Freud produced are less debatable. And he must be praised for having included among them the important fact that highly complicated mental acts are sometimes performed unconsciously. An immense accumulation of facts and experiences are contained within the deeper level of the mind as in a storehouse upon which we may unknowingly draw. The possibility – nay the certainty – of intuition becomes perfectly explicable when the existence of this deeper level is accepted. The successful transference of any of these facts or any lessons of these experiences from the hidden to the conscious region constitutes one particular form of what we call an intuition.

(27-2) Buddha ascetically turned in disgust from the human body. He could see it only as an assemblage of loathsome elements. Plato artistically turned towards it in joy. He

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³⁹ The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

received inspiration through its beauty. Neither Indian nor Greek was quite right nor quite wrong. Each unveiled a part of the picture. Whoever wishes to see the whole picture must put together both the bright top part and the dark lower part. That is, he must comprehend that the body is doomed to decay and die but that its informing Life is destined to grow into Grandeur. Thus the finite form becomes a portal to the infinite reality.

(27-3) All great drama did not die with Shakespeare, and all great philosophy has not perished with Plato. Perhaps there are brighter souls than theirs waiting to be born during this century. The infinite storehouse whence genius draws its wealth is not less infinite in the 20th than it was in the 16th century.

(27-4) The supremely gifted artist who works primarily out of pure love of his art – whether it be writing, painting or music – rather than out of love of its rewards, sometimes approaches and arrives at this same concept through another channel. Such a genius unconsciously throws the plumbline of feeling into the deep mystery of his being. He is lifted beyond his ordinary self at his most inspired moments. He feels that he is floating in a deeper element. He receives intimations of the pure timeless reality of Mind whose beauty, he now discovers, his best works have vainly sought to adumbrate. The flash of insight is granted him, although if he is only an artist and not also a philosopher he may not know how to retain it. This explains why Beethoven, for example, kept near the table where he wrote down his wonderful musical compositions, the framed motto: the one, “I am that which IS.”

(27-5) The intuition which brought you to the gates of this quest is, like all authentic intuitions, a spark which you may contract by doubt hesitation and accepting negative suggestion from outside sources or which you may expand by faith obedience and accepting positive suggestion from those who have already followed and finished this quest.

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(29-1)⁴² For the religionist meditation is essential because a nonchalant faith alone is not enough. He who indulges in theological speculation about the soul without having trod the inner way to the actual experience of it for himself, is like a man standing

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⁴¹ PB himself inserted “I” at the top of the page by hand.

⁴² The para on this page is numbered 3; it is not consecutive with the previous page.

outside a restaurant with shuttered windows and purporting to describe the meals being served inside. The religious mode of life is intended to prepare man for and to lead him eventually to the mystical mode, which is a higher rung in his development.

For the moralist; because a code of morals or a creed of ethics is only a preliminary aid to the fulfilment of life's purpose, which is to know themselves. Our morals will automatically adjust themselves, our credo of ethics will automatically right itself once we have come into spiritual self-enlightenment. The noblest and the highest within us will then be evoked spontaneously. A technique of mind-training is indispensable to true self-knowledge.

For the artist; because however talented he may be, a man can produce only substitutes for works of genius if he lacks the capacity to achieve self-absorbed states. The cultivation of this habit is a powerful help to the development of inspired moods. This is an age of brilliance. The talent for wit, satire and sophistication abounds. But the true artist needs to go deeper than that. Art which lacks a spiritual import, possesses only a surface value. The sun of inspiration shines upon all men alike, but few men are so constituted as to be able to behold it. This is partly because they cannot achieve the requisite psychological condition. The artist who is wrapped up in a semi-trance of creative endeavour hardly notices at the time where he is and hardly remembers his own past life – such is the intensity of his concentration. Thus mental quiet is not to be confused with mental laziness. It is not only a triumph over the one-sidedness of external activity but also a creative quiet. This truth achieves its fullest exemplification in the sphere of art.

For the overworked man of affairs or the tired man of action; because it affords a wonderful relief by creating a little secret place within himself where the sordid world will be less able to hurt him, the events of life less able to depress him moreover he needs meditation not only because an unrestrained external activity is not enough but also it brings [up]⁴³ out of the subconscious stores unexpected ideas which may be what he was consciously seeking previously or provides him with swift intuitions which throw light on perplexing problems. How much did their early morning practice of prefacing the day's work with a half hour of

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⁴³ PB himself deleted "him" from before "up" by hand.

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⁴⁵ PB himself inserted "I" at the top of the page by hand.

(continued from the previous page) devotional meditation and guidance-seeking help, the Generalissimo Chiang Kai-shek and his wife carry on the tremendous and long struggle of China for freedom.

For the idealist; who is struggling in a hard and harsh world, because these short daily periods will in time become the blessed sanctuary wherein he can keep alive his repressed aspirations.

Finally it is essential for every man; because without meditation he lives at too great a radius from his divine centre to understand the best thing which life can offer him. He must reclaim the divine estate of which he is the ignorant owner. O! it is worthwhile to make this sacred incursion and attain, for a time, a nobler and wiser state of himself. By this daily act of returning into himself, he reaffirms his divine dignity and practises true self-respect.

(31-1)⁴⁶ How many of us find ourselves worn out by the physical anxieties, the frequent nerve-tensions and the jittery tumultuousness of our period. We tend to get entrapped in our own activities, to multiply them by the dozen, to be everlastingly busy with this and that. We are, in a sense, the unwitting victims of our surface-life, the unconscious slaves of its activities and desires, the dancing marionettes of its interests and possessions. There is no real free movement of our wills, only an apparent one. We have only to look at the faces of the men and women in our big cities, to realise how desolate of spiritual repose most of them are. We have become so extroverted that it has become unnatural to turn the mind upon itself, artificial to direct the attention inwards for a while. All this causes us to miss the most important values, keeps us on the plane of being merely higher thinking and mating animals and little more.

Everyone wants to live. Few want to know how to live. If people permit work to take up so much of their time that they have none left for their devotional prayer or mystical meditation or metaphysical study, they will be as culpable for this wastage of life as they will be if they permit transient pleasures to do so. Those who have no higher ideal than to chase after amusement and seek after pleasure may look upon religious devotion as senseless, metaphysical studies as boring, mystical meditations as time-wasting, moral discipline as repulsive. Those who have no such inner life of prayer and meditation, study and reflection, will necessarily pay in emergency or crises, the high price of their hopeless extroversion. The needs of external life are entitled to be satisfied in their place but they are not entitled to dominate man's whole attention.

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⁴⁶ The para on this page is numbered 32, making it consecutive with the previous page.

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(continued from the previous page) The neglected and unnoticed needs of internal life must also receive their due. It is quite true that man must eat, find shelter, wear clothes and amuse himself. And it is also true that if a fortunate fate has not relieved him of the necessity, he must work, trade, scheme or gamble to get the money for these things. But all this is insufficient ground for him to pass through life with no other thoughts in his head than bodily needs or financial strivings. There is still room there for another kind of thought, for those concerning the mysterious elusive and subtle thing that is his divine soul. The years are passing and he cannot afford such a wastage of time, cannot afford the luxury of being so extroverted at the cost of having lost touch with the inner life.

It is bad enough to be a sick person but it is worse to be sick and believe you are well. Yet the complete extroverts are in this condition, because they regard complete extroversion as the proper state for normal healthy living! The fact is that to let ourselves be swept into the whirlpool of unending act without intervals of inner rest and physical quiet, is not only unworthy but also unhealthy. Such a complete suppression of the inner life and such a complete immersion in the outer upsets Nature's balance and may express itself in disease. Unfamiliar and irksome, unpractical and inconvenient as it mostly is, exercise in meditation does not attract the modern man. In former times it was a kind of pleasant duty. In present times it is a kind of bitter medicine. Yet his need of it still remains, indeed it is even larger than the medieval man's need. The more we suffer from the psychic and physical sicknesses bred by our incessant extroversion and by our disequibrated materialism, the more does it become imperative to swallow this valuable medicine. Here we ought to be guided by the importance of effecting a cure rather than by the importance of pleasing our taste. Meditation provides men with a sanctuary from the World's harassments but those who would not enter this sanctuary of their own accord are being driven by the harsh experience of contemporary life itself to do so. They are being forced to seek for new sources of healing peace. They need it greatly. There is only one safe retreat for harassed emotions in these turbulent times and that is within themselves, within the beautiful serenity which the mystical can find at will. The world will inevitably witness a large-scale reaction against its own excessive objectivity and an inward search for mental detachment will then arise. For it there is waiting the message and the panacea of modern meditation.

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⁴⁸ PB himself inserted "I" at the top of the page by hand.

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(continued from the previous page) Meditation must be restored to its rightful place in the human program. Only those who have tasted its wonder know how bare, how poor, is a life from which it is always absent. Only those who have become expert in the art, know the major pleasure of lying back on its velvet couch and letting their burdens fall from them. The benefits of meditation apply both to mundane life and spiritual seeking. Think what it means to be able to give our mental apparatus a complete rest, to be able to stop all thoughts at will and to experience the profound relief of relaxing the entire being – body, nerves, breath, emotions and thoughts! Those whose nerves cannot endure the extreme tension of modern existence will find ample healing by resorting to mental quiet.

The need to practice meditation is an obligatory one upon us as beings who have become conscious that we are human and not merely animal beings. Yet few men ever recognise this obligation. Most men either do not perceive its importance or perceiving, try to establish an alibi by suggesting to themselves that they are too busy fulfilling their other obligations and consequently have no time for meditation. But the fact is that they are too lazy to disengage themselves from the common state of complacent indifference towards the soul. We must strike a healthy balance between work and retirement, activity and contemplation, pleasure and reflection, and not remain victims of prevailing conventions. A few minutes invested every day in meditation practice will more than pay for themselves. We must not only introduce it as a regular feature of the human day but also as an important one. We must reorganise our daily lives so that time can be found for the leisurely cultivation of the soul through study, reflection and meditation. Such periodical intervals of withdrawnness from the endless pre-occupation with external affairs are a spiritual necessity. We must learn to bring in the new factor of introversion and turn inwards, tapping our finer reflective resources and liberating our profounder possibilities. To know that man has a sacred soul and to know this fact with invulnerable certitude, is the first reward of right prayer and philosophic meditation. The true soul of man is hidden and concealed from his senses and from his thoughts. But it is possible for him by these methods to awaken a higher faculty – intuition – whereby he may reach, know and be lovingly received by this soul.

(35-1)⁵⁰ The task which confronts the awakened man is nothing less than to free himself from this perpetual immersion in activity and thought. He already does it involuntarily during sleep. He must now do it voluntarily

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⁵⁰ The para on this page is numbered 32a, making it consecutive with the previous page.

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(continued from the previous page) and therefore consciously during the waking state.

(37-1)⁵² When we find that leaders in English literature like Somerset Maugham and Aldous Huxley, who received supreme homage from the most cultivated and sophisticated audience outside France, bravely turned from scepticism to mysticism despite the howling of disappointed followers, we find a phenomenon worth looking into.

(37-2) We have the illusion that here, in this sensory experience, we touch all of reality.

(37-3) The aimless discursive kind of thinking must be replaced by one-pointed concentrated thinking.

(37-4) We do not find encouragement for calm thinking in the intense tempo of modern life, much less for calming all thoughts into stillness. The rate at which we work, the haste with which we move through our days, blur our keener perceptions of what we really are and what our higher purpose really should be.

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(39-1)⁵⁴ By inclination and education most Western people are extroverts. Their thoughts are constantly being drawn hither and thither, their feelings worked up by environment and events. We even get so intoxicated by our own deeds, that we cannot stop doing something or other. The idea of calling a sudden if temporary halt to all this feverish activity, is an unpleasant and irritating one. Yet that is precisely what mysticism bids us do. We are apt to get so sunk in our worldly interests and surface pleasures, in our personal activities and day-to-day business, that the idea of a contemplation which withdraws us utterly from all this, appears as something trivial empty useless and irksome. Silence often falls upon a group of modern westerners only to embarrass them, to fill their minds with discomfort, and to oppress their hearts with disquiet. Yet it could be made, through contemplation, to bring exquisite felicity. It is a fact of mere observation that most Western men live throughout their wakeful existence

⁵² The paras on this page are numbered 32b through 32e, making them consecutive with the previous page.

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⁵⁴ The para on this page is numbered 65; it is not consecutive with the previous page.

from morning to night without finding a few minutes – or even caring to find them – for the liberating practice of meditation exercises. They are virtually imprisoned in the five senses and in the thoughts arising from each sense-activity. This fact is a lamentable one. For how can they hope to cultivate a higher life if this essential aid be neglected? So long as the individual consciousness is entirely wrapped up in gazing at this pictorial presentation which it calls ‘the world’ so long will it be unconscious of its own being, so long will it remain an undisclosed mystery to itself. We do not know that the same thoughts which make up the world of our transient experience, at the same time keep us from the world of eternal reality! The need of yogic withdrawal from them is a paramount one. No man may rightly say that he has had a full experience of life if he has not had any spiritual experience during life. If he is to become better-balanced Western man should not only give himself to active life but also to contemplative life. Exercises in meditation should be given a definite and assured place in Euro-American life. Mystical practices should no longer be confined to a few persons and therefore considered to be abnormal eccentric or queer. They should be brought into use by a wider group. For a man’s knowledge of himself and handling of life is incomplete and consequently imperfect if he ignores the mystical realities of his own existence.

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(41-1)⁵⁶ It is a poor logic which asserts, because some mystical experience is admittedly pathological and others illusory, that all mystical experience is pathological and illusory. The fairest criticism such detractors could make would be silence, so that they would then cease to profane what they cannot understand.

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⁵⁶ The para on this page is numbered 66, making it consecutive with the previous page.

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(43-1)⁵⁸ There are dupes for every quack.

(43-2) Why try to become a super being before you have become a human being?

(43-3) If we are to reason about this matter at all, then we must keep our heads and reason rightly.

(43-4) They pervert their brains to multiply new superstitions.

(43-5) Blind faith is pitiable enough but blind and deaf faith is disastrous.

(43-6) He feels stifled in this anti-rational and anti-intellectual atmosphere.

(43-7) The disappearance of balance from mysticism means the disappearance of intellectual self-reliance, of the validity of reason and of the realistic attitude towards life. The heavy price which mystics pay for this loss has been revealed by history. For when superstition supplants reason, suffering follows like a shadow.

(43-8) Mysticism has suffered enough from the blind gullibility of those who follow every man who makes the biggest pretence to realisation.

(43-9) They mostly follow “mysty-cism” rather than mysticism because unfortunately they have not learned sufficiently the difference between the two.

(43-10) Others take to mysticism because they are neurotically unfit to cope with this world, or because they are afraid to cope with it or because they are pathological invalids or because they want a faith as queer, cranky and credulous as they themselves are.

(43-11) Those who enter mysticism with weak minds may become sponsors or dupes of fantastic revelations whilst those who enter it with diseased minds may become similarly positioned with evil ones.

(43-12) It seems inevitable that there should be so heavy a sprinkling of neurotics, fanatics, psychotics and dogmatics and borderline cases among those attracted to these studies. The first thing they have to learn is not how to develop occult powers, but that lunacy is not philosophy, and that what they mistake for spiritual development is too often spiritual decadence.

(43-13) It is no less a mistake to ascribe profound meanings where only surface ones exist as it is to do the very opposite.

⁵⁸ The paras on this page are numbered 1 through 14.

(43-14) The kind of esoteric jargon which spins out whole world-views from nothing more substantial than fancy spurred by outside suggestions, will only hinder and not help the redemption of erring humanity.

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(45-1)⁶⁰ If materialism is to be displaced by mysticism, and if every fantastic doctrine is to be labelled and accepted as mysticism and any crack-pot who claims them is to receive mystical honours, then the so-called advance will really be a retrogression. Those who accept enthusiastically any doctrine merely because it is unorthodox are not truth-seekers. They are eccentrics. And those who follow any guide merely because he wears a turban, are also not truth-seekers. They are exotics. The first group may be victimised by crackpots, the second by charlatans.

(45-2) Charlatans batten on the credulous.

(45-3) "Credulity is the common failing of inexperienced virtue" — Dr Johnson.

(45-4) Those who can survive these logical inconsistencies will believe anything.

(45-5) Their minds are too small to understand such large truths, too inactive to follow such incessant creation, too superficial to descent into such profundities.

(45-6) When fantasy and lunacy take the place of wisdom and truth, disaster lies ahead!

(45-7) The importance of a sane outlook and balanced judgment, the danger of a neurotic approach and biased conclusion, must be underlined.

(45-8) Neuropathic cases are often found among the ranks of spiritual seekers.

(45-9) "Intuition" is a dangerous word to use and if unchecked, an unsafe path to travel.

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⁶⁰ The paras on this page are numbered 15 through 30, making them consecutive with the previous page.

(45-10) Such absurd propositions can only be maintained by those who confound Superstition with Spirituality, never by those who refuse to desert reason in order to find Truth.

(45-11) The advance in educational attainment always means the lapse in superstitious belief.

(45-12) There is no need for anyone who becomes a mystic to become unbalanced.

(45-13) Their minds are unbalanced, their emotions diseased.

(45-14) It is inevitable that a misplaced faith should one day be shattered to pieces.

(45-15) They have turned intellectual sloth into a spiritual virtue.

(45-16) These studies will continue to be dismissed by educated or normal people so long as they seem to be the preserve of unpractical eccentrics whose feet are off the ground.

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(47-1)⁶² It is a sad error to believe that any life can become truly spiritual on a basis of chimera and fancy. On the contrary, it can do so only on a basis of knowledge and factuality.

(47-2) If these studies have inevitably attracted the eccentric, the crank, the neurotic and the unbalanced, they have also attracted a minority of the intelligent, the sane and the practical. It is to the latter alone that we address our writings.

(47-3) It is at once laughable and pathetic, this spectacle of those who misemploy their faculties and seek to become supermen when they have proved to be incapable as men.

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⁶² The paras on this page are numbered 31 through 42, making them consecutive with the previous page.

(47-4) The gullible, who mistake the idiot for the illuminati; who accept the senseless stammering of a half-crazy person for oracular truth, get somewhat more than they deserve. They surrender their understanding for bread, but receive stones!

(47-5) Crude⁶³ appeals to emotion to credulity. It is easy to influence the mentally under-developed.

(47-6) They are seeking the right goal in the wrong way.

(47-7) Need we wonder how it is that so many women believe these mystical poseurs and accept their ridiculous pretensions.

(47-8) The prophet may be personally discredited, his prophecies may fail to be fulfilled, yet the blind faith of his adherents may still continue unshaken.

(47-9) The fraudulent guides who have fattened on the spiritual yearnings of inexperienced women have brought disrepute on the subject in England and [America.]⁶⁴

(47-10) There is a problem of Mental Unbalance and Partial Insanity in the modern world. Philosophy offers help as it aims at securing complete sanity whereas most other guides cater to unbalance.

(47-11) The paths of mysticism are waylaid with destruction for weak minds. The light is too strong for their eyes and they emerge with egoism strengthened under the cloud of spirituality.

(47-12) When such astonishing facts are brought to the notice of enthusiastic temperaments for the first time we are apt to witness a loss of balance and a deficiency of proportion.

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⁶³ The original typist inserted “?” in the left margin by hand.

⁶⁴ PB himself deleted the para after this para by hand. It originally read:

“(40) A problem of Mental Unbalance and Partial Insanity in the modern world (There is)”.

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(49-1)⁶⁶ The eccentrics and fanatics have had a long inning in the mystical field. It is now the turn of the sane and normal.

(49-2) A neurotic mysticism has wrought harm to individuals in the West as well as in the East. It will not help us. Only a philosophical mysticism can avoid its dangers.

(49-3) Neuroticism, hysteria, self-deception, inflated egoism constitute the dark side of such mysticism and will always lurk as a hidden danger to those who have not undergone the philosophic discipline.

(49-4) Even so authoritative an admirer of and an expert on the history of Western mysticism as Dom Cuthbert Butler, himself the Abbot of a Benedictine monastery, can in our own times confess that: "It has to be recognised that there are [few]⁶⁷ religious tendencies more dangerous, more mischievous, than a false uncontrolled unbalanced mysticism. It has lead in all ages to deplorable excesses of fanaticism, self-deception, madness."

(49-5) We address ourselves to those whose aim is to make themselves intelligent men of the world, not to those whose aim is to turn themselves into academic bookworms or whose view is bounded by the village in which they dwell.

(49-6) The bad reputation which mysticism so often suffers, comes partly from the large numbers of credulous people to be found in its ranks, and partly from a heavy sprinkling of the unbalanced or the charlatanic to be found amongst its leaders.

(49-7) Where the factual and the fictional are so mixed together that one can hardly be separated from the other, it is not surprising that so many people sceptically dismiss the whole subject as unworthy of investigation.

(49-8) In the minds of several scientists the very term mysticism is a synonym for credulity. This is as deceptive for them as it should be disturbing for us.

(49-9) Instability and restlessness are features of the psycho-neurotic type of person. He changes his job or even his work too often to be able ever to succeed at anything. And he moves his allegiance from cult to cult too quickly to plead truth-seeking.

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⁶⁶ The paras on this page are numbered 43 through 51, making them consecutive with the previous page.

⁶⁷ PB himself deleted "a" from before "few" by hand.

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(51-1)⁶⁹ The 'ideology' which prevails in so many of such circles – if I may use such a pretentious but popular word with reference to those whose noteworthy characteristic is not seldom the absence of intellectual culture – is diametrically opposite to that for which we strive to stand. For they represent the world's vanishing age of intellectual imposture and superstitious credulity, and this teaching the nascent age of verification and profound enquiry.

(51-2) Selfish hypnotists pose as spiritual teachers. They usually attempt to suborn their pupil's intellect, in order to make him their obedient slave. When the latter is frightened to use his reasoning and critical faculties upon the claims made, he readily becomes a mere puppet in the hands of his mental "Master." Intellect is not to be abandoned, but to be rightly understood. Its doubts of the divine are to be cast aside; its scepticism [of]⁷⁰ the Ineffable may be discarded; but its powers of reason and logic are not therefore to be destroyed at the unscrupulous bidding of some pseudo-sage.

(51-3) Mysticism requires the unreserved surrender of the ego to the soul. From this quite correct requirement, unphilosophic mystics draw the quite incorrect conclusion that the ego's faculty of reasoning and use of will are to be banished from the domain of practical affairs. It should not, for instance, provide for its worldly future because God is to provide for it. Belief in mysticism is no excuse for such illogical and inaccurate thinking, much less for the paralysis of willing. The mystic may give himself unto the soul and yet render unto thought and action that which is rightly theirs.

(51-4) During his mystical childhood and adolescence he is to some extent an easy victim for perversions, deviations and deformations of truth. The suggestions which he receives from his environment may be false, the impressions which he receives from his emotions may be wrong. It is needful to bring in reason and intuition, impartial authority and factual results to check him.

⁶⁹ The paras on this page are numbered 52 through 55, making them consecutive with the previous page.

⁷⁰ "of" was typed below the line and inserted with a caret.

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(53-1)⁷² The hysteric type should stringently avoid psychism and its phenomena, occultism and its powers, if she does not want to make a bad state worse. Much more should she avoid them if she wants to gain the peace of mind which the quest alone can bring.

(53-2) Individuals who through their own faulty characters have failed to adjust their ordinary human problems have the temerity to add extraordinary mystical ones to them. They plunge recklessly into yoga meditation and occultism. They seek psychical powers when they ought to be seeking intellectual balance.

(53-3) They defend this vast credulity – this instant acceptance of commingled fantasy with fact – by ascribing absence of spiritual intuitiveness to the sceptics. But if doubters are really impervious to intuition, the believers are equally impervious to reason.

(53-4) At a time like the present when the world is passing through a critical phase of wholesale reconstruction, every opponent of reason and proponent of superstition is rendering a serious disservice to mankind.

(53-5) When mysticism becomes a breeding ground for ridiculous illusions, the time has arrived to protect it against them; when it lets the mystic become an indifferent spectator of mankind's sufferings, the time has arrived to modify it.

(53-6) To help them restore a vanishing age of foolish imposture when man's evolution imperiously demands its very disappearance is the very reverse of my aim.

(53-7) It has been hard to speak our whole mind on such unpleasant matters. If we have made large reservations and say no more despite their importance it is only from consideration of their unpleasantness. But to look away and refuse altogether to see these unpleasant features of mysticism, to pretend that it has no such defects at all, is a silly muddle-headed procedure. It is wiser to learn all about them and from them.

⁷² The paras on this page are numbered 55 through 62, making them consecutive with the previous page.

(53-8) The ecstatic feelings⁷³ which come to the mystics are emotional and personal albeit they pertain to the higher emotion and they are a most exalted part of the personality. On the

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(continued from the previous page) other hand the feeling which comes to the sage is not ecstatic but serene. It is not emotional and not limited to the personality alone. The centre of the psychological gravity differs in the two cases. Whereas the mystic revels in the ecstatic comprehension of his interior 'I' but is doomed to revel brokenly and intermittently the sage is concerned with what lies behind that 'I' that is the Universal Self, the realisation of which does not depend upon meditation or trance alone and therefore need not be broken when meditation or trance is suspended.

(55-1)⁷⁵ It is a fact that many are psychopathic cases; consequently far from the possibility of attaining the truth.

(55-2) A large part of this interest in mystical subjects is attributable not to spiritual progressiveness but to intellectual backwardness.

(55-3) Why are so many mystics mediocrities in their careers and misfits in life generally? Why is so much mystic literature and history an imaginative projection of wishful thinking and rarely recognisable in his all too human materialisation in the flesh. Here is an indication that something is wrong.

(55-4) The faulty teaching and false terminology implanted in his mind by the dominant forces of environment, prevent him from displaying a pure receptivity towards truth.

(55-5) We want to know our deeper and diviner selves; therefore we aim our efforts directly at that from the start.

(55-6) Let us not believe those who equate mental aberration with spiritual illumination.

⁷³ We have changed "feeling" to "feelings" for readability.

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⁷⁵ The paras on this page are numbered 63 through 69, making them consecutive with the previous page.

(55-7) You will form a correct conception of the successful mystic's experience. It is really this, and no other. If in the joy of his ecstasy he chooses to call it "the union with God" he will do so because pre-conceived belief leads him to expect such "union." But the fact remains that when scientifically examined from inside no less than from outside – which means that the examiner can thoroughly know what he is talking about and appraise them at their true worth only if he has been

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(continued from the previous page) both a practising mystic and a scientific psychologist himself – it will be found that the ecstasy is

(57-1)⁷⁷ Let them shed their opinionated fanaticism first, and become reasonable beings.

(57-2) Prophets have invariably been wrong over every date they were incautious enough to give us. The fateful day or year has usually arrived only to depart and be forgotten. These failures may serve a good purpose if they serve to warn the next batch of prophets to keep dates out of their prophecies!

(57-3) It is always easier to deceive those who believe in the Unknown than those who don't. For it is a curious fact that the former class usually believe, but believe wrongly, that a necessary accompaniment of their attitude is the stifling of their reasoning power, the suppression of their observational faculties and the paralysing of their critical judgment.

(57-4) The philosophical way avoids such self-centred obsession with one's own progress and the utter indifference to that of others which characterises the inferior way.

(57-5) We are all too familiar with mystical revelations which lack substance, abound with old cliches, lose themselves in a woolly vagueness and are even slightly sickly to the mental taste because of over-sentimental cloying sweetness.

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⁷⁷ The paras on this page are numbered 70 through 78, making them consecutive with the previous page.

(57-6) It is not that I complain of the unintellectual atmosphere of mysticism or the unintellectual attitude of its eastern and western devotees. The fact may be deplored but it ought not be laid as a fault against those who cannot help it. I complain of their anti-intellectual atmosphere and attitude.

(57-7) It would be a great error however to see in these criticisms any attempt to dismiss mysticism itself. On the contrary, neither its limitations nor its imperfections detract from the tremendous contribution which it can make to human life.

(57-8) These gullible people are admittedly humble but they do not understand the immense importance of being humble before facts, of setting aside their emotional predilections and prostrating themselves at the feet of fact, of withholding belief from men or doctrine where it is not warranted by the facts yielded by prior investigation.

(57-9) The time has come for the more intelligent among those who have followed these paths to re-examine their techniques and re-define their goals. The others would deem such a procedure damnable heresy. But history is

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(continued from the previous page) curiously eloquent about the heresy of today being the orthodoxy of tomorrow.

(59-1)⁷⁹ Many so-called spiritual persons of this modern era are rightly regarded by society as neurotics, cranks, eccentrics, useless or unpractical. They have however felt genuine promptings from the Overself but because of the lack of proper instruction or because of the defect of improper instruction, have not also felt the need to integrate this prompting with the rest of their life or even if they have felt it have not been shown how to do it simply because their own teachers had not succeeded in doing it themselves.

(59-2) Unfortunately their feeling are hopelessly confused with their beliefs.

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⁷⁹ The paras on this page are numbered 79 through 82, making them consecutive with the previous page.

(59-3) The medieval mystic gave himself the unnecessary choice between following reason's thinking or following the soul's intuition. The modern mystic cannot afford such a narrow outlook. For him, it is thinking and⁸⁰ intuition, reason and the soul.

(59-4) He is either a fool or a fanatic.

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(61-1)⁸² True enough at its pure immaculate source, it becomes polluted during the transmission.

(61-2) His emotions and conceptions take a hand in composing the revelation.

(61-3) Swedenborg's visions, for instance, were in part quite true ones. But because his mind was governed by his inherited religious prepossessions, they were also in part quite wrong ones.

(61-4) A neurotic experience often masquerades as a noumenal one!

(61-5) When he becomes alert to their transiency, these fugitive ecstasies may even tantalise the reflective man.

(61-6) He draws upon his stock of ideas for these revelations.

(61-7) When we comprehend the mentalist character of the whole of our world-experience, it is easy to comprehend that a mystic's intuition may symbolise itself in a perceived form, his thought express itself in a heard voice, his super-sensual experience translate itself into a sensory one and his higher self project itself in a revered master's face.

⁸⁰ PB himself changed "thinking and" to "thinking and" by hand.

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⁸² The paras on this page are numbered 43 through 57; they are not consecutive with the previous page.

Pages 61 through 69 are duplicates of pages 507 through 515 in Vinyl XIX to XX.

(61-8) The untrained aspirant may easily mistake the products of exuberant fancy for those of authentic clairvoyance.

(61-9) What he takes to be a completely mystical experience is really mixed up with quite ordinary non-mystic all-too-human feelings.

(61-10) Belief, tradition, experience, suggestion or reading places a particular thought-form firmly in his mind. When mystical phenomena happen, it is vivified, inspired and made real.

(61-11) In historical religion and mystical revelation there is often a mingling of truth and myth. A frank admission of this fact can save us from pondering uselessly and deceptively over problems of interpretation.

(61-12) It is the intellectual formulation of the message, rather than the message itself, that causes these difficulties.

(61-13) In the end all suggestion is auto-suggestion. An idea which has been introduced into the mind by an outside agent, becomes our own only after we have accepted it.

(61-14) The problem is how to free himself from the influences which he has absorbed from others, the beliefs which had been accepted with his environment.

(61-15) Authentically inspired revelations, least mixed with the human ego's opinions, are never as befuddled, turbid and mystery-mongering as the pseudo-revelations.

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(63-1)⁸⁴ It is a common practice for aspirants to mistake their emotional extravaganzas and mental projections – however noble they appear to be – for glimpses of the infinite reality. It is a common error for them to take the creations of their own thought and the suggestions of other minds for genuine mystic revelations. For the path of meditation is beset with hosts of long-nurtured notions which re-appear in mystic visions and

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⁸⁴ The paras on this page are numbered 58 through 64, making them consecutive with the previous page.

oracular messages as though they were independent and separate visitants from outside. It is also beset with influences drawn from past reading or authoritarian dogmas which mislead the mind or play queer tricks upon it. The average mystic is easily deluded by the masks which vanity, desire or egoism assume. Too quickly does he believe that he is God-guided; too readily does he imagine that great angels or noted Masters are hovering around to display supernatural visions; too willingly does he go astray in the mist of illusion which always hangs dangerously near the credulous, the inexperienced and the unphilosophical.

(63-2) The reality of the soul is one thing, the image under which many mystics experience it, is another. Any effort to identify the one with the other under all conditions, is a misconceived and misguided effort.

(63-3) The God whom most men worship has been built up out of their own imagination or out of the imagination of other men whom they follow. The consequences of this false worship are to be seen in the superstitions and disillusionments and exploitations which mar human history.

(63-4) The ego will use its own ideas and images, its own symbols and words in clothing the message. For these, being most familiar, will therefore be best understood.

(63-5) The God with whom he communicates is indeed an aspect of his own consciousness, a higher state of his own being.

(63-6) The mystic too often introduces a personal factor or a personal interest into his inner experience. Ideas and images which already exist in his mind, reappear in the experience and, if false, taint it. What is worse, however, is that when he brings this personal colouring to his experience, he does so without knowing that it is such. The essential fact of impersonal inspiration remains, however.

(63-7) He may angrily dissent from the truth of my conclusions but he can hardly contest their value. For they are not formed from an outside view of both the Orient and mysticism but from an inside one.

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(65-1)⁸⁶ He will receive the truth in all its purity only when he himself has attained utter purity, only when he can go beyond his own limited views, only when he can set aside every kind of personal emotion, only when he can forget completely what others have suggested to him only when he can liberate himself from the conditioning he has undergone by society and tradition, only when, in short, he can sacrifice his whole psyche to the truth.

(65-2) The auto-suggestional and hetero-suggestional character of mystical phenomena and revelations when based on faulty technique, elementary meditation or unpurified egoism.

(65-3) It is sometimes quite hard to excavate the foundation of true insight which lies beneath this tall structure built from opinion alone.

(65-4) He must not be content to accept the communication entirely as presented but should sift it and seek the origins of its various parts. But he must sift it critically and seek these origins open-mindedly.

(65-5) The workings of his own imagination, the interference of his past intellectual tendencies and the projections of his subconscious mind are often added to the basic revelation whilst it is formulating itself.

(65-6) Whilst the mentality retains the colouring of any personal bias it will colour truth, for which it is a medium, accordingly. But when it attains colourlessness and becomes a transparent jewel it will transmit truth, in its purity.

(65-7) "I believe that I am acting on the order of the Almighty Creator," announced Hitler one day to the Germans. The ignorance of his credulous people of the correct method of testing the infallibility of mystical announcements, made them his blood-bathed victims.

(65-8) When the psychological derivation of a mystical pronouncement is thus known, it is easy to grasp why such pronouncements are seldom much higher than the intellectual reach and moral capacity of the mystic himself.

(65-9) His personal feelings, traditional sentiments and temperamental idiosyncrasies will tincture the message.

⁸⁶ The paras on this page are numbered 65 through 75, making them consecutive with the previous page.

(65-10) Without wishing to interfere in any way with his reception of it, he will nevertheless do so despite himself. The feeling with which he receives it, the thoughts by which he recalls it, the language through which he describes it, the religion into which he fits it – all these mould its form and govern its characteristics.

(65-11) It is needful to analyse these experiences, so as to sort out the original inspiration from the egoistic intrusion, the divine exaltation from the human response.

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(67-1)⁸⁸ The psychic experience and mystical phenomena are certainly very interesting and reveal the unsuspected powers which lie latent within the human soul.

(67-2) Whatever wrong opinion, auto-suggestion or traditional influence he may mix in at the time or afterwards with the experience, the reality upon which it rests and in which it is rooted, is itself unaffected.

(67-3) The psychic experience and mystical phenomena are certainly very interesting and reveal the unsuspected powers which lie latent within the human soul. He should however not preoccupy {himself}⁸⁹ too much with them as they are only the by-products of the spiritual path. Much more important is the experience of a mental stillness and emotional purification and super-physical consciousness. The ennoblement of character and the discipline of the thought are really more valuable in the end than psychic phenomena.

(67-4) We may see from this that the complexity of human tastes and the variety of human standards, reflect themselves even in the 'divine' truths that the most advanced mystics discover.

(67-5) Those of you who are trying to find a closer contact with spiritual selves through the practice of meditation, through inspiration, and through prayer, ought to

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⁸⁸ The paras on this page are numbered 76 through 84, making them consecutive with the previous page.

⁸⁹ We have changed "yourself" to "himself" to maintain consistent pronouns in this para. –TJS

understand the limitations of what you are doing. Realise that you may get exalted experiences, but do not deceive yourselves about them. Experiences which come and go are not experiences of the Real, they are experiences of the thoughts.

(67-6)⁹⁰ All emotional realisations, with their claims to a false finality are deceptive. They must pass, the fluctuant moods of the mystic are not reality. We have to think and think our way through to Truth. Such thought must be long sustained and tranquil, hence the need of yogic ability in concentrative thought. You gained an impetus in meditation practice at Hollywood; use it not merely for gaining temporary peace (which is all the peace can give) but for philosophical study.

(67-7) Adulteration by fancy, desire, egoism, guessing and falsehood is possible and nearly always happens, whilst the revelation is passing through the realm of human intellect.

(67-8) He must beware of those who mistake the sub-normal for the super-normal, sub-conscious throw-ups for divine messages and emotional titillation for spiritual rebirth.

(67-9) He must be on his guard against mixing doctrine brought up from the lower state with the experience of the higher state. It is not only the sceptic and outsider who must test the mystic's claim to divine revelation, but also the mystic himself.

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(69-1)⁹² The character of these visions is often traceable to previously-held ideas, to strongly-held beliefs or to hoarded suggestions. Ideas with⁹³ which he previously knew, contribute towards and may even determine the ideas which are supposed to be

⁹⁰ This para is a duplicate of para 513-6 in Vinyl XIX to XX; different edits have been marked on the two pages.

This para is very likely an extract from a letter to Jacques Masson (father of Jeffrey) who lived in Hollywood for a time and corresponded extensively with PB in the 50s. — TJS '20

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⁹² The paras on this page are numbered 85 through 91, making them consecutive with the previous page.

⁹³ The original typist underlined "with" and inserted a question mark in the left margin (indicating that they wanted PB to reconsider the word choice of "with").

revealed ones. Thus his interior revelation or clairvoyance is usually conditioned by his personal history and temperament.

(69-2) The mystic whose revelations can fit only into the framework of a narrow sect, whose inspirations are hostile to all other religions except the one in which he was born, may be getting a genuine inspiration, but he is also drawing on his own ego for the unconscious interpretation of what is being revealed to him. Consequently, he does not give us the pure truth, but rather distorted truth. If he brings light into the world, he also brings back some of the old darkness in another guise; thus the result is a mixed one, partly good, but partly bad.

(69-3) Philosophy does not accept the literal inspiration of every page of scripture. It knows that human fallibility and human preferences may be present. Another important factor which broadens or narrows the nature of his revelation [is]⁹⁴ the breadth or narrowness of his general cultural experience.⁹⁵

(69-4) There are striking resemblances in the writings of mystics scattered through the different nations but there are also striking divergences. A just appraisal notes both facts. The reason is simple. Divine inspiration explains the first, human opinion the second.

(69-5) His personal characteristics, personal history and personal habits constitute the glasses through which he looks at Truth. If they are coloured or biased, too inadequate or too one-sided, then this will affect his vision of the truth.

(69-6) We habitually underestimate the power of suggestion, whether it be derived from within self or from outside it. A human personality, an environmental setting, a tone of voice or an inherited tradition often make us think, believe or do what otherwise might not have occurred to us.

(69-7) His own thoughts come back to him in his new revelation. His limited personal views return on themselves, energised by the exhilarated feeling which result from his fresh contact with the Impersonal. Nevertheless his mystical experience is a real one.

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⁹⁴ PB himself corrected "to" to "is" in the duplicate para 515-3 in Vinyl XIX to XX.

⁹⁵ Three question marks were typed in the margin of the sentence from "Another important" to "cultural experience," indicating that they wanted PB to check the contents of this sentence.

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(71-1)⁹⁷ Although these phenomena seem to come from an outside source, they really derive from himself, from the powers latent within his deeper mind, whilst their form is shaped by his inheritance from former lives and his upbringing, environments and influences in the present one and by the doctrinal system of the cult to which he belongs.

(71-2) It fails to transform character. No sooner does his vision or ecstasy vanish, than the mystic must descend to be driven once again by his own egoistic impulses. His touch with reality is dreamy and momentary.

(71-3) As a result of such impersonal self-examination, the content of some mystical experience of psychical vision may have to be disavowed: But the result will be that his future experiences or visions are likely to be truer ones.

(71-4) If the intellect tries to make the experience conform to its preconceived ideas, as it will, the mystic's deliverance may no longer represent the truth but partially misrepresent it.

(71-5) Generally the most powerful of these formative influences are the suggestions which he receives and accepts from his environment. Parents, family, country and race have acted upon him since his infancy, always openly and often subtly. They have imposed their own traditional ideas to which he has unconsciously fallen victim unless he is one of the few who have had sufficient independence to think for themselves.

(71-6) It is true that even in the post of a philosophically trained sage his intellectual development, emotional disposition and individual character will influence the choice of words and the style of language in which he expresses his revelations or knowledge. But the value of his self-criticising discipline will also show itself in that they will not be permitted to influence the revelation or the knowledge itself. The personality of the inspired writer or speaker cannot be eliminated from the phraseology he employs, but the purity of his receptivity to the true Idea requires and is dependent on such elimination. The philosophic discipline secures it.

(71-7) The authentic inspirations of the Overself together and the human illusions of the ego will often be mingled together in his mystical intuitions and experiences. Both

⁹⁷ The paras on this page are numbered 92 through 98, making them consecutive with the previous page.

factors being present, the result may confuse his mind if he is discriminating enough as well as exhilarated;

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(continued from the previous page) sometimes it will misguide his mind if he is conceited enough. Only when the ego makes and keeps its fullest union with the Overself can he be sure of an unerringly true intuition or a perfectly transcendental experience.

(73-1)⁹⁹ That some mystics have obtained excellent results with superstitious procedures and without any intellectual understanding of the processes employed does not mean that they would not have obtained better results had they possessed rational techniques and correct understanding.

(73-2) He has really entered the spiritual state but he has unconsciously dressed its impersonal revelation and transmissible expression in his own personal clothes. Where the process itself is so mixed up, the result must inevitably be somewhat confused.

(73-3) If he cannot enter the spiritual state without shutting himself up in an undisturbed room and meditating then it is assuredly not the final state. If he has to pass into a trance or close his eyes, he has still to travel to reach the goal. If he cannot keep the higher awareness when he returns to social existence, it is not the eternal one. All these have to be transcended if the philosophic experience is to be attained.

(73-4) Quite a number of mystics have never even had the trance experience although they have had ecstasies, intuitions, messages, visions and other exalted phenomena. It is not at any stage a necessity of the mystical path.

(73-5) The ordinary man, with unpurified feelings and unprepared mentality, can not be safely entrusted with the practical exercises involving breath changes and dynamised imagination. Indeed, he is not entitled to them. Their practice may easily harm him and hurt others.

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⁹⁹ The paras on this page are numbered 99 through 106, making them consecutive with the previous page.

(73-6) The occult experiences of some mystics are mere midsummer night's dreams.

(73-7) When a mystic mistakes the vagaries of his private fancy for the authentic illuminations of divine intuition, we are called to give criticism and not to give support.

(73-8) It is a failing of many an intense devotee that he loses his sense of proportion. The frequent flushes of egoistic emotionalism he may for instance often ascribe most events – however petty – in his personal life to divine interference or magical manipulation or supernatural intervention.

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(75-1)¹⁰¹ I warn people against Hatha yoga practice because I know that insanity, paralysis, the rupture of blood vessel, the dislocation of spinal vertebra and even death may result from wrong practice. I know these things because I have witnessed them.

(75-2) If I had not suffered so much from meeting with those who mistake psychic dementia for spiritual realisations, whose every astral goose is a divine swan!

(75-3) Every piece of gibberish is not to be accepted as momentous revelation merely because it is the product of so-called mystical processes.

(75-4) He who thus reacts against disillusionment and falls into this dangerous condition will fall into error and unbalance, until what was really true in his beliefs will now be regarded as false and what was his genuine mystical experience will now be regarded as his hallucination.

(75-5) The problem of how much in the phenomena is self-originated and how much divinely originated, depends always on the individual case.

(75-6) He should separate the intellect's workings and the emotion's bias from the message which is trying to reach him through them. He should purify the truth from

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¹⁰¹ The paras on this page are numbered 107 through 116, making them consecutive with the previous page.

the hereditary and environmental prejudices that are unwittingly added to it. But it is precisely this that the unphilosophic mystic is unable to do.

(75-7) What so few understand is that a mystical experience may be quite overwhelming and quite genuine in character and yet leave a large number of the mystic's inherited beliefs quite untouched.

(75-8) What he receives or experiences is partly a reflection of his personal views because it is partly built up out of the thought-forms dwelling in his mind.

(75-9) How is he to keep his most important inner experience free from being entangled and confused with personal elements?

(75-10) The form under which the experience came to him was partially or wholly a contributed one, that is, he unconsciously built it out of familiar elements. In this way it had meaning for him, was acceptable to him and was instantly recognisable by him. But if the mould was partially or wholly undivine, the inspiring force, truth and reality which flowed into it was not.

(75-11) Pseudo-practical psychology is a system for turning thoughts into things, mental images into physical realities and airy nothings into solid somethings – by believing in them.

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(77-1)¹⁰³ The fault here is the failure to keep separate two different things. The mystic has mixed up the fact of his experience with his theory concerning that experience.

(77-2) The visions represent no new knowledge but only a development of his inherited beliefs or subconscious influences.

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¹⁰³ The paras on this page are numbered 117 through 130, making them consecutive with the previous page.

(77-3) The beliefs that dominate his mind will also impress themselves upon his interpretation of the experience. The accidental prejudices of birth, environment, contacts and associations will help to shape the revelatory communication.

(77-4) The mystic who would transmit a true religious message, a pure metaphysical revelation, must first guard himself against the faults and deficiencies inherent in human nature.

(77-5) When he seeks to impart this experience to others, however, various influences will come into play. Some of them will be quite elusive while others will be quite obvious.

(77-6) If the mystic is to become articulate and express his experience in a coherent manner, he will have to call in the help of his intellect. And here its own limitation or development may affect his expression for better or worse.

(77-7) The materials stored in his memory will help to shape the finished revelation, just as the literary models to which he is accustomed or with which he has had contact will influence the form of his composition.

(77-8) The man who looks within his own consciousness may eventually find impeccable truth. But he may also find inane fantasy. Thus the mystical path has its attendant dangers.

(77-9) His ego builds an entire intellectual and emotional superstructure on the original foundational mystic experience.

(77-10) If however anyone were to believe that a genuine mystic experience is only a product of the mystic's own subconscious mind and conscious tendencies, and nothing more, he would be gravely mistaken.

(77-11) It is easy for the impatient student to mistake the ego's voice for the Overself's.

(77-12) The ego unconsciously interferes and forces the inspiration into a preconceived and limited channel.

(77-13) He interprets this inner experience according to his previous tendencies.

(77-14) The philosophic student distinguishes in these revelations between what is inherent in the nature of truth and what is unimportant to it.

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(79-1)¹⁰⁵ To admit the human origin, whether in whole or in part, of so-called divine revelation, is an act which only those who have mortgaged their reason to mere sentimentality need fear.

(79-2) Why did Swedenborg, for instance, see an inner world which was but a continuation of, and entirely coloured by, the religious tradition into which he was born? Why was it so completely Christian and Western? Why were the Buddhistic characteristics of the Eastern half of the planet's traditions utterly absent?

(79-3) All this does not render his message valueless. It is merely an indication that the recipient should not paralyse his critical faculties merely because the message does unquestionably spring from an inspired source.

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(81-1)¹⁰⁷ How can he distinguish the merely psychic from the truly spiritual?

(81-2) He goes to his imagination for his facts.

(81-3) The better trained the human instrument, the purer will be the revelation transmitted through it.

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¹⁰⁵ The paras on this page are numbered 131 through 133, making them consecutive with the previous page.

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¹⁰⁷ The paras on this page are numbered 1 through 22; they are not consecutive with the previous page.

(81-4) They live in the unreal world which their reading and thinking have created.

(81-5) It is one thing to get the mystical revelation but quite another to formulate the intellectual transcription of it.

(81-6) He unconsciously imposes his expectations upon his experience.

(81-7) Their suggestible minds inevitably experience what they have been taught to look for.

(81-8) His own mental or emotional interpretation of reality, permeates his experience of it.

(81-9) Contradictory statements about the mystical experience can only be explained and harmonised on this theory.

(81-10) The general process of mystical revelation must be understood before a particular mystical pronouncement can be competently judged.

(81-11) Others have not even had the authentic mystical experience but only a faint emotional reflex of it.

(81-12) When these pictures in the mind pose as psychical realities, they may easily lead him astray from the true path.

(81-13) He is the unconscious creator of his own mental image of this scriptural personage.

(81-14) A faulty interpretation of the experience, and not the experience itself, is the root of this trouble.

(81-15) The guidance is truly from the mysterious Overself but the guise it takes is only from the man's ordinary self.

(81-16) Equipped with this knowledge, we may learn to recognise these elements in a revelation which are not "pure."

(81-17) Is there any way in which these egoistic influences can be neutralised, this bias corrected?

(81-18) Right meditation is one of the most fruitful activities anyone can engage in, but wrong meditation is one of the most foolish.

(81-19) It will not only depend on these things but also on the degree of his culture.

(81-20) Many a mystical experience of “God” is really an exalted emotion shaped by the power of suggestions received from outside or from within.

(81-21) He unconsciously adulterates the purity of the message.

(81-22) The influence of the ego upon his reception of the truth is as inevitable as the day after night.

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(83-1)¹⁰⁹ His personal opinions mingle unnoticed with his super-personal inspirations.

(83-2) The revelation of man’s highest being is, because of the necessity of the case, always a meditated one.

(83-3) How wisely the transcendent reality accommodates itself to our weak human vision.

(83-4) The average mystic’s comprehension of his experience is blurred by egoism and confused by emotionalism.

(83-5) The ego interposes its weaknesses and ignorance, its passions and cravings, which partially veil, cunningly displace or mischievously distort the truth of the message.

(83-6) Too many such uninformed aspirants mistake a mere fiction for a mystical illumination.

(83-7) Although he is not aware¹¹⁰ of what he is really doing, it is nothing else than conversing with himself.

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¹⁰⁹ The paras on this page are numbered 23 through 42, making them consecutive with the previous page.

¹¹⁰ We have changed “away” to “aware”, presuming that the original is a typo.

(83-8) I have probed into the psychological mechanisms of many experiences which tradition handed down to faith unexplained.

(83-9) Subliminal suggestion enters into the message, submerged memories influence it. The pure gold of divine truth lies at its core but these inferior metals turn it into an alloy.

(83-10) Does this mystical phenomenon really defy rational analysis? This is what most mystics assert, but we do not agree.

(83-11) Associations from his personal history attach themselves to it, prepossessions from his traditional inheritance colour it.

(83-12) Vanity easily insinuates itself into the message and persuasively distorts it.

(83-13) The entire teaching may be nothing more than mere subjectivism with no real existence outside its founder's own brain.

(83-14) Is he dealing with a divine message or with his personal imagination?

(83-15) The message is not only an expression of immaculate impersonal truth; it is also an expression of personal temperament, and even of personal prejudice.

(83-16) His intellectual horizon and social experience will also suggest and limit his visions.

(83-17) The mistake is to take their unconscious interpretation of truth for the truth itself.

(83-18) The personal ego intrudes throughout and distorts the experience for its own ends.

(83-19) Every supposedly inspired message must be tested.

(83-20) The form of his interpretation is governed in part by his background.

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(85-1)¹¹² The shining paradise of B allures only the self-deceived.

(85-2) This is pure romance, not reason's finding.

(85-3) He must not substitute a fantastic world of his own for the world of common experience.

(85-4) I am afraid that many occult teachers suffer from what Socrates called "the conceit of knowledge without the reality."

(85-5) - doubtless there is a residue of historical truth behind these tales of the marvellous.

(85-6) Trying to strike a cosmical attitude, they succeed only in striking a comical one!

(85-7) He must not let himself be diverted from his quest of reality by these alluring phenomena.

(85-8) It is not always a search for truth. It is sometimes merely a search for excitement.

(85-9) The astute advocates of mystical nonsense and magical pretension have verified this statement.

(85-10) Those who enter the zone of so-called occultism have to wander unprofitably for a long while, losing their way with every fresh step.

(85-11) - this asserted knowledge is only half-ignorance turned wrong-side out.

(85-12) It is mysticism misunderstood.

(85-13) _____ hanker after divine Illumination but these lampless guides bring _____¹¹³ feet upon the path of stony man-made enigmas.

¹¹² The paras on this page are numbered 1 through 20.

¹¹³ Blank spaces were left in the original at the beginning of the para, and after "bring" because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

(85-14) The danger of being carried away from the quest of holiness by occult curiosity must be guarded against.

(85-15) He inhabits a fictitious and fantastic world.

(85-16) Mystification was unknown to the great Teachers of Religion whom the modern occultists seek to enclose within their dubious societies.

(85-17) Those who have the time and capacity to solve the dark obscure cryptograms of medieval occultists are welcome to do so, but few today possess these things. Most of us need and demand an intelligible expression of what is meant.

(85-18) Those who want to play with the sex practices of Tantric yoga may do so at the twenty-to-one risk of becoming nymphomaniacs.

(85-19) They are good at imagining things but bad at judging them.

(85-20) The effect of such appeals, of falsehood masquerading as truth, is to sow seeds which germinate into plants of foolishness.

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(87-1)¹¹⁵ The attempt rashly to gratify occult curiosity leads not infrequently to danger whilst the attempt to exploit occult power leads always selfishly to it.

(87-2) Such deceptions cannot be practiced on anyone who has a clear picture of the metaphysical issues involved in this quest.

(87-3) Psychic powers may develop of themselves as a consequence of mystical self-culture but should not be sought as its end. The first way is safe, the second is dangerous.

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¹¹⁵ The paras on this page are numbered 21 through 32, making them consecutive with the previous page.

(87-4) At its best, psychism leads us into human fancies about the holy; at its worst, to the very lair of the devilish. The spiritual alone in its true sense, can lead us into the veritable holy.

(87-5) It is natural for beginners to become excited or enthusiastic about the psychic phenomena but to let them be over-valued or misunderstood is dangerous to further progress.

(87-6) This pseudo-spirituality is merely an extension and a subtilisation of the old materialist life. The personal ego has only widened the sphere of its interests and multiplied the strands which keep it captive.

(87-7) Pseudo-teachers who have created a world of mirages which exists only within their narrow craniums; and who try to persuade their followers to enter it.

(87-8) The present-day occultists lack humour. They move with serious men amid a bated and rarefied atmosphere of hints and innuendoes of magic, miracle and mirage. But try to track one wonder to the earth of visible demonstration and you will be hard put to it.

(87-9) The wise aspirant will not hanker after manifestations of the marvellous. He wants the highest life has to offer, and he knows that nothing could be more marvellous than the realisation of God as his own self.

(87-10) It is the sense-bound form-regarding type of mind which foolishly looks for verification of a true spiritual teaching by the worthless legerdemain of a country-fair exhibitionist.

(87-11) My lamented friend, the Irish poet "A.E."¹¹⁶ wrote with his celestial pen, "We are in our distant hope, One with all the great and wise, Comrade, do not turn and grope For a lesser light that dies."¹¹⁷

(87-12) The public and private cults of occultism to-day make a sea in which you will find ten bad fish for every good one that you take out of it. Nor from such cheap and charlatanic sources is truth to be safely netted.

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¹¹⁶ Referring to George William Russell.

¹¹⁷ This quote is paraphrased from George William Russell's poem "Warning".

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(89-1)¹¹⁹ The search for truth winds its way along the top of dangerous precipices. If the seeker is not careful he may fall headlong into metaphysical intellectualism or into mystic emotionalism or into superstitious occultism, and be unable to climb out of them for a long time.

(89-2) These mysterious unrealised powers in man can only be safely developed by an adept in philosophy, by a man who has already the knowledge to understand what he is really doing and the character to do it without danger to himself or others.

(89-3) It is a region of half knowledge and partial to truth, it has all the special dangers and attractions, the deceptions and obscurities of twilight.

(89-4) This delusion that their occultism is a science is mere wishful thinking.

(89-5) The occultist takes pleasure in complicating simple truths or in concealing important ones.

(89-6) Most of the experiences of occult “initiates;” all their travels on “the seven inner planes,” are nothing but a series of subjective visions. The occult worlds are mirages born from the imagination.

(89-7) The so-called astral travels and mental-plane journeys of the occultists are very far from being what they are popularly taken for. They are nothing but a series of subjective visions, dreams woven by the mind under various influences.

(89-8) A witch’s brew of mystery, compounded of ancient sorceries and modern pseudo-sciences, philosophic smatterings and monstrous claims, lies and deception, that – stripped of all its high-sounding verbiage – is a fair description of occultism.

(89-9) The seeker who has no psychical experiences, no pictorial visions appealing to the senses, no clairaudient voices delivering a supreme message, should have no regrets. His progress is not belittled in any way.

(89-10) Before we can reach the reality we have to cross a world of fanciful imagination and time-wasting delusions.

¹¹⁹ The paras on this page are numbered 33 through 44, making them consecutive with the previous page.

(89-11) It is not helping anyone's spiritual progress to let them go on living in a fantastic realm of supposed attainment. It is better to arouse them from their hallucinations, however painful to both teacher and student such an act may be.

(89-12) There are mystics to whom no vision has come, no voice has sounded, no phenomenon has appeared. Yet they are farther on the quest than so many to whom these things have happened.

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(91-1)¹²¹ Excessive addiction to supernormal mystic experiences or bizarre occult titillations lead to wrong views and draw the seeker to a wrong goal. The dignity of quiet philosophical study often appears to prove too frigid for those who revel in superstition and who seek the gaudy caricatures of truth rather than the austere truth itself.

(91-2) The occultist who sits like a mandarin before his devout but bewildered disciples, and spins out whole systems of planes and spheres showing that he knows everything – and more, has his pupils entirely at his mercy. They cannot answer back to him for he is in the privileged and exclusive position of being able to “see” these planes and thus they must accept his reports.

(91-3) We may dislike to swallow the disagreeable medicine of this truth, but the reality remains that many who believe in promises of heaven round the occult corner will be disappointed.

(91-4) Some manuals of occult experience read more like the work of opium-drugged dreamers.

(91-5) We may admire a man for his holiness and yet reject his ideas for their wrongness.

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¹²¹ The paras on this page are numbered 45 through 54, making them consecutive with the previous page.

(91-6) "Before we attain to the Truth we are subject to a thousand fancies, fictions and apprehensions, which we falsely suppose and many times publicly propose for the truth itself. This fantastic region is the true original seminary of all sects and their dissensions." By Thomas Vaughan, an advanced mystic of the 17th century.

(91-7) What is it that attracts the spiritual fealty of eager and trusting people to such aberrations? Why do they mistake the strange for the holy? Admittedly they are without balance, without proportion and without experience.

(91-8) Beware of attaching too much importance to the appearances and disappearances of visions and spirit 'callers.' These are but by-products and should be noted and dismissed. We have to B E and not to s e e. Even visions are as objective from the higher standpoint as material things. What you really A R E can be discovered only by going deeper still and becoming it.

(91-9) Confronted by the discoveries of science, the inventions of technology, the marvels of Nature and the mysteries of mind, it is foolish to assert what is possible and what is not possible.

(91-10) The average occultist and psychic knows much less of his subject than he would have us believe. He may have lifted a corner of the veil but it is only a corner.

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(93-1)¹²³ We were not born to perform magical stunts, nor were we born to be able to remember past lives, nor to foretell the future. We were born for one thing only and that is to discover what we really are in our deepest innermost being not just the crest of it.

(93-2) There will be far more truth and wisdom when studying the pages of Socrates for half an hour than when attempting to understand the empty jargon of occultists for half a week.

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¹²³ The paras on this page are numbered 55 through 63, making them consecutive with the previous page.

(93-3) Many people yearn to escape from the world of the flesh; many seek for psychic worlds full of magical half-shadows; many minds are turning into the narrow lanes of thought and wide roads of study indicated by the signposts of occultism and its kindred.

(93-4) In that hour of paranoiac exaltation he may feel, as he moves among his fellows, as Captain Lemuel Gulliver felt when he moved among the Lilliputians.

_____ ¹²⁴ pin to self-deification

(93-5) When he comprehends that such psychic manifestations are either preliminaries or by-products of genuine spiritual operations, he will be able to avoid pitfalls into which so many aspirants often fall.

(93-6) Keep away from psychic practices and occult explorations. They are filled with dangers and pitfalls. First devote your energies to the foundational work of learning philosophy, improving character, disciplining emotion and cultivating calmness. Only after this work has been well advanced will it ever be safe for you to take up occultism, for only then will you be properly equipped to do so.

(93-7) The greatest dangers to the aspirant come from the votaries of a materialism which deceives itself into believing that it is mysticism when it is merely materialism varnished with mystical paint.

(93-8) Between his present stage and ultimate goal, there lies a misty world of fantasies, illusions, snares, absurdities and dangers. Here he may become as utterly confused about truth as beyond it he will become utterly convinced.

(93-9) The revelations that come out of the purity of man's Overself contrast definitely with those that come out of the fancies of his ego. Clear and authentic are the tones of the first; but diffused, the vapourings of the second. In the one case the end is more light, in the other more fog.

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¹²⁴ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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(95-1)¹²⁶ These gropings in the shadows of the twilight worlds that surround us are of little use. Such experiences can stretch out ad infinitum. It is in their very endlessness that the temptation lies which has lured so many seekers from the duty that lies to their hand.

(95-2) He comes in time to look upon himself as a great prophet, sometimes even as a new messiah.

(95-3) When we began to remember how inexhaustibly varied the different levels of World-Mind's space-timed universe must be, how infinitely long-drawn its own time-life must be beyond our farthest possible conceptions, we begin to realise how absurd are those claims made by occultists and clairvoyants to the knowledge of all the universe's secrets in their infinitude or of all God's life in its fullness.

(95-4) Whilst the aspirant is still unbalanced in personality, undeveloped in capacity and uninformed in attitude, his psychical "experiences" are not likely to be of much real value or importance. Yet, precisely because of this immaturity of his, he will exaggerate their value and magnify their importance. One consequence of this is that they may not only obstruct but even harm his progress if he dwells on them. Hence a competent teacher will discourage most talk about them. He wants to hear that the aspirant has begun to overcome an unworthy impulse, not that he has "seen" some mystical vision.

(95-5) The reason why the Yogi is called upon to reject the miracle-making powers which he earns, is that unless he does so he is stopped in his onward progress to the Highest. He must go on and on until he gains the latter; "Neti, neti," - "not this, not that" must be his constant exclamation when new privileges of a super-human kind are presented to him. In brief he is not to be satisfied nor to stand still until he reaches his Goal. But once he has won his way to the truly spiritual plane of being, he can then safely turn around and pick up and use every occult power by which he has hitherto refused to become ensnared.

(95-6) The seemingly solid earth of kabbalistic magic and demoniac supernaturalism gradually becomes a marsh into which the unfortunate benighted wanderer sinks deeper and deeper.

(95-7) Whoever lets himself become bemused by the occult into gullible acceptance of every wild fancy bearing its label, departs from the true quest and gets lost for his pains. He misplaces faith, an error whose penalty is painful disillusionment, and becomes an eccentric crank.

¹²⁶ The paras on this page are numbered 64 through 70, making them consecutive with the previous page.

(97-1)¹²⁸ The whole sphere of occultism and mysticism is a sphere of illusion. All the experience obtained there in are illusory ones. All leaders who profess to teach are misleaders in consequence. There is no escape from this position, no cessation of the waste of precious years through worshipping illusion save by rising to the higher level of philosophy, which alone is concerned with the truth and the reality of what is experienced, believed and thought.

(97-2) This seductive shadow-world of psychism lures many persons into its jungle-like depths, but it lures them only into the shadows of Reality, not into the Reality itself. Those who posture before the public as Hierophants of the Occult are unable to initiate their followers onto that serene state wherein turbulent discontents and worldly desires wither away. They can, however, provide air-pies for those ready to swallow the solemn mysteries of occult lore; they can fool around in a fog of words and draw their followers into it, likewise.

(97-3) Only in the attainment of the pure atmosphere of this mystical summit does he also attain freedom from the risk of deception and illusion, for where there is no imagery and no words there is no root whence deception and illusion could possibly arise. All the foolishness and falsity which has done so much harm to individual seekers and brought so much discredit on their search itself, have their source in psychic experiences that appeal to egotism and pride.

(97-4) We must endeavour to understand what has occurred, seeking to substantiate his understanding by scientific methods. Not that there are no genuine manifestations of this order; there are. Telepathy and telementation, clairvoyance and clairsaudience, revelation and inspiration are actual facts in Nature, which means that they are not really supernatural but spontaneous workings of little-known powers of the human mind. But they happen much less frequently than occultists believe and what mostly passes for them are the workings of disordered impressions and philosophically untrained thoughts.

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¹²⁸ The paras on this page are numbered 71 through 75, making them consecutive with the previous page.

(97-5) Reason is rightly offended by these notions that a mere physiological trick like changing the manner of breathing or even a psychological trick like stopping the thinking process can confer everlasting inner peace upon a man and give him entry into the kingdom of heaven. This is the error of the rigid hatha yogi. No man can cheat God and find his way into the kingdom without changing his sense of values, his moral character, his desires and his conduct. Only if he has really done this, such tricks may help him to achieve his high purpose.

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(99-1)¹³⁰ The psychical is concerned with imaginations, visions, voices, thoughts and feelings which originate beneath the surface of the ego's mind, whereas the spiritual is concerned with the higher self. The two are not the same but utterly different in quality and character. Aspirants often confuse them although the first is still within the realm of personal things whereas the second is within the impersonal. A still greater confusion concerns the mediumistic. This is the same as the psychical but influenced or possessed by what purports to be someone else's ego, often someone unknown and usually unseen, or even by what purports to be from the realm of the spiritual itself.

(99-2) The way of the occult is one of blurred vision and mistaken choice. For they walk a way beset with inevitable dangers; and it is in every manner more difficult. It is not even more rapid to compensate for its danger, since it is less direct. It is a way strewn with camouflaged pitfalls. You can be safe – or sorry; choose which path you will follow. Safe in the serene quest of the God within – or sorry after long years of dubious and dangerous occultism. The first is divine, the second dark. The first can result only in greater eventual happiness; the second often produces moral deterioration and mental derangement. The seeker after self-wisdom is not concerned with exploring the dormitories of the dead with the spiritualist; neither does he seek, with the magician to evoke those strange and terrible creatures which infest their entrances. The student who confuses Divine Truth with occultism or magic, with spiritualism or psychism, makes a great error.

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¹³⁰ The paras on this page are numbered 76 through 79, making them consecutive with the previous page.

(99-3) By A.E. (George RUSSELL) the celebrated Irish mystic. "These alluring visions and thoughts are of little import unless they link themselves unto our humanity. It means only madness in the end. I know people whose lamps are lit and they see wonderful things but they themselves will not pass from vision into action."¹³¹

(99-4) The essence of the matter is that the higher ultramystic experiences are not concerned with personal clairvoyant visions or clairaudient voices but with the raising of consciousness to an impersonal transcendent state wherein none of the relative phenomena of a space-time world can enter.

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(101-1)¹³³ Many seekers are simply looking for a modern version of the ancient witch-doctor, wizard or magician when they look for a teacher. The thirst for occult powers or for the demonstration thereof – a thirst doomed in nearly every case to disappointment – rather than the thirst for truth is their dominant motive.

(101-2) The methods and ideas which they believe are going to send them into a spiritual heaven, will – if pursued far enough – send them only into a lunatic asylum.

(101-3) Between these two poles the unwary unsophisticated and uncritical seeker often has to run the gauntlet of deluders and deceivers – mostly of others but sometimes of themselves. He will be lucky indeed if they take nothing more than his faith from him.

(101-4) I want to enter a caveat against the common confounding of mysticism with occultism. The truest mystics have always uttered this warning. I distrust anything that savours of occult clap-trap.

(101-5) The first reason for the warning not to pursue occult powers is that this is a sure way to prevent the soul's self-revelation. For it can not be found unless its grace has been granted. And it will not grant its grace unless sought in all purity for its own sake. Hence the aspirant has to choose between it and occultism.

¹³¹ This quote is from a letter to Fiona MacLeod, found in his published memoirs. – TJS '20

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¹³³ The paras on this page are numbered 80 through 95, making them consecutive with the previous page.

(101-6) How much of occultism is merely the result of heightened imagination.

(101-7) Ecstasies come and go outside the mystic's own will but philosophic enlightenment is something which we win and keep because we work for and earn it.

(101-8) He is a prudent seeker who refuses to be tempted aside from the straight and narrow way into occult bypaths.

(101-9) Overmuch introspection of a morbid egocentric kind makes for madness.

(101-10) To protect the inexperienced from exploitation by unscrupulous occultists

(101-11) They are not true reports from the inner life, but only the creations of an escapist.

(101-12) These things exist but they exist only in the ravings and fantasies of the insane.

(101-13) The spread of mystical movements may be achieved by putting forward exaggerated and indefensible claims.

(101-14) Thus they lure with fantastic claims the gullible who want to be deceived.

(101-15) When he allows this to happen, he or his followers will come in time to acquire an omniscient air and deify himself.

(101-16) They get a certain ego-inflating thrill from these

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(continued from the previous page) psychical experiences, a vague feeling of uniqueness that carries the suggestion of superiority.

(103-1)¹³⁵ Mysticism has a loftier purpose to fulfil than to gratify a taste for mere sensationalism.

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(103-2) The world into which he thinks he has penetrated exists inside his own head alone. It is a private one. It is a phantasy, not a reality.

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(105-1)¹³⁸ They become a narrow sect, living by and for themselves.

(105-2) They are slaves to the mechanics of mysticism, mere imitators of its externals.

(105-3) Their followers are mystified and misguided... they first deceive men by misusing terms and then by misrepresenting facts outside the familiar range of consciousness.

(105-4) To propagate such false doctrine is to put spurious coin in currency.

(105-5) Where a set of beliefs are mixed together, true and false, their effects upon a believer will be mixed too. There will be both benefits and harm to him.

(105-6) Those people who are looking for the fantastic and the weird, for the uncanny and the ghostly, should not confuse their search with the Quest for truth, reality and spirituality, for they will only be led into risks and deceits for their pains.

(105-7) They live in a world of jumbled fantasies and curious fanaticisms.

(105-8) These self-anointed apostles of eccentricity prey on misguided followers, mostly women.

(105-9) Their mystical pronouncements addle the minds and bewilder the thinking of their devotees.

¹³⁵ The paras on this page are numbered 96 through 97, making them consecutive with the previous page.

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¹³⁷ PB himself deleted "b" at the top of the page.

¹³⁸ The paras on this page were numbered 1 through 17, and the original editor renumbered them to 102 through 119; they are not consecutive with the previous page.

(105-10) Craft on the part of these men receives able assistance from credulity on the part of their dupes.

(105-11) His assurance of certitude is merely arrogance of dogmatic ignorance.

(105-12) How could such a situation be accepted by anyone who has not lost all intelligence or surrendered all independence!

(105-13) No cult that, despite its faults has enough good in it to help some men forward on the spiritual path, should be condemned.

(105-14) When either pride of achievement or desire of exploitation enters into him, he will start a cult of his own.

(105-15) It is unethical to exploit for selfish advantage the religious and mystical instincts of people who are sincere but silly.

(105-16) Such spurious mysticism uses the words but not the facts of true mysticism.

(105-17) We are wise to be cautious lest we be 'prisoned in a new creed."

(105-18) The idealised occultist of the author's imagination is not the mercenary occultist we find in reality.

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(107-1)¹⁴¹ The fact of membership is sometimes an indication of mental slavery.

(107-2) Tricksters who trade on the emotions they inflame, and on the conceits they flatter.

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¹⁴⁰ PB himself deleted "b" at the top of the page.

¹⁴¹ The paras on this page were numbered 18 through 36, and the original editor renumbered them to 120 through 138, making them consecutive with the previous page.

(107-3) "I was painfully conscious of their corruption and commercial exploitation."

(107-4) There is too much showing of the collection plate in the cult, too much rattling of the collection box.

(107-5) In brief, those who look for light where it is not, lose their labour.

(107-6) These unintelligent and successive enthusiasms punctuate their lives.

(107-7) Truth can and must find a clearer human utterance than cultist jargon.

(107-8) Each cult claims theirs is the true and only teaching from God.

(107-9) Irony is a good servant of inspiration if it cuts away the debris of false belief which choke the passage of profound thoughts.

(107-10) They do not take kindly to new isms. The only cults which have made any headway amongst them are really representative of pathological states.

(107-11) Such claims to the adeptship are usually unproven and unprovable.

(107-12) These mystical aberrations catch the uneducated or unbalanced, gather a following among the inexperienced and uncritical.

(107-13) They move from cult to cult, changing methods and masters, indulging in experimental eclecticism up to the full!

(107-14) Every little happening is turned into a divine event; every silly saying is transformed into a cryptic utterance of deep import. Great initiates bloom upon every bush and mysteries are made where none are intended.

(107-15) He is seldom disillusioned, but merely shifts from one hallucination to another. If it be true that experience is the best teacher, he remains stubbornly untaught.

(107-16) Many are called on the spiritual telephone exchange of life, but few get the right number!

(107-17) Why are they so few in number, so weak in influence and so futile in results?

(107-18) A man may be quite honest and still be quite misguided.

(107-19) Some of these organisations are money-traps.

(109-1)¹⁴³ The leaders of these cults are either crooked or crazy, or both.

(109-2) The failure to produce moral uplift in the world outside their retreat is paralleled by the failure of moral striving in the smaller world inside the retreats.

(109-3) When we see these cults shaken by internal dissensions and their followers shocked by internal scandals we see that they are unable to practice what they preach.

(109-4) – embrace what is sound and progressive in these systems whilst rejecting their absurdities, falsities and tyrannies.

(109-5) Mystical societies should in theory be the most co-operative of all groups. Yet in practice we find them quite often the least! They should be the most disciplined emotionally yet they are often the least! Quarrelling, jealous, back-biting, eccentric and cranky members make them what they are.

(109-6) The history of the leaders of these quack cults, whose Fuehrer-like conduct is often actuated by conscious, half-conscious or unconscious motives of exploitation, is a history of hypnosis, unreason, demon-possession or hysteria.

(109-7) Such careful analysis is a necessity if we are to know where we are caught up in a cloud of Myth and where we are treading the solid earth of reality.

(109-8) If we have been a severe critic, we have also been a constructive one.

(109-9) They do not deal in facts but in claims. Moreover their claims are hardly sustainable.

(109-10) What such men fail to say about their methods and results is often more important than what they do say.

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¹⁴³ The paras on this page were numbered 37 through 54, and the original editor renumbered them to 139 through 156, making them consecutive with the previous page.

(109-11) We do not need to walk into new captivities.

(109-12) This kind of glaring charlatanry, which feeds on ignorance, is a constant menace to inexperienced aspirants.

(109-13) By following such a false teacher he may become mentally disabled for years.

(109-14) We may judge a method by its results, a spiritual way of living by its effects upon moral character and personal conduct.

(109-15) I am not prepared to continue as an agent, although hither to an unwitting one, for their exploitation of aspiring gullibility.

(109-16) A sincere teacher should teach the pupil to walk with his own feet and to see with his own eyes.

(109-17) They have given their devotion to a master whose only existence is in their [imagination.]¹⁴⁴

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(111-1)¹⁴⁷ Those who complain afterward about being deceived by these occultists, complain about what they deserve for their childish credulity.

(111-2) His personal peculiarities also will extend themselves into his visions.

(111-3) Can it be rightly concluded that, after a lifetime's use of such methods a divine wisdom has been conferred upon them? The answer is a decided negative.

¹⁴⁴ PB himself deleted the para after this para by hand. It originally read:

“(54) Can it be rightly concluded that, after a life-time's use of such methods a divine wisdom has been conferred upon them? The answer is a decided negative.”

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¹⁴⁶ PB himself deleted “b” at the top of the page.

¹⁴⁷ The paras on this page were numbered 55 through 64, and the original editor renumbered them to 157 through 166, making them consecutive with the previous page.

(111-4) *** those who, in their green innocence or intellectual folly, accept such doctrines and follow their expounders will necessarily have to accept later the tart fruits of their decisions.

(111-5) Where is the definite evidence in moral excellence, or even moral improvement, that a diviner life has been found? If this is lacking, then the would-be mystic is merely deceiving himself, merely stagnating in an illusory attainment which still remains outside the true soul.

(111-6) How many have felt their faith shaken, their mind worried, their intelligence puzzled by these contradictions between claim and result, between theory and practice? They may suppress their doubts for years, hide their fears in their most secret heart, but time will only increase rather than lessen their torment.

(111-7) A further way in which we can test the value of their theory is by its effect upon the character and behaviour, its results in the ethical attitudes and personal actions.

(111-8) A teacher of the highest wisdom can serve his disciples only if he serves them with the highest aims. If he mixed selfish considerations, egotistic exploitations, personal desires with his interest in them, his teaching will to that extent itself become impure, ineffective and falsified.

(111-9) Study and travel, thought and experience, correspondence and observation have irresistibly compelled me to this conclusion; that noble character and honourable conduct are the things to look for in a man. These – and not what he says he is nor what the world says he is, are what count most. Nor can any mystic experiences ever be substitutes for the labours of forming a superior character.

(111-10) Just as the true teacher will widen the circle of a student's mental contacts, so the false one will plunge him in intellectual isolation, will keep him wholly under his own influence and prevent the enrichment of ideas and expansion of outlook necessary to his progress.

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¹⁴⁹ PB himself deleted "b" at the top of the page.

(113-1)¹⁵⁰ That which makes a man set himself up as the head of a cult is usually ambition. It may however disguise itself as pious service. It is rare that such a man receives the divine mandate authentically.

(113-2) An impostor, clever at simulating mystical insight, will nevertheless invariably fail to match his conduct with his pretensions. This is only one of the tests, but perhaps the chief one.

(113-3) What factors are present in this credulity? There is the unconscious wish of unimportant persons for a recognised place in the world, for a boost upward in the eyes of their co-believing fellow, however few may be in the small following of believers. There is the felt need, in a time of hopeless world crisis, to believe in anything that offered some hope, at least.

(113-4) Let us not mistake the true mystic for the false one who gathers to himself a credulous following by spectacular claims and who passes the counterfeit of necromancy for the real coin of spirituality. He still mistakes the phenomena of the senses for the fact of the Holy Spirit. He is the victim of delusions whereas the true mystic is the vanquisher of them.

(113-5) Men get the spiritual teaching they deserve. A person who is lying, deceitful, prone to exaggeration, emotionalist and credulous, accepts faith which contains extravagant interpretations, exaggerated personal claims, wild prophecies, unjustified inferences and is riddled with inconsistencies. Thus the cult matches the character and capacities of its adherents. Both are the victims of their fancies, the followers of their leader's fancies; and the leader of his own.

(113-6) However these cults and their enthusiastic adherents have a useful function to perform. They spread acquaintance with higher thought in circles hitherto ignorant of it.

(113-7) Men may become so desperate in their search for a spiritual refuge that they will accept romantic nonsense which promises them supernatural help without the slightest critical scrutiny. Or their level of formal education or real self-education may be so low as to leave their intelligence untrained in sound judgment.

(113-8) Amid such diversity of schools, the bewildered student would do well to pause and study the history of thought before choosing among the many rivals competing for

¹⁵⁰ The paras on this page were numbered 65 through 72, and the original editor renumbered them to 167 through 174, making them consecutive with the previous page.

his favour. Amidst such a chaotic welter of ideas he should look rather for a master key which will reconcile them all than for a single satisfying system,

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(continued from the previous page) because undoubtedly each has its special contribution to make towards the cause of Truth. The key exists and search will find it out.

(115-1)¹⁵³ They invest these men with a mist of enthusiasm which hides the real facts.

(115-2) Why are there so many different revelations, so many rival sects? There are at least two main causes of this situation. The first, that the divine care blesses all people and not only a single one, flatters the revelator. The second, that the general terms of the message may be true but its particular terms may be false, discredits him.

(115-3) It is questionable whether these masters have led more pupils astray than aright. But the final test is: Do these years of membership leave the aspirant where he was before he joined? Have they availed him nothing?

(115-4) It is good that world catastrophe, religious decay and scientific advance are turning more and more people towards mysticism. But it will be bad if they turn towards an uncritical mysticism.

(115-5) The seeker may pass, in the earlier and exploratory phases of his journey, through different sects in each of which he may remain for awhile until its shortcomings become too much to be borne. He may get some measure of truth from each one, will abstract some ideas which teach and help him.

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¹⁵² Both "(b)" and "(d)" were typed at the top of the page. We have chosen "(d)" based on the page placement and para numbering.

¹⁵³ The paras on this page were numbered 73 through 82, and the original editor renumbered them to 175 through 184, making them consecutive with the previous page.

(115-6) When a man puts forward his own scriptural interpretation as true and all others false, he puts forward the claim that spiritual insight belongs to him alone and no one else. This is a vast claim and all history contradicts it.

(115-7) about¹⁵⁴ the short cuts to heaven, Alas, I know of some who tried these shortcuts and found them very long ones indeed.

(115-8) It is not difficult to foresee the finish of a cult which has such a beginning.

(115-9) Under the self-praised exterior of the absurdly exaggerated claims, hidden dark maggots are busy creating ethical rot within its core and substance. Its short but shady history is already stippled with unsavoury incidents, demoniac intercourse and financial exploitation of the crudest kind.

(115-10) There exist quite undesirable manifestations of mysticism and quite freakish specimens of mystics.

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(117-1)¹⁵⁷ There¹⁵⁸ exist quite undesirable manifestations of mysticism and quite freakish specimens of mystics.

(117-2) Any man who uses mental power to prey upon innocent victims is practicing black magic. Any man who uses his occult knowledge to obtain his desires at the expense of other persons is practicing black magic too.

(117-3) What hope for humanity from demented gurus, or amateur untrained ones quite unfit to help others or unscrupulous heartless ones or irresponsible ones quite indifferent to the results of their work?

¹⁵⁴ This is probably part of a note to self by PB. — TJS '20

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¹⁵⁶ PB himself deleted "b" at the top of the page.

¹⁵⁷ The paras on this page were numbered 82 through 91 and the original editor renumbered them to 185 through 194, making them consecutive with the previous page.

¹⁵⁸ This para is a duplicate of para 115-10.

(117-4) If he has received instruction which was stippled with errors, that was not only a partial waste of time but he will also have to spend further time in unlearning it.

(117-5) Result forms the final test and shows that the Truth is not in them. "By their fruits ye shall know them," remains a safe and sound test.

(117-6) To idealise them and later, if one has judgment, discernment and balance, to suffer disappointment, upsets rather than advances one's spiritual progress.

(117-7) We must necessarily be tolerant towards those who sample many teachings and many cults before they find the one which holds most truth or best suits their temperament.

(117-8) An old gypsy once taught me a few scraps of Romany philosophy, and among them she put this one first and foremost: "A trotting dog finds a bone." I was put in mind of this saying whilst contemplating today the devious wanderings a Western aspirant must endure before we can even discover in what direction the Bone of Truth lies.

(117-9) Those who join these cults may do so through genuine aspiration but those who remain united with them show thereby that they have no innate sense of the ridiculous.

(117-10) These teachers are like a crowd of blind men. The pupil believes what the teacher says, and the teacher believes what he has heard from other teachers. So he who stands in front sees nothing, and he who stands in the midst sees nothing, nor does he who stands at the back see anything. "The faith of these teachers is worthless," says a writer, on Buddha.

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(119-1)¹⁶¹ The cautious approach of the scientific investigator stands in striking contrast to the reckless gullibility of the half-educated wishful thinker who "shops around" from ism to ism.

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¹⁶⁰ PB himself deleted "b" at the top of the page.

(119-2) It is an ancient tradition that such instruction should be given free and that a teacher is degraded by receiving payment.

(119-3) His humility will be a natural protection against the ego's self-flattering exaggerations or the intellect's arrogant assumptions.

(119-4) To adapt certain selected ideas and practises to our own thought and use, is wise, to adopt them wholesale is foolish.

(119-5) The arousing of messianic expectations and millennial hopes is another suspicious sign. Countless unbalanced fanatics have followed this line. True mysticism has no necessary connection with it.

(119-6) Men who seek a more reasonable solution of their life's spiritual problem than that offered by orthodox dogma, also turn to these eccentric cults.

(119-7) We must be creative and fresh, using these old books as one contribution amongst several only. For they belong to the past and we to the present.

(119-8) The cautious seeker will do better to walk alone than to fall victim to the preposterous pretensions of such teachers and the illogical fallacies of their teachings.

(119-9) It is very questionable as to whether a spiritual renaissance which led us into the wake of fake mystics and pseudo-scientific occultists would be any better than the following of hide-bound religionists drained of the vitality of truth and reality.

(119-10) Why do people join these bizarre cults? There is the feeling of spiritual loneliness, the need of social companionship with kindred minds.

(119-11) We are perfectly right in refusing to consider as being either real or durable a mystical experience that is unable to bear any fruit in moral advancement.

(119-12) In the hands of cheap imitators exploiting the grand tradition of Asiatic wisdom, truth has become a cover for personal ambition and financial exploitation. They are as much under the influence of worldly motives as those whom they denounce. They proffer sanctimonious precepts to living worldlings, for the benefit of others drawn from the code of defunct saints.

¹⁶¹ The paras on this page were numbered 92 through 103, and the original editor renumbered them to 195 through 206, making them consecutive with the previous page.

(121-1)¹⁶⁴ So these aspirants wander from one teacher to another, from one institution to another, but always end in disappointment. They could get from available books and with less heartburning most of what these teachers and institutions merely claim to give.

(121-2) It is all very well to put forward such claims in a place like Patagonia, where neither the facts can be got nor the brains with which to study them, but it is absurd and impudent to put them forward in a place like New York where both the facts and brains are readily available.

(121-3) We shall arrive at the truth of this matter and cease to deceive ourselves only when we comprehend that it is out of the defects and not out of the virtues of his mystical attainment that these disagreeable events happen.

(121-4) They hold such beliefs either because of self-deception or because of stupidity. In the first case they are the victims of external suggestion, in the second case of personal immaturity. In neither cases, therefore, can we really blame them. We can only be sorry for them.

(121-5) The queer antics and incredible ideas of these extremist sects have unfortunately proved a bar, in the educated mind, to the favourable reception of the sounder teachings and practices mixed up with them.

(121-6) No sect is important but every sect is significant. None is particularly influential but all are unquestionably evidential. For the indication here of a trend towards heterodoxy, is quite plain and its cause quite meaningful.

(121-7) These cults may be regrettable symptoms of weak intelligence or atavistic superstition in a number of cases but they are also praiseworthy indications of search in all directions which lead to spiritual truth, in other cases.

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¹⁶³ PB himself deleted "b" at the top of the page.

¹⁶⁴ The paras on this page were numbered 104 to 112, and the original editor renumbered them to 207 through 215, making them consecutive with the previous page.

(121-8) Even the man who does not fall into such deep and dark unethical abyss because his inherent decency is too strong to allow it, is still likely to fall into a lesser danger and involve others in his fall, if he has not undergone the philosophic discipline or if he has not the restraining hand of a personal guide to protect him.

(121-9) Nobody need be surprised at the unfortunate experiences with which these phases of your quest have ended. There is something useful and necessary for him to learn from these sources but unfortunately he lacks, through inexperience the proper discrimination which

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(123-1)¹⁶⁷ should have told him to go thus far and no further. However, his personal sincerity has brought him out of them. Now he is in a seeming wilderness. There is very definitely a promised land beyond it which he will assuredly enter after some time.

(123-2) However dishonest, deluded or even insane these pretentious fanatics and their babbling followers may be, however absurd their fallacious religions and mystical aberrations are, they have one tremendous significance. They indicate the existence of a number of people at various intellectual levels below the higher ones, who are discontented with, and not willing to limit their spiritual craving to, orthodox religion or orthodox atheism.

(123-3) No association of spiritually-minded persons can as such rise higher than the Personality who has inspired it, and in whose superior power and knowledge it has rested its roots. As Ralph Waldo Emerson pithily phrases the thought: "An institution is the lengthened shadow of one man." Europe and America, for instance, are dotted with groups working along routes of mental and semi-spiritual development, but in every such group you will find that it draws its real life from its Founder or from its

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¹⁶⁶ PB himself deleted "b" at the top of the page.

¹⁶⁷ The paras on this page were numbered 112 through 116, and the original editor renumbered them to 216 through 220, making them consecutive with the previous page.

Head. The point in development reached by the Head marks the limitation to which he can bring his followers, and he can take them no further.

(123-4) Anyone who has travelled this wide earth knows that there are greedy men who are like ferocious tigers, and smooth-tongued women who are as dangerous as devouring serpents. The evil of such people lies not so much in the character which they reveal as in the character which they hide. It is the suave dissembler who reproduces the words of goodness without its heart and who cynically divorces creed from conduct that we must fear, rather than the man who has “scoundrel” stamped all over his face and actions. We are not apt to be on our guard against a silky voice, saintly manner and smiling lips, but when these things hide a devil’s heart of dark intentions, we are in peril of being undone.

(123-5) Few start with a pure motive, i.e. with the deep and disinterested wish to assist the spiritual welfare of others without receiving any reward in return. As for the others – and they are in the majority – they are usually started with mixed motives, i.e. the desire to do some good by propagating some teaching plus the desire to receive adequate financial reward for the trouble taken. These usually degenerate into forming

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(continued from the previous page) an increasingly broadened definition of the word “adequate” until irremediable spiritual rot sets in. Finally there are a few institutions which represent clear attempts to exploit gullible people in the basest manner, dark manifestations of an immoral greed for power. Apart from such organisations and ashrams there are always individuals who seek a purely personal following; long-armed fanatics who would gather the gullible into their clutches and over-eager proselytisers who would chain the impressionable to a ridiculous and dogmatic credo.

(125-1)¹⁷⁰ It is an assumed superiority, not an actual one.

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¹⁶⁹ PB himself changed “(b)” to “(d)” by hand.

¹⁷⁰ The paras on this page were numbered 116 through 121, and the original editor renumbered them to 221 through 226, making them consecutive with the previous page. However, para 221 is actually a continuation from the previous page.

(125-2) The thought service of teachers like H.P. Blavatsky and Mary Baker Eddy was to help those people who were ready to move away from the materialistic view of Nature which prevailed in the nineteenth century, and which was created by the scientific activities of that century. Theosophy and Christian Science helped to arouse such people to question their materialistic beliefs and provided them with the necessary higher faith to which they could step across. These cults provoked new ideas and gave new points of view.

(125-3) One turns with relief from this unreal atmosphere of a tiny sect engaged in colossal [self-aggrandisement]¹⁷¹ in its own eyes to the wider, saner world outside, even if that world be less talkative about its so-called spirituality.

(125-4) Those who suffer in estate or mind because they fall victim to deception and charlatanry or to incompetence and ignorance, often complain at being given such a grievous reward for their spiritual seeking. But they were never told to seek foolishly the reward for their aspiration does come, in the form of crumbs of truth and moments of peace, but the retribution of their foolishness must also come. And if the pain leads them to perceive their own faults or insufficiencies at its root, and if they work earnestly to correct them, they will gain permanently. To have averted their suffering would have robbed them of this gain.

(125-5) Those very features of the sect and characteristics of its leader which create doubt and scepticism in rational minds, only increase the enthusiasm and fanaticism of credulous ones.

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(127-1)¹⁷⁴ Those who succumb to the dubious influence of these cult-founders, half-baked gurus and pseudo-masters are usually highly-suggestible men or highly gullible women, but the latter are in the majority. Usually the teacher's personality is made the subject of gushing rapture and his words the subjects of hysterical homage.

¹⁷¹ "self" was typed below the line and inserted with a caret.

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¹⁷³ PB himself deleted "b" at the top of the page.

¹⁷⁴ The paras on this page were numbered 122 through 129, and the original editor renumbered them to 227 through 235, making them consecutive with the previous page.

(127-2) People who will not discipline their seeking, who expect to walk into the kingdom of heaven at someone else's "Open Sesame" and remain there for ever, who want something for nothing, are often attracted to these self-deceptions and charlatanries, these utter idiocies and ridiculous pretensions, served up with a mystical sauce or religious dressing.

(127-3) A superstitious mind will shout "A God incarnate!" where a developed mind will turn smilingly, if not disdainfully aside from a pinchbeck aspirant to deific honour.

(127-4) I divide all teachers into two classes: titular gurus and real gurus. The former are quite common, the gap between their doctrines and their behaviour being noticeable, whereas the latter are rare indeed for they have achieved a conquest over the ego which reveals itself in their conduct and reflects itself in their lives.

(127-5) The defects in these techniques, the errors in these doctrines, the limitations of these cults are many and sometimes serious, but withal they represent a good beginning on the journey away from the conventional lies of civilisation. The earnest persistent truth-seeker will pass thru and beyond them.

(127-6) Movements were animated by a spirit of idealism and quite often by tremendous sincerity. They believed they were seeking Truth.

(127-7) He has to escape the importunities of the glib-tongued gurus and self-aggrandising humbugs who are ever on the watch to capture him.

(127-8) Just as a woman may go from one shop to another during an aimless afternoon's expedition along Fifth Avenue, so, at this stage the seeker may go blithely from cult to cult.

(127-9) Their followers are not fundamentally bad, as are the leaders whose evil spell is thrown over them. But they waste valuable years, or even whole lifetimes, struggling in the marshy pit wherein they have fallen.

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(129-1)¹⁷⁷ It is hard to find an upright spiritual guide, easy to find his insincere imitator, easier still to find a crooked one. So long as they adoringly surround him with a halo of perpetual infallibility, so long will his disciples fail to think rationally or observe realistically.

(129-2) The greater their enthusiasm for an anti-materialist view of life, the blinder their narrow fanaticism in following some queer sect. This is a sad consequence.

(129-3) Such a prudent aspirant will surrender himself to no exterior organisation but only to the interior Overself. He will permit no human group to annex his will and direct his thought, for they are to serve the Divine alone.

(129-4) Such a statement is fit to be inscribed over the lintels at the entrance to a lunatic asylum. Weak minds fall willing victims to quacks and charlatans who descend like hawks to exploit them. Either they have never trained their reasoning powers into active functioning or they permit them to fall into abeyance when they enter these dimly-lit parlours of the exploiters.

(129-5) Progress does not consist in picking up different scraps from a medley of cults and sects. It consists in hard work in meditation, in taking oneself well in hand, in reflective study.

(129-6) They set themselves up as confidants of the Almighty, representatives of the Deity.

(129-7) There are two types of seekers who wander the world of cults and societies. The first is mentally unstable and like the grasshopper which jumps from plant to plant but gathers nothing; the second is like the bee, which flies from flower to flower and sucks the honey at every halt.

(129-8) These pseudo-teachers rob their pupils of the power to think, feel or act for themselves, whereas the true teachers do the very opposite.

(129-9) A sham mystic may deceive himself for a time and dupe his followers for a further time, but he will one day be found out and then turned out.

¹⁷⁶ PB himself deleted "b" at the top of the page.

¹⁷⁷ The paras on this page were numbered 130 through 140, and the original editor renumbered them to 236 through 246, making them consecutive with the previous page.

(129-10) The enthusiasm, the zeal and the fervour with which they give themselves to these cults, are in many cases displaced in the end by disappointment, disillusion and even cynicism.

(129-11) He should not change his chains by going from one master or one sect to another. Rather should he drop all chains.

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(131-1)¹⁸⁰ The cautious aspirant should not let himself be deceived by false promises or unrealisable expectations.

(131-2) Even if he were not ethically more sensitive and hence more scrupulous than most people, his own spiritual dignity and personal self-respect would alone forbid his taking advantage of the credulous, the inexperienced or the unbalanced.

(131-3) Experience is the acid test which proves the real worth of a theory. If a teaching appeals to both the heart and mind, if it seems rational and feels right, then I am willing to adopt it tentatively. But, when, later I discover that the result of practical application of the teaching is negative and that the facts cannot be made to square with the claims, then I must unhesitatingly reject that teaching no matter how great be the reputation of the man who has promulgated it, nor however holy he be regarded.

(131-4) An incompetent spiritual guide may cause mental, moral or nervous injury to his followers as much as an unqualified physician may cause physical injury to his patients. He may bring about a serious nervous breakdown, a dangerous mediumistic loss of self-control or a condition of hopeless impracticality.

(131-5) Those who want the fruit of the spirit without that purification of the heart which is its price, want something for nothing. They may deceive themselves for a time but in the end they receive no more than they are willing to pay for.

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¹⁷⁹ PB himself deleted "b" at the top of the page.

¹⁸⁰ The paras on this page were numbered 141 through 147, and the original editor renumbered them to 247 through 254, making them consecutive with the previous page.

(131-6) When a man gets the delusion of being the spiritual Messiah of his times, he lets his ego swell itself out on the only level on which it could trick him.

(131-7) These pseudo-mystical circles, where everything may be claimed but little can be credited, where queer rationalisations support indefensible actions, should be avoided.

(131-8) Philosophy does not indulge in a superficial, anaemic eclecticism but in a large and living synthesis. Thus, it wholeheartedly advocates the study of Indian spiritual culture if made from an independent standpoint and included in a comparative view, but it unhesitatingly refuses to swallow wholesale the same study from a convert's standpoint and as the followers of some guru.

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(133-1)¹⁸² In short, a man must become aware of his relationship to the Spirit, before he will drop his relationship with spiritualism.

(133-2) The dangers of being influenced or even possessed by creatures from this world of malignant phantoms compel us to announce a warning.

(133-3) What is believed to be a communicating unseen entity, the spirit of a deceased person, is, in so many cases, only a split-off of the medium's own subconscious mind.

(133-4) Every mental picture and oracular message which is received whilst in a psychic condition is not necessarily derived from an outside source.

(133-5) Many of the spirit communicators are often but mentally created forms, in the same way that many of the characters in our dreams are mentally created forms.

(133-6) A spiritism which reveres the messages of ghosts as though they were the messages of gods, has strayed far.

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¹⁸² The paras on this page are numbered 1 through 10.

(133-7) A medium may be quite sincere in thinking that certain messages proceed from a disembodied intelligence, yet they may be really inspired by nothing more than her own unconscious.

(133-8) People spend half their lives in darkened rooms trying to establish communication with the 'spirits,' with dubious and debatable results, when one-tenth of the time devoted to trying to establish communication with their OWN divine spirit would bring indubitable and delightful results.

(133-9) The pure waters of spiritual life are not to be drawn from the dubious well of ghosts and goblins.

(133-10) The deceptive messages which so often lead a medium astray begin by flattering her with the notion that she is destined to become the leader of a great spiritual revival at least or the long-awaited Messiah at most. But they end by destroying her sanity, her morals, her happiness or her health.

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(135-1)¹⁸⁴ What is the exact nature of the communicating process? Is there really a separate entity behind its thought and expression? Is there another conscious personality actually in control of the medium at the time?

(135-2) Many of the spirits who influence mediums are evil diabolic or malevolent. Others are only mischievous, deceptive and lying. Some are harmless and a few may even be good. But the risks from the first two classes are so large and so dangerous that the practice of mediumship is banned to its students by philosophy.

(135-3) We must make no pretensions to secrets which we do not possess. Since what we do not know is so much more than what we do know, it is better to be humble, and straightforwardly say, "I do not know." It is then possible to learn, to amend our

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¹⁸⁴ The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

ignorance, but once we pose as holding a knowledge which in fact we do not hold, we put up the shutters of the mind and doom ourselves to continued darkness.

(135-4) It would be an error to attribute all these queer phenomena to mere trickery, sleight-of-hand, imposture or chicanery. If there is a natural explanation of most of them, there can only be a supernatural explanation of the remainder of them.

(135-5) We do not endorse Spiritualism because we cannot endorse a method which exposes a helpless medium to the danger of being possessed by some invisible creature who is not only unknown in reality but may also be undesirable in character.

(135-6) Even if mediumship did not yield harmful results because of its evil origin, it would still be a thing to be avoided because it falls into the class of psychic powers, which as Patanjali, the great master of Yoga in ancient India, says in his classic manual on the subject, "are injurious to that mental stillness which it is the ultimate object of meditation to attain."

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(137-1)¹⁸⁶ I hold with Spiritism that the ego, the personality, does survive the death of the flesh body, but I do not hold with Spiritism that this survival is a most desirable and marvellous thing. Immortality is infinitely superior for it is the true deathlessness but it can only be had at the price of letting go the ego. Nor would I encourage anyone to use the methods of Spiritism in its attempts at communicating with the 'dead' for they are dubious and dangerous.

(137-2) What is spiritualistic mediumship? The answer may be found by co-relating it with hypnotic mediumship. The principle at work in both cases is identical. Give a hypnotic medium in trance or semi-trance a suitable suggestion and it will be taken up and fully obeyed. If you tell him he is Napoleon he will believe, act and speak as though he were. Tell a spiritualistic medium that you wish to communicate with the spirits of the departed and you have already given her a suggestion which she will take up and obey. She will provide all kind of details about the spirit she supposes she

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¹⁸⁶ The paras on this page are numbered 17 through 19, making them consecutive with the previous page.

evokes, details which are worked out either consciously or unconsciously by her imagination. We must remember that the residue of accurate facts which such mediums communicate may arise from the fact that reverie or full trance are states of mental concentration and as such telepathy may come into play and the sitter's mind be tapped.

(137-3) Where a spiritualistic medium has escaped harm despite the practice of mediumship during the earthly life, the escape is only an illusory one. As soon as she passes out of the body at death, unseen entity will fasten upon her and gain further control over her in such a way as to cause serious harm and bring much suffering during the post-mortem existence. And when the next birth in this world is taken, moral retrogression and spiritual retardation will be the¹⁸⁷

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(138-1)¹⁸⁸ Even if mediumship did not yield harmful results because of its evil origin¹⁸⁹

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(139-1)¹⁹⁰ What happens during mediumship is that the mind, will and body of a living person are surrendered in part or as a whole to a disincarnate one. Such a process may be imitated by frauds or fanatics, but it is also genuinely possible.

(139-2) By giving up his personal responsibility to the unseen entity, which in most cases is never what it pretends to be, the medium takes an easy road to moral disaster. By failing to exercise this responsibility he does not free himself from the painful effects of such a disaster.

(139-3) Quite a number of those who try the adventure into practical mysticism as apart from its theoretical study, fall into the practice of mediumship instead. What is equally regrettable is that they remain captive to the delusion that they are still mystics.

¹⁸⁷ This para is continued in para 141-1.

¹⁸⁸ The para on this page is numbered 17; it is not consecutive with the previous page. It may have originally followed the paras on page 135.

¹⁸⁹ PB himself underlined the entire para by hand. Incomplete – the rest of this para was not found in this file.

¹⁹⁰ The paras on this page are numbered 28 through 34; they are not consecutive with the previous page – but they follow the paras page 141.

(139-4) No student should make the mistake of accepting spiritism as a part of mysticism or of attending seances as a practice in meditation. Mediumship is both mentally and morally harmful. In the end it does not yield what it promises but deceives those who trust it. The student who dabbles in it will actually retrogress under the delusion that he is progressing. He may lose in a few months what it has taken him years to gain.

(139-5) It is morally wrong and psychologically risky to surrender the mind, the will and the body to an unseen entity, whether this be done in unconscious trance or in partially aware mediumship. The inner history of spiritism is full of instances of the heavy price paid by those who embarked on such a foolish course.

(139-6) The mediumistic condition is not one to be admired and valued, as so many spiritists believe. On the contrary, it is one to be avoided by every seeker after the higher life. It will bar his way to that life or it will drag him away from it. For it allows the will to be paralysed, the capacity for self-control to be lost, the mind to be surrendered to someone else's domination and the eyes shut to where one is going. Such a condition is the very opposite of that sought by philosophical mysticism. It is as degrading as it is dangerous.

(139-7) When the individual is entirely introspective, when he no longer knows or wants to know his physical environment, he may become wrapped up in ideas or images which thereby assume vivid reality or he may fall into a state of utter blankness. If his preparation and training have been correct, he may be touched by the higher consciousness. But if he is spiritually unprepared and philosophically untrained he may become the victim of an unseen disincarnate mind, in short, he may become a medium.¹⁹¹

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(141-1)¹⁹³ final¹⁹⁴ price to pay for this dubious practice. If its victim succeeds in escaping from mediumship and takes to a higher life, even then the unseen creature becomes her

¹⁹¹ This section is continued in the paras on page 143.

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¹⁹³ The paras on this page are numbered 19 through 27; they are not consecutive with the previous page – but they follow the paras on page 137.

evil tempter, her hidden tormentor. Such are the creatures whom Jesus called devils, but whom our modern mediums in their pitiful ignorance invite into their very being and life. How many cases of madness, of immorality, of crime, of drunkenness, suicide and even of murder may be traced to these malevolent demons, through their suggestion, influence or obsession?

(141-2) The student who wishes to keep away from unnecessary moral and psychical danger should keep away from dabbling in hypnotism or playing with mediumship.

(141-3) The medium yields up her mentality before she has developed it; hence prematurely and against the tide of evolution. Hence most mediums are usually illiterate or half-educated types.

(141-4) "It is because I see danger in the practice of these occult wonders that I loathe and abhor them," said Buddha anent spiritualist phenomena.

(141-5) The force of the Overself enters his personal mentality and activates it to express in its own accustomed way the desired communication.

(141-6) The worst danger of mediumship is obsession. The worst results of obsession are immorality, insanity or suicide.

(141-7) All those who enter practically into communication with departed spirits, assuming their communication is real and not deceptive, but who have no means of being able to perceive [its]¹⁹⁵ actual source, expose themselves to error, danger and evil.

(141-8) The continued practice of mediumship may lead to deplorable results, especially to nervous breakdown, insanity, immorality or suicide. It cannot help anyone to attain a higher life but may help him to lose it. Consequently philosophy earnestly asks its students to refrain from being led down its tempting side-paths to their own destruction.

(141-9) To permit himself to be possessed by an unseen entity whose true identity he does not know, is clearly foolish. To do so unwittingly is bad enough but to do so deliberately is unpardonably insane.¹⁹⁶

¹⁹⁴ This para is a continuation of para 137-3.

¹⁹⁵ "its" was typed below the line and inserted with a caret.

¹⁹⁶ This section is continued in the paras on page 139.

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(143-1)¹⁹⁸ If the would-be mystic is to keep out of these pitfalls he should keep out of spiritualism. He should refuse to engage in any practices which lead directly to mediumistic subjection. If however he has already engaged in them, he should renounce them at once and try to bring his mind back to an alert, wakeful and active condition. He should seek with the true mystic the highest degree of self-control rather than with the spiritistic medium the lowest degree of self-submission.

(143-2) The series of seances through which the medium gradually becomes what he is, runs roughly parallel to the series of sittings through which the mystic gradually becomes what he is too. But the inner work and eventual results of the two processes are as widely different as black from white. No well-developed mystic could confuse them together as most ignorant spirits do confuse them.

(143-3) Spiritual development is one thing; spiritual domination by other is its opposite. The first is mysticism; the second mediumship. The first leads to the taking possession of oneself, the second, to losing one's most valuable attributes: will and reason, self-control and in certain cases, even consciousness.

(145-1)²⁰⁰ They repeat themselves and their book-learned talk mechanically.

(145-2) Although we do not share the faith of this cult, we are not hostile to it.

¹⁹⁸ The paras on this page are numbered 35 through 37; they are not consecutive with the previous page – but they follow the paras on page 139.

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²⁰⁰ The paras on this page are numbered 1 through 13. Pages 145 through 151 are duplicates of pages 595 through 601 in Vinyl XIX to XX.

(145-3) Some of these notions are so fantastic that they could scarcely have originated in a balanced mind.

(145-4) – they were either indifferent towards this problem or incompetent to deal with it.

(145-5) It is not necessary to bathe in a watery-mysticism, and constantly to defend a hazy doctrine which you cannot define.

(145-6) Hard necessities will one day bring them back from these reveries to the earth.

(145-7) If so many people make it a subject for ribald criticism they are not alone to blame. Its woolly-brained adherents must share that with them.

(145-8) We may witness the amusing scene of our own occult, mystical, psychological and religious demi-gods slipping and sliding all over the ice of Uncertainty.

(145-9) I have played the vivisector to a representative selection of these cults. Scalpel in hand, I examined their histories, their progenitors and their followers.

(145-10) Against a background of little thought and less study, these optimistic dabblers imagine that they can explain – as they generally do in big meaningless phrases – what acute-minded thinkers have failed to explain despite the efforts of thousands of years.

(145-11) The history of every religion shows that there is no tradition nor irrational dogma which, by the simple means of foisting a mystical significance upon it, cannot be saved for the questioning mind.

(145-12) They turn to New Thought as they turn to fortune telling – in the hope that it will promise them that their life will not always be as frustrated or as miserable as it is now.

(145-13) Those members of New Thought schools who take it upon themselves to instruct the Almighty as to how he is to arrange the future course of their lives, do not of course understand either the temerity or the foolishness of their action.

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(147-1)²⁰² It needs some courage to face facts as they are and the world as it really is, but this is better than harbouring illusions which are going to be relentlessly and painfully dispelled.

(147-2) They are merely materialists, these New Thought demonstrators, who have penetrated into the camp of the idealists and stolen some of their baggage and then quickly retreated to a safer spot. They want material things first and divine life last. God is merely a convenience for them to use in order to get the former.

(147-3) The New-Thoughters, Mental Scientists, and others of that ilk are wont to claim Ralph Waldo Emerson – that great and genial spirit – as a pioneer of their movement. Yet strangely enough he himself wrote in a letter criticising two of their fore-runners, Robert Huntington and George Muller, in no kindly language: “There is piety here,” he pointed out “but it is pulled down steadily into the pantry and the shoe-closet, till we are distressed for a breath of fresh air. Who would dare to be shut up with such as these from year to year?”

(147-4) On every level of reference this ideology teems with fallacies.

(147-5) When life’s situations prove too hard for them to bear or deal with or adjust to, or when a battle occurring within themselves finally ends in defeat, such simple faith doctrine sets them free from the need of doing. But does it really? Or does it only give them the illusion of being set free?

(147-6) Too many seekers come anxiously to mysticism in the hope and belief that it will solve their personal problems for them in some miraculous way and by some overnight method. They are in real or fancied trouble, in emotional distress or worldly entanglement, and feel unable to cope with it. So they look for the kind of assistance which primitive people look for from witch-doctors – something that will bring results without any effort of their own being called for.

²⁰² The paras on this page are numbered 14 through 19, making them consecutive with the previous page.

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(149-1)²⁰⁴ There are mystically-minded students who spend much, too much, of their time juggling with esoteric interpretations of scriptural texts or tortuously hatching out from these texts confirmations of their own beliefs. My experience is that most passages of sacred scriptures and most happenings in profane fortune are open to as many mystical interpretations as there are mystically-minded persons to make them. Such quotations of divine writ and such ascriptions to divine intervention, prove nothing.

(149-2) The historians of New Thought point to Emerson as their first prophet, but he himself would deny the honour. What he thought of an early book which is made much of by the movement, George Muller's autobiography, was indicative of what he would have thought of the movement as a whole had it existed then. It pulled piety into the shoe closet and left it suffocating there, was his first criticism. It could not stand close cross-examination, was his second. It lacked philosophic depth, was his third. Nevertheless he was fair enough to praise the piety which it did contain.

(149-3) When these people are not looking for witch-doctors and wizards to cure their ills or mend their fortunes, with quackery, they are looking for swamis and messiahs to fly them to romantic dreamlands or other planes with rhetoric. The fact is that they are not merely simple souls: they are also hungry ones. Their hunger is for the irrational, the fantastic, the unreal, the absurd and the glamorously deceptive. They are seeking something for nothing, want to achieve their goals without working for them. They seek wonder-working panaceas or hunt formulas for magic, dressed up in modern words, sit at the feet of suave mildly-insane freaks and fanatics.

(149-4) A mystical interpretation may be shaped to fit almost any scriptural text. Twenty different interpretations may be shaped to fit one and the same text. For the same heightened imaginative faculty which operates during the dream state, operates during certain mystical ones. That in the latter case it is conjoined with genuine revelatory insight, does not alter the doubtful character of its own contribution.

(149-5) Any image which a man forms of God, whether it be painted, mental or human, has a place if its familiarly helps him to worship. But it still remains an image and must one day be transcended.

²⁰⁴ The paras on this page are numbered 20 through 24, making them consecutive with the previous page.

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(151-1)²⁰⁶ There are several interpretative schools of semi-mysticism which devote their energies and spend their time finding new meaning in old texts. They lose themselves on some scripture and torture it into agreement with their own particular teachings. They might be better employed in finding reason first, rather than finding incorrect imaginary meanings in sacred books.

(151-2) The vagaries of intuition in reference to controversial religious doctrine are well known. A half-dozen men may have a half-dozen different and conflicting intuitions about the same tenet.

(151-3) One and the same psychical experience can be interpreted to support ten different religious tenets.

(151-4) In their over-enthusiastic eyes quite ordinary happenings are seen as proof of divine intervention or as occult working on their behalf.

(151-5) What we need is less antiquarian symbolism and more understanding of life in this post-war world.

(151-6) The weak mysticism which hides in fantasies about a situation, has no place in modern life. The philosophical mysticism which insists on seeing the realities of a situation is the only kind we can accept.

(151-7) What seems to him to be an intervention from outside, may not be so.

(151-8) New Thought at times degenerates into unconscious black magic. Mysticism itself even degenerates at times into necromantic spiritism.

(151-9) When the student gets tired of these vague platitudes and this windy emotionalism, he will long for something hard, precise and tough into which to put his teeth.

²⁰⁶ The paras on this page are numbered 25 through 34, making them consecutive with the previous page.

(151-10) "It never consists in a sluggish kind of doing nothing so that God might do all" drily wrote John Smith, 17th century English philosophical mystic, about this struggle for truth and goodness within men's souls.

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(153-1)²⁰⁸ an²⁰⁹ hypnotic and not a spiritual condition. Its value for mental enlightenment, let alone moral improvement, is nil.

Twentieth-century man has better things to do with his time and energy than to spend several years and arduous efforts merely to imitate these animals and birds. Such a trance benefits the animals who cannot get food and it is therefore sensible procedure for them to enter it. But how does man demonstrate his spiritual superiority over them if he follows the bat to its cave in the hills, lets the same torpor creep over him as creeps over it and permits every conscious faculty to pass into a coma? In terms of consciousness, of spiritual advance, the hatha yoga hibernation has nothing to offer man in any way comparable with what the higher systems of yoga has to offer – unless of course he disdains the fruits of mental evolution and takes pleasure in atavistic reversion to the state of these wide-winged yogis, the bats, and those four-footed mystics, the rodents! We should therefore remember that there are different types of trance state and should seek only the higher ones, if we wish to make a real rather than illusory progress.

(153-2)²¹⁰ Quietism, the smug doctrine that it is enough for the mystic to give himself up to passivity and ecstasy, refraining from personal activity or social service, from intellectual improvement and aesthetic culture, was mediaeval Europe's counterpart of India's yoga. Philosophy walks all the way with quietists and yogis when they would have us go into retreat from the world and when they would have us learn the art of meditation. But it turns off their road when they would make us retreat the business of an entire lifetime, when they proclaim a specific virtue in physical or intellectual lethargy and when they debar positive effort in meditation in favour of a limp waiting

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²⁰⁸ The paras on this page are numbered 31-a and 31-b; they are not consecutive with the previous page. This page is a partial duplicate of page 633 in Vinyl XIX to XX, and a partial duplicate of pages 29, 33, and 34 in Carbons 30 (4th Series Notebooks).

²⁰⁹ Incomplete para – the entirety of this para can be found in para 29-1 in Carbons 30 (4th Series Notebooks).

This partial para is a duplicate of para 633-1 in Vinyl XIX to XX.

²¹⁰ This para is a duplicate of para 34-2 in Carbons 30 (4th Series Notebooks).

on God. Their enjoyment of this inward rest is legitimate but their enjoyment of it to excess, to the point where every other duty is dropped for its sake, is not. The intellect degenerates, the morals stultify, the heart shrivels. Idleness, whether of the body or the mind, is not holiness.

(153-3)²¹¹ The fatal attraction of occult phenomena and esoteric significances has caused many an aspirant to lose his way and waste a lifetime in travelling round and round in a circle.

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(155-1)²¹³ Those who merely read his reported sayings, which run so smoothly and upon so elevated a rail, will begin to fear that I have done this cult founder an injustice and one which will appear doubly so to the serious minded flock which follows him, for I doubt whether they can differentiate between the light irreverent treatment of my pen and mere personal maliciousness. But when I remember his acts by the light of the maxim that we best prove the attainment of lofty consciousness by lofty conduct, I know that there is no other chapter in this book which can hold him so comfortably.

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(157-1)²¹⁵ I honour and revere these saints. It is good for us that such men had been on earth. Nevertheless man cannot perfect himself in this world although he must do so through this world. Hence we must grant the fact that the greatest teachers of the race were human, after all, and therefore subject to human limitations. They did not cease to be human beings merely because they became spiritual geniuses. If their declarations reveal the heights above, they also reflect the plains below. Respectful courteous criticism in my own private note books, to clarify my ideas of their theoretical

²¹¹ This para is a duplicate of para 33-3 in Carbons 30 (4th Series Notebooks).

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²¹³ The para on this page is numbered 79; it is not consecutive with the previous page.

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²¹⁵ The paras on this page are numbered 88 and 89, they are not consecutive with the previous page. Pages 157 through 161 are duplicates of pages 639 through 643 in Vinyl XIX to XX.

standpoint and practical attitude for the purposes of elucidating the truth, is allowable. This is different from public denunciation in print. Where is the alleged resemblance of doctrine and unity of spirit between the different mystical schools really to be found? The contradictions and even oppositions are as numerous as the similarities and harmonies. If this means anything, it means that mystics do colour their perception with their individual characteristics, however much they may claim to be above the ego. It means too that such colouration is most often effected quite unconsciously. The white light of the pure experience is always coloured by prepossessions, or emotions, and always suffers from the change.

(157-2)²¹⁶ Certain schools of the medieval writers on mystical subjects leave most readers the impression that the subject is too unintelligible and too mysterious to be worth troubling about. They were over-fond of writing in riddles, leaving their unfortunate readers to decipher toilsomely much that could have been stated plainly. The tortuous expressions and mystery-mongering phrases for which the alchemists especially acquired a reputation irritate rather than inspire the modern mentality when it takes up their belauded work, weighty with a dark jargon and mazed by a plethora of cryptic metaphors. This, on the interpretative side, while on the material side one looks in vain for authentic evidence of successful results. How many of the whole crew of medieval alchemists who wrote elaborate treatises on the art of turning lead into gold, themselves died as paupers!! The consequence is that those moderns who do not investigate more deeply, form the natural but hasty conclusion that to adopt mystical practices is to turn back the lock and to revert to worn-out superstition. But this is unfair and mistaken. First, because amid all the ponderous gibberish and inflated imaginations of the medieval

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(continued from the previous page) stews of pure mysticism and adulterating magic, there was an important residue of genuine irrefragable truth. Second, because the price of religious heresy in those times was often persecution imprisonment or even death and consequently mystical writers had to express themselves guardedly, brokenly, symbolically and vaguely. Today they are under no such necessity. Today on the contrary it is their duty to try to leave no opposite impression in their writings. The highest meanings can now be [expressed]²¹⁸ in the plainest possible manner. All

²¹⁶ This para is a duplicate of paras 33-1 and 34-1 in Carbons 30 (4th Series Notebooks).

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²¹⁸ PB himself changed "express" to "expressed" by hand.

mystical teachers are now free to put their thought into direct and understandable language. And if they do not do so it is because they fail to remember that this is the twentieth and not the fifteenth century, because they are mesmerised by the past and because their enlightenment is a borrowed and not a directly personal one. The wise student will waste no time with them but rather study the work of those whose thoughts leave their pens not in dark symbol but in direct clearcut statement. For only those who know what they are thinking about are likely to know what they are writing about. And only those readers who know what they are reading about are likely to derive any profit from it.

(159-1)²¹⁹ How much has the mystic himself contributed towards this experience? Unless he can answer this question correctly, his understanding of it may be partially unreliable his expression unsatisfactory. When he tries to reveal his experience or express his perception to others, the personality's interference may begin again. Where the intellectual world-view is primitive and undeveloped, the illumination will be understood in a primitive way. Three men at three different levels of development will express their experience or perception in three different ways. Therefore two different recipients may produce two different 'revelations' derived from identically the same high level of mystical experience. But, of course, the differences will not be total whilst there will be a clearly recognisable common factor running through both interpretations. This situation introduces a varying amount of unreliability in all their interpretations. Only when the aspirant has passed through and finished this philosophic discipline has he provided the requisite conditions for receiving and perceiving truth. It will then be truth in all its purity and finality. If he attempts to make a record of it or to tell others about it, the result will be unaffected by his personal ego.

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(161-1)²²¹ It is unfortunate that the printed page democratically levels all alike; that it puts on terms of a flat plane of equality the vital convincing speech of a Jesus with the speech of a nonentity; that it invests a man or an idea with a dignity which in actuality

²¹⁹ The paras on this page are numbered 90, making them consecutive with the previous page. This para is a duplicate of paras 33-2 and 35-1 in Carbons 30 (4th Series Notebooks).

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²²¹ The paras on this page are numbered 91 through 92, making them consecutive with the previous page.

This para is a duplicate of para 35-2 in Carbons 30 (4th Series Notebooks).

they may not at all possess; that all words when set in type look more or less equally imposing and important, no matter by whose lips they are spoken or by whose hand they are written. Were we all gifted with profounder mental percipieny the fool in philosopher's clothing would then be plainly revealed for what he is; the scratcher of Truth's surface would no longer be able to bawl successfully that he had solved the secrets of the universe; and even the brainless idiot who stumbles on a momentary ecstasy would not be able to assert to an admiring audience of devotees that he had become a Master. Then, too, we would be able to penetrate the disguises of some humble ones and raise them high up on the pedestals of respect which they deserve; we would bend the knee in reverence before the figures of those who really do possess truth but do not possess the gift for personal publicity, who know the Infinite reality, but who know not how to turn it to finite profit.

(161-2)²²² Those mystics who hastily scorn science as being anti-spiritual and condemn modern civilisation as being pro-materialist should stop to think how much wider service to mankind men like Jesus and Buddha could have rendered had the radio, the newspaper, the cheap book, the cinema and the railway train been at their command. Let them consider how, with the aeroplane to travel in, Jesus could have brought thousands of disciples in each European and North African Country under his immediate personal influence and Buddha could have brought hundreds of thousands more throughout Asia under his own. The inventions of man's ingenuity can be directed to give an upward trend to his spiritual evolution just as they have been directed to give a downward trend to it. All life bears this twofold possibility. We do not refuse light because it also brings shadows. We should not also refuse inventions merely because they increase the tempo of our existence too quickly.

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

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(163-1)²²⁴ CHAPTER (III) PRACTICAL MEDITATION

(a) ELEMENTARY - CONCENTRATED ATTENTION

(b) INTERMEDIATE - MEDITATIVE THINKING

(c) ADVANCED - CONTEMPLATIVE STILLNESS

²²² This para is a duplicate of para 36-1 in Carbons 30 (4th Series Notebooks).

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²²⁴ The para on this page is unnumbered.

- (d) RECOLLECTION EXERCISES
- (e) MORAL SELF-BETTERMENT EXERCISES
- (f) ALL OTHER EXERCISES²²⁵

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(a) Elementary – Concentrated Attention

(165-1)²²⁷ The only way to learn what meditation means is to practice and keep on practicing. This involves daily withdrawal from the round of routine and activity, of about three-quarters of an hour if possible, and the practice of some exercise regularly. The form which such an exercise should take, depends partly upon your own preference. It may be any of the set formal exercises in books published, or it may be a subject taken from a sentence in some inspired writing whose truth has struck the mind forcibly or it may be a quality of character whose need in us has made itself felt urgently or it may be a purely devotional aspiration to commune with the higher self. Whatever it is, the personal appeal should be sufficient to arouse interest and hold attention. This being the case, we may keep on turning over the theme continually in our thoughts. When this has been adequately done, the first stage (concentration proper) is completed. Unfortunately most of this period is usually spent in getting rid of extraneous ideas and distracting memories, so that little time is left for getting down to the actual concentration itself! The cure is repeated practice. In the next stage, there is a willed effort to shut out the world of the five senses, its impressions and images, whilst still retaining the line of meditative thinking. Here we seek to deepen, maintain and prolong the concentrative attitude and to forget the outside environment at the same time. The multiplicity of sensations – seeing hearing etc. – usually keeps us from attending to the inner self and in this stage you have to train yourself to correct this by deliberately abstracting attention from the senses. We will feel in the early part of this stage as though we were beating against an invisible door, on the other side of which there is the mysterious goal of your aspiration.

(165-2) It is appallingly hard for the beginner to achieve the introverted state. Yet by persistence in self-training it can be achieved. Consequently it is useless to look impatiently for quick results.

²²⁵ PB himself inserted “(45)” at the bottom of the page by hand.

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²²⁷ The paras on this page are numbered 1 through 3.

(165-3) The moral is, find the object that makes most appeal to your temperament, that experience proves to be most effective in inducing the condition of mental concentration.

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(a) Elementary – Concentrated Attention

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(a) Elementary – Concentrated Attention

(167-1)²²⁹ Meditation requires modest periods of leisure when the deadening pressures of modern living can be lifted or at least relieved.

(167-2) The art of meditation is accomplished in two progressive stages: first, mental concentration; second, mental relaxation. The first is positive, the second is passive.

(167-3) The body must stop its habitual movement. The attention must take hold of one thing – a metaphysical subject or physical object, a mental picture or devotional idea. Only after proficiency is reached in this preliminary stage should the intellect seek an unfamiliar stillness and an expectant passivity – which mark the closing section of the second stage.

(167-4) Time used in such meditation and prayer is well used. His mind will widen, his judgement improve.

(167-5) Dawn, which brings sadness fear or disillusionment to not a few ignorant vicious or erring men, brings refreshment hope or illumination to many practising mystics.

(167-6) In their earlier stages, meditation exercises often seem hard to practise and tedious to follow. Devotion may easily swerve away from them, attention may soon be divided with other thoughts.

(167-7) From a consideration of the proper hour for meditation we pass to the period of time to be devoted to it.

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²²⁹ The paras on this page are numbered 4 through 13, making them consecutive with the previous page.

(167-8) A period and a place should be set apart for devotional exercises and mystical practices.

(167-9) The ego must begin its meditation by turning away from the thoughts of its own affairs to the thought of the Overself.

(167-10) Stefan Zweig, the Austrian novelist, when still a youth, visited the sculptor Rodin and watched him at work in his Paris studio. He wrote of this visit: "I learned more that afternoon at Meudon than in all my years at school. For ever since then I have known how all human work must be done if it is to be good and worthwhile.

"Nothing has ever so moved me as this realisation that a man could so utterly forget time and place and the world. In that hour I grasped the secret of all art and of all earthly achievement – concentration, the rallying of all one's forces for accomplishment of one's task, large or small; capacity to direct one's will, so often dissipated and scattered, upon one thing."

(167-11) Visudhi Marga Sutra (A Pali text): "By extreme cold the mind is prevented from exercising continued thought."

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(a) Elementary – Concentrated Attention

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(a) Elementary – Concentrated Attention

(169-1)²³¹ The first quarter-hour is often so fatiguing to beginners that they look for, and easily find, an excuse to bring the practice to an abrupt end; thus failing in it. They may frankly accept the fatigue itself as sufficient reason for their desertion. Or they may make the excuse of attending to some other task waiting to be done. But the fact is that almost as soon as they start, they do not want to go on. They sit down to meditate and then they find they do not want to meditate! Why? The answer lies in the intellect's intractable restlessness, its inherent repugnance to being governed or being still.

(169-2) The exercise of meditation is a hard one for most Westerners to undertake. That fact must be admitted. Yet it is not an impossible exercise for them.

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²³¹ The paras on this page are numbered 14 through 26, making them consecutive with the previous page.

(169-3) The first thing which he has to do is to re-educate attention. It has to be turned into a new direction, directed towards a new object. It has to be brought inside himself, and brought with deep feeling and much love to the quest of the Soul that hides there.

(169-4) The preliminary stages are usually got through only with difficulty and after long patient laborious striving.

(169-5) The point is whether he should practise alone or in a congregation. The answer depends on the stage of progress. Absolute beginners often find group meditation is helpful to them but those who are somewhat proficient often find it a hindrance to them.

(169-6) He need not set apart a special period every day for the purpose of practicing this exercise.

(169-7) The mystical aspirant has always been enjoined since earliest times to seek an environment for the practice of his exercises amidst the solitudes and beauties of Nature, where nothing disturbs and everything inspires.

(169-8) If the meditation is not to lose itself in empty day-dreaming, it must be alert.

(169-9) The thoughts of most men jump from subject to subject like grasshoppers. Only a severe discipline can control them.

(169-10) If in the process he feels himself becoming partially a disembodied being, a creature half-flesh and half-phantom, he need not be dismayed or frightened.

(169-11) Where there is maladjustment between the seeker's moral fitness and his meditational progress, serious dangers exist for him and sometimes for others.

(169-12) The metronomic rolling of railway-carriage wheels along the tracks helps one man into the meditative state but hinders another man.

(169-13) It is inevitable that the unpractised modern using an unfamiliar technique should make his novitiate blunders.

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(a) Elementary – Concentrated Attention

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(a) Elementary – Concentrated Attention

(171-1)²³³ Every man has a deep and endless well of truth within himself. Let him cast his pitcher of thought down into it and try to draw up some of its fresh waters. But alas, there is also a pit of mud within him. Most men cast their buckets into this and think that the mud they fetch up is the pure water of truth. The mud is made of his own selfish desires and ignorant prejudices and slavish slothfulnesses.

(171-2) The mind can be weaponed into a sharp sword which pierces through the illusion that surrounds us into the Reality behind. If then the sword fall from our grasp, what matter? It has served its useful purpose.

(171-3) If a man will dive into his inmost self he will – nay, he must eventually arrive at a place deeper than thinking.

(171-4) There is an invisible and inaudible force within us all. Who can read its riddle? He who can find the instrument wherewith to contact it. The scientist takes his dynamo and gathers electricity through its means. The truth-seeker concentrates his mind upon his interior and contacts the mysterious Force back of life. Concentrated thought is his instrument.

(171-5) It is better for some persons to meditate in individual isolation, but for others in likeminded groups. The advisability of one or the other method must depend upon the person's temperament, his spiritual status and the presence or absence of an expert during the meditation.

(171-6) The very power of attention which is the cause of his bondage may, when transferred, become the cause of his release.

(171-7) Unfortunately the best times for practice are not always the convenient times. In that case, the student must do what he can either to rearrange his circumstances or else to adapt himself to them.²³⁴

(171-8) The peace which slowly invades his heart, the understanding which little by little penetrates his mind, are noteworthy things.

²³³ The paras on this page are numbered 27 through 36, making them consecutive with the previous page.

²³⁴ PB himself changed "the" to "them" by hand.

(171-9) Meditation practiced by an emotionally unstable and intellectually egotistic personality, may not only be without value for progress but may even increase the instability and the egotism.

(171-10)²³⁵ Whoever wishes to pluck the fruits of meditation in the shortest time must practice with both perseverance and regularity. This advice sounds platitudinous but it happens to be true within the experience of most students. Such is the law of subconscious mental unfoldment and it is by understanding and applying it that success can be attained.

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(173-1)²³⁷ Meditation should so develop that it becomes a constant attitude of recollectedness. The set exercises in concentration for short periods belong to the earlier stages and are intended simply to obtain mental control.

(173-2) Meditation is admittedly one of the most difficult arts to learn. The mind of humanity in its present day conditions is so restless, so wandering and especially so extroverted, that the effort to bring it under control seems to the beginner to meet with disheartening results. Proper patience, right technique and the mental help of an expert are needed. In most cases it takes several years, but from experience and knowledge there may come the skill and ease of the proficient meditator.

(173-3) Constant practice is more important for success in meditation than any other single factor.

(173-4) The ascetic physical regimes such as strict celibacy, abstention from alcoholic liquor, living apart from worldly people and not engaging in worldly business, etc. were originally prescribed as a means of keeping the novice away from distracting environments, and the temptations of a career of cushioned ease. To concentrate successfully in meditation the mind must first become moderately settled. If it is excited with any passion or agitated by sudden anger then the aspirant will find it

²³⁵ This para is a duplicate of para 73-5 in Carbons 30 (4th Series Notebooks).

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²³⁷ The paras on this page are numbered 37 through 43, making them consecutive with the previous page.

impossible to meditate properly. What the beginner loves most comes first before him in meditation, and if a man has been obsessed by a longing for something all day, when he sits down to meditate the picture of that thing will appear before him and make his effort to concentrate a failure. Hence he has to remove this unequal emphasis by strengthening his will through the deliberate renunciation of that thing for a time. This quietyens the mind before he begins and thus there is gradual, if temporary, dropping-away of the desire which might otherwise intrude and interfere.

(173-5) Posture: Assume the half-Buddha posture only, that is the best. The full buddha posture should only be practised by those who have renounced the world: it is particularly bad for married men as it may block the nervous system communicating with the sexual organs and cause impotency.

(173-6) Mankind is tired. It wants to forget the struggles and despairs of the war period just ended. Its nerves are jagged. It needs healing. It needs to practice meditation.

(173-7) The practice of meditation provides a fine means of nerve control.

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(175-1)²³⁹ There will be no sensation of weight in his physical body and a light airy feeling will replace it. It will also seem as though a heavy inner body has fallen away from him, leaving an ethereal detachment, a delightful liberation, as a result.

(175-2) Meditation must begin with lulling the physical senses into quiescence. We cannot begin to put the mind at ease unless we have earlier put the body at ease; and we cannot make the intellect inactive unless we have earlier made the senses inactive. The first reward and sign of success, marking the close of the first stage, is a feeling of lightness in the body, of numbness in the legs and hands of having no weight and being as light as air. This shows a successful detachment from the thought of the body. After this, the second stage opens, where in a deep intense half trance-like absorption in the mind itself is to be achieved, and wherein the body is utterly forgotten.

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²³⁹ The paras on this page are numbered 44 through 52, making them consecutive with the previous page.

(175-3) As meditation is practised, further indrawing takes place and the apparatus for thinking, is repudiated in turn, "I am not this mind." The process continues further; as the self ever draws inward he casts off one by one, all that he once held to be himself.

(175-4) I must write it down as a fact worth constant repetition that the mere intellectual familiarity with this technique is of small value without concomitant practice.

(175-5) After you have been practicing for some weeks or months, heavy headaches or much dullness should appear, they may be taken as signals to stop or diminish your exercises temporarily until you feel better.

(175-6) Concentration practice advances through stages. In the first stage that which is concentrated on is seen as from a distance, whereas in the second stage the idea tends to absorb the mind itself. In the first stage we still have to make hard efforts to hold the idea to attention whereas in the next stage the effort is slight and easy.

(175-7) The difficulty of centring the mind lies in its natural tendency to run from one outward thing to another. This tendency is likened by the Buddhist sages to a calf which is tied at a distance from its mother and which constantly seeks to break away from its confinement so that it may reach the udder from which it is accustomed to draw milk.

(175-8) He may practice a little meditation at odd times through the day whenever his attention is not demanded by other things.

(175-9) We learn to meditate as we go along.

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(177-1)²⁴¹ Meditation in one sense is an effort first: to approach by actively cutting a way through the jungle of irrelevant thoughts and second: to enter by passively yielding to its outraying influence, the very core of oneself, the very centre of one's psyche, which is indeed the divine spirit. In the first stage a resolute will is required to

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²⁴¹ The paras on this page are numbered 53 through 58, making them consecutive with the previous page.

overcome and banish the eager intruders who would destroy his chances of success. In the second stage the exercise of will would itself be just as destructive for an opposite attitude is then called for – total surrender of the ego.

(177-2) Patanjali – the most ancient and still the most authoritative teacher of the art – has stated a definition of Yoga which may be freely rendered as: the complete stoppage of the ego's intellectual and emotional activities. When this is achieved, he adds, the consciousness hitherto enmeshed in them, shows its true state – which is purely spiritual.

(177-3) What novices regard as psychic gifts are more often psychic ills. What they regard as spiritual development is more often spiritual affliction. They are the victims of their visions. Farther from God and nearer to madness leads the path of their heard voices and automatic writings.

(177-4) What is the inner significance of the rosary? At the time of meditation the worldly man is harassed by worldly thoughts. The rosary teaches that until unimpeded meditation becomes possible, the aspirant should persevere, leaving behind thought after thought. The beads represent thoughts and they are pushed back. The thread passing through the beads represents “the all-pervading ideal.” With patience and perseverance, thoughts are subdued and as a result of unimpeded meditation the ideal is realised. The head bead which is bigger than the rest represents the point of realisation, i.e. God in whom the universe has its birth and in whom it ends.

(177-5) Yoga is a single word covering a multitude of practices. All are based on the principle of yoking the mind to one idea or one object but since the ideas selected differ with the different schools of teaching, the results are often strikingly at variance. For concentrated thought gives increased power to our present qualities, intensifying the beliefs with which we started. Hence the competing schools of occultism with their clashing doctrines.

(177-6) Where a practice like meditation may lead to increased power, especially occult power, it can be safeguarded only when moral growth accompanies it.

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(179-1)²⁴³ He is not asked to devote more than a short part of the day to these exercises. If he advances to a stage where it may be necessary to desert active life for a time, the Higher Self will bid him do so by inward prompting and will arrange his circumstances in a way which will make this possible for him. But until it happens it would be a mistake on his part to anticipate it by premature action or impulsive emotionalism.

(179-2) It is not necessary to squat with crossed legs on the ground in any formal Yoga posture in order to practise these meditation exercises. It will be enough to sit upright in an ordinary chair. If, in this position, meditation is still found difficult the student may try experimentally to recline in a deep or long chair. What is essential is that he shall be comfortable enough, forget his body and remember meditation alone. If he seeks to meditate for long periods at a time attention to this rule becomes very important.

(179-3) It is better to choose a place for meditation where there will be the least changes of temperature, the least disturbances by loud noises, the most shelter from high winds and the most freedom from interruptions by other persons. The desired result will be achieved here when he can completely forget his surroundings as he should forget his body during the meditation.

(179-4) The student should try to be alone when he practises. The presence of other people may disturb him by the noise of their movements or their speech, even by the impact of their gaze upon him. For this gaze carries their magnetic aura and their thought-currents and, if pre-occupied with him in a personal, emotional or inquisitive way, will cause him to make more effort in overcoming the distractions to concentration than would otherwise have been necessary.

(179-5) All possess the power of reflection but few use it. When this power is turned outwardly, we look upon the physical body, its organs and senses, as our self and so plunge into the bustling activity of this world without hesitation. But if this same power of reflection be turned inwardly, we begin to forget our activities and to lose knowledge of the physical body and its environment. For we become so deeply indrawn into the world of thought that for the time being this inner world becomes for us the real world. Thus we are led gradually by repeating this practice to identify ourselves with the mind alone, to look upon ourselves as thought-beings.

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²⁴³ The paras on this page are numbered 59 through 63, making them consecutive with the previous page.

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(181-1)²⁴⁵ There are leisure moments or unoccupied minutes during the day which could profitably be used for this exercise.

He is not likely to wish to meditate nor to do so successfully if he feels too fatigued, bored or worried. It is better therefore at such times to miss the exercise altogether.

Not by casual meditations can meditation itself be mastered.

This practice requires him to cut himself off from all living creatures, from their present activity or possible interference, for several minutes each day. He is to be mentally as remote from all other human beings as he would be physically if he were on a desert island. At such a time he is to communicate with no one except his own inner self.

Meditation is not only a lost art among the Occidentals: it is also a difficult art for all of us, Orientals included. So difficult that a man may strive through the years and think that he has gained nothing.

(181-2) He should send out experimental feelers in his mental-emotional world until he recognises an element that seems different from all the others, subtler grander nobler and diviner than all the others. Then catching firm hold of it, he should try to trace its course back to its source.

The point where the personal ego establishes contact with the Overself, is reached and passed only through a momentary lapse of consciousness. But his lapse is so brief – a mere fraction of a second – that it may be unnoticed.

A presence enters his consciousness and comes over him, a benign feeling to which he is glad to surrender himself, a mysterious solvent of his egotism and desires.

(181-3) The worst obstructions to this exercise are noise and discomfort.

The cultivated and concentrated faculty of attention becomes the tool wherewith he carries on his inner work upon himself.

All past experience dwindles into utter unimportance before this amazing transformation.

The first problem is how to keep his interest from drying up, the second how to keep his attention from wandering off.

His attention should, in theory, be wholly concentrated on this single line of thought. But in practice it will be so only at broken intervals.

²⁴⁵ The paras on this page are numbered 64 through 66, making them consecutive with the previous page.

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(183-1)²⁴⁷ Is there any value to community meditation? Is it better to sit in the silence with a group rather than by oneself? The value of each kind of meditation largely depends on the degree of evolution of the individuals concerned. For most beginners, a communal meditation is often encouraging and inspiring, but to the advanced meditator, it is often a hindrance and an obstacle.

(183-2) He will understand the real spirit of meditation when he understands that he has to do nothing at all, just to sit still physically, mentally and emotionally. For the moment he attempts to do anything he intrudes his ego. By sitting inwardly and outwardly still, he surrenders egoistic action and thereby implies that he is willing to surrender his little self to his Overself. He shows that he is willing to step aside and let himself be worked upon, acted through and guided by a higher power than himself.

(183-3) His own efforts, at first, will consist in removing from the field of concentration every mental association and emotional influence which distracts him from attaining the stillness. When he has succeeded in removing them, he is then to do nothing at all, only to relax.

(183-4) Some of the obstacles to successful practice of meditation have been told by Swatmarama Swami, one of the medieval authorities on Yoga in India. He wrote: "Yoga does not succeed when accompanied by excessive eating, by overwork, by overtalking, by carrying out painful vows, by promiscuous society and by fickleness. It becomes successful by energy, initiative, perseverance, reflection and solitude."

(183-5) What shall they do with their eyes during meditation? It is best for beginners to shut them entirely and thus avoid distracting sight-impressions from the outer world. It is best for moderately advanced practisers to begin with shut eyes and at an appropriate point sometime later in the meditation to half-shut them only, directing the gaze downwards and about ten to fifteen feet beyond, and to keep it so until the meditation period is ended. It is best for highly advanced proficientes to pass quickly

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²⁴⁷ The paras on this page are numbered 67 through 72, making them consecutive with the previous page.

through the earlier positions of shut and half-shut and then, at a time prompted for them by inward guidance, to keep open their eyes fully until the practice period is over. These are the general rules governing the three chief degrees of disciples.

(183-6) As the mind slowly relaxes, the number of thoughts is reduced, the attentiveness to them increased.

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(185-1)²⁴⁹ It is the desert's spaciousness and timelessness which make it so attractive to those seeking a suitable environment to practice meditation and so different from all other places. There is no hurry and no worry among its dwellers. Here is the place where people can most quickly shed superficial baggage and find the essentials of being. Among the Oriental mystics especially it is regarded as expansive to the mind and therefore helpful to meditate gazing before an expanse of water or of desert. Alone in the immensity of a desert the sensitive mind easily yet indescribably feels itself taken out of time, brought into the eternal Now. The stillness of desert life and the openness of the landscape contribute towards a gradual and natural stilling of the thoughts. Or perhaps it is because the procession of events is stilled here that the procession of thoughts about them is also stilled. Here the human intruder begins to comprehend intuitively rather than intellectually, what eternal life means, what inner peace means. Here amid sunshine and silence, petty feelings, negative thoughts, animal desires begin to lose their hold and their vitality. The mystic and the ascetic has since the earliest times been associated with the desert. Its own austere face, its harsh rocky sparse cactus-grown wastes, its rough arid comfortless jumbled surface fit it well with the rigid ideals of these human types. Moses at Sinai, Jesus in Syria, Muhammad²⁵⁰ in Arabia, St Simeon in Egypt felt, knew,²⁵¹ and tapped the desert's silent power for their own and humanity's profit.

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²⁴⁹ The paras on this page are numbered 73 through 79, making them consecutive with the previous page.

²⁵⁰ "Muhammed" in the original.

²⁵¹ We have inserted commas after "felt" and "knew" for clarity. – TJS '20

(185-2) Patanjali points out that inability to hold a state of meditation after it is reached will prevent the arising of spiritual consciousness as much as inability to reach the state at all.

(185-3) It is almost impossible to throw all thoughts and all images out of the mind. But what we cannot do for ourselves, can be done for us by a higher power. Therefore we should regularly invoke Grace by prayer.

(185-4) In your meditations stop thinking about the things that ought to have been left outside the door and start thinking about the Overself.

(185-5) He must not bulge from the body's settled posture and the mind's fixed focus. His attention must not deviate from its predetermined course.

(185-6) He must yield himself wholly to the spell thus laid upon him.

(185-7) The faculty of attention is interiorised and turned back upon itself.

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(187-1)²⁵³ Some people feel too sleepy to practise meditation when retiring at night and would merely waste their time if they engaged in it. Yet others find that this is the best time for their efforts, that the coming to an end of the day's outward activities enables them to give themselves up unreservedly to this inward one. When a meditation period seems to be a failure it is sometimes worth while to experiment with a change in bodily posture and note if improvement results. For instance from squatting to kneeling or to reclining.

(187-2) It is necessary to pronounce certain words of caution to the novice in meditation. He is trying to penetrate the unknown parts of his being with a vehicle not only fashioned by himself but also fashioned out of himself. If the material is defective or the method inaccurate, the result will be disappointing and may even be harmful. Moreover the journey itself is beset with certain risks and dangers for the man whose

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²⁵³ The paras on this page are numbered 80 through 85, making them consecutive with the previous page.

emotions are undisciplined, whose passions are ungoverned, who are ambitious to exploit other persons, whose critical judgment is poor and whose knowledge is small. Therefore the traveller must safeguard himself by sufficient preparation and adequate equipment before beginning his journey, by a preliminary discipline to fit his mind and character for the effort.

(187-3) Another factor which may disturb the serenity or interfere with the success of his meditations, is the sceptical, inimical or over-personal thought originating in someone else's mind. It may be a friend or it may be an enemy who is thinking about the seeker, but if his thoughts are of such a character and are strong enough to do so, they will penetrate his aura and affect his meditations. The result will be either inability to concentrate at all or much difficulty in elevating a concentrated mind to a higher theme. For this reason there is a traditional custom among adepts of warning the pupil to keep his inner progress quite secret and to maintain silence about his mystical experiences.

(187-4) Privacy is one of the physical conditions indispensable to meditation.
An illumined book may give the student plenty of material for meditation.
It invades his mind as silently and as gradually as the onset of dawn.

(187-5) It is easy enough to think of any object or idea but very hard to keep the mind continuously on it.

(187-6) Technique should suit temperament.

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(189-1)²⁵⁵ With this displacement of ego he enters into the very presence of divinity.

They give a false connotation to the word.

Better than any long-drawn yoga-discipline is the effort to rivet one's hold on the here and now of one's divinity.

Such experiences give a quality to the passing days which renders them memorable and outstanding.

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²⁵⁵ The paras on this page are numbered 86 through 98, making them consecutive with the previous page.

(189-2) The student should not feel bound to follow rigidly a devotional-meditational program laid down, as it needs must be, on general lines to suit a variety of people. He should feel free to express his individuality by improvising additions or alterations in it should a strong prompting to do so come to him.

(189-3) Each exercise in meditation must start with a focal point if it is to be effective. It must work upon a particular idea or theme, even though it need not end with it.

(189-4) He should not be satisfied with a mere glimpse of the pacified mind. He should hold on to it long enough to make the meditation period a glorious success.

(189-5) If any light flash or form is seen, he should instantly concentrate his whole mind upon it and sustain this concentration as long as he is able to. The active thoughts can be brought to their end by this means.

(189-6) If a state of vacant mind be deliberately and successfully induced, one of the chief conditions requisite to temporary awareness of the soul will then exist.

(189-7) He stays for a while in this beautiful state, enveloped by beatific repose.

(189-8) He will feel that he has become an air-being, bodiless and weightless.

(189-9) The body's sensations will no longer be vivid, the personality's cares no longer able to interrupt the pleasant course of his meditation.

(189-10) There are certain points of time which are particularly auspicious for meditation. They are the beginning of day, the beginning of night, the beginning of each week, the beginning of each month and of each year.

(189-11) Right through his long life, the Buddha always began his day, after washing and dressing, in solitary meditation. Even the Buddha, illumined though he already was, did not disdain to begin his daily program with meditation.

(189-12) I prescribe patient sitting in meditation – either at daybreak or at sunset or after an initial practical initiation into the art – as a certain help for them.

(189-13) A meatless diet is advisable for aspirants, where circumstances permit, as the brain fed on it is less resistant to meditation.

(191-1)²⁵⁷ Just as the lion and the elephant are not suddenly tamed overnight but are slowly, little by little, brought under control, so the thoughts must be patiently struggled with until they too are, little by little, brought under control.

(191-2)²⁵⁸ “Turn thy face aside, come in, and close the door” sings the Sufi poet in invitation to meditation.

(191-3) The business man who moves through his days at top speed need not therefore be bereft of these serene consolations. Let him find twenty to thirty minutes wherein to open himself up to the Overself and if he uses them aright, they will suffice to keep open his line of sacred communication throughout the day.

(191-4) How long should the period of meditation be? The demands for concentrated attention upon his mind and for a still posture upon his body exhaust him after a certain time. The attention flags and the posture becomes a strain, the interest tires and the innate restlessness of the human psyche make it unprofitable and unreasonable to continue his practice when this time has elapsed! He cannot stand this further strain.

(191-5) The effort needed to withdraw consciousness from its focal point in the physical body to its focal point in a thought, a mental picture or in its own self, is inevitably tremendous. Indeed, when the change is fully completed, the man is often quite unaware of having any body at all.

(191-6) The following of these exercises is indispensable to train the mind, to create a habit which will make entry into the meditative mood as easy in the end as it is hard in the beginning.

(191-7) Breathing Exercise; One exercise is to concentrate upon the process of breathing, noting its outgoing and incoming rhythm and seeking to identify himself with its ultimate dynamic. Another is to raise and lower the diaphragm, practising the same concentration and identification upon it instead.

²⁵⁷ The paras on this page are numbered 99 through 108, making them consecutive with the previous page.

This para is a duplicate of para 73-6 in Carbons 30 (4th Series Notebooks).

²⁵⁸ This para is a duplicate of para 73-7 in Carbons 30 (4th Series Notebooks).

(191-8) It is good for a man to withdraw himself for a while to bathe in the pool of profounder thought not to escape life but to gain stronger faith for living, clearer vision for action and a truer impetus in all things.

(191-9) A proper study of this subject must embrace a three-fold division. First, the nature of the mind, according to philosophy; second, the workings of the mind; third, the method of obtaining control of these workings, i.e. Yoga.

(191-10) The time is ripe for a universal yoga.

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(193-1)²⁶⁰ Until one has become adept in the art, invoking the presence of the Overself through sitting in meditation calls for considerable patience and the capacity not to stop through depression or irritation because good results are not immediately apparent. In this point the art is like sitting in the antechamber of a palace waiting for an audience with a reigning monarch. A man may have to wait the monarch's pleasure for hours perhaps before he is able to see him. Or he may not. But if during the waiting period he rises in annoyance or despair or impatience and goes away, then he will certainly lose the chance of seeing the king whereas by curbing these emotions and sticking to his aim, he may eventually succeed in it. Again, the practice of meditation is like the digging of a well. You keep on boring downwards into deeper and deeper ground. Yet although the work is arduous and irksome, you see no water until you are nearing the end. In just the same way, you meditate day after day apparently without result; but lo! one glorious day the water of spiritual life suddenly appears. Every time he sits for meditation and faithfully sticks out the allotted period despite its dryness and despite its apparent barrenness of result, the student is working on deeprooted materialistic habits, tendencies, complexes and extroversions within himself. The advance which he makes is consequently slight and slow at first, but it is there. If it is so inconsiderable in the early stages, the cumulative effect begins to show itself as considerable in the later stages. In the end it will be as difficult for him not to meditate or even to bring each individual period of meditation to an end as it was difficult to continue it during his novitiate. However, to overcome this problem of dryness and barrenness pertaining to

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²⁶⁰ The para on this page is numbered 109, making it consecutive with the previous page.

the earlier stages it will be wise for the beginner to remember that it is unnecessary for him to tax his strength and patience by overlong practice. He may begin with a fifteen minute period and should increase this only when the desire, the urge and the encouraging feeling of progress inspire him to do so. Even then the increases should be quite small and at intervals, so that if he rises to a three-quarter hour period it may happen only after a whole year's daily effort. When the aspirant is sufficiently advanced he will however do better by dispensing altogether with the thought that he should

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(continued from the previous page) limit himself to a particular length of time for his practice. The fact that he is seeking what is ultimately a timeless consciousness should now begin to affect his practical approach and mental attitude, should now free him from any feeling unconsciously legated to him by the breathless haste and restless tumult of modern conditions.

(195-1)²⁶² He may feel his attention being suddenly but gently drawn inwards. The moment this occurs he should at once pay the fullest heed to this subtle whisper from the Overself, which it really is. It will pay him handsomely to drop for a few minutes whatever else he may be doing at that time. For if he does turn inwards, as he is directed to do, the whisper will grow quickly into a loud call, which will overwhelm his whole being. And as he gives himself up utterly to such listening, he will – and here we are speaking metaphorically only – be led into the sacred precincts of the Overself. The visit may be very brief, but it will also be very beautiful, finely refreshing and greatly enlightening.

(195-2) All these methods are simply mechanical devices for throwing the conscious mind out of gear.

(195-3) The mind must be emptied first of all content save this one paramount thought, this fixed focus of concentration.

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²⁶² The paras on this page are numbered 110 through 116, making them consecutive with the previous page.

(195-4) There is available for us all a technical method in which may be found the means to achieve the refulgent moods of mystical inspiration.

(195-5) We make use of conscious efforts only in order to attain subconscious effort; we fix one thought in meditation only in order to arrive at a state beyond all thought.

(195-6) The thoughts which intrude themselves on your meditation in such multitudes and such persistence may be quelled if you set going a search as to where they come from.

(195-7) The inward stillness which is attained during meditation affects the character in this way: it shows the man a joy and beauty beyond those which animal appetite can show him. It gives him a satisfaction, beyond that which animal passion can give him. This he discovers and feels during the meditation periods but its after-effects also begin to linger more and more during the long intervals between such periods and to permeate them.

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(197-1)²⁶⁴ The bodily attitude is not without its influence upon the beginnings of meditation. All muscles should be relaxed, the jaw unclenched, the fingers at rest and the limbs at ease. Any physical tenseness hinders the onset of contemplation.

(197-2)²⁶⁵ Nuri the Dervish²⁶⁶ was an adept in meditation. When asked from which master he had learnt such skill, he said that a cat watching a mouse had been his guru.

(197-3)²⁶⁷ When this stage is reached, when we can dismiss everything else from our attention, when the thought which flows through the sense-channels has been gathered in and turned around to face itself, we must grope within the heart with a strong determination for the essence of our consciousness.

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²⁶⁴ The paras on this page are numbered 117 through 123, making them consecutive with the previous page.

This para is a duplicate of para 71-1 in Carbons 30 (4th Series Notebooks).

²⁶⁵ This para is a duplicate of para 71-2 in Carbons 30 (4th Series Notebooks).

²⁶⁶ Referring to Ahmed Ibn Abu al-Hassan al-Nuri.

²⁶⁷ This para is a duplicate of para 73-1 in Carbons 30 (4th Series Notebooks).

(197-4)²⁶⁸ When his ability to practise ultramystic meditation becomes well developed the student may frequently find himself suddenly waking up during the night at an hour earlier than that to which he is accustomed. His mind will be alert and attentive and he will not be able to fall asleep again. This is a signal to him to begin his meditation practice. If he heeds this mysterious and silent injunction, the ultimate inward effectiveness and ultimate outward results of such meditation will be far above the ordinary.

(197-5)²⁶⁹ Just as one who is being taught cycling must not be supported too long by another person but must eventually be left to himself more and more or he will never succeed, so the aspirant who is learning meditation must not depend too long on any guru or he too will never succeed in the practice.

(197-6)²⁷⁰ The stages of deepening meditation may be progressively differentiated from each other thus; first, a general feeble and vague fixing of thoughts upon the aspiration or object. Second: a general withdrawal of attention from external things on all sides. Third; a definite but intermittent concentration of thoughts upon the aspiration or object. Fourth; a continuous and unbroken concentration upon the same. Fifth; the object dropped from focus but the concentrated mood still successfully maintained in pure self-contemplation.

(197-7) The intrusion of strong feelings at this stage will mar agitate and break up or retard and prevent his meditation. This is especially so with desires, fears, prides and angers.

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III

(a) Elementary – Concentrated Attention

199

III

(a) Elementary – Concentrated Attention

(199-1)²⁷² The effort should be to find inward stillness through a loving search within the heart's depths for what may be called 'the soul,' what I have called 'the Overself.'

²⁶⁸ This para is a duplicate of para 73-2 in Carbons 30 (4th Series Notebooks).

²⁶⁹ This para is a duplicate of para 73-3 in Carbons 30 (4th Series Notebooks).

²⁷⁰ This para is a duplicate of para 73-4 in Carbons 30 (4th Series Notebooks).

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²⁷² The paras on this page are numbered 124 through 129, making them consecutive with the previous page.

This is not the soul thought of by a judge when he passes sentence of death and asks the Lord to have mercy on the condemned man's soul. It is the Holy Ghost of Christian faith, the diviner part of man which dwells in eternity. The nearer we get to it in our striving, the greater will be the mental peace we shall feel. It can be found and felt even whilst thoughts continue to move through the mind, although they will necessarily be thoughts of a most elevated nature for the baser ones could not obtain entry during this mood.

(199-2) When thoughts are restless and hard to control, there is always something in us which is aware of this restlessness. This knowledge belongs to the hidden 'I' which stands as an unruffled witness of all our efforts. We must seek therefore to feel for and identify ourself with it. If we succeed then the restlessness passes away of itself and the bubbling thoughts dissolve into undifferentiated Thought.

(199-3) It would be a dangerous blunder for anyone to confuse this last phenomenon with the automatic writing of spiritualism and psychism. The similarities are only external ones. For in the one case there is the clear consciousness of a divine²⁷³ exalting ennobling presence whereas in the other there is, at best, only a blind submission to an unknown entity, usually purporting to be another human, if discarnated being.

(199-4) His aim, for ultimate achievement, is not to let his thoughts be distracted from their focus and not to let his will be diverted from its purpose.

(199-5) He who is willing to submit his mind to the severe discipline of yoga will receive proof of these statements adequate to the effort he puts forth.

(199-6) There is a verse of the Koran which says: "Arise in the midst of the night and commune with thy God. Thy ego will be crushed and things will be revealed to thee thou didst not know before and thy path in life will be made smooth."

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III

(a) Elementary - Concentrated Attention

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III

(a) Elementary - Concentrated Attention

(201-1)²⁷⁵ Without the philosophic discipline which acts both as a preparatory and purificatory system, the results of meditation may be either dubious or dangerous.

²⁷³ We have changed "diving" to "divine", presuming that the original was a typo. – TJS '20

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(201-2) "Contemplation for an hour is better than formal worship for 60 years."
– Muhammad.

(201-3) When I enter the solitude of my room, whether it be in a resplendent city hotel or in a peasant's dirty hut, and close the door and sink into a chair or squat on the ground letting off thoughts of the world without in order to penetrate the world within, I know that I am entering a holy state.

(201-4) We may test this truth experimentally if we will. The reward may be long or soon in coming but it is an experience whose memory can never die out.

(201-5) "It is immaterial whether, for this purpose (meditation), an external object, an idea, a concept or nothingness, is focussed. It is a question of practicing pure quiescence. The mere accumulation of force which absolute stillness brings with it creates an increase in one's power of concentration. It is unbelievable how important for our inner growth is a few minutes of conscious abstraction every morning." – Count Keyserling

(201-6) Breathing: The important moment is this pause which comes twice in a breath-cycle, that is in the moment immediately after the taking-in of breath and in the moment immediately after its giving out.

(201-7) Breathing: The breath should not be such however that the lungs are too contracted and discomfort ensues.

(201-8) Throughout the stress of the war period the human mind was tuned to a pitch of constant anxiety and the human body was often subject to pain or hardship. Nerves need to be healed. External peace must be matched by internal peace. The time for establishing meditation, whose liberating practice brings men peace and whose right pursuit weaves a necklace of noble thoughts around our neck, on a wide scale is at hand.

(201-9) We have tried to build up a form of yoga fit for the man who must live and work in Western cities. The average European, the average American cannot imitate the Indian or Tibetan ways of yogic unfoldment, even if he wanted to; they are not the correct nor convenient ways for him.

²⁷⁵ The paras on this page are numbered 130 through 138, making them consecutive with the previous page.

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(203-1)²⁷⁷ This inclusion of meditation practice as a part of the student's daily educational program has, so far as we are aware only {been}²⁷⁸ attempted in Japan several years ago in the Seikei schools, where unusual methods of teaching ordinary subjects were in vogue anyway. Unfortunately the experiment was on too small a scale, in face of the widespread move towards materialism which brought Japan eventually into moral ruin to have produced noteworthy results.

(203-2) He must lock himself in a room for a few minutes every day with the fierce determination to tame this mind which jumps about like a monkey. He must choose a topic and then keep his thoughts rigidly fixed on it. He should concentrate all his attention on it and try first to provoke and then to develop a sequential logical line of thought about it. He must never wear down its resistance by unremitting daily practice of this kind.

(203-3) We habitually think at random. We begin our musings with one subject and usually end with an entirely different one. We even forget the very theme which started the movement of our mind. Such an undisciplined mind is an average one. If we were to watch ourselves for five minutes we would be surprised to discover how many times thought had involuntarily jumped from one topic to another.

(203-4) The term 'yoga' itself may mean almost anything in India for it has become a generic name for a number of techniques which are not only vastly different from each other but in some cases even definitely opposed. It need not even have any reference to a non-materialistic end. It is therefore necessary to be somewhat explicit when using such an ambiguous term.

(203-5) When it is said that the object of concentration practice should be a single one, this does not mean a single thought. That is reserved for advanced stages. It means a single topic. This will involve a whole train of ideas. But they ought to be logically connected, ought to grow out of each other, as it were.

²⁷⁷ The paras on this page are numbered 139 through 144, making them consecutive with the previous page.

²⁷⁸ We have inserted "been" for clarity and grammar's sake. – TJS '20

(203-6) Meditation can be learned by the orthodox as well as the unorthodox, by the atheist as well as the theist, by the rationalist as well as the mystic.

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III

(a) Elementary – Concentrated Attention

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III

(a) Elementary – Concentrated Attention

(205-1)²⁸⁰ Until a man has reached the requisite degree of concentration, it will be found that the amount of air inhaled becomes less and less and his breathing becomes slow and still. (The Abhidhamma²⁸¹ even asserts that he who enters the fifth degree of trance ceases to breathe.)

(205-2) Why do people sigh agitatedly or catch their breath when hearing unexpected news about a relative's death? Is this not a sign that breath is the brother of thought?

(205-3) On Meditation: by Bhikshu Wai-Tao: "The advancements will be more varied to each individual, and should be permitted to develop and manifest themselves spontaneously, but it is wise, if possible, to talk the developments over with some qualified Dyana Master, to see if they are in the true path and to gain his confirmation and encouragement."

(205-4) Meditation is merely a form of simple practice most people are too stupid to understand. What could be simpler than saying this: if you will look into your heart and mind, deep enough and long enough to penetrate beneath the tumult of desires that daily distract your attention, you may then discover peace.

(205-5) You begin your meditation by remembering its spiritual purpose and consequently by putting away all thoughts of his own affairs or of the world's affairs and paying attention only to the single thought of the Overself.

(205-6) We must lay siege to our own soul. If the fort of mind is attached with dogged determination the victory is promised us. But the siege must be maintained until the day the gates open.

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²⁸⁰ The paras on this page are numbered 145 through 152, making them consecutive with the previous page.

²⁸¹ "Abiddhama" in the original.

(205-7) A man should arise from his morning meditation comforted at heart, calmed in nerve and clearer in purpose. For one tranquil period he has bathed in the cosmic stream of benevolence which flows under the ground of everyday existence.

(205-8) Amid the worst of circumstances we may steal a half hour or less for meditation, thus find relief and later even release.

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III

(a) Elementary – Concentrated Attention

207

III

(a) Elementary – Concentrated Attention

(207-1)²⁸³ The breath-watching exercise is a useful one. Keep the current of attention firmly fixed on the current of breath itself for a few minutes. Thus breathing becomes converted temporarily from an unconscious into a conscious process.

(207-2) He is able to reach this stage only after many months of faithful practice or, more likely, after some years of it. But one day he will surely reach it, and then he will recognise that the straining, the toil and the faith were all well worth while.

(207-3) We have tried to formulate methods and to adapt exercises which will enable the modern man to come into this transcendental consciousness without deserting the world and without becoming a votary of asceticism.

(207-4) If some students find that artistic surroundings or a religious atmosphere help them to get started with meditation practice, others find that these things are distractions and that a completely neutral background is indispensable.

(207-5) If the reverie attains the depth of seeing and feeling hardly anything outside him, being only faintly aware of things before him or around him, that is quite enough for philosophical purposes. A full trance is neither necessary nor desirable.

(207-6) The process of yoga demands the positive introduction of a specific meditation-pattern and the deepest possible withdrawal of attention from sense-experienced external objects.

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²⁸³ The paras on this page are numbered 153 through 161, making them consecutive with the previous page.

(207-7) Advanced students of meditation can practise better in solitude than in society; group meditation only hinders them. If they join an assembly or society, it will not be to better their meditations but to better the meditations of others, i.e. to render service.

(207-8) When that delicate feeling comes over him, he should hold on to it with all his concentrativeness and all his collectedness.

(207-9) Some of these ancient Yoga methods are about as pertinent to the modern man's needs as the medieval disputes as to how many angels could dance on the point of a needle. All such have been cast on the scrap-heap.

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III

(a) Elementary – Concentrated Attention

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III

(a) Elementary – Concentrated Attention

(209-1)²⁸⁵ The mind can be put to a high or a base purpose. It can be a friend or a devil at your side.

(209-2) Yoga demands that the mind occupy itself with one thought or one coherent line of thought, that attention be held fast to it, whether it be the thought of something abstract like or the thought of something concrete like the cross.

(209-3) The different yogas are transitory phases which the seeker must develop and then outgrow.

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III

(a) Elementary – Concentrated Attention

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III

(b) Intermediate – Meditative Thinking

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²⁸⁵ The paras on this page are numbered 162 through 164, making them consecutive with the previous page.

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(211-1)²⁸⁷ Bhikshu Wai-Tao: “It is difficult for a beginner to stop his diffuse thinking and to hold his mind in purity and tranquillity; it is still more difficult to regulate the mind if it is weary from the day’s activities and to bring it into quietness and calmness. The brain tissues are very sensitive and nervous; they are like a photographic film. Whatever one sees, hears, smells, tastes, touches, discriminates and thinks about become printed upon the brain film and the mind, being under the illusion of the different consciousness, reflects them, desires them, yields to them, remembers them. This keeps the mind disturbed at all times, not only when he is awake but also when he is asleep. The thinking mind has been under this topsy-turvy condition for age after age and by reason of it has been kept turning about in the cycle of death and rebirth. The next step is to focus the mind on the lower abdomen; this is to first regulate the body and physical brain and bring them into quietness and peacefulness. If a beginner neglects this step and lets his mind stick at the first step for a long period of time without any change, his body and physical brain would become inflamed and excited instead of becoming quiet and peaceful. The beginner, therefore, should notice whenever he feels uneasy or physical or mental symptoms develop. As he takes the second step of focusing his mind on the lower abdomen, he will be regulating these physical conditions by balancing the mind at the right place of the body. As we concentrate the mind on this point, the mind should be kept alert but not grasping any sights, sounds, odours, tastes, touchings, or discrimination of thoughts, emotions or visions of any kind, for they are only reflections in the mirror of our own mind and are only phantasms and blossoms seen in empty space, or as the reflection of the moon seen in clear water. As the mind has for a long time yielded to these delusions, it is not easy at first to regulate it and ignore them but by patient practice after a time the mind will spontaneously recognise their delusive nature and then the mind can be easily regulated and pacified and brought into quietness and peacefulness.”

(211-2) When the practice of meditation has become a settled habit, it automatically becomes an easy exercise.

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III

(b) Intermediate – Meditative Thinking

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III

(b) Intermediate – Meditative Thinking

(213-1)²⁸⁹ The resultant condition is no negative state. Those who imagine that the apparent blankness which ensues is similar to the blankness of the spiritualistic

²⁸⁷ The paras on this page are numbered 1 and 2.

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medium do not understand the process. The true mystic and the hapless medium are poles apart. The first is supremely positive; the second is supinely negative. Into the stilled consciousness of the first ultimately steps the glorious divinity that is our True Self, the world-embracing shining One; into the blanked-out consciousness of the second steps some insignificant person, as stupid or as sensible as he was on earth, but barely more; or worse, there comes one of those dark and malignant entities who prey upon human souls, who will drag the unfortunate medium into depths of falsehood and vice, or obsess her to the point of suicide.

(213-2) In the passage from meditation to contemplation, from the second to the third stage, the capacity is strongly required to continue doggedly and patiently until the need of effort lapses of its own accord. The temptation to stop half-way, to be satisfied with what has already been accomplished, will show itself insistently and irresistibly during each sitting for meditation practice. After the failures to purify the feelings and concentrate the thoughts, this is the third major reason why so few ever reach the Quest's goal.

(213-3) If the consciousness has not previously been prepared, by competent instruction or intuitive understanding, to receive this experience, then the passage out of the body will begin with a delightful sense of dawning liberation but end with a frightful sense of dangerous catastrophe. Both knowledge and courage are needed here, otherwise there will be resistance to the process followed by an abrupt breaking away from it altogether.

(213-4) The attainment of reverie passes through two stages also. In the first the mind is like a little child trying to walk but often falling, for the abstracted mood is intermittent only and soon lost. In the second stage the mind is like an adult walking steadily and continually for the abstracted mood remains unbroken and undisturbed.

(213-5) The consciousness will then easily sink into the serener depths of meditation.

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III

(b) Intermediate – Meditative Thinking

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(b) Intermediate – Meditative Thinking

²⁸⁹ The paras on this page are numbered 3 through 7, making them consecutive with the previous page.

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(215-1)²⁹¹ The idea around which his meditation revolved, must now be used as a springboard from which to move to a higher level. Whereas he was before intent on working out his own thoughts, now he must abandon them altogether. Before he was positive; now he must be passive. The mind must become quiet, the emotions must compose themselves, before he can receive the sacred flux.

(215-2) The particular idea upon which he is meditating may be dropped when concentration reaches its intensest point or it may then drop away of its own accord. He is embraced by pure consciousness, is immersed in the contemplation without a seed of the Yogis.

(215-3) The passage from the second stage to the third stage, from meditation to contemplation, from the activity of thought to the immobilisation of thought, from the creation of mental images to their elimination, may take several years to effect. It calls for hard practice and hundreds of attempts. Even the person who has attained some proficiency in this art may find it requires at least a half or three quarters of an hour before he is able to attain the third degree.

(215-4) The more he can lose himself in the abstract thought the mental image, the chosen ideal, the quicker he will find himself in the Soul's presence.

(215-5) We rise then from the working of imagination and from the activity of reasoning, which are but veils, to the pure reality itself, which is the void of pure thought.

(215-6) The aim of meditation is to bring him within his innermost self. If he permits any psychical experience to detain him on the way, he enters within that experience and not within himself. It is a cunning device of the ego to make use of such experiences to trick him into thinking them as being more important than they really are, more spiritual than they really are. If he does not see through these pretensions, he may waste years uselessly in psychism, sometimes even a whole lifetime.

(215-7) He must train himself to possess the power to concentrate first; on a single line of thoughts to the exclusion of all others and second; on a single thought.

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(b) Intermediate – Meditative Thinking

²⁹¹ The paras on this page are numbered 8 through 14, making them consecutive with the previous page.

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(b) Intermediate – Meditative Thinking

(217-1)²⁹³ There are many who feel the need of converting vague aspiration into definite exercise. There are several ways of doing this open to them. Let each aspirant choose not what suits another but what suits himself. He may judge this best by the inner attraction and outer convenience of an exercise.

(217-2) With the gradual settling down of thought and body, the mental stiffness which resisted concentration, diminishes. He will be distinctly and vividly aware of this turning point because if the ease and even delight with which his mind will now feel its own exalted power.

(217-3) The passage in consciousness from mere thoughts to sheer Thought, is not an easy one. Life-long ingrained habit has made our consciousness form-ridden, tied to solids and expectant of constant change. To surrender this habit seems to it (albeit wrongly) quite unnatural and consequently artificial resistances are set up.

(217-4) Some aspirants who fall asleep during meditation welcome this as a good sign. They talk vaguely of Yoga-sleep. I would not wish to deprive them of such a pleasurable state, but it is perhaps pardonable to point out that sleep is not Samadhi. The state of utter blankness in such a sleep, however blissful, is poles apart from the state of supreme alertness and positive consciousness of Self in Samadhi.

(217-5) It is necessary to warn the beginner in meditation against the mistakes and perils into which he is liable to fall. The greatest mistake is to fail to realise the contributions of the ego to his own mystical experience; the greatest peril is to let himself be overcome by a mediumistic passivity under a belief that it is a mystical passivity.

(217-6) The elementary yogas are exercises in the interiorisation of attention. The philosophic yoga starts where they leave off for it takes the fully interiorised attention and absorbs it during its own exercise in the interiorisation of understanding.

(217-7) The feeling of being half-free from his body and its dull heavy limitation, possesses him.

²⁹³ The paras on this page are numbered 15 through 21, making them consecutive with the previous page.

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(219-1)²⁹⁵ Through such concentrative thinking we may reach peace. It is hard certainly and the handcuffed intellect will struggle in your grasp like a reluctant prisoner newly arrested. You must continue with your effort to develop conscious concentrated thought no matter how fumbling your first forays may be.

(219-2) There is often a point in the second stage where any effort to prolong the meditation produces severe mental strain and consequent fatigue, whereas there is no point in the third stage where the desire to stop ever appears – such is the sense of renewal and refreshment it yields.

(219-3) One measure of his success with these exercises is the increasing degree with which he feels an inner life, a subtler thought – emotional being within his own personal being.

(219-4) There are physical symptoms of the dawning of the semi-trance state. They are a feeling of tightness around the scalp and of pressure between the temples.

(219-5) Meditation often leads to fatigue but contemplation never. The one takes strength from him, the other gives it to him.

(219-6) “Yoga” is a treacherous term. It may easily be made to mean at one and the same time a practice which leads to truth and a practice which leads to fantasy.

(219-7) But the more you endeavour to drive it away, the more it obtrudes into the forum of your mind. Like a nail being thrust into a wall by an unseen hammer, so does this disturbing idea force itself into the body of your meditation.

(219-8) If his meditation deviates from a correct moral procedure he will have only himself to blame for his fall into black magic and its dire punishment.

(219-9) If he will devotedly pursue the exercises despite repeated failure such perseverance will sooner or later find a reward.

²⁹⁵ The paras on this page are numbered 22 through 31, making them consecutive with the previous page.

(219-10) The student must not allow his meditation to become nebulous and vague, if it is to profit him.

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III

(b) Intermediate – Meditative Thinking

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III

(c) Advanced – Contemplative Stillness

(221-1)²⁹⁷ To give up the self means to give up what you ordinarily know as self, i.e.: personal thoughts and feelings, to the higher self within. But the latter is a void, i.e.: nothing. Hence when your personality enters it, the personality becomes also as nothing, i.e.: annihilated, given up.

(221-2) The feeling which comes over him at this stage is indescribably delightful. He recognises its divine quality and rightly attributes it to a transcendental source. No vision accompanies it. Yet the certitude and reality seem greater than if it did.

(221-3) “Well hidden and reached solely by arduous endeavour, is that subtle Void which is the principal root of Freedom... Here is the Supreme Reality.” says the Shat Chakra Nirupana, a Sanskrit medieval text.

(221-4) He feels that he is losing command of his senses and that he is lapsing from the safe real normal consciousness of his everyday self.

(221-5) At this advanced stage, Philosophy allows no idea born of the intellect or picture born of the imagination to come between the aspirant and the pure formless Divinity it would have him worship. All thoughts are to be absorbed into the Void, all mental images to be merged into Mind.

(221-6) The old ego suppresses itself. There is only a liberated awareness of pure Mind, of something which he cannot speak of without feeling it is the root of his own existence.

(221-7) All other thoughts are banished by the single thought of the Void but this in turn cannot be got rid of by his own effort. The descent of grace is necessary for that.

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²⁹⁷ The paras on this page are numbered 1 through 9.

(221-8) If he has once passed thru the experience of the Sacred Nothingness, the Eternal Emptiness, and understood its correct meaning, he will be ready to pass discerningly tranquilly and securely through every experience that the world of activity and movement may offer him.

(221-9) As he approaches nearer to awareness of the Overself, he approaches nearer to a cloistral inward stillness.

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III

(c) Advanced – Contemplative Stillness

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III

(c) Advanced – Contemplative Stillness

(223-1)²⁹⁹ But because the capacity to remain in the void for more than a moment, imposes an intolerable strain upon man's faculties and an almost impossible task upon his consciousness, his intellect or imagination will in the very next moment people this void with an idea or an image and thus end the tension. Thereafter a whole series of other ideas or images will naturally follow the primal one.

(223-2) He feels elated, lifted up beyond his normal self, intensely happy without having any particular physical cause to account for his happiness. He feels too that there is goodness at the heart of things and an urge to share this goodness with all others. And lastly, the burden of past sins and ancient errors falls from his shoulders. He has become cleansed, purified, made whole.

(223-3) There is a sense of being spread out in space of being bodiless and weightless.

(223-4) When the self-absorption attains a sufficient depth, the meditator hardly knows whether he is in the world of dream or the world of wakefulness. He is lost in a new world where both the familiar ones become merged into each other and where their values become blurred.

(223-5) Because the Real is also the One, and because thinking implies the existence of a thinker and his thought, that is – a duality – rapt absorption in the Real brings about cessation of thoughts.

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²⁹⁹ The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

(223-6) The highest and the last of the inward-bound stages is still to be reached, and this is the self-knowing Void of Being which can repeat the phrase: "I am that I am" of Exodus 3:14, but which is without any other predicate.

(223-7) In that sacred moment when an awed silence grips the soul, we are undone. The small and narrow bricks with which we have built our house of personal life collapse and tumble to the ground. The things we worked and hungered for slip into the limbo of undesired and undesirable relics. The world of achievement, flickering with the activities of ambition, pales away into the pettiness of a third-rate play.

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III

(c) Advanced – Contemplative Stillness

225

III

(c) Advanced – Contemplative Stillness

(225-1)³⁰¹ The things of the world fall far away from you and a great spell will seemingly be put upon the leaping mind till you remember little of name, or kin, or country, and care less. You lie in the lap of a shining mood, granted respite from heavy cares and given relaxation from corrosive thoughts. You become aware of the secret undercurrent of holy peace which flows silently beneath the heart.

(225-2) If, when starting the meditation period, you are suddenly transfixed with the stillness or if it occurs during non-meditation times, remain in the place and attitude as you are. Do not move – or you break the spell. It is then irrecoverable. Never resist this 'possession.' St Teresa writes about what she terms: "the trance of union;" "As to the body, if the rapture comes on when it is standing or kneeling, it remains so."

(225-3) Thinking lies still as if it were a dead faculty. The mind void of movement, emptied of thoughts.

(225-4) He stands on the very verge of non-existence. Shall he take the plunge? The courageous aspirant must not waver at this crucial moment. He must gather up all his force and draw the veil which conceals the face of Isis. A moment more – and he stands in the presence of the Unknown God!

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³⁰¹ The paras on this page are numbered 17 through 22, making them consecutive with the previous page.

(225-5) The culmination of these efforts is a thought-free state wherein no impressions arise either externally from the senses or internally from the reason. The consequence is that the felt contrast between the 'I' and the 'not-I' melts away like sugar in water and only the sense of Being remains. Being which stretches out wide and still like the infinitude of space. This is the Void.

(225-6) No picture of a beautiful landscape can ever be a substitute for the landscape itself. All ideas of the higher consciousness are at best pictures in thought, and can never be a satisfactory substitute for the consciousness itself. If we want to pass to the reality pictured by them he will have to pass out of the second stage into contemplation, the third stage.

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III

(c) Advanced – Contemplative Stillness

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III

(c) Advanced – Contemplative Stillness

(227-1)³⁰³ The fourth (transcendental) state is described in fourth Buddhist Jhana³⁰⁴ as “neither consciousness nor unconsciousness.”

(227-2) When the student attains to this stage of meditation, all sensations of an external world sink away but the idea of his own abstract existence still remains. His next effort must therefore be to suppress this idea and if he succeeds then this is followed by a sense of infinity.

(227-3) The first contact of the student with the Void will probably frighten him. The sense of being alone – a disembodied spirit – in an immense abyss of limitless space gives a kind of shock to him unless he comes well prepared by metaphysical understanding and well fortified by a resolve to reach the supreme reality. His terror is however unjustified. In the act of projecting the personal ego the Overself has necessarily to veil itself from the ego at the same time. Thus ignorance is born.

(227-4) This is the indefinable middle point between consciousness and unconsciousness.

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³⁰³ The paras on this page are numbered 23 through 29, making them consecutive with the previous page.

³⁰⁴ Referring to stages outlined in the Pali Canon. – TJS '20

(227-5) We have become so habituated to our bodily goals that even in the deepest meditation, when we stand on the verge of the soul's infinitude, we draw back affrighted and would rather cling to our captivity than be liberated from it. These timidities and fears will arise but they must be overcome. Gita VI: 25, teaches the meditation on the Void: "Let him not think of anything."

(227-6) Eckhart: "Of God himself can no man think and therefore I will leave all that I can think upon, and choose to my love that thing that I can not think. And why? Because He may well be loved, but not thought on. By love he may be gotten and holden but by thought never. Go up towards that thick cloud of Unknowing with a sharp dart of longing love, and go not thence for anything that befall."

(227-7) When he reaches this high level, he feels that he is an integral part of the cosmos, rooted in and supported by the illimitable Reality. But the glimpse is only momentary for he is forced by some powerful attraction to return to his body and with it to his ordinary self.

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(229-1)³⁰⁶ We may know when we have entered into the awareness of the Self for in that moment we shall have gone out of the awareness of the world. The spiritual records which have been left behind by the great mystics and which evidence this rarer experience of the race, all testify to this.

(229-2) Men who are strongly attached by the cords of desire to the things of this world, naturally find the very idea of the void repulsive. But even mystics who have loosed themselves from such things, still hesitate when on the threshold of the void and often withdraw without taking the plunge. For with them it is the clinging to personal self-consciousness which holds them captive.

(229-3) NIRVANA: poem by Sri Aurobindo

"All is abolished but the mute Alone,

The Mind from thought released, the heart from grief

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³⁰⁶ The paras on this page are numbered 30 through 34, making them consecutive with the previous page.

Grow inexistent now beyond belief;
 There is no I, no Nature, known-unknown.
 The city, a shadow picture without tone,
 Floats, quivers unreal; forms without relief
 Flow, a cinema's vacant shapes; like a reef
 Foundering in shoreless gulfs the world is done.
 Only the illimitable Permanent
 Is here. A Peace stupendous, featureless, still
 Replaces all, – what once was I, in It
 A silent unnamed emptiness content
 Either to fade in the Unknowable
 Or thrill with the luminous seas of the Infinite."

(229-4) In this stage of contemplation, the externalising faculty of his mind ceases to operate. This means that he can no longer see hear feel smell or taste any physical objects. But it does not mean that he can no longer form corresponding ideas of those objects. To arrive at such a situation is indeed the work of the following stage. Therein even the possibility of imagining every kind of external experience completely disappears.

(229-5) This condition of concentrated quietness is what the Master {Lu Dongbin}³⁰⁷ quaintly describes as "the condition in which you sit like a withered tree before a cliff."

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(231-1)³⁰⁹ We do not have to fall asleep to experience this truth. Everyone has been momentarily flung into the peace-fraught vacuum state by the unexpected removal of a great fear or by the sudden satisfaction of a great desire. But very quickly other thoughts, desires or fears rush in to fill the vacuum and the glimpse of peace is lost.

³⁰⁷ We have changed "Lu Tze" to "Lu Dongbin".

This is a quote from Richard Wilhelm's flawed translation of "The Secret of the Golden Flower." He gives the author as Lu Tze, but the correct person is Lü Dongbin (and even that is disputed). – TJS '20

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³⁰⁹ The paras on this page are numbered 35 through 40, making them consecutive with the previous page.

(231-2) All thoughts are submerged in the stillness. The overheated brain is cooled. The emotions are reined in. The profoundest peace reigns in the whole being.

(231-3) In the nihilistic experience of void, the mystic finds memory sense and thought utterly closed, he knows no separate thing and no particular person; he is blank to all lower phenomena but it is a conscious living rich blissful sublime blankness; it is simply consciousness freed from both the pleasant and unpleasant burdens of earthly existence.

(231-4) In the deepest trance state we enter by introversion into the pure Void. There are then no forms to witness, no visions to behold, no emotions to thrill, no duality of knower and known. The experiencer of the world and the world itself vanish because the first as ego is idea and the second is also idea; both merge into their Source, the Mind.

(231-5) Whoever has had this beautiful experience, felt its glorious freedom and known its amazing serenity, has had something which he will always remember. Even after he has fallen utterly away from both freedom and serenity when darkness bitterness or degradation are his melancholy lot, the knowledge that a life of truth goodness and beauty is somewhere and sometime possible, will continue to haunt him.

(231-6) The ever-shifting intellect has at last been established into the eternal stillness of the soul that now dominates it, the leaping mercury has been solidified and the alchemical instrument prepared wherewith human base metal can be turned into spiritual gold, immune to the corrosive acids of earthy experience.

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(233-1)³¹¹ However noble they may be morally or however abstract they may be metaphysically, it is not by living in the ideas in his mind that a man can ever live in his true self. Somewhere in his field of consciousness all thinking must be transcended if he is ever to do this.

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³¹¹ The paras on this page are numbered 41 through 49, making them consecutive with the previous page.

(233-2) When he has climbed to this mystical altitude of being where concentration becomes finished and perfect, he will possess the power of entering at will into the inwardly pleasant though outwardly strange condition of rapt absorption. The body will rest rigid and immovable, the eyes will be tight shut, half-closed or wide open but staring emptily straight before him into space, the face paler than usual, the pulse-beat lower than normal, the breath-cycle slower quieter and shallower but the mind fully alive.

(233-3) So many mystics are quite unnecessarily frightened by this concept of the Void that it is necessary to reassure them. They halt on the very threshold of their high attainment and go no farther, because they fear they will be extinguished, annihilated. The truth is that this will happen only to their lower nature. They themselves will remain very much alive. Thus it is not the best part of their nature which really dreads the experience of the Void, but the worst part.

(233-4) In the profoundest state of contemplation, the thinking faculty may be entirely suspended. But awareness will not be suspended. Instead of being aware of the unending procession of varied images and emotions, there will be a single joyous serene and exalted consciousness of the true thought-transcending self.

(233-5) There are stories of Socrates in the Grecian wars and of a nameless yogi in the Indian mutiny, absorbed in such deep contemplation that neither the noise and tumult nor the violence and strife of battle were enough to break it. Each remained bodily still and mentally serene for hours.

(233-6) When thinking can stop its action, consciousness can find its peace.

(233-7) He must hold with unflagging concentration to this deep centre within his being.

(233-8) You may rightly consider that you have mastered meditation when it becomes easy and natural.

(233-9) The beauty of those calm moments when the tumult of the mind has been stilled, is supreme.

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(235-1)³¹³ Meditation on the void has, as one of its chief aims, the overcoming of egoism. It not only destroys the narrow view of self but sublimates the very thought of self into the thought of pure unbounded existence. Employed at the proper time and not prematurely it burns up the delusion of separateness.

(235-2) When we contemplate World-Mind as existing in and for itself, not for its universe, not for the All, we have to contemplate it as the formless Void. And this can be achieved only by becoming for the time being indistinguishable from the ineffable Void, identified with it. There is then only the single and simple insight of Being into its own wonder. The circle has closed in with itself.

(235-3) He must bring to this formidable task an adventuresome quality which is willing to take a few risks, if only because merely negative aims, hesitant “ifs”, timid “buts” and the general lack of courage to take an imperative plunge, will invite what they seek to avoid.

(235-4) In this awesome experience where the diverse world is annulled, even the experiencing self has its individuality annulled too. Yet, because both world and self reappear later, annulment is here not the same as annihilation.

(235-5) With consciousness of physical existence largely gone, with power of concentration greatly heightened, he enters a world where only his own vivid thoughts are real.

(235-6) It will feel as if his scalp had been painlessly lifted off his head and as if the mind had been indescribably liberated in the process. It is now released in its own native element – intensely alert, immensely clear and utterly concentrated, gloriously beautiful and serenely percipient.

(235-7) All that he has hitherto known as himself, all those thoughts and feelings, actions and experiences which make up the ego’s ordinary life, have now to be temporarily deserted if he would know the universal element hidden behind the ego itself.

(235-8) When the state of void is first attained, a trance-like stillness falls on the soul. The constant operation of thinking comes to an end for a time. The resultant freedom

³¹³ The paras on this page are numbered 50 through 57, making them consecutive with the previous page.

from this activity is marked and prized. The resultant feeling is memorable and pleasant.

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(237-1)³¹⁵ “The state of emptiness should be brought to the utmost degree, and that of stillness guarded with unwearing vigour” says Lao-Tzu.³¹⁶

(237-2) The Mystic who penetrates to this depth of meditation is momentarily lost to the world, lost indeed to everything except himself.

(237-3) It is possible for a perfectly concentrated yogi to imagine away the whole world out of his existence!

(237-4) It is a fact to be regretted that, through being unfamiliar with this experience most aspirants draw back from its further stages in fear and terror.

(237-5) He feels that he has reached the very edge of another self, another world of being.

(237-6) During self-absorption in the void, the ordinary functions of intellect are altogether suspended. This means that thinking comes to a standstill.

(237-7) Through repeated contemplation of the void, the mind rids itself of the illusions of matter time space and personality and eventually the truth is reached.

(237-8) You will sink into the profound silent depths of your own soul, yet you will never be able to say at any moment that you have touched the bottom, how could you? It is infinite.

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³¹⁵ The paras on this page are numbered 58 through 69, making them consecutive with the previous page.

³¹⁶ “Lao Tse” in the original.

(237-9) This is the experience whose mystery as well as peace passeth understanding. It is incommunicable by or to the intellect. For with it we attain unity but lose personality yet preserve identity.

(237-10) The best meditation in forgetting our personal miseries is the meditation on the Void. For if we succeed in it to only a partial degree, we succeed to that extent in forgetting the ego, who also is the sufferer, and his miseries vanish with it.

(237-11) And then the long looked for event will happen. A presence, nay a power, will suddenly make itself felt and control him out of himself by an irresistible impetus moving like a tidal wave.

(237-12) In this mysterious condition when thought, sunk far away from the personal life and freed from the chains of sensual life, reflects on its own nature.

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(239-1)³¹⁸ In that moment of utter emptiness the mind becomes a blank but the person becomes untied with the unspotted and untainted Overself.

(239-2) When the mind is able to remain utterly still in itself, it is able to see and recognise the soul.

(239-3) In the advanced practice of meditation it is not only required that the body shall be utterly relaxed but also that it shall be without the slightest movement from head to foot.

(239-4) Here, in the divine centre, he can turn at will and rest completely absorbed for a while and completely lost to the world. No thinking will then penetrate its stillness. Here is peace indeed.

(239-5) Says the Mukti Upanishad: "There is only one means to control one's mind, that is to destroy thoughts as soon as they arise. That is the great dawn."

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³¹⁸ The paras on this page are numbered 70 through 77, making them consecutive with the previous page.

(239-6) He feels that time has utterly ceased, that the whole world and its movement has become the mere shadow of a thought, that he has entered an untellable and unstrained silence.

(239-7) Repose in this condition of vast emptiness is accompanied by intense and vivid happiness. He knows that he is with the living God. He understands that he has come as close to God as it is possible for a human being on earth and yet remain human and alive. But he knows and understands all this not by the movement of ideas – for there are none here – but by a feeling which captures his whole being. But it is during this final experience of the Void when he passes beyond all relativity that he experiences Mind to be the only reality the only enduring existence and that all else is but a shadow. Entry into this stage is therefore a critical point for every aspirant.

(239-8) “Listen, I shall mention to you the method of worshipping Siva who is made of Intelligence. It is a secret – the essence of the Sastras and the bestower of instantaneous freedom ... Thoughtlessness is the contemplation of Siva; Inactivity is his worship; Motionlessness is going round him in veneration; the realisation of the state, “I Am He,” is prostration before him: Silence is singing his glory; knowledge of what ought to be done and what not, is good character; looking on all alike is the supreme pleasure.” ...from “Siva Yoga Dipika.”

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(241-1)³²⁰ As I gaze upon the rigid rapt figure of the Buddha upon my desk, I realise anew how much of Gautama’s power is drawn from the practice of contemplation. It ties wings to the mind and sends the soul soaring up to its primal home. Gautama found his peace during that wonderful night when he came, weary of long search, dejected with six years of fruitless effort to the Bo-tree near Gaya and sat in motionless meditation beneath its friendly branches, sinking the plummet of mind into the sacred well within. The true nature of human existence is obscured by the ceaseless changes of human thought. Whilst we remain embroiled in the multitude of thoughts which pass and re-pass we cannot discover the pure unit of consciousness which exists beneath

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³²⁰ The paras on this page are numbered 78 through 79, making them consecutive with the previous page.

them all. These thoughts must first be steadied, next stilled. Every man has a fount within him. He has but to arise and go unto it. There he may find what he really needs.

The yogi who sits on his bamboo mat, placed on an earthen floor under a grass-thatched roof, deaf to all noises around, blind to all scenes, his attention is held firmly within, has turned back to the innermost and attained spiritual integrity.

(241-2) Students draw back affrighted at their concept of a great void which leaves them nothing, human or divine, to which they may cling. How much the more will they draw back, not from a mere concept, but from an actual experience through which they must personally pass! Yet this is an event albeit not the final one on the ultimate ultramystic path which they can neither avoid nor evade. It is a trial which must be endured, although to the student who has resigned himself to acceptance of the truth whatever face it bears, who has consequently comprehended already the intellectual emptiness of both Matter and Personality, this experience will not assume the form of a trial but rather of an adventure. After such rare realisation he will emerge a different man. Henceforth he will know that nothing that has shape, nobody who bears a form, no voice save that which is soundless can ever help him again. He will know that his whole trust, his whole hope and his whole heart is now and for ever-more to be surrendered unconditionally to this Void which mysteriously will no longer be a Void for him. For it is God.

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(243-1)³²² When self-absorption is somewhat advanced and concentration fairly steady; we are ready for the third stage. Here, personal effort should cease. An intuition will gently make itself manifest and the moment it does we must let it affect us by being as inwardly submissive as possible. If we can follow it up it will increase in strength and clearness. It is not all easy to arrive at this profound submissiveness within ourself and let go of all the egoistic resistances which unconsciously harbour. There should be a glad self-yielding to this intuition, which is a harbinger of the soul whose presence and power we had so long to accept on trusting faith alone. As it develops some ethereal presence seems to come over us, a diviner happier nobler self than your common one. An ethereal feeling will echo throughout your inner being. It seems to come from some

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³²² The paras on this page are numbered 80 through 82, making them consecutive with the previous page.

far-off world yet it will be like some mysterious half-remembered music in its paradoxical mixture of strangeness and familiarity. We are then on the threshold of that in you which links us with God.

(243-2) This can be done only by entering the void of empty thought and being merged into its stillness. Because the Mind transcends the objective world, it transcends the manyness of this world. In it there is 'no-thing.' The dream-world is really a projection of the dreamer's mind. He is the subject and it is the object. But when he awakes the world vanishes. Where has it gone? It could only have gone back into his mind, for it is there that it originally arose. But this is something intangible, a veritable void. In the same way the external world as an object of thought is during this first stage deliberately retracted into the Mind-Void.

(243-3) Could an individual succeed in stopping these thoughts of the manifested universe from overpowering him, he would attain to a knowledge of the Void. This can be done by yoga and the consequent state is technically termed "the vacuum mind." Naturally there is nothing in the void to suffer the pains of illness, the decay of old age, the transition of death and the miseries of ill-fortune. Therefore it is said that he who succeeds in attaining mentally to it, succeeds also in attaining the blessed life of exalted peace.

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(245-1)³²⁴ E. Underhill:³²⁵ "The psychic state of quiet has a further value for the mystic, as being the intellectual complement and expression of the moral state of humility and receptivity: the very condition says Eckhard, of the New Birth. It may be asked whether this Birth is best accomplished in Man when he does his work and forms and thinks himself into God, or when he keeps himself in silence, stillness and peace, so that God, may speak and work in him; ... the best and noblest way in which thou mayst come into this work and life is by keeping silence and letting God work and speak. When all the powers are withdrawn from their work and images, there is this word spoken.

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³²⁴ The paras on this page are numbered 83 through 86, making them consecutive with the previous page.

³²⁵ Referring to Evelyn Underhill.

And thus thine ignorance is not a defect but thy highest perfection, and thine inactivity thy highest work. And so in this work thou must bring all thy works to nought and all thy powers into silence, if thou wilt in truth experience this birth within thyself."

(245-2) It comes as a state of intense bliss, and then you are your personal self no longer. The world is blotted out; Being alone exists. That Being has neither shape nor form. It is shall we say co-existent with space... in it you seem to fulfil the highest purpose of our Being. It is not the Ultimate, but for the sake of your meditation practice you nevertheless may regard it as the Ultimate. You will come back after a while. You cannot stay in it for long. You will come back and when you come back you will come back to the intellect, then you will begin to think very, very slowly at first, and each thought will be full of tremendous meaning, tremendous vitality, tremendous beauty and reality. You will be alive and inspired and you will know that you have had a transcendent experience. You will feel a great joy, and then for some time, you may have to live on the memory of this glorious experience. Such experiences do not come often, but they will provide a memory that will act as a positive inspiration to you from time to time.

(245-3) Is Yoga-nidra "the mystical quiet which destroys consciousness" of which Hierotheos³²⁶ writes? He was a guru of Dionysius³²⁷ the Areopagite.

(245-4) When this third stage is reached, there is a feeling, sometimes gradual but sometimes abrupt, that his thought activities have been cancelled out by a superior force.

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(247-1)³²⁹ The mere making one's mind a blank, the mere stopping of thoughts for a few minutes, is not by itself, unaccompanied by the other endeavours of the fourfold quest, sufficient to bestow any mystical state. A high official of a mystical order who practised

³²⁶ "Hierotheus" in the original.

³²⁷ "Dionysios" in the original.

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³²⁹ The paras on this page are numbered 87 through 89, making them consecutive with the previous page.

this mental blackout of several years standing, confessed privately that he has not had any higher consciousness as a result. The general effort in meditation should not be to make the mind a blank but to make it concentrated, poised and still. If blankness supervenes sometimes, as it may, it should do so of its own accord not as a result of our striving. But then this would mean the cessation of thinking, which is a very advanced stage that few arrive at. A positive attempt to induce blankness might induce the wrong kind, which is negative and mediumistic and has nothing spiritual about it. If however it comes by itself as a by-product of correct meditation then it will not be mere emptiness but rather an utter serenity which is satisfied with itself and regards thoughts as a lower disturbance.

(247-2) The attention must be concentrated at this stage solely on the hidden soul. No other aim and even no symbol of It may now be held. When he has become so profoundly absorbed in this contemplation that his whole being, his whole psyche of thought feeling will and intuition are mingled and blent³³⁰ in it, there may come suddenly and unexpectedly a displacement of awareness. He actually passes out of what he has hitherto known as himself into a new dimension and becomes a different being. When first experienced and unknown, there is the fear that this is death itself. It is indeed what is termed in mystical traditions, of the West “dying to oneself,” and of the East as “passing away from oneself.” But when repeated periodically and grown familiar, there is not only no fear but the experience is eagerly sought and welcomed. There I dissolved myself in the lake of the Water of life.

(247-3) Although it has never wholly deserted them, his attention comes back suddenly to the body and the things around him. Before, they were more or less vaguely present to it; now, they are all abruptly synthesised.

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(249-1)³³² The novice must cautiously feel his way back from the divine centre at the end of his period of meditation to the plane of normal activity. This descent or return must be carefully negotiated. If he is not careful he may easily and needlessly lose the fruit of

³³⁰ “Blent” is an archaic form of “blended”. – TJS ‘20

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³³² The paras on this page are numbered 90 through 95, making them consecutive with the previous page.

his attainment. And an exercise to accomplish this, to bring the meditator slowly back to earth and to prepare him for the external life of inspired activity is the following one: very slowly opening and shutting eyelids several times. Those moments immediately following cessation of meditation are as equally important as the period preceding. They are of crucial importance in fact. For in those few minutes he may have lost much of what he has gained during the whole period. Hold the state attained as gently as precious as you would hold a baby. Hold to the centre and do not stray from it. Such a state the yogis call Sahaja Samadhi: Despite all moving about there is non-action, for the heart is free.

(249-2) "The deliberate inhibition of thought which takes place in the "orison of Quiet" is one of the ways in which the entrance is effected; intellectual surrender, or "self-naughting" is another." — E. Underhill.

(249-3) The thought of his higher self is to be the only thought allowed entry into his mind now: all others are to be shut out.

(249-4) He feels that his hands become heavy, hard to move. This is because he is half separated from his body. Soon he feels quite free of them, light as air. The mental change accompanying this liberation is quite extraordinary. He feels that he would smile gravely and tranquilly, if only he could, but he feels only on the verge of doing so, however, not being quite able to finish it.

(249-5) Slowly and dimly he will become aware of his surroundings and his body. Little by little he will struggle back to them as if from some far planet. The recovery of consciousness will be only intermittent at first, only in brief snatches achieved with difficulty. But later it will be held and kept for longer and longer periods until it remains altogether.

(249-6) The experience will pass all too quickly but its memory will remain.

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(251-1)³³⁴ EX: The sensation of light may be overwhelming. He will feel as if a large electric bulb has been lighted inside his brain.

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(251-2) The self-hypnosis you experience is quite common among those who practice yoga. It is uncomfortable, even frightening, at first when it is unfamiliar but quite pleasant when familiar and the suggestion of fear eliminated.

(251-3) His feelings are ecstatically withdrawn from the world without and its burdens within.

(251-4) When the mental form on which he is meditating vanishes of its own accord and the mind suddenly becomes completely still vacant and perfectly poised, the soul is about to reveal itself. For the psychological conditions requisite to such a revelation, have then been provided.

(251-5) We revere God best in silence with lips struck dumb and thoughts hid deep.

(251-6) One rises from one's seat calm and carrying a sense of assured sovereignty in one's breast.

(251-7) His contemplation of the Divine has to become so absorbing as to end in self-forgetfulness.

(251-8) As he sinks inside himself, his inner being seems to open out into ever-receding depths.

(251-9) He may next experience a sensation of floating on air.

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(d) Recollection Exercises

(253-1)³³⁶ Constant Remembrance Exercises: It is true as you say that the Overself is a term of which your past experience furnishes no meaning. But perhaps you have had strangely beautiful moments when everything seemed to be still, when an ethereal world of being seemed very near to you. Well, in those moments you were lifted up to

³³⁴ The paras on this page are numbered 96 through 104, making them consecutive with the previous page.

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³³⁶ The paras on this page are numbered 1 through 3.

the Overself. The task you should set yourself is to recapture that blessed presence and feel once again that beautiful interlude of unearthly stillness. If however you cannot recall such moments or if, recalling them, you cannot regain afresh their vividness and reality, then there is an alternative path. Make it your business to recall the picture and presence of some man whom you believe is awake to his Overself consciousness. Take him as your guru and therefore as an outstretched hand which you can mentally grasp and by which you can gradually lift yourself. Thus if the Overself is a vague abstraction to you, he, as a living person whom you have met, is not. He can easily be for you a definite focus of concentration, a positive point in the infinite to which you can direct your inward glance.

(253-2) He must think as often and as intently of the Overself as an infatuated girl thinks of the next appointed meeting with her lover. His whole heart must be held captive, as it were, by this aspiration. This is to be practiced not only at set formal times but also constantly throughout the day as an exercise in recollection. This yoga, done at all times and in all places, becomes a permanent life and not merely a transient exercise. This practice of constant remembrance of the Overself purifies the mind and gradually renders it naturally introverted, concentrates and eventually illumines it.

(253-3) Those moments when the feeling of something beyond his present existence comes to him, are precious indeed. They must be eagerly welcomed and constantly nourished by dwelling upon them again and again both in remembrance and meditation. The loving recollection of those beautiful inspired moments and the intense concentration upon them is in itself a mystical exercise of special importance. This exercise is designed to help the learner transcend his attachment to externality, his tendency to live in the senses as though they alone reported reality.

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(d) Recollection Exercises

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(d) Recollection Exercises

(255-1)³³⁸ In remembrance, he should once again love the beauty and revere the solemnity of this experience. If the effort to remember the Overself is kept up again and again, it attenuates the materialistic mental tendencies inherited from former lives and arrests the natural restlessness of attention. It eventually achieves a mystical

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³³⁸ The paras on this page are numbered 4 through 9, making them consecutive with the previous page.

concentration of thoughts akin in character to that reached during set periods of meditation, but with the added advantage of not stopping the transaction of worldly activity.

Moments of utter inward stillness may come to him. The ordinary familiar ego will then desert him with a lightening-like suddenness and with hardly less brevity. Let him fix these moments firmly in his memory. They are to be used in the ensuing years as themes for meditation and goals for striving.

(255-2) A useful method is to stop whatever he is doing, remain still, and let his mind fly back to the thought of the Overself. He is to make this break several times a day, the oftener the better, but he may find it easier to begin with only two or three times a day and gradually to extend the number over a few months.

(255-3) Stick to the remembrance of the Overself with dogged persistence wherever you are and whatever you are doing. This is one of the easiest, the simplest and the safest of all yoga paths to reach the goal effectively. Anyone, be he the most intellectual of metaphysicians or the most unintellectual of illiterates may use this path and use it with success.

(255-4) His practice of constantly bringing the Overself to mind is a valuable part of the aspirant's equipment. Each remembrance has a twofold value, first: as a mystical exercise to cultivate concentration and second: as a recurrent turning away from worldly thoughts to spiritual ones.

(255-5) In this way and by this regular observance he sets up gradually a new rhythm in his mental and emotional worlds, imposes little by little a new pattern on his behaviour.

(255-6) He should cultivate the power to disengage himself mentally and emotionally, when busy with affairs or worldly occupations, and turn quickly towards prayer or meditation.

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(d) Recollection Exercises

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(d) Recollection Exercises

(257-1)³⁴⁰ When we understand this great truth we cease to look for spiritual attainment at some future time; instead we hopefully make the present the appointed hour.

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(257-2) He should recall from the past those moments when calm descended upon his soul.

(257-3) The continuous remembrance of the Overself as the unseen background upon which the personal panorama unfolds itself, enables us to keep a proper perspective upon events and affords us the final cure of troublesome ills.

(257-4) The method of this exercise is to maintain uninterruptedly and unbrokenly the remembrance of the soul's nearness, the soul's reality, the soul's transcendence. The goal of this exercise is to become wholly possessed by the soul itself.

(257-5) One of the most valuable forms of yoga is the yoga of constant remembrance. Its subject may be a mystical experience, intuition or idea. In essence it is really an endeavour to insert the transcendental atmosphere into the mundane life.

(257-6) Concentrate on reliving in intense memorised detail former moments of egoless illumination.

(257-7) Marcus Aurelius: "When you happen to be ruffled a little by any untoward accident, retire immediately into your reason, and do not move out of tune any further than you needs must; for the sooner you return to harmony, the more you will get it in your own power."

(257-8) Bring to these intervals your suffering and disappointments, your weariness and burden and let them slide into the Mystery that suffuses some of these moments.

(257-9) At odd moments in the very midst of worldly activity he is to recall what his mental and emotional state was like when he reached peak heights during formal meditation in seclusion. And for the brief space of those moments he is to try by creative imagination to feel that he is back on those heights.

(257-10) You should imaginatively recapture it as if its benign presence comes over you, its goodwill pervades you, its guidance helps you and its peace enfolds you.

(257-11) He must practice this remembrance at all times and in all places.

(257-12) The remembrance of these lost inspirations provides him with valuable seed-material for meditation

³⁴⁰ The paras on this page are numbered 10 through 22, making them consecutive with the previous page.

(257-13) Effort is still required of him to attain and maintain the condition.

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(d) Recollection Exercises

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(d) Recollection Exercises

(259-1)³⁴² It is a valuable exercise for those who are repelled by all exercises, to reach back in memory and imagination, in surrender and love, to some grand rare moment of mystical insight. They will not be repelled by this one, for it is so simple that it can hardly be classified among the exercises. And yet it is, with a value immensely disproportionate to its simplicity.

(259-2) When this concentration arrives at fixity and firmness which eliminates restless wandering, intrusion and disturbance, the need of constantly repeating the exercise vanishes. It has fulfilled its immediate purpose. The aspirant should now transfer his attention to the next ('Constant Remembrance') exercise, and exert himself henceforth to bring his attainment into worldly life into the midst of attending to earthly duties.

(259-3) The basis of this exercise is that the remembering of the Overself leads in time to the forgetting of the ego. To let the mind dwell constantly on the thought of the Overself, tranquillises it. To bring the figure of the spiritual guide into it, strengthens it.

(259-4) If he can lovingly recall those moments when thought became incandescently bright and feeling was lifted high above its ordinary self, meditation upon them will be especially fruitful and profitable.

(259-5) Vedas tell us that the constant remembrance and thinking of oneself as pure Spirit, makes one overcome delusion and obtain Truth.

(259-6) The earnest seeker is always busy for whenever there is a slackness of time, he has business to transact with the true self.

(259-7) It is not merely an intellectual exercise. All the piety and reverence and worship gained from religion are needed here too. We must pray constantly to the Soul to reveal itself.

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³⁴² The paras on this page are numbered 23 through 31, making them consecutive with the previous page.

(259-8) To keep the Overself constantly in our thoughts, is one of the easiest ways to become worthy of its grace.

(259-9) The mind's great creative potency reveals itself in proportion as the mind's concentrativeness develops.

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(e) Moral Self-Betterment Exercises

(261-1)³⁴⁴ In "The Wisdom of the Overself" there was given a meditation exercise to be practiced just before sleep and consisting of a review, undertaken in a particular way, of the previous day's events and thoughts and deeds. Here is a further exercise to be done either before sleep or at other times which is akin in character and yields equally important results but which may be practised at any time of the day. The student should select episodes, events or whole periods out of his past experience and personal conduct and he should review them in the same detached impartial lesson-seeking manner. They may pertain to happenings many years distant or to those of the same week. In particular, a valuable part of this exercise is the analytic dissection of moral errors and mistaken conduct with a view to their clearer understanding and future correction. The ego is to be sharply and critically examined throughout these reviews.

Let it not be forgotten however that he should remember his faults of character and mistakes of conduct not to moan over them but to get rid of the one and correct the other. For beneath most of his misfortunes lie faults of character and defects of temperament which are largely their hidden causes. Dispassionate observation of other people's present experience together with impersonal reflection upon his own past experience, provide the best practical wisdom for future guidance. But such wisdom is only of limited value if it ignores the working of karma and the impetus of spiritual evolution; all these different elements must therefore be brought into an integral union.

The exercise here given does not seek like ordinary yoga to blot out thoughts as its final aim. Rather does it kindle them into vigorous life as it proceeds through its philosophical reflections and retrospective imaginations. But their character will gradually become unusually impersonal and profound whilst their truth will become remarkably undistorted by emotional or passional deflections. Even this does not

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³⁴⁴ The paras on this page are numbered 1 and 2.

This para is a duplicate of para 69-1 in Carbons 30 (4th Series Notebooks).

exhaust the advantages of the exercise. For there will also develop an interiorisation of awareness which brings the practitioner ever closer to his spiritual self until his entire outlook on life is re-oriented in a marvellous manner.

(261-2) He must be on his guard against the falsifications the rationalisations and the descriptions unconsciously practised by his ego when the self-analysis exercises become uncomfortable humiliating or painful. Nor should he allow himself to fall into the pit of self-pity.

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(263-1)³⁴⁶ This exercise requires him to retract his attention inwards until oblivious of his immediate surroundings he intently projects certain suggestive mental images into this blankness and holds them determinedly yet calmly. The result will appear later in his ordinary state when the wakeful consciousness will seize these images abruptly and unexpectedly and effectively act upon their suggestions.

(263-2) He should from time to time pass in analytic review the important events, the experiences and the attitudes of his past. It is not the good but the evil emotions and deeds, their origins and consequences, that he should particularly attend to, mentally picture and examine from the perspective of his higher self. But unless this is done with perfect honesty in an impersonal unconcerned detached and self-critical spirit, unless it is approached with a self-imposed austerity of emotion, it will not yield the desired results. It is not enough to mourn over his errors. He should carefully learn whatever lessons they teach.

(263-3) To use these sublime ideas in and for our hours of contemplation, is to use definite potencies.

The evil consequences of yielding to certain desires, forms a fit theme for this kind of meditation exercise.

(263-4) He will need to develop the ability to stand back periodically from the personal self and survey its life, fortunes, character and doings quite impartially. During this

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³⁴⁶ The paras on this page are numbered 3 through 10, making them consecutive with the previous page.

exercise he should adopt the attitude of a disinterested spectator seeking to know the truth about it. Hence, he should study it calmly and not take sides with it emotionally.

(263-5) He has to stand aside from himself and observe the chief events of his life with philosophic detachment. Some of them may fill him with emotions of regret or shame, others with pride and satisfaction, but all should be considered with the least possible egoism and the greatest possible impartiality. In this way experience is converted into wisdom and faults extracted from character.

(263-6) What is the use of teaching advanced lessons to those who have not yet learnt the primary ones?

(263-7) They have failed in action because they had previously failed in thought.

(263-8) The sacred oracle within to which the problems of life and living can be carried in our calmer moments³⁴⁷

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(265-1)³⁴⁹ His meditations on this subject of self-improvement must be constantly repeated and unremittingly pursued. He must look relentlessly at the ugly truth about himself face to face and then zealously foster thoughts that counteract it until they become habitual.

(265-2) During this half hour he must suspend the personal way of looking at life. He must stand aside from the ego for the time being and regard impersonally and impartially its acts and emotions as well as the events and fortunes with which it meets. He must examine all these experiences as if they had happened to somebody else. He collects the materials for his meditation from all the chief incidents and episodes, doings and feelings of the whole day. His reflection upon them must take a twofold course. In the first, he simply gives up errors, illusions and complexes. In the second he learns truths, principles and virtues.

³⁴⁷ We have removed the period from after “moments”, as this is a sentence fragment. —TJS ‘20

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³⁴⁹ The paras on this page are numbered 11 through 18, making them consecutive with the previous page.

(265-3) During these meditations, he is to dwell aspiringly and lovingly upon the ideal at times and reflect calmly and rationally about it at other times. Thus he will learn to achieve imaginatively an effective self-government.

(265-4) He must begin to practise introspection. This may be given a morbid turn, as is so often done by those not engaged with the quest, or it may be given a healthy one. If he uses the practice to examine the causes of his mistakes and to discover the weaknesses in his character, and then takes the needful steps to eliminate the one and overcome the other, it can only benefit and elevate him.

(265-5) It is out of such reflections that we now learn what a fool we made of ourself just when we believed we were doing something clever, what fallacious ideas we held just when we believed the truth within our grasp.

(265-6) The hour for retirement at night should also be the hour for recalling the day's happenings, deeds and talks in memory, at the same time making an appraisal of their character from the higher point of view. But when the exercise has come to an end, the aspirant should deliberately turn his mind utterly away from all worldly experience all personal matters, and let the hushed silence of pure devotional worship fall upon them.

(265-7) When the larger part of his life-course has been run and the reminiscent mood begins to appear and to recur.

(265-8) When you get a great thought – chain it. Hold it.

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(267-1)³⁵¹ His reading will suddenly light up with new comprehensions, suddenly perceived patterns.

And it is through such persistent reflections upon experience that his character slowly alters, thus confirming Socrates' saying: "Virtue can be learned."

The ideal pictures for him the sort of man he wants to be.

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³⁵¹ The paras on this page are numbered 19 through 27, making them consecutive with the previous page.

(267-2) All dominant tendencies and ruling ideas which are of an undesirable character constitute fruitful sources of future action. If, by such creative meditation, we eradicate them we also eradicate the possibility of undesirable action in the future.

(267-3) In this type of reflective meditation critical thinking is not banished but is illuminated by the Overself's light. It is the path of inspired intellect. It is extremely valuable because it can reveal the right path to take in practical affairs and the right course to take in moral ones. It is equally valuable for extracting the lessons out of past experience.

(267-4) Self-Examination Exercise: When a man stands aside from the winding stream that is his personal life and looks back upon the smooth and troubled courses it has taken, he is in a better position to see its general direction.

(267-5) We must not seek to escape the consequences of our deeds merely by handing them over to the Overself. We must not hand them over before we have tried earnestly to master their lessons. If we hand them over prematurely be assured they will never reach the Overself at all.

(267-6) The nightly exercise of examining one's moods, acts, words, emotions and reactions of the day just past is an excellent one. The work should be done impersonally and impartially. The aim should be to detect faults, errors, weaknesses and vices, to encourage wise virtuous and meritorious attitudes.

(267-7) This exercise is particularly suited to those periods when he is able to retire from social life and worldly business, when he can go into retreat for a while. There he can reflect with profit upon the faults on his past conduct.

(267-8) What are the changes which the aspirant accomplishes within himself in consequence of these meditations?

(267-9) It is possible by the power of such meditations, creatively to shape the character and deepen the consciousness of oneself.

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(269-1)³⁵³ As he continues to practise these analytic and ascetic meditations, they will engender a growing repulsion which will end by neutralising the attraction, the lust or the desire which he seeks to conquer.

(269-2) Another purpose which he must keep in view when recalling the past and seeking the lessons which stand out from it, is the discernment of karma's working in some of these experiences.

(269-3) By providing us with a totally different and unaccustomed standpoint whence to view our personal life, this practice also provides us with greatly enlarged self-knowledge.

(269-4) Where passions appetites and desires of an unworthy kind are the repeated themes of these critical analyses, they tend to become weaker and weaker as the process, with its corrosive effect, extends into a long time.

(269-5) The next type of meditation is the analytic. It may deal with personal experience, general events, universal laws the nature of man and the reality of soul, but always it seeks by analysis and reflection to understand.

(269-6) Every helpful self-suggestion given at this point of contemplation will germinate like a seed and produce its visible fruit in due time.

(269-7) Thus whatever he is experiencing physically he trains himself to replace the unilluminated thought "I am eating, hungry, walking" by the thought "My body is hungry, walking." He recognises the bundle of sensations which make up such experiences are not the true self which they represent themselves to be but are only connected with it.

(269-8) The more he multiplies these efforts, the quicker his sought-for results are likely to appear.

(269-9) "He is unfortunate who does not meditate on the consequence of his own fault." (Plato's precepts to Aristotle)

(269-10) To shorten the period of reincarnations, thought is needed. First analytic reflection about the past, second, imaginative reflection about the future.

³⁵³ The paras on this page are numbered 28 through 39, making them consecutive with the previous page.

(269-11) Such master-writings will help to clarify his feelings and shape his thoughts.

(269-12) According to the concentration, the power and the repetition of the thought, will be its results.

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(e) Moral Self-Betterment Exercises

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(e) Moral Self-Betterment Exercises

(271-1)³⁵⁵ He must watch his thoughts daily and examine his actions nightly. He must apply the lancet to his motives periodically. He must analyse and reanalyse himself impersonally.

(271-2) This is to say, nearly the whole of your life can be steered managed and controlled by the simple process of taking stock once a day.

(271-3) When we develop the habit of critically reflecting upon our experiences, we find it needful to revise our ideas and alter our outlook from time to time.

(271-4) Life itself today offers him plenty of raw material to be worked over in his meditations. All history and much literature provides it too.

(271-5) (MORAL Reflection exercise) Each day will bring to the surface new materials for such an exercise.

(271-6) Analytic reflection exercise.

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(e) Moral Self-Betterment Exercises

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(f) All Other Exercises

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³⁵⁵ The paras on this page are numbered 40 through 45, making them consecutive with the previous page.

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(273-1)³⁵⁷ The secret of successful altruistic intercession during meditation is first, to enter the deepest part of his own being and then – but only then – to enter the deepest part of the other man's. Here he will begin by praying for his spiritual improvement and end by visualising the thing as done. To spend a few minutes each day in such intercessory service for others, is not only to bless them but also himself. All his other virtues flower more radiantly in the sunny air of such benign love. Nevertheless a practical warning is called for here.

(273-2) Do not carry your troubles or your temptations or other people's troubles and needs straight into your meditation. There is a proper time and place for their consideration under a mystical light or for their presentation to a mystical power. But that time and place is not at the beginning of the meditation period. It is rather towards the end. All meditations, conducted on the philosophic ideal should end with the thoughts of others, with remembrance of their spiritual need and with a sending out of the light and grace received to bless individuals who need such help. At the beginning your aim should be to forget your lower self, to rise above it. Only after you have felt the divine visitation, only towards the end of your practice period should your aim be to bring the higher self to the help of the lower one, or your help and blessing to other embodied selves. If, however, you attempt this prematurely; if you are not willing to relinquish the personal life even for a few minutes, then you will get nothing but your own thought back for your pains.

(273-3) Thus the intellect which is normally your deluder, and the ego which is normally your betrayer, are put into service by the path of Self-Enquiry and actually made to become your principal helps in ascertaining Reality, just as the dog can scent out its master so too the intellect, when compelled, can scent out its source.

(273-4) The practice of *tratak* is intended to make the yogi blind to external scenes by attending to a single object; the practice of *shabd yoga* is intended to render him deaf to external sounds by attending to a single sound; and with sights and sounds cut off he is well nigh cut off from the whole external world. Thus these systems of yoga are nothing other than techniques for inducing a concentrated inward-turned state.

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(f) All Other Exercises

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³⁵⁷ The paras on this page are numbered 1 through 4.

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(f) All Other Exercises

(275-1)³⁵⁹ The advantages of pursuing the path of Jnana-Yoga, of an enquiry into Self are manifold. It starts from the standpoint to which we are accustomed, by taking self as we find it. It does not start from some divine Brahman whose existence is initially known to but one man in millions. (Since it to be apprehended only in Samadhi.) The enquiry into Self moreover accepts this world as real, and does not ask us to go against every attribute of common sense. It permits our minds to work along their natural lines of thinking. It follows the method most suitable to our Western Scientific minds viz it works from the known to the unknown.

(275-2) A single word naming some divine attribute or human ideal is another good focus for a concentration exercise. It should be slowly but silently repeated to oneself at certain intervals whilst its significance should be held all the time in the mind. Every other idea should be kept out. Words which are suitable to perform this office may be safely left to the aspirant's taste and mood of the moment. Here are instances: reality, truth, love, being, illusion, goodness, pity, purity and peace.

In this exercise he repeats mentally and slowly over and over again a significant key word like "Reality" or a pithy formula like "In my higher being, I am beyond weakness and sin."

Incessant repetition of a brief mystic formula, a short holy phrase, will keep out all other thoughts and ultimately even lapse itself. The mind will then fall into stillness, the heart be inundated with quiet.

(275-3) Reading a noble book helps because it concentrates the thoughts along a single track. It is thus an exercise in concentration.

(275-4) Let him must upon some piece from an inspired writing or think out the meaning of some eternal verity. Let him do this with the utmost attentiveness. Such meditation will not only enable him to advance in concentrativeness but also profit him mentally and morally.

(275-5) Let him receive these inspired statements into his meditation and they will yield him spiritual nourishment.

(275-6) If he can respond to these great inspired utterances if he can let his thought work over them in the right way and let his emotion be susceptible to their inner dynamism, his intense concentration will enable him to share at least the reflected light behind their creator, the light itself.

³⁵⁹ The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

(277-1)³⁶¹ In this exercise you will repeatedly think of what you really are as distinct from what you seem to be. You will separate yourself intellectually, emotionally and volitionally – so far as you can – from your flesh, your desires and your thoughts as being objects of your consciousness and not pure consciousness itself. You will begin by asking yourself “Who am I?” and, when you comprehend that the lower nature cannot be the real you, go on to asking the further question: “What, am I?” By such frequent self-studies and self-discriminations you will come closer and closer to the truth.

(277-2) “What I am able to do I do through the power that comes in the hour of morning quiet, waiting and watching for the voice of God.” – Frank Buchman, founder of the Oxford Groups. It is a part of his daily program to awaken at an early hour from sleep and to devote sixty minutes or more to complete silence and mental rest. He claims that during this meditation he becomes aware of a diviner feeling than his own, which comes and issues its commands for the day.

(277-3) A Calcutta Business man says:- “Whilst at Delhi some years ago I had the occasion to play a game of cricket and at night suffered from a severe headache. A doctor was summoned but the medicines prescribed did not have any effect. Eventually, my servant brought in an old man who told me to wait till sunrise as it was only at that time that a cure could be effected. Sunset was also a time when he claimed “super-natural powers.” At daybreak, the old man murmured something for about five minutes and touched my forehead with his fingers. He advised me to go to bed. This I did and in the morning was cured.”

(277-4) The writings of the wisest spirits of the modern era are in their hands, the records of the great mystics of the medieval era can be consulted in their libraries, and the literature of the sages of the antique era has been translated for their benefit.

When we take up a book that throws light before our feet, that day becomes a starred event in the calendar of our life. It is not to be easily forgotten, because the planets of Truth and Beauty are hard to find amid the panoply of rival lights in the sky.

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³⁶¹ The paras on this page are numbered 11 through 14, making them consecutive with the previous page.

(279-1)³⁶³ When a man has practised this exercise for some time and to some competency, he will become repeatedly aware of a curious experience. For a few minutes at most and often only for a few moments, he will seem to have stepped outside his body and to be confronting himself, looking at his own face as though it were someone else's. Or he will seem to be standing behind his own body and seeing his face from a side angle. This is an important significant experience.

(279-2) Contemplation can be turned toward the spiritual assistance of anyone he loves or wishes to befriend. But it should not be so turned prematurely. Before he can render real service, he must first acquire the power to do so. Before he can fruitfully pray for persons, he must first be able to draw strength from that which is above all persons. But once he has developed the capacity to enter easily into the deeply absorbed state, he may then use it to help others also. Let him take the names and images of these people with him after he has passed into the state and let him hold them there for a while in the divine atmosphere. The capacity to serve must first be got before the attempt to serve is made. Therefore, he should resist the temptation to plunge straightway into prayer or meditation on behalf of others. Instead he should wait until his worship or communion attains its highest level of being. Then – and then only – should he begin to draw from it the power and help and light to be directed altruistically towards others.

(279-3) Another excellent and always useful theme for meditation is to read a few sentences from an inspired book and then let your thought dwell upon what you have read.

(279-4) Such books set the mind groping for the mysterious source whence it has arisen.

(279-5) By becoming mindful of the rise and fall of breath, by transferring consciousness to the respiratory function, alone thought becomes unified, concentrated rested in a natural easy manner.

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³⁶³ The paras on this page are numbered 15 through 20, making them consecutive with the previous page.

(279-6) That a theme for meditation should be formulated in the interrogative is at once an indication that the kind of meditation involved is intellectual. What am I? is a simple question with a complex answer.

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(f) All Other Exercises

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(f) All Other Exercises

(281-1)³⁶⁵ Plato tells us of the Greeks prostrating themselves before the sun at its rising and setting. Hence it is not only an Indian custom but one which most of the enlightened ancients practised.

(281-2) Chinese yoga: Breathe in very gently and hold the breath for longest possible time. Breath out just as gently. This gives mental abstraction.

(281-3) Thus we let our mind, our life, sink out of activity into rest with the twilight itself. We decline into not only stillness of thought, but also stillness of individuality.

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(f) All Other Exercises

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

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(283-1)³⁶⁷ [It]³⁶⁸ is admittedly painful to tear one's will away from one's desires but it is still more painful to have it torn away by life's experiences. Hence the philosophical methods to conquer desire is a twofold one. We must let it wear itself out by submitting to it through experience and letting it come up against inevitable

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³⁶⁵ The paras on this page are numbered 21 through 23, making them consecutive with the previous page.

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³⁶⁷ The para on this page is numbered 10; it is not consecutive with the previous page.

³⁶⁸ PB himself deleted the para before this para by hand. It originally read:

“(8a) These brief flashes”

disappointment, disillusionment or suffering whilst alongside with this we must become reflectively and analytically aware of its causes, self-deceptions and consequences. It is a matter of gradually letting the desires lose their intensity until we become free of them not through their forcible renunciation nor through the long-drawn process of waiting for old age to come but through the process of learning to live more and more within the satisfactory beatitude of the Overself. We give up our desires not by negating them but partly by comprehending their mechanistic cause and mentalistic nature and partly by superseding them with the exalted peace of the Overself.

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(285-1)³⁷⁰ You may certainly hope for success when the whole trend of your thinking and the whole trend of your action is strongly directed to this single purpose only, when you have resolutely subordinated personal feelings and temperamental predilections to the solution of the problem of truth.

(285-2) You have launched upon a quest from which there is no turning back. You have embarked upon a journey which will demand from you the utmost patience and deepest faith, the strongest determination and cultivation of the keenest intelligence, lying latent within you.

(285-3) So long as we know only the ego, that in which it abides remains unknown. The way out is to give up the I.

(285-4) So precious is our petty ego that we strongly begrudge yielding it up to the seeming void of non-duality.

(285-5) The study of philosophy must be no desultory pursuit, it must follow a consecutive and sequential course if its principles are to be mastered and its problems solved.

(285-6) In the last verse spoken by Arjuna in the Gita, he declares that all his doubts are gone and that he has gained recognition of the true Self. Hence all his questions cease. His enquiry into Truth has come to an end. Nothing more is said, either by him nor his

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³⁷⁰ The paras on this page are numbered 41 through 49; they are not consecutive with the previous page.

teacher. Both enter into a state of silence and this silence is revealed as the highest, because the spirit is beyond both the agitations of intellect and the babble of speech. It is best felt and known, understood and communicated, through such inner stillness.

(285-7) To the degree that the intuitive element can displace all others for the rulership of his inner life, to that degree can a healing and guiding calm displace the emotion of moods and commotion of thought.

(285-8) They seem to believe their entry into the mystic quest would set their life in order and solve their problems forever. This is, of course, mere wishful thinking. It is not their entry but their termination of the quest that could ever do these things for them.

(285-9) The long hard search for the soul asks too much endurance of self-discipline from its pursuers ever to more than it has been in the past – an undertaking for the few driven by an inner urge. Hence it is not so much a

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(continued from the previous page) voluntary undertaking as an involuntary one. The questers cannot help themselves. It is not that they necessarily have the strength to endure as that they have no choice except to endure.

(287-1)³⁷² If he tries to leap swiftly to this goal, he may find the consequent fall painfully hard to experience and unjustly harsh to endure. But the actual pain and seeming injustice are really Nature's way of guiding him toward a better and surer development – equilibrated broad and stable.

(287-2) All aspirants on this spiritual quest have to go through periods of discouragement from time to time and I myself was no exception. Physical nature does not easily permit us to escape from her grasp and her resistance to the individual spiritual effort is inevitable. Perseverance is therefore an indispensable quality.

(287-3) Let him persevere in efforts along the spiritual path, continue endeavours towards self-improvement and character building and keep up the regular practice of

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³⁷² The paras on this page are numbered 50 through 55, making them consecutive with the previous page.

meditation and prayer – all these are essential to your development. Every effort he puts forward, calls forth a corresponding aid on the part of Divine Grace.

(287-4) The experience of being gripped and physically shaken by some extraordinary power will also occur at certain intervals along this path. This is not to be feared but rather to be welcomed. It always signifies a descent of grace and is a herald of coming progress of some kind or other.

(287-5) Where trouble develops as the result of having made some contact with the psychic plane instead of the spiritual, he should take the following course of action without delay. (a) Stop all meditation, breathing and gazing exercises, until quite cured. After the expiration of this period, he should judge carefully whether or not to resume meditation practice and then only provided further that he feel an inner call to do so. He should conscientiously follow the instructions given on prayer and purification of character. (b) Until the trouble disappears, try to sleep at night with the light on, dim enough however so as not to disturb sleep. It will probably be necessary to wear a mask as eye-shade over the eyes to keep out the light. (c) Endeavour to purify character as much as possible. Especially keep vigilant control over thoughts and feelings, trying to cleanse them and be careful what is allowed to enter your mind. (d) Kneel in prayer at least twice daily, asking for God's help and grace in this endeavour, confessing weakness and helplessness.

(287-6) The continuation of the feeling of uneasiness is often a warning to withdraw from a wrong situation. However, it might also be constructed by his own subconscious fears.

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(289-1)³⁷⁴ [a]³⁷⁵ The aloneness that he feels must be accepted. Only then, only when he understands and dwells calmly in it, will the great power of the Saint come forth and dwell with him in turn.

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³⁷⁴ The paras on this page are numbered 66 through 75; they are not consecutive with the previous page.

³⁷⁵ PB himself inserted "a" by hand.

(289-2) Every man whether he knows it or not, is on his way to the kingdom of heaven. The journey is not confined only to those who deliberately apply themselves to it. But most men, being spiritually blind, do not see the road. That is the only difference.

(289-3) Some of those who come to these teachings seeking them only for the sake of getting relief from their trouble end by seeking truth for its own sake.

(289-4) He has been brought by experiences of life and studies in philosophy to a point where the personal life has become much of a dream. He sees everything as the Buddhists say, as subject to change, coming and going and he sees no exception to this universal law. Consequently he attaches himself to nothing, but accepts everything that is worth accepting without however so tying himself to the need of it as to suffer too grievously should destiny remove it again.

(289-5) With the coming of grace, his development takes on a life of its own and is no longer to be measured in direct ratio to his effort.

(289-6) When the call of the quest sounds so strongly that he cannot help following it whatever the cost, he will begin to make some readjustments in his life.

(289-7) The first reward is truth realised in every part of his being, the lower self becoming the instrument of the Soul. The second reward is peace, intensely satisfying and joyous. A keen and constant longing after the Soul's consciousness, a willingness to surrender all to it inwardly, are however necessary pre-requisites.

(289-8) Some qualities he must either find to hand within himself or set about to cultivate for himself. Among them are reverence for certain elevated moods and fidelity to certain intuitive promptings.

(289-9) Let him feel even in the very heat of this world's activity that his Guardian Angel is ever with him, that it is not farther away than his own inmost heart. Let him nurture this unshakable faith, for it is true. Let him make it the basis of all his conduct, try to ennoble and purify his character incessantly and turn every fall into a stepping stone for a further rise. The quest winds through ups and downs so he must make despair a short-lived thing and hope an unkillable one. Success will not depend on his own personal endeavours alone, although they are indispensable; it is also a matter of grace and this he can get by unremitting prayer, addressed to whatever higher power he believes in most, and by the compassion of his guide.

(289-10) The question concerning the spiritual status of women in

(continued from the previous page) India and why the traditional view has allotted them an inferior role to that of man is often asked. It is generally held that fewer women than men have ever attained the higher goals. Indeed in some of the sacred works which have come down from ancient times and which still govern much of the thinking upon the subject today, the spiritual aspirant who has obtained a male birth is regarded as being much more fortunate than one who has obtained a female one. A few sages have rebelled against this view, but what I have stated is approximately correct, taking Indian culture as a whole.

From the philosophical standpoint one of the major reasons why women have been assigned an inferior spiritual status for so long a time has been, aside from the selfish social exploitation of her physical weakness, the asceticism which belongs to the mystical stage of development. Such [asceticism]³⁷⁷ has often [taken]³⁷⁸ an extreme and unbalanced form with the result that the values and virtues of monastic celibacy have been over-rated and the dangers symbolised by women have been exaggerated. On the philosophic level the balance is restored, extreme fanatic views are dispelled and the natural relationship between the sexes seen in its true light. Philosophy has no use for mere asceticism although it has plenty of use for self-discipline. According to this teaching there are three stages of spiritual development, first religious, second mystical, or metaphysical, third philosophical. In the first stage women are overwhelmingly ahead of men. In the second stage women and men are roughly equal in the success of their attainment. In the third and final stage it is mostly men who succeed. A brief explanation why this is so appears on page 138 of "The Hidden Teaching Beyond Yoga." This said, I fully agree with your statements that all souls are of equal importance before God and that mankind must come to regard each other as belonging to the same level. The soul, in the sense of the true self, has no sex whatever. Personalities which are its projections constantly vary their sex from birth to birth, if we accept the theory of re-incarnation, and therefore the important thing about life is not the sex to which we belong but the inner mental being. Another point of great importance is the evolutionary changes through which mankind in general has been passing during recent centuries. Women have been exploited and subjected by men for ages past and it is only within recent times that they have begun to come into their own and claim the rights and privileges which are their just due. In the coming age balance

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³⁷⁷ PB himself deleted "which extreme and unbalanced" from after "asceticism" by hand.

³⁷⁸ PB himself deleted "belongs to the mystical stage" from after "taken" by hand.

will be restored and woman will take her rightful place alongside of man in the leadership of the whole race.

To sum up, it is no longer a question of what the ancients

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(continued from the previous page) believed about women or how the modern Indians regard them but a question of accepting the evolutionary trend of things which is bringing the human race closer and closer to philosophic enlightenment and thus making it possible for every woman to claim and receive what is best in life if she wishes.

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(295-1)³⁸¹ His spiritual career will be a mixture of success and failure in varying proportions and his progress will be erratic and spasmodic. At times the ideal may seem closer but at other times, and more often, it may seem farther away or even lost altogether. But to become obscured is not to become lost.

(295-2) He must honestly confess his failure and humbly admit his deficiencies.

(295-3) To attain relief from the ego is possible to all aspirants at times and for limited times, but to shed it altogether is possible only to the rare few who stand upon the verge of sagedom.

(295-4) Has he entered on a quest impossible of fulfilment, ventured after a vision that is beyond him?

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³⁸¹ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

Pages 295 through 314 are duplicates of pages 171 through 190 in Vinyl IV to V.

(295-5) He will not arrive at such a far goal without infinite patience, constant discipline and much knowledge.

(295-6) The traveller on this quest is a man who uses his consciousness and his will to better his character and purify his heart.

(295-7) He must be prepared to accept an appalling loneliness if he wishes to walk this path. But the loneliness will be limited to his novitiate. For a new presence will slowly and quietly enter his inner life during its advanced stage.

(295-8) Changes of occupation and business may not get him anywhere but what is valuable at this stage is getting some sort of varied general experience. Its chief importance is its effect on his character, its capacity to make him a bigger and better man.

(295-9) If aspiration flies too high, and ambition is somewhat blind, failure may be the inevitable lot.

(295-10) At first he will find within himself only a tiny spark of divinity. He will next have to strive to kindle this spark into a flame.

(295-11) He has not only to separate himself from his own lower principles but just as much from other peoples' when he is in contact with them.

(295-12) When the finite life surrenders to the infinite life, when it gives up self-will and

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(continued from the previous page) earthly attachment for the sake of finding what is beyond self and earth, this unique experience comes to it. Everything is asked from it but everything is then given to it.

(297-1)³⁸³ The humility needed must be immensely deeper than what ordinarily passes for it. He must begin with the axiom that the ego is ceaselessly deceiving him, misleading him, ruling him. He must be prepared to find its sway just as powerful

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³⁸³ The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

amid his spiritual interests as his worldly ones. He must realise that he has been going from illusion to illusion even when he seemed to progress.

(297-2) The years should bring him a loftier perception of truth, a passage from his initial darkness into a clearer noon-day light.

(297-3) The yogi seeks harmony of self with the Supreme. He embraces a discipline to attain it. This discipline consists of asceticism and introspection, solitude and concentration, inward prayer and aspiration.

(297-4) Even if progress be disappointingly slow, still the important thing is to have one's feet turned in the same direction that evolution is forcing one to take. For a contrary direction would result in increased suffering.

(297-5) The aspirant is not unreasonable in asking that some reward, if not an adequate reward, should become visible in time for all his struggles. If he is told to acquire the virtue of patience, he is not told to acquire the quality of hopelessness. There are signs and tokens, experiences and glimpses to hearten him on the way.

(297-6) There is a saying in India that "It is better to have a pigeon today than a peacock tomorrow."

(297-7) From these experiences and studies he will emerge with a finer conscience, a wider tolerance and a deeper compassion.

(297-8) The early Christian Fathers believed that only a few privileged souls ever received this grace of direct divine illumination.

(297-9) It is a mysterious fact that high aspirations and good resolutions born between Christmas and Easter will be more successful during the subsequent twelve months than those born later in the year.

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(299-1)³⁸⁵ To the extent that he opens himself out passively to the higher self, its guidance, instruction and messages, to that extent he will make real and safe progress.

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But he must be careful not to try to impose his own ideas upon this guidance, not to seek to instruct the mystic Instructor, not to interfere with the process of transmission from the higher self to the egoic mind.

(299-2) The sensitive person cannot help receiving impressions about the mood or character or feeling of another person whom he is in contact with. But this is quite apart from, and not necessarily accompanied by, knowledge of the particular object or person being thought of in connection with such mood. Usually the sensitive will not know towards what or whom it is directed; that is, such knowledge will not form part of his impression.

(299-3) Scientists today, and those students of mysticism who respect scientists, are dropping the use of the term “psychic power” and replacing it by the terms “paranormal activity”, “paranormal faculties” and “paranormal power.” The faculties deal with specifically mental phenomena, and the power with physical ones, including healing.

(299-4) The sudden, unexpected and violent agitation of the diaphragm for a few moments may be a favourable phenomenon. It signifies a visitation of grace from the Overself, a visitation which is the precursor of coming intellectual change and spiritual re-direction.

(299-5) Only when his quest becomes a whole-heartedly single-minded enterprise, working for a solitary end, disregarding all else yet retaining the sense of balance is it likely to succeed.

(299-6) The quest is to be neither an emotional fancy nor an intellectual whim; it has to become something steady, deep-rooted and strong-sapped in a man’s life.

(299-7) When the thought is rightly directed in this way a time eventually comes when spiritually-conscious living will be normal and natural.

(299-8) His spiritual destiny remains hidden far out of sight in the future.

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³⁸⁵ The paras on this page are numbered 22 through 29, making them consecutive with the previous page.

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(301-1)³⁸⁷ The most satisfying proofs will come to him that the Overself is really guiding the course of his outer life and really inspiring the course of his inner life.

(301-2) He will find that whereas there is a quick road to agitation, there is no quick road to serenity.

(301-3) He can successfully overcome the magnitude of his task if only he possess faith in himself, courage in his vision and the resolve to shape his life for its higher welfare.

(301-4) The fourth state is attainable but his yearning for it must be whole-hearted and his efforts must be sustained ones.

(301-5) The inner light will give him a glimpse of an ennobled and purified life and inspire him with the urge to realise it.

(301-6) The quest is a continual effort of self-release from inward oppressions and self-deliverance from emotional obstructions.

(301-7) The mysterious interaction of personal effort and divine grace is covered with darkness.

(301-8) Some come to the quest as young men or women but more come to it in middle age. How can they hope to accomplish this tremendous task, with all that it involves, in a mere score or so of years?

(301-9) The confused and shallow knowledge of the beginner will little by little give place to the clear and profound knowledge of the proficient.

(301-10) We have the authority of Indian texts for our assertions. Thus: “Through the mind alone It is to be realised,” says Brihadaranyaka³⁸⁸ Upanishad (IV.4.19). And in Shankara’s “Commentary on Gita,” we read “The mind refined by subjugation of body and senses, and equipped with the teachings of scripture and the teacher, constitutes the sense by which the Self may be seen.” [(II.22)]³⁸⁹ Finally, Mundaka Upanishad III.1.8 says, “When a man’s mind has become purified by the serene Light of knowledge, then he sees Him.”

³⁸⁷ The paras on this page are numbered 30 through 40, making them consecutive with the previous page.

³⁸⁸ “Brihad” in the original. Properly “Bṛhadāraṇyaka”. — TJS ‘20

³⁸⁹ PB himself changed “II.2” to “(II.21)” by hand.

(301-11) The truth must then gradually be fixed in your mind, in the words of an old Asiatic sage, "like an iron spike driven into a living tree."

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(303-1)³⁹¹ Some people come to the quest quickly, under the impulse of a great decision, but most come slowly, by degrees and stages.

(303-2) What is the absent-mindedness which he experiences both in and out of meditation? If this is accompanied by a blissful feeling it is nothing to get anxious about and would indeed be a sign of the spiritual force working underground. Even so it would completely disappear in time as he will have to get and keep full consciousness. However, if the blissful feeling is absent then it is a mental difficulty which he must strive to overcome by using his will power.

(303-3)³⁹² There is the pseudo-Christianity in religious circles [and the hard materialism in the medical circles.]³⁹³ That is why the Quest calls forth latent reserves of strength to overcome its solitariness. The law of compensation is at work here also.

(303-4) The risks of entering such a spiritual adventure may be quite formidable, but the risks of not entering it are unquestionably frightful. For the probabilities of wrong action and mistaken choice will still remain, with the painful Karmic aftermath.

(303-5) Admittedly the quest is difficult and the discipline it involves takes a whole lifetime. However, the chief thing is to be moving in the right direction and no matter how slowly

(303-6) The mind must go on gradually parting with its ancient illusions, its time-fed prejudices, hardly aware of any progress, until one fateful day truth triumphs abruptly in a vivid flash of supreme illumination.

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³⁹¹ The paras on this page are numbered 41 through 48 and 48a through 48d, making them consecutive with the previous page.

³⁹² The left margin of paras 303-3 through 303-7 are unreadable, due to a misaligned carbon transfer. We have filled in the missing words from duplicate page 179 in Vinyl IV to V.

³⁹³ PB himself inserted "(and the hard materialism in the radical circles)" by typing it at the end of the para and inserting it with an arrow.

(303-7) For years his feet may lag³⁹⁴ and his will may droop, he may feel too weak to try or too frustrated even to want to try, but he can never really abandon the quest.

This yearning for spiritual light will at some periods be accompanied by anguish but at others by pleasure.

(303-8) The secret path is an attempt to establish a perfect and conscious relation between the human mind and that divinity which is its source.

(303-9) The aim is to emancipate himself from earthly bondage, to redeem himself from animal enslavement.

(303-10) When a man has passed the age of forty, his passions naturally if slowly begin to die down.

(303-11) He hopes – nay fully expected – to bloom as a full-blown mystic within three months. And of course he was tremendously disappointed.

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(305-1)³⁹⁸ There is a strikingly parallel thought in the Bhagavad Gita which confirms the New Testament's injunction: "Seek ye first the kingdom of heaven and all these things shall be added unto you." In the Indian scripture, Krishna, the Indian Christ, enjoins his disciple Arjuna: "Whoever worships Me and Me alone with no other thought than the worship of Me, the care of his welfare I shall take upon myself."

(305-2) INTERIOR WORD: "And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak – it is a messenger that comes, a messenger without form or substance; or it is the flower of the soul that has opened."

(305-3) Nobody can earnestly work through a course in the higher philosophy without finding himself a better and wiser man at the end than he was at the beginning. And

³⁹⁴ The original typist changed "His feet may lag" to "For years his feet may lag" by typing over the original words.

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³⁹⁶ PB himself inserted "vol 7" at the bottom of the page by hand.

³⁹⁷ "Chapter 4" in the original.

³⁹⁸ The paras on this page are numbered 49 through 56, making them consecutive with the previous page.

this result will come to him almost unconsciously, little by little, through the creative power of right thinking.

(305-4) If one cannot predict with complete certainty when the hour of realisation will arrive, one can at least prepare those conditions which are essential to its arrival. Let us do that, therefore, and then humbly await the fruit of one's labour. Whoever can instil into himself this kind of patience which is far removed from slumbering inertia, will go far upon this path.

(305-5) Certain truths are immovably fundamental to all worthy systems of mysticism and tremendously important to all mankind. They include: the existence of a supreme reality beyond the awareness of sense or intellect; the existence of a soul in man which is rooted in this reality; the higher purpose of human life is to establish full consciousness of and communion with this soul; a good life increases happinesses and attracts rewards, but wrong-doing increases misery and attracts retribution.

(305-6) If illumination does not become permanent, if it does not stay with its host, that is because it does not find a proper place within him for such abiding stay. His heart is still too impure, his character still too imperfect for the consciousness of the Overself to associate constantly with him.

(305-7) You have been given a glimpse of the goal. Now you must strive to attain that goal. The glimpse itself has enabled you to understand the consciousness and the characteristics to strive for. Both are so subtle that words merely hint at them and may be meaningless. In receiving an experience beyond words, you have therefore been so fortunate as to be favoured with the Overself's grace.

(305-8) Let us trust this deepest of all instincts. We shall not regret it.

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(307-1)⁴⁰¹ Always at the beginning, at intervals on the road, glimpses are given us of this far-off state. Thus we are guided as to the direction we are to pursue: "He gives us some token of His immediate presence, as if to assure the soul for a moment, that He

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⁴⁰⁰ "Chapter 4" in the original.

⁴⁰¹ The paras on this page are numbered 57 through 65, making them consecutive with the previous page.

was with it in its tribulation. I say for a moment, for it is of no service subsequently as a support, but is rather intended to point out the way and invite the soul to further loss of self," writes Madam Guyon the French mystic.

(307-2) The door of his inner consciousness has opened; the regeneration of his moral nature has begun. The truth will come into the innermost chambers of his consciousness, sometimes abruptly but sometimes sluggishly. And because it comes in this way, because it comes from the god within him, it will be dynamic, creative, powerful. As he becomes aware of this sublime influx, so will he soon become aware that character is altering with it, and so will others become aware that his conduct is shaping itself around nobler standards.

(307-3) Sheikh⁴⁰² Shihab ud Din,⁴⁰³ of Aleppo, (12th century) was a Sufi who taught that the ultimate reality was Light (Nur). His heterodoxy caused him to be executed. This Light is self-existent, perpetually luminous, self-manifesting and is the source of all existence. It has two expressions: The Sheikh also taught in his writing that the path of spirituality had 5 stations: (1) selfishness (2) self-centredness (3) "I am not" (4) "Thou God art" (5) I am not and thou art not: the annihilation of distinctions of subject and object.

(307-4) We must not let the forms of meditation become a subtler bondage than the merely obvious ones. We must not let it (or anything else) become a cage. If this has happened then courage must be summoned to shatter the bars and step out into freedom.

(307-5) Entering upon this Quest is neither a pleasant nor an easy affair. The aspirant has to begin with the belief that he is a very imperfect person, that before he can penetrate into the spiritual realms, he must first prepare himself for such an entrance by working hard to separate himself from these imperfections. Before he entered on the Quest, he liked himself most – now he discovers that he hates himself most. Before he entered on the Quest, he had different enemies here and there – now he has only one enemy and that is himself. Hitherto he supported the ego by identifying himself with it – henceforth he must deny the ego, and try to affirm the higher self.

(307-6) When these powers come into his possession, there also comes a deep sense of responsibility for their right use.

(307-7) Clairvoyance is true imagination – a rare thing.

(307-8) The Overself is a fountain of varied forces.

⁴⁰² "Shikh" in the original.

⁴⁰³ Referring to "Shahāb ad-Dīn Yahya ibn Habash Suhrawardī".

(307-9) For Interior Word draw on my own experiences in 1918 when I also heard it for many months.

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(309-1)⁴⁰⁶ When first he sets the logs of his raft afloat upon these strange waters whose ending can be only “somewhere in infinity” as the geometricians say, there are no lights to show his frail vessel the way of travel, no suns or stars to point a path for it. But he knows then that his head is bowed in homage to a higher power. Later he will know also how utterly right was the intuition which earlier drove him forth.

(309-2) Amongst the multitude of those who are attracted towards such teaching, it is inevitable that there should be those who are only casually interested, those who are tremendously in earnest about it and those who are to be found somewhere between these two groups.

(309-3) The original intuition itself may be a correct one but its reception is so inexpert and so biased that the version accepted in consciousness has deformed and somewhat falsified it.

(309-4) The strength needed for sustained mystical contemplation must come at first from his own ego’s persistence but will come [in]⁴⁰⁷ the end from the Overself’s grace.

(309-5) If a man does not use his mystical gifts in a disinterested way, if he exploits them for selfish or immoral purposes, then the inescapable divine law is that he shall slowly or suddenly lose them.

(309-6) But the impulse towards a higher life must in the end come from something other than mere escapism or exotic curiosity. It must come from the thirst for truth for its own sake.

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⁴⁰⁵ “Chapter 4” in the original.

⁴⁰⁶ The paras on this page are numbered 66 through 77, making them consecutive with the previous page.

⁴⁰⁷ PB himself inserted “in” by hand.

(309-7) Out of the medley of mystical researches and peculiar experiments, religious studies and metaphysical contemplations which have taken up so large a part of the Quest, there will emerge a few irrefragable certitudes.

(309-8) Let us be humble where it is right to be so but let us not forget that when humility becomes personal cowardice and disloyalty to truth, then its virtue is transformed into vice.

(309-9) The Freudian tenet that sex force is convertible into artistic creativeness, arises out of a misunderstanding. The energy saved from disciplined sex strengthens the rest of the human personality, physically and mentally, but does not automatically turn itself into artistic power.

(309-10) It is only in the rational balanced growth of the mind and the sympathetic heart, the disciplined body and the tranquillised nerves, the philosophic reflectiveness, mystic peace and ultra-mystic insight, that a man arrives at last at maturity and normality and thus becomes really sane.

(309-11) The dignity of a supernal purpose has descended on his life, giving it worth and meaning.

(309-12) We may wander about and wait for grace to come or we may follow a disciplined way of working for it.

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(311-1)⁴¹⁰ Paradoxically enough, tremendous forces lie latent here. Indeed the law is that the deeper a man penetrates into the void and the longer he sustains this penetration, the greater will be the power with which he will emerge from it.

(311-2) If after you reach the deepest contemplation, you then direct attention towards a particular problem on which you are seeking knowledge, knowledge which neither the senses nor the intellect have so far been able to supply, you may be able to perceive as in a flash what is the proper solution of this problem.

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⁴⁰⁹ "Chapter 4" in the original.

⁴¹⁰ The paras on this page are numbered 78 through 89, making them consecutive with the previous page.

(311-3) It is hard for any man to part with his past. The disciple who is called to self-discipline which in some points must become abstinence, may find it still harder.

(311-4) His sensitivity to the thoughts and feelings of other persons will become so developed and so accurate, that the mere entrance of another man into the same room will spontaneously register within his consciousness that man's momentary attitude towards or thought about him.

(311-5) When a man feels imperatively the need of respecting himself, he has heard a faint whisper from his Overself. Henceforth he begins to seek out ways and means for earning that respect. This begins his Quest.

(311-6) In the symbolism of several scriptures, the Saviour represents the higher self and the seeker the lower one. Thus, in the Bhagavad Gita, Krishna is the divine soul, Arjuna the Human ego.

(311-7) This wonderful and exquisite feeling is really within himself, only he transfers it unconsciously to the scenes and persons outside himself and thus perceives goodness and beauty everywhere.

(311-8) In reviewing his past life, he should judge himself fairly his ethical accomplishments not less than his ethical failures, his wise decisions not less than his stupidities of mind.

(311-9) The difference between the intermediate and the final state is the difference between feeling the Overself to be a distinct and separate entity and feeling it to be the very essence of oneself, between temporary experience of it and enduring union with it.

(311-10) The quest is something everybody is engaged in – even streetcar drivers – only the student of mysticism has set consciously about it. The more he gets to grasp its significance and value the more helpless he becomes to depart from it. It is a lifetime job.

(311-11) The forgiveness of sin is no myth, but it can become a fact only after the sinner has done penance and sought purification.

(311-12) He has started on a journey to the innermost centre of his being.

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(313-1)⁴¹³ In one sense all attempts to meditate on spiritual themes are attempts to awaken intuition. For they achieve success only when the activity of the thinking intellect is stilled and the consciousness enters into that deep silence wherefrom the voice of intuition itself issues forth.

(313-2) In the end man has to arrive at this conclusion, that there is no resting place for him in any earthly desire and that the satisfying and enduring peace of desirelessness is immensely superior to the always partial and transient fulfilment of such desire.

(313-3) Each time he attempts to deny the responsibility he bears for his own troubles and to shift it on to other peoples' shoulders, he makes the repeated appearance of those troubles in his life a certainty. For the inner causes still remain.

(313-4) He is not sacrificing so much that is dear to the world for the sake of an empty abstraction, nor trampling on inborn egotism for the sake of a cold intellectual conception. He is doing this for something that has become a warm living presence in his life – for the Overself.

(313-5) In these books the voice of men who were spiritually illuminated long ago speaks to him. They are the only way in which it can speak to him today. Therefore he should respect and cherish them.

(313-6) Reference from dictionary for POSTULANT.... it means "candidate, especially for admission into religious order" so use this term as a variant of neophyte, disciple, etc.

(313-7) Holiness or spiritual greatness or a dedicated life is a secret between a man and his God. He does not need to advertise it by any outward show, by a particular kind of dress or by the professional sanctity of the monk or yogi.

(313-8) The man who fervently believes that Christ has the power to forgive his sins, is not wrong. But his interpretation of his forgiver is wrong. The Christ who can do this for him must be a living power, not a dead historical personage. And that power is his own Christ-self, that is, Overself.

⁴¹² "Chapter 4" in the original.

⁴¹³ The paras on this page are numbered 90 through 100, making them consecutive with the previous page.

(313-9) There are extraordinary capacities in the human mind which are occult only in the sense that they are untapped and uncultivated. If we take the trouble to discover their existence by means of mystical concentration and to utilise them by constant experiment, we may obtain surprising results.

(313-10) These repeated prayers and constant aspirations, these daily meditations and frequent studies will in time generate a mental atmosphere of receptivity to the light which is being shed upon him by the grace. The light may come from outside through a man or a book, or it may come from inside through an intuition or experience.

(313-11) To be sure of oneself, one's ideals and one's attitudes is to have attained spiritual maturity.

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(315-1)⁴¹⁶ "To hear the Voice of the Silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible ...For when the disciple is ready, the Master is ready also." – LIGHT ON THE PATH by m.c.⁴¹⁷ Interior Word

(315-2) P.B. had plenty of experience of this phenomenon in 1918 meditations when messages and guidance formulated themselves within him during trances. So use them as a basis of description. But note they referred only to the inner life: and that they gave no guidance for outer life, otherwise, why did he not go to California? Why did it not advise him accept offer from cousin there?

(315-3) If he begins his meditations as a coldly intellectual enquiring sceptic, without faith in the divine soul but willing to investigate experimentally if there be one, he will be brought to continue them at a certain stage of advancement as a warmly aspiring believer, and this will happen not by any desire of his own but by the grace of the Overself. The gap between these two phases will be a dark night of the soul.

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⁴¹⁵ "Chapter 4" in the original.

⁴¹⁶ The paras on this page are numbered 101 through 112, making them consecutive with the previous page.

⁴¹⁷ Referring to Mabel Collins.

(315-4) It is not enough in these days to quote scripture. There are many who do not hold it in awe and who consequently remain unconvinced. It is now necessary to quote facts also.

(315-5) What the ego's pride cannot do, The Overself's humility may. It is always worth trying this better way, even if it be a self-mortifying way.

(315-6) We ought perhaps to have particularised about the significance of this word for many men and women are engaged on the food-quest, the pleasure-quest, and so on, and a few however on the Philosophical Quest.

(315-7) The imagination creates its own idols which it worships as the true God. Therefore reason must be called in to cast them down.

(315-8) There are some statements which we read for the first time with a certain breathlessness. Surely this is one of them.

(315-9) When these telepathic incidents keep on happening with regularity, the connection between them and the higher power now at work is impossible to miss.

(315-10) The simple working of inward grace is the essential mystical experience; the extraordinary clairvoyant accompaniments are not.

(315-11) He should accept and encourage the inner promptings that urge him to get quiet times and occasional retreats for meditation and self-recollection.

(315-12) The young man who has the wisdom to devote some of his abundant energies to this quest will one day be the envy of the old man who would devote only his slackened forces and shortened days to it.

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(317-1)⁴²⁰ If you try to hold to the thought that all this turmoil is after all an idea and to be valued accordingly it will be easier to find and retain your inner calm. If you can

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⁴¹⁹ "Chapter 4" in the original.

⁴²⁰ The paras on this page are numbered 113 through 121, making them consecutive with the previous page.

look upon the present era with the detachment with which you look upon the Napoleonic era the trick will be done, but of course humanly speaking it is impossible to do this except by the minute to minute effort, and day to day practice carried over a period of years to discriminate what is real and what is merely an idea. It is this long continued striving which really constitutes Jnana Yoga and it eventually brings success in the form of a settled and unshakable understanding of the truth behind life.

(317-2) Where should a man go in order to start on this Quest? Should he travel to the Orient? Can it be followed only in the Near East, the Middle East or the Far East? The answer is that such a journey is quite unnecessary. Let him start in the land where he is living, where destiny has put him. But if he need not move from one country to another for the purposes of the Quest he may find it helpful to move for the purposes of a single department of the Quest, that is, meditation from the noise and bustle of city life to the quiet and calmness of country Life.

(317-3) There is only one Duty for men it is to realise the divinity within, Slavish adherence to any personal, social or racial duties, set us from outside, must bend and go whenever it comes into conflict with this higher Duty. At the call of this compelling inner voice, the Prince Gautama Buddha trampled down the gilded "duties" of his royal position and walked out into wilderness a homeless wanderer.

(317-4) Men and women who have reached or passed the age of the late forties, are more ready for and better suited to, disciplining the animal nature and human passions than younger folk.

(317-5) He must purify the will by abandoning sin and purify the mind by abandoning error.

(317-6) He must tell himself again and again the weaknesses of his own ego, the futilities of his own desires, and the shortcomings of his own character.

(317-7) ANTI-TECHNIQUE. If he regards it egoistically as a new 'experience' then it will have to share the transient character of all experience and come to an inevitable end. If however, he has been taught and trained by metaphysical reflection to regard it impersonally as a realisation of something which was always there, which always was and shall be and if he is morally ready for it, if in short he recognises it as the experience of his own self to which he did not attend before, then it may not lapse.

(317-8) The more he tastes these delightful unions, the less he will be able to endure these inevitable separations.

(317-9) This is true only of the early stages of his development.

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(319-1)⁴²³ The divine grace brings a man not what he asks but what he needs. The two are sometimes the same but sometimes not. It is only with the wise that they always coincide; with others they may stand in sharp conflict.

(319-2) If it begins quietly and unassumingly, it ends deeply with the sensation of having entered briefly and memorably a higher-world of being.

(319-3) The quest is a mysterious enterprise. To engage in it with success, it must be engaged in mysteriously. The disciple should not make public announcement of every moral move, every psychical experience, every spiritual rapture.

(319-4) He will be astonished to find out how many feelings and thoughts which appear to be genuinely his own, really emanate from other persons with whom he may be in contact at the time.

(319-5) If he will compare those rapturous and illumined moments with his prosaic ordinary days, he will have an excellent clue to what his life's goal should be, what his true self really is, as well as how and where he should look for both.

(319-6) As the interior word delivers its message to him, day by day; as he advances in understanding through receiving it and in character by obeying it, he will have the best evidence that this quest which he first tried as an experiment, is becoming a priceless experience.

(319-7) It is the soul speaking truth to the intellect out of its larger range of life. Its voice is best and easiest heard when the consciousness is turned inward away from the sense-existence and brought as near to stillness as we can make it.

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⁴²² "Chapter 4" in the original.

⁴²³ The paras on this page are numbered 122 through 134, making them consecutive with the previous page.

(319-8) If abnormal powers appear in a person who is still without philosophical readiness for them, they will prove themselves unreliable, either for accuracy or permanency.

(319-9) We must first acknowledge our guilt, we must have the courage to confess our errors and cast out our self-righteousness, before we can hope to start the new life aright.

(319-10) The inspired man does not work in order to submit his pages to the fine taste and delicate nose of the literary critics; nor does he write to entertain the bored or to provide fresh subjects for the tittle-tattle of parlour and club. He writes because he MUST.

(319-11) Truth lies hid in silence. Reveal it – and falsehood will creep in, withering the golden image. Communication by speech or paper was not necessary.

(319-12) These mystical glimpses have close parallels with the best features of the best types of religious conversion. Indeed, as might be expected, they are deeper and more developed and better controlled forms of them.

(319-13) The dark night is also a test for him. (see EVIL, special cover on probations, for details)

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(321-1)⁴²⁶ The world around him, the social and industrial life that environs him has become a mummer's show. As a vacuum-pump withdraws the air from a glass vessel, so has some strange hand withdrawn the sense of Reality from my surroundings.

(321-2) He will come, if he perseveres with sufficient patience, to look upon his practice not as a dry exercise to which he reluctantly goes at the call of duty but as a joyous return to which he is attracted by his heart's own desire.

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⁴²⁵ "Chapter 4" in the original.

⁴²⁶ The paras on this page are numbered 135 through 150, making them consecutive with the previous page.

(321-3) We would say with Raphael Aben-Ezra in Kingsley's fascinating novel Hypatia, "Pardon me, but I am too dull to comprehend what benefit or pleasure your Deity will derive from the celibacy of your daughter."

(321-4) Mistakes were made. P.S. Cease dwelling on it, however, for the past is irrevocable. Accept its lessons and be done with this bitterness.

(321-5) Such memorable glimpses of a higher state of being, which encourage and reassure him, may occur not only at the beginning of his spiritual career but also at the beginning of each new cycle within it.

(321-6) "Now what can harm me who, even while living shall be as dead" Thus sang Lalla, a 14th century Kashmiri Yogini.⁴²⁷

(321-7) Alas! for the uncaught intuitions and the undeveloped perceptions – our past is littered with them. How hard to see, how easy to remain blind!

(321-8) Because he has been once illumined, the darkness can never again be total darkness. He will know that the possibility of light flashing across it, always exists.

(321-9) Here is this wonderful potency in man lying largely unused, this faculty of intuition that links him with a higher order of being.

(321-10) The rapturous exaltation soon dissolves in the humdrum toil and play of everyday. But its cleansing remembrance does not.

(321-11) He knows that in striving to fulfil the higher purpose of his being, he is not only obeying the voice of conscience but also approaching the place of blessedness.

(321-12) The point of view which he has now developed will yield definite ideals and convincing ideals about his social life.

(321-13) If he will follow up this intuition, he will be able to move his feet eventually out of darkness into light.

(321-14) From this higher level of existence, it is immeasurably easier for him to solve all problems of conduct and settle all questions of appraisal.

(321-15) This must be his aspiration even though it is not his attainment ... impregnated with materialism.

⁴²⁷ "(mp)" was typed after this para, in the original. We have removed it as we have no idea what it means. – TJS '20

(321-16) Can he sustain this perceptive attitude? That is the difficulty.

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(323-1)⁴³⁰ It is from this source that he will draw both strength to rise above his own temptations and love to rise above other men's hatred.

(323-2) We dare not leave Grace out of our reckonings. Yet, because it is such an incalculable factor, we can not put it in!

(323-3) Forsake your sins if you would be forgiven them. This is the indispensable preliminary condition, but it is still only a preliminary one.

(323-4) Shall I connect with Interior word the Semantic "breaking of silence," the Logos or Word, Kabir's Shabda, Divine Word?

(323-5) It is a movement from the outward to the inward but it is effected only with much labour, through much despondency and after much time.

(323-6) The ideas which may then be presented to his conscious mind will appear self-evident, the propositions in which they are embodied, self-proved.

(323-7) If the quest calls him to sacrifice human love, will he have the strength to do so? Will he be able to crucify his ego?

(323-8) On the degree of authority which he vests in the Overself, will depend the degree of power he draws from it to conquer the lower nature.

(323-9) His attainment of the Path will be measured in various ways. First, how often and how long he becomes aware of the divine part of himself.

(323-10) The words of inspired men are like a lighthouse to these seekers who are still groping in the dark.

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⁴²⁹ "Chapter 4" in the original.

⁴³⁰ The paras on this page are numbered 151 through 167, making them consecutive with the previous page.

(323-11) Four different functions blend their activity in the human psyche. All of them should therefore be brought under the quest's discipline.

(323-12) No narrower ideal, no height lower than sagehood is to be set up as his goal.

(323-13) His need of love will be fulfilled. But it can be lastingly fulfilled only from within, not from without.

(323-14) We not seldom find speech to be but the laryngeal medium whereby men convey lies to us; it is somewhat paradoxical, therefore, that silence should be the mysterious medium whereby someone should convey truth to us.

(323-15) INTERIOR WORD. It speaks not through uttered words clairaudiently heard as in spiritistic phenomena but through the higher form of spontaneous intuitively formulated thoughts.

(323-16) Every technique of meditation, every system of metaphysical truth, is but a boat which one should use to cross the turbulent stream of earthly life, not a boat in which one is to sit for ever.

(323-17) This state is indescribable. He is neither asleep nor awake.

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(325-1)⁴³³ The sacrifice demanded of the aspirant is nothing less than his very self. If he would reach the higher grades of the path, he must give up the ego's thinking and desiring, must overcome its emotional reactions to events and persons and things. Every time he stills the restless thoughts in silent meditation he is giving up the ego, every time he puts the desires aside in a crucial decision he is giving up the ego, every time he disciplines the body, the passions, the activities he is giving up the ego. It demands the utmost from him before it will give the utmost to him, it forces him to begin by self-humbling and, what is worse, to end by self-crucifixion. Every aspirant has to pass through these ordeals....there is no escape from them. They are what "Light

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⁴³² "Chapter 4" in the original.

⁴³³ The paras on this page are numbered 168 through 172, making them consecutive with the previous page.

on the Path” refers to as “the feet being bathed in the blood of the heart.” Thus, the Quest is not for weaklings.

(325-2) The first steps on the path call for an awareness of the aspirant’s failings and for a determination to eradicate them.

(325-3) The most exaggerated claims have been made on behalf of medical hypnotism. Dr Alexander Cannon has for years diagnosed ailments by using someone as a professional hypnotic subject, but the truth is that the subject will only give a diagnosis either of what the patient believes is wrong with him, or of what someone else present believes. The subject picks up the thought in the other person’s mind rather than penetrates into the true nature of the disease itself. Cannon also professes to read the past incarnations of people by the same means, and I once had amusing proof of the truth of this criticism. A lady whom I had met and who was exceedingly ambitious and conceited, who could only conceive of herself playing the most historic roles whether in the past, present or future, once went to him for a reading. The hypnotised medium said that she had been Cleopatra. Later the lady told me this with great excitement as convincing proof of the fact that she had been Cleopatra. Hypnotism has enough of a case to offer for scientific study, without running into farcical extremes or fantastic assertions.

(325-4) It is better to be overcautious than over-dogmatic when considering the miraculous and the supernatural. It is useless for people to set up limits for what is or is not possible in Nature. To do so would mean that they have got a full knowledge of Nature’s laws – a claim nobody dare make in these days and expect any sensible person to accept it. We have lived to see several nineteenth-century so called laws of Nature abrogated by man himself, not to speak of earlier ones like the ‘laws of gravity.’

(325-5) That which is cheaply bought is often lightly esteemed. We shall rate Truth more highly when we pay a high price for it.

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(327-1)⁴³⁶ It often happens that aspirants put off the sacrifice of time which prayer and meditation call for because, they complain, they are too busy with this or that. Thus

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⁴³⁵ “Chapter 4” in the original.

they never make any start at all and the years slip uselessly by. In most cases this involves no penalty other than the spiritual stagnation to which it leads, but in some cases where a higher destiny has been reserved for the individual or where a mission has to be accomplished, the result is far different. Everything and everyone that such a person uses as an excuse for keeping away from the practice of meditation, the exercise of devotion and the communion of prayer, may be removed from his external life by the higher self. Thus, through loss and suffering, he will be forced to obey the inward call.

(327-2) The significant flash of insight may come at any moment, the sacred presence of the Overself may be felt when it is not being sought and the noble peace of reality may even visit one who has never practised any technique at all. For as Jesus has warned him, “the wind bloweth where it listeth,” and as the Katha Upanishad has informed him: “Whomsoever the Divine chooses by him alone is It reached.”

(327-3) The student who has reached this stage is forced to adopt an uncompromising attitude if he is not to stagnate. He shuts up his holiest books and puts them aside, turns away from the traditional instruction of his teacher and flees from the sheltering society of hermitages or fellow students into the rough hard materialistic society which he has hitherto disdained. Henceforth he must look to nothing and nobody outside his own self for final guidance for strength. That which he seeks must be found within or not at all. He perceives now that all techniques and teachers are like a sun-dial which indicates the presence of the sun and measures its relative position but if one does not at last turn away from the dial and look upward, then one will never see or know the sun in itself. To use the dial for a time is a help; to become preoccupied with it for all time is a hindrance. He is now ready to enter the ultimate path. For there are two paths within the quest.

(327-4) It is the guide’s duty to hold up a lamp on a dark path but the disciple must decide for himself the speed and distance of the journey along that path. No command is laid upon him, for it is he who must estimate the strength within him and the opportunity without. He is given full freedom in making his decision, and it is unfortunately the case that many emotionally unstable persons are attracted to mysticism, with the result that they spend years with their dreams of mystical achievements but do nothing to convert those dreams into realities, or else flit from one dream to another.

(327-5) We are all built by Nature in different ways, no two palms, no two thumb-prints, no two persons are exactly alike.

⁴³⁶ The paras on this page are numbered 173 through 177, making them consecutive with the previous page.

(329-1)⁴³⁹ Suffering is not into world despair but into world hope. Mankind's crisis has been fateful; but it need not be fatal.

(329-2) They assert that it is impossible to probe perfectly the mind⁴⁴⁰ of another; at the best we may deduce his thoughts from – our feelings about them – it remains only a deduction. But they are wrong.

(329-3) That he should outdistance those who are travelling the road of life more unconsciously and therefore more slowly than himself, is inevitable.

(329-4) Our whole life on earth is, in the and nothing else than a kind of preparation for this quest.

(329-5) It is a whisper which comes out of the utter silence, a light which glimmers where all was sable night. It is the mysterious herald of the Overself.

(329-6) His further life will be a record of discovery rather than speculation, of insights rather than intellections.

(329-7) This is the grandest task of philosophy, to elevate the character of its disciples and expand the consciousness of its mysteries.

(329-8) The current of divine exaltation will one day carry him far beyond merely egoistic motives or solely personal desires.

(329-9) Such a momentous experience does not come to us by chance. It comes in accordance with a divine law.

(329-10) The man who becomes thoroughly imbued with philosophical ideas, finds his mind liberated and his feelings liberalised.

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⁴³⁸ "Chapter 4" in the original.

⁴³⁹ The paras on this page are numbered 178 through 191, making them consecutive with the previous page.

The paras on this page are duplicates of paras 205-1 through 205-14 in Vinyl IV to V.

⁴⁴⁰ The word is cut off by a hole punch, we have inserted "mind" as per the duplicate para 205-2 in Vinyl IV to V.

(329-11) This is the higher cause that is really worth working for, the spiritual purpose that makes life worth living.

(329-12) There are four goals which philosophy sets before the mind of man. (1) To know itself. (2) To know its Overself. (3) To know the Universe. (4) To know its relation to the universe. The search for these goals constitutes the quest.

(329-13) Those who wish to do something more than merely glide over the surface of mystical life, who wish to be fully at peace with themselves, must take to the quest.

(329-14) He will come to enjoy solitude as much as formerly he enjoyed society. For when alone, he is alone with the beauty and serenity of the Soul but when with people, he is also with their greedy natures, their bad tempers and their ugly insincerities.

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IV

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

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V

(a)⁴⁴² Why Philosophy is Esoteric and not Revealed to the Masses

(331-1)⁴⁴³ It is not easy or pleasant to teach truth that contradicts the doctrine of organised established churches with all their power and authority. Persecution always, crucifixion sometimes, is the punishment for those who disturb the safe comfortable beliefs of conventional hordes. Hence the secrecy with which philosophy protects itself is inevitable.

(331-2) It is not only the needs of public religion and private safety which have compelled this secrecy about philosophy; not only its intellectual hardness and mystical subtlety. There has also been the dangers involved in its meditational exercises. These bring eventually the powers of a concentrated mind and of a concentrated dynamism to

⁴⁴¹ Blank page

⁴⁴² PB himself inserted "(a)" by hand.

⁴⁴³ The paras on this page are numbered 1 through 7.

Paras 331-1 through 331-5 are duplicates of paras 137-1 through 137-5 in Carbons 30 (4th Series Notebooks). Pages 331 through 357, 361 through 369, and 373 through 377 are duplicates of pages 265 through 269, 273 through 277, 281 through 311 in Vinyl XVIII.

bear upon life.⁴⁴⁴ If selfishness or ambition, passion or desire, greed or appetite be strong and ungratified, then it is likely that these powers will be made to serve ignoble ends or, worse, to injure others in the process.

(331-3) A few men, gifted with deep insight, have attained this knowledge and guard it closely. They fear more harm than good would be done by revealing it to the unready and unprepared masses. So they cautiously keep this property a secret. Only the candidate who proves his character and fitness by long probation, is taught.

(331-4) It is inevitable that the undeveloped mentalities and unprepared characters of the common people should find the metaphysical doctrine of philosophy unintelligible and the ethical code of philosophy shocking.

(331-5) I have avoided the risk of starting a new movement or founding a new church only by taking the risk of causing confusion among those belonging to the old movements, the old churches. For by giving so broad a name as "philosophy" to this teaching, a name to which they are already accustomed and with which they are already familiar, they will take it to be a harmless barren intellectual playing with ideas remote from us in history time relevance and usefulness. They will fear no rivalry from it and will mostly ignore it and thus leave others, who can appreciate its timeliness, to work at it in peace.

(331-6) Fired by this noble ideal and seeking its realisation though he is, nevertheless he will not waste his energies in trying to convey to the undeveloped mind more than it can take in. This is not spiritual obscurantism.

(331-7) He has to adapt the teaching to the understanding of the hearers.

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V

(a) Why Philosophy is Esoteric and not Revealed to the Masses

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(a)⁴⁴⁶ Why Philosophy is Esoteric and not Revealed to the Masses

(333-1)⁴⁴⁷ But the obstacles which prevent the spread of philosophy amongst the masses are not only the lack of culture, the lack of leisure and the lack of interest. The most

⁴⁴⁴ Only "li-" is visible in the original. We have inserted "life" from the duplicate para 265-2 in Vinyl XVIII.

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⁴⁴⁶ PB himself inserted "(a)" by hand.

powerful of all is one which affects all social classes alike – it is the ego itself. The stubborn way in which they cherish it, the passionate strength with which they cling to it and the tremendous belief which they give to it, combine to build a fortress-wall against philosophy's serene statements of what is. People demand instead what they desire. Hence it is easier to tell them, and easier for them to receive, that God's will decides everything and that the patient submission to this will is always the best course, than to tell them that their blind attachment to the ego creates so large a part of their sufferings and that if they will not approach life impersonally there is no other course than to bear painful results of a wrong attitude. This is the way of religion. Philosophy, however, insists on telling the full truth to its students even if its detached still voice chills their egos to the bone. Acceptance of the philosophic standpoint involves a surrender of the selfish one. This is an adjustment that only the morally heroic can make. We need not therefore expect any rush on people's part to become philosophers.

(333-2) The Maitreya Upanishad: "Contemplation of reality in a seeker is the best. Study of the scriptures is middling. Worship by means of set prayers is the lower one. And the least helpful is running about places of pilgrimage. The true joy of Brahman does not come through words without real experience, like the taste of the fruit of a tree which is reflected in a glass."

(333-3) All seekers inevitably gravitate to the kind of teaching that suits their grade; the better the stuff they are made of, the better the quality of teaching they are likely to accept. Thus their different spiritual requirements are provided for, and thus we find in existence a medley of cults and a variety of sects. Nine-carat truth may hope to achieve some popularity but twenty-four carat may not. Consequently philosophy does not lend itself to propaganda and can have no large-scale appeal. Its expectation of finding students will necessarily be qualified by its realisation of limited appeal. It is too tough for the multitude, too subtle for the prosaic, too remote for those preoccupied wholly with personal cares and fears. It must perforce remain to a considerable extent an esoteric doctrine to be communicated only to those who have first made themselves fit to receive it by maturing their intelligence and disciplining their character. Hence it is not enough to be a seeker.

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(a) Why Philosophy is Esoteric and not Revealed to the Masses

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⁴⁴⁷ The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

This page is a duplicate of page 136 in Carbons 30 (4th Series Notebooks).

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(a)⁴⁴⁹ Why Philosophy is Esoteric and not Revealed to the Masses

(continued from the previous page) That by itself does not entitle anyone to initiation into the highest truth. He must also be fit to receive it. Such a select few will be completely outnumbered by the gross multitude. We must thrust wishful thinking aside and resignedly accept this bare fact.

(335-1)⁴⁵⁰ He does not speak about the truth because he knows that he will not be understood.

(335-2) Philosophy has never had at any time more than a small band of devotees. Only fastidious minds could appreciate its teaching.

(335-3) The needs of personal security and practical discretion led them to keep silent about their knowledge.

(335-4) Men who came home after a hard struggle for bare necessities⁴⁵¹ could not shake off their fatigue so easily that higher learning could attract them.

(335-5) The capacity to receive truth is limited by the moral intellectual and intuitional limitations of the receiver. Hence the sages put their teachings in a form proportionate to the receptivity of their audience. They keep silent on what it is unprofitable to mention because impossible to grasp.

(335-6) The highest truth for one class of men may be the lowest for another. Those who teach have to bear this in mind and to make their teaching proportionate to their hearer's understanding.

(335-7) If he guards his status with hermetic silence, if he rarely reveals his spiritual identity, be sure that he has good reason for it.

(335-8) To those who wonder what it is all about, philosophy can become alive and interesting. To the others, it can be deadly dull.

(335-9) He is not happy at having to restrict his philosophical teaching only to a few. Yet he knows that he cannot expand it to the many who will not have it. The first activity is not enough for him but the second would be futile for him.

⁴⁴⁹ PB himself inserted "(a)" by hand.

⁴⁵⁰ The paras on this page are numbered 11 through 21, making them consecutive with the previous page.

⁴⁵¹ PB himself deleted a comma from after "necessities" by hand.

(335-10) He sees that there is nothing he can do for people whose point of view is so undeveloped, so materialistic, so concerned with surfaces and appearances. He does not engage in the futile task of meddling with their lives. He does not attempt the impossible task of changing them suddenly. He leaves them to the natural processes of growth and to the cosmical forces responsible for their past and future course.

(335-11) The metaphysical incapacity of the popular mentality renders useless any efforts to enlighten it in this way.

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V

(a) Why Philosophy is Esoteric and not Revealed to the Masses

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V

(a)⁴⁵³ Why Philosophy is Esoteric and not Revealed to the Masses

(337-1)⁴⁵⁴ From being not even a name to the masses, from being either a chimera or an enigma to those for whom it is a name, philosophy will become a respected fact, even though its practice will, as always, be a matter for the few.

(337-2) Although more men are ready to receive it than ever before, philosophy's time has not yet come. It is still only a tiny minority which can recognise its truth, appreciate its worth and practice its ethic.

(337-3) If it be true that the hour is ripe to unveil the tenets of philosophic mysticism to many people, it is also true that this unveiling must be cautiously, discriminatingly and guardedly done.

(337-4) Philosophy knows that it struggles uselessly when it struggles to bring unready men to admit the highest truth into their minds.

(337-5) It is worthy of being received by all men, but most men, through their spiritual inexperience and ignorance, would coldly reject it.

(337-6) To be a philosopher is to walk alone. It is to desert the crowded roads.

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⁴⁵³ PB himself inserted "(a)" by hand.

⁴⁵⁴ The paras on this page are numbered 22 through 35, making them consecutive with the previous page.

(337-7) To the inexperienced or ignorant the conclusions of reason and the discoveries of intuition may clash⁴⁵⁵ but to the matured they accommodate and adjust themselves harmoniously.

(337-8) Such a highly metaphysical point of view has hitherto been unintelligible to the popular mind.

(337-9) When the truth of an idea has to be stepped down to suit the receptivity of insufficiently developed minds –

(337-10) Those who seek neither moral elevation nor spiritual teaching do not thereby show their indifference to thought about life. They show only that they are smugly satisfied with the little thought they have managed to do.

(337-11) If men are not ready to take in truth⁴⁵⁶ it does not help them to give them the truth.

(337-12) Each person interprets life and understands experience in accordance with his mental and moral qualifications, his personal and racial prejudices.

(337-13) Why should he upset the faith of others? There are enough men of a critical or sceptical mentality to do that, and there is life itself. So he prefers to work more constructively.

(337-14) Philosophy is not kept esoteric by them as a selfish monopoly or as a miser's hoard. It is kept so by the lack of interest in it or desire for it on the part of the masses.

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(a) Why Philosophy is Esoteric and not Revealed to the Masses

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(a)⁴⁵⁸ Why Philosophy is Esoteric and not Revealed to the Masses

(339-1)⁴⁵⁹ The sage approaches them with compassion balanced by comprehension.

⁴⁵⁵ PB himself deleted a comma from after "clash" by hand.

⁴⁵⁶ PB himself deleted a comma from after "truth" by hand.

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⁴⁵⁸ PB himself inserted "(a)" by hand.

⁴⁵⁹ The paras on this page are numbered 36 through 47, making them consecutive with the previous page.

(339-2) If philosophical mysticism must inevitably remain denied to most by reason of innate incapacity to believe or practice it, philosophical concepts may yet be rendered most accessible by presenting them in the plainest of popular language.

(339-3) The adherents to philosophy become so by virtue of accepting its teachings, following its practices and cherishing its ideals. There exists no organisation which they could join, no order of which they could become members. For the philosophic way is a solitary one and its traveller must venture it alone with his higher self.

(339-4) Its votaries must be satisfied with being a lonely and superior elite, feeding on lonely and unpopular truths

(339-5) The philosopher remains unattached to any group, uncommitted to any dogmas.

(339-6) The philosopher cannot be neatly classified, labelled and catalogued.

(339-7) The time is here when such knowledge should no longer be kept back from the masses; when to reserve it as the exclusive possession of a select few is neither morally right nor socially expedient.

(339-8) It is not to be expected that the hidden teaching, which has been the accepted thought of the world's master minds, can quickly become the accepted thought of inferior minds.

(339-9) Only a few can come near to this ideal; it is not for the many.

(339-10) The world is never ready for philosophy's message.

(339-11) The lips of philosophy are intentionally reticent. For the only way in which it could spread as widely as other forms of culture would be for it to simplify itself down to the uttermost and for the multitude to raise themselves up to the uttermost. But then philosophy would lose its essence or purity and the multitude their distinguishing characteristics.

(339-12) These facts are known to a few. If they were made more generally known the lies which have been mixed up with truths in traditional religion for the selfish benefit of official organisations or professional individuals, would be exposed for what they are. A situation would then develop which would help clear the minds of some people but might throw the minds of many more people into confusion and despair.

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(a)⁴⁶¹ Why Philosophy is Esoteric and not Revealed to the Masses

(341-1)⁴⁶² A teaching such as this must seem too remote and enigmatic, too unpractical and wrapped in sphinx-like mystery, to appeal to men of the world. This is one reason why they are indifferent to it.

(341-2) It is the business of philosophy to cast out error and establish truth. This takes it away from the popular conceptions of religion. Philosophy by its very nature must be unpopular,⁴⁶³ hence it does not ordinarily go out of its way to spread its ideas in the world. Only at special periods,⁴⁶⁴ like our own, when history and evolution have prepared enough individuals to make a modest audience, does philosophy promulgate such of its tenets as are best suited to the mind of that period.

(341-3) These ideas have not succeeded in getting into the popular mind. This is not because they have not succeeded in getting out of the mystical monasteries. It is because there has not previously existed a capacity to receive them.

(341-4) If philosophy shows its most precious and practical teachings only to the handful of men morally fit and mentally ready for them⁴⁶⁵ it is because reason and experience warn it to maintain this reserve.

(341-5) It may be said that the world's supreme need is exactly what illumined man has found,⁴⁶⁶ therefore his duty is to give it to the world. This is true, but it is equally true that the world is not ready for it any more than he himself was ready for it before he underwent a long course of purification, discipline and training. Accepting these realities of the situation⁴⁶⁷ he feels no urge to spread his ideas, no impulse to organise a following. However, that does not mean that he does nothing at all; it only means that

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⁴⁶¹ PB himself inserted "(a)" by hand.

⁴⁶² The paras on this page are numbered 48 through 54, making them consecutive with the previous page.

⁴⁶³ PB himself changed a semicolon to a comma by hand.

⁴⁶⁴ PB himself inserted a comma by hand.

⁴⁶⁵ PB himself deleted a comma from after "them" by hand.

⁴⁶⁶ PB himself changed a semicolon to a comma by hand.

⁴⁶⁷ PB himself deleted a comma from after "situation" by hand.

he will help in the ways he deems to be most effective⁴⁶⁸ even if they are the least publicised and the least apparent. He is not deaf to the call of duty but he gives it a wider interpretation than those who are ignorant of the state and powers which he enjoys.

(341-6) The world will come into philosophy when it has evolved the necessary pre-requisites to do so. Until then it will possess only imperfect expressions of the truth, or caricatures distortions and falsifications of it. Only those individuals who are not satisfied with these substitutes or with the slow pace of the world's evolution, will step out of the mass and enter upon the Quest just now.

(341-7) Because of the extremely abstract character of its metaphysical system, its ideas can find favourable lodgment only in the minds of a few individuals.

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(a)⁴⁷⁰ Why Philosophy is Esoteric and not Revealed to the Masses

(343-1)⁴⁷¹ The philosophic attitude does not hoard truth like a miser in complete secrecy, yet it does not proclaim it openly like a town crier. It gladly feeds those who are hungry for it, but no others.

(343-2) A strong minority is bitterly opposed to this teaching, the great majority of people are both ignorant of and indifferent towards it, while only a few eagerly adopt it.

(343-3) How could it be otherwise? How could a spiritual elite be other than a fraction of the total society for long centuries to come?

(343-4) Hardened (burdened?) by the struggle for a livelihood, the masses who depend on the work of their hands have had little taste in the past for metaphysical subtleties and mystical gropings.

⁴⁶⁸ PB himself deleted a comma from after "effective" by hand.

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⁴⁷⁰ PB himself inserted "(a)" by hand.

⁴⁷¹ The paras on this page are numbered 55 through 65, making them consecutive with the previous page.

(343-5) It ought not to be an unexpected thing that the public presentation of truth awakens opposition; that those who so present it arouse enmity to themselves.

(343-6) Philosophy comprehends that the condition of receptivity of people must be respected. Therefore it does not waste time looking for proselytes.

(343-7) Philosophy is not for those to whom the search for Truth does not appeal. It is not for those to whom worship is merely a conventional and respectable act. It is not for those to whom the aspiration for self-improvement is an unprofitable enterprise. It is not for those who are afraid to depart along little-travelled tracks or thoughts, thereby risking the label of being eccentric or peculiar.

(343-8) Those who have to endure the dull miseries and intermittent despairs of permanent poverty feel little inclination for philosophy.

(343-9) Whoever refuses to walk in spiritual step with the crowd must not only expect to be isolated but also to be suspected.

(343-10) Men whose intellectual moral and religious horizons are bounded by their noses cannot be expected to regard philosophy with anything better than suspicion or to treat it with anything better than intolerance. This is one of the several reasons why philosophy does not send out any missionaries and does not try to get as many men interested in it as possible.

(343-11) Wherever one goes on this planet, whether in the so-called spiritual East or the so-called material West, in all countries it is only the discerning few who can receive elevated ideas.

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(a)⁴⁷³ Why Philosophy is Esoteric and not Revealed to the Masses

(345-1)⁴⁷⁴ Sometimes it is quite harmful to reveal truths to minds which are not yet ready for them. If the ground has not been previously prepared, the shock may have

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⁴⁷³ PB himself inserted "(a)" by hand.

⁴⁷⁴ The paras on this page are numbered 66 through 75, making them consecutive with the previous page.

quite a different effect from the intended one. Sometimes it is merely useless to make such a disclosure. The multitude will remain untouched by it and only the few serious seekers will be reached.

(345-2) Abdul Qasim Al-Arif⁴⁷⁵ in "The Hills of Aspiration," an eleventh century Sufi work: "A man must be acquainted with the varieties of men, their varied purposes, the differences between their temperaments as well as the quality of their understanding and aspiration, that they may be guided and not bewildered. It is not evidence of enlightenment to speak of enlightenment with the children of this world. It is not right to disclose to every man the secret that is between oneself and the Beloved."

(345-3) Those who seek to venture beyond the present limits of their consciousness are few in number if we compare them with those who are satisfied with such limits.

(345-4) It is too much to expect undeveloped mentalities to grasp the metaphysical. The masses cannot absorb the pure idea. They must have something shaped in form, visible in space, moving in time.

(345-5) It is useless to offer a metaphysical system to those who cannot appreciate subtle thinking, or to disclose the mysteries of advanced meditation to those who think all meditation a waste of time.

(345-6) If this teaching was kept hidden in the past, under the plea of necessity, conditions have become sufficiently modified to –

(345-7) Philosophy has perfect patience with those who are unable to follow its thought, who are still struggling in a darkness it has left behind. For its sympathy has expanded parallel with its expanding intelligence.

(345-8) It is not easy to explain the metaphysics of truth in such a way as to satisfy all readers or as to make it understood by people at widely different levels of progress.

(345-9) Historically, philosophy was always for the few, religion always for the many. Hence the wisdom which accompanies philosophy was also for the few.

(345-10) Why is the message of religion for the many? Because they are satisfied with the vague egoistic consolations which it offers. Why is the message of philosophy for

⁴⁷⁵ We cannot locate either the work or the author – it is possibly referring to Ibn al-Arif (nickname) or Abu al-Abbas Ahmad ibn Mohammed ibn Musa ibn Ata Allah al-Mariyyi al-Sanhaji, also known as Al-Urruf (July 24, 1088 – September 27, 1141) was a famous Andalusian Sufi. – TJS '20

the few? Because they are the only ones who will really take the trouble to search out the truth for its own sake, in addition to its consolations.

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(a)⁴⁷⁷ Why Philosophy is Esoteric and not Revealed to the Masses

(347-1)⁴⁷⁸ Those who are drunk with the self-conceit which arises when men never for a moment stand aside from their little personal lives thoughts ideas emotions or deeds, are naturally impatient with, and irritated by, philosophic truth.

(347-2) Philosophy does not deliberately disregard the masses for the sake of a chosen few. It is the masses who disregard it, and it is the few who choose it.

(347-3) The effort to bring philosophy within a wider reach must be made in our time. It must be brought into the understanding of the intelligent lay-public.

(347-4) These teachings must be distributed cautiously and discriminatingly or the consequences may be as harmful in some quarters as they will be beneficial in others.

(347-5) Philosophy is primarily for the fairly advanced mentality; for the man who is familiar with the chief spiritual conceptions and practices; for the aspirant who is experienced and mature.

(347-6) We are aware, both by painful experience and peaceful reflection, that all mortals are not made alike; that for every one who is looking at a star a hundred are looking at the dull earth.

(347-7) The first requirement for a wider popular appeal for philosophy is an expression of its primary ideas in clearer form.

(347-8) Philosophy is forever giving itself to the world but the world is forever rejecting the gift. This is not ordinarily perceptible, for the first act is as secret and hidden as the second one is open and explicit by the lack of interest in truth seeking.

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⁴⁷⁷ PB himself inserted "(a)" by hand.

⁴⁷⁸ The paras on this page are numbered 76 through 88, making them consecutive with the previous page.

(347-9) Philosophy does not court those who would find it outside their range of comprehension. But today it makes concessions to them by trying to simplify its ideas and vulgarise its statements.

(347-10) He must carefully adjust the disclosure of his knowledge in proportion to the capacities of others.

(347-11) Whoever takes it upon himself to preach and promulgate a system of thought needs to remember that those who need Truth most like it least.

(347-12) Because religion is an easier approach, because it requires only a devotional attitude whereas philosophy requires both a devotional and an intellectual one, the one feeds the multitude, the other an elect.

(347-13) We ought not to ask and would be senseless to expect the populace to consider such ideas with the concentration and impersonality which they demand.

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(a)⁴⁸⁰ Why Philosophy is Esoteric and not Revealed to the Masses

(349-1)⁴⁸¹ Here is one reason why the mystics learnt to keep their experiments secret or symbolised during feudal and fanatical centuries.

(349-2) A small mentality can only mangle a large truth.

(349-3) But the masses cannot be kept in perpetual spiritual and intellectual childhood. They are slow in growing up.

(349-4) Philosophy cannot be blamed if in the past it was too prudent to speak openly and too discriminative to speak promiscuously.

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⁴⁸⁰ PB himself inserted "(a)" by hand.

⁴⁸¹ The paras on this page are numbered 89 through 100, making them consecutive with the previous page.

(349-5) Philosophy is faced with the problem of educating each individual seeker who aspires to understand it. There is no such thing as mass education in philosophy.

(349-6) Those who have not disciplined their lives and characters, balanced their minds and feelings, may misuse such knowledge to their own detriment and others' hurt. For knowledge is power.

(349-7) Why should he confide this knowledge to those who are likely to treat it either with disdain or disbelief? Hence at the first sign of these reactions he draws back and says no more.

(349-8) So many seekers are looking for occult "experiences;" so few are looking for the understanding of truth that philosophy could not, on this ground alone, become popular.

(349-9) From Omar Khayyam:

"To churls no mysteries reveal,
From fools your secrets aye conceal,
Your acts towards men consider well,
Your hopes to no man ever tell."

(349-10) Men struggling for the means of bare subsistence, or weighed down by grinding poverty, have neither the desire nor the equipment to study philosophy.

(349-11) The advanced mystic has little value for the masses, who can neither understand his attainment nor profit by his example. He may be willing to give them his grace but how can they receive it? Sensitivity of mind and conscious search for the Divine must exist as prerequisite conditions before this can happen. If he is to teach at all, he must teach ripe individuals. He must leave all others to the tuition of institutional religion. Nor can he wisely engage himself in forming groups and organising societies. These at best are for the half-ripe. The best work of a mystical leader calls for personal attention and individual guidance.

(349-12) Today aspirants will find philosophical doctrines expounded and mystical techniques described in numerous books and in a thoroughly scientific and detailed way unknown to earlier times.

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(a)⁴⁸³ Why Philosophy is Esoteric and not Revealed to the Masses

(351-1)⁴⁸⁴ Awe-inspiring barriers of secrecy were formerly built around this teaching.

(351-2) They could not ask the peasant, chained to laborious toil for a mere subsistence, as he was, to delve into subtleties that required long thought, and to practice meditations that required utter detachment from earthly interests. On the other hand, they could not leave him condemned to inward darkness, perplexed and unhappy about his lot in life. They sought to help him and did so through the formulations of religion.

(351-3) The patriarchal age was a simple one. Men mostly worked on the land and worked long laborious hours. Their rewards, like their leisures, were few. They were largely biologic automatons, not too far in intelligence habit and attitude from the animal herds many of them tended. How could such masses become conscious of higher aims than to eat, bear children, toil and die? What taste or temperament had they for feeding on philosophic truth?

(351-4) Dandapani, a Guru, once said to me in India: "Although we are writing popular works for the man in the street, nevertheless let them be philosophically correct and metaphysically accurate even from the standpoint of advanced students. Let us not mislead the masses while simplifying our doctrine."

(351-5) We have also to remember that every light throws a shadow, that the light of truth is opposed by the adverse element in Nature, that it finds its first barricade against the enemy in the curtain of complete secrecy with which it must be kept shrouded. The hostile forces of ignorance jealousy hatred and malice have to be fought by such secrecy. The task before the sages of keeping truth alive is too important and the opposition to it too strong to permit us to expose it unnecessarily to the danger of failure through the defection of traitors, the indiscretions of fools and the babbling of gossips.

(351-6) They refuse to deceive themselves. They know that they cannot hope to become more than a microscopic minority so long as they remain faithful to the highest truth.

⁴⁸³ PB himself inserted "(a)" by hand.

⁴⁸⁴ The paras on this page are numbered 101 through 108, making them consecutive with the previous page.

(351-7) In the twentieth century such secrecy has become superfluous. The deepest truths of man's inner nature have already been published to the whole world. The most recondite teachings have been publicly proclaimed in nearly every modern language.

(351-8) They saw that men stood on diverse levels of intelligence and they had no alternative but to conceal such of their knowledge as the men they met could never grasp.

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(a)⁴⁸⁶ Why Philosophy is Esoteric and not Revealed to the Masses

(353-1)⁴⁸⁷ The hidden teaching can no longer afford to be deprecated by religionists and despised by rationalists. It can no longer be confined to a few intelligentsia but must be brought to them even if it be necessary to placate popular opinion by over-emphasising personal benefits, and to make concessions to contemporary knowledge by over-emphasising the scientific standpoint. For more people are ready to discard antiquated doctrines than would seem likely. And the dangers which formerly attended the promiscuous disclosure of such information have largely vanished. The days when Krishna could speak of having taught this wisdom which goes beyond ordinary knowledge, as a secret to kings only, or when the high priests of Egypt could initiate Pharaohs and nobles alone, have gone, not to be recalled.

(353-2) "What have we who moil and toil for our bread, to do with all this far-fetched metaphysical web-spinning?" Ask the multitude. Who can blame them?

(353-3) Unless a man has the requisite mental ability and moral inclination to benefit by philosophical study, it is useless to offer it to him. The masters therefore seek to restrict their personal tuition to those who are fit to embark on a course of philosophy. The mentally immature, the experientially ill-equipped and the emotionally unfit people will only be bewildered by or rendered antagonistic by such an offering. The standards must be maintained and enforced if philosophy is not to degenerate, as it has so often done in the past, into scholasticism or mysticism.

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⁴⁸⁶ PB himself inserted "(a)" by hand.

⁴⁸⁷ The paras on this page are numbered 109 through 115, making them consecutive with the previous page.

(353-4) This teaching could not be given to those who, through immature mental constitution or strong personal prejudice were unfit for it.

(353-5) A reasonably good standard of character intuition and education is required for this study.

(353-6) Why did not the sages shout their precious life-saving truths from the housetops? The answer is that they knew better than to shout in vain.

(353-7) The sages of old deliberately restricted the public for their full knowledge so that their immediate following was always numerically insignificant. Yet the paradox was that they exercised an indirect influence disproportionate to their small numbers. This was achieved by (a) concentrating their tuition on men in positions of high authority or leadership, (b) establishing popular religions and cults suited to the capacity of the multitude.

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(a)⁴⁸⁹ Why Philosophy is Esoteric and not Revealed to the Masses

(355-1)⁴⁹⁰ If the sages did not deign to share their wisdom with the populace, it was because they reserved knowledge for those who were worthy and able to comprehend it.

(355-2) Freely to put forward ideas that are in advance of public preparedness for them, is unwise.

(355-3) It is a Brahminical notion that because minds young in evolution cannot grasp the higher intellectual truths, they should therefore be taught nothing but intellectual falsehoods. This has been their practice and the degradation of the masses is a living witness to the un wisdom of this extremist practice. Philosophical verities have been carefully hidden from the millions and made the preserve of a mere few. The others have been given a grossly materialistic religion and an ethical code based on utter superstition. The consequence is that now western ideas and modern education are

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⁴⁸⁹ PB himself inserted "(a)" by hand.

⁴⁹⁰ The paras on this page are numbered 116 through 119, making them consecutive with the previous page.

beginning to spread their ripples beyond the cities to the villages and beyond the better classes to the illiterates,⁴⁹¹ the moral power of religion is breaking down and the miserable masses are being left without anything better than incipient hopelessness and the educated classes without anything better than bitter cynicism. How much wiser would it have been to make the fruits of philosophy available to those who sought them, how much wiser to have carefully taught at least some of the truth about life to these younger minds instead of hiding all truth from them so completely that when the more intelligent ones wake up and discover how they have been deceived, the sudden shock of disillusionment unbalances them utterly and leaves them without ideals and with revolutionary destructive instincts. Too much concealment of the truth has led to the disaster of Bolshevik and Nazi reactions. Too much shielding of undeveloped minds from the facts of existence has left them prey to the worst superstitions and the most harmful charlatanry in the fields of thought and action. The doctrine of secrecy must not be pushed to foolish limits. Let us face the fact that man's mentality has grown and let us give it nourishment suited to its age. If the easier principles of philosophic truth are taught gradually and led up to from the superstitious dogmas which merely symbolise them, the slow revelation will not unsettle the minds of people but on the contrary will strengthen them against wrong-doing and nurture their own self-reliance.

(355-4) People whose whole time and energy are absorbed by the quest of food shelter fuel and clothing cannot be expected to take up the quest of truth.

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(a)⁴⁹³ Why Philosophy is Esoteric and not Revealed to the Masses

(357-1)⁴⁹⁴ The hidden philosophy is not something with which mankind at large is acquainted today. Many fragments of it have certainly found their way into the world, but the complete pattern of this philosophy has not.

(357-2) It sufficed in the old days to keep these teachings hidden because the multitude was without learning, without intellect and without ideals. But today such an attitude

⁴⁹¹ PB himself changed a semicolon to a comma by hand.

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⁴⁹³ PB himself inserted "(a)" by hand.

⁴⁹⁴ The paras on this page are numbered 120 through 125, making them consecutive with the previous page.

has become obsolete. To perpetuate it in face of the almost seismic upheavals through which the mind and fortune of mankind have passed is to perpetuate error and to stand in the light.

(357-3) Snobbery is but another name for selfishness and exclusiveness, qualities which helped to cause the disappearance of the hidden teaching from the world.

(357-4) Buddha in 'Saddharma Pundarika': "Thou shalt not expound a teaching like this (of the hidden truth) before foolish people. Thou mayest reveal this teaching to all who are striving after the supreme enlightenment."

(357-5) Let it [be]⁴⁹⁵ granted that the struggle for bread leaves most people no time for the struggle for truth. But in the long run the former is equivalent to the latter. For all experience is education.

(357-6) The reader will naturally ask why, if the higher wisdom is of such importance to mankind, it has not been made generally available for the benefit of mankind. I can reply only that this knowledge has been rarely attained and even then more frequently in remote lands than in Europe or America and more frequently in antiquity than during modern times. Whenever it has been alluded to and wherever it has been written about, it has been generally expressed in language which was either cryptic and obscure or in terminology which was either symbolic or technical. Consequently even those statements of it which have appeared in book, Bible or palm-leaf, text have been largely misunderstood where they were not completely ignored. Moreover, there was always the overt or open antagonism of religious heads who feared for their own influence or power. However the rapid advances made by science mysticism and philosophy in our own generation betoken possibilities of a brighter welcome for the advent of truth. These advances encourage hope for⁴⁹⁶ a wider friendlier reception.

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(a)⁴⁹⁸ Why Philosophy is Esoteric and not Revealed to the Masses

⁴⁹⁵ PB himself deleted "not" from before "be" by hand.

⁴⁹⁶ The original typist changed "and" to "for" by typing over the original word with x's.

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⁴⁹⁸ PB himself inserted "(a)" by hand.

(359-1)⁴⁹⁹ The Bhagavad Gita's references to the Hidden teaching are as follows: XVIII; 75; it is called "the ultimate mystery." IX; 2; "the royal secret," IX; I; "a profound secret." XVIII; 63; "profounder than profundity itself." IX; I; "profound beyond measure." XVIII; 64; "the profoundest secret of all."

(359-2) The teaching was mantled in secrecy not as an anti-democratic device to preserve it for the exclusive benefit of the ruling classes – although that is how it worked out in practice – but as a necessity forced upon its custodians by a realisation of the limitations on the mind on the mind of the multitude

(359-3) The hidden teaching is only for those who prefer to travel freely on a road rather than crawl slavishly in a rut. Only the strong can submit to this mental isolation.

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(a) Why Philosophy is Esoteric and not Revealed to the Masses

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(b)⁵⁰¹ Its Worth and Importance

(361-1)⁵⁰² The critics who had only a superficial knowledge of the historical service and integral nature of philosophical mysticism dismissed it by tagging it under the names of those very groups whose goals methods and followers are so different. They sneeringly considered it as a tiny sect propagating exotic Oriental ideas suited to eccentric men and hysterical women. But this shows that they merely know about it, having failed to comprehend it. However, they are being forced by events to abandon this spiritual arrogance, this intellectual intolerance. Formerly they treated philosophy with contemptuous silence. Now they have to discuss its validity quite seriously. Only a qualified few, who thoroughly understand to what end it is leading, will also understand that it stands in a class quite apart from such insignificant groups and fanatical sects.

(361-2) Philosophy will show a man how to find his better self, will lead him to cultivate intuition, will guide him to acquire sounder values and stronger will, will train him in right thinking and wise reflection and, lastly, will give him correct standards of ethical

⁴⁹⁹ The paras on this page are numbered 125a through 125c, making them consecutive with the previous page.

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⁵⁰¹ PB himself inserted "(b)" by hand.

⁵⁰² The paras on this page are numbered 126 through 132, making them consecutive with the previous page.

rightness or wrongness. If its theoretical pursuit is so satisfying that it can be an end and a reward in itself, its practical application to current living is immeasurably useful, valuable and helpful.

(361-3) The noble dignity of philosophic ethics, the unrivalled efficacy of philosophic methods, the intellectual soundness of philosophic foundations, place philosophy itself beyond the debating forum.

(361-4) Such knowledge is the property of a few. It is their responsibility to keep the torch of philosophy alight.

(361-5) Philosophy is not one teaching among many others, to be chosen in rivalry amongst all. It is fundamentally different from them in kind and nature.

(361-6) If philosophy has commanded the allegiance of brilliant minds and noble characters, it is because no other teaching could suit their natures and meet their needs so well.

(361-7) The sanity and balance, the inspiration and practicality of philosophy commend it to those select individuals who are seeking a mode of thought and a way of life suited to a century which is both the heir of such a long stretch of human striving and the parent of a new cycle of human history.

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(b)⁵⁰⁴ Its Worth and Importance

(363-1)⁵⁰⁵ In this tolerant day obscurantism needs to be opposed, not to be supported as it was in intolerant medieval times.

(363-2) It is the essential office of philosophy to declare the supreme worth of truth.

(363-3) Although it is primarily a teaching for those who are somewhat advanced in the cultural scale, it has many points which are simple enough for anyone to grasp.

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⁵⁰⁴ PB himself inserted "(b)" by hand.

⁵⁰⁵ The paras on this page are numbered 133 through 148, making them consecutive with the previous page.

(363-4) Men may live without philosophy but they are only half-men, their lives only half-lives. For the higher part of their nature is wholly or partly inactive.

(363-5) How strong and how clear is the philosophic vision!

(363-6) The noblest calling in life and the most useful vocation is philosophical teaching.

(363-7) Philosophy is fully worthy of the dignified position which it holds.

(363-8) If we search for intellectual flaws in this teaching we shall not find them.

(363-9) Its wisdom born out of marmoreal calm, its moral code enframed in gracious compassion, philosophy stands peerless above all other offerings.

(363-10) The worth of philosophy can be rightly appraised and appreciated only by mentalities that are equal to it in intelligence morality and subtlety. No others are really competent to judge it. Then is it solely for a mere handful of men? No, for what we are unable to take hold of by full sight we may still take hold of by well-placed faith.

(363-11) Philosophy points out how foolish it is to judge all mankind alike.

(363-12) What wonder that this teaching takes such a hold on men's hearts once it is properly comprehended?

(363-13) Its meaning unknown, its worth unappreciated, philosophy can nevertheless smile and wait patiently for its inevitable day.

(363-14) Philosophy is for those who demand the ultimate, who are satisfied with nothing less and who have enough discernment to discriminate between it and its many substitutes.

(363-15) Philosophy can smile tolerantly at creeds and systems which imagine themselves to be its rivals. It is so entirely distinctive, so utterly original, so historically unique that it has no rival.

(363-16) Philosophy is an explanation of life and a distillation of its highest knowledge. Consequently it includes metaphysics. But it is not identical with metaphysics, being far greater.

(365-1)⁵⁰⁸ It is not surprising that most people ignore philosophy. Only the few who can appraise the significance of its intellectual ideas and the value of its practical attitudes, can also find its absorbing interest, feel its strong vitality and appreciate its exceptional character.

(365-2) It gives him a positive purpose in life, clear concepts about it and splendid emotions to accompany it.

(365-3) Philosophy does not set out to please people but to guide them; not to be commercially successful but to be ethically successful; not to dispense with truth for the sake of holding followers but to dispense with followers for the sake of holding truth.

(365-4) We do not narrow the meaning of this expressive term down to the merely academic and theoretical. We cling to its ancient significance and declare that there is no other study whose rewards are so great as those of philosophy. But it is to be studied not only from ponderous books, but also from pulsating experience.

(365-5) It satisfies feeling and suffices reason.

(365-6) Those who can descend into these deep waters will find the pearls of valuable truth.

(365-7) Its teachings comfort the sufferer and give certitude to the seeker.

(365-8) Philosophy is a way of thought not merely for scholars but for everyone who wants to understand truth. It is a way of life not merely for monks but for everyone who is engaged in the world's activity. It offers the best in doctrine,⁵⁰⁹ the wisest in conduct.

⁵⁰⁷ PB himself inserted "(b)" by hand.

⁵⁰⁸ The paras on this page are numbered 149 through 161, making them consecutive with the previous page.

⁵⁰⁹ PB himself inserted a comma by hand.

(365-9) Its rationality is shown in its system of metaphysics, its universality,⁵¹⁰ and in its system of ethics.

(365-10) Its reticence grows not from an aristocratic pride but from a sensitive humility. Philosophy does not go out of its way to seek recruits.

(365-11) There is one teaching which, by its integral character and modern presentation, is alone fitted to serve humanity best in its present stage of evolution. That teaching is the hidden philosophy. Though it touches other doctrines at several points, it is quite unique and goes its own way.

(365-12) It is unfortunate that true philosophy has few competent and persuasive advocates in our own days, and that as a consequence the word "philosophy" is used in a very loose and inexact manner.

(365-13) These lofty doctrines have been misunderstood by dull minds and misrepresented by dishonest ones.

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(b) Its Worth and Importance

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V

(b)⁵¹² Its Worth and Importance

(367-1)⁵¹³ The custodians of esoteric truth do not pursue a spendthrift policy. They do not give it away indiscriminately. They are not satisfied with its value being recognised by few people outside themselves. But there is nothing much they can do about it. The upward development of mankind can no more be forced than can the upward growth of an oak tree.

(367-2) To arrive at great certitude is to arrive at great strength. Truth not only clears the head but also arms the will. It is not only a light to our feet but is itself a force in the blood.

⁵¹⁰ PB himself inserted a comma by hand.

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⁵¹² PB himself inserted "(b)" by hand.

⁵¹³ The paras on this page are numbered 162 through 171, making them consecutive with the previous page.

(367-3) Philosophy is a way of thought, a way of feeling and a way of life. Its demands on intelligence and character are of such a high grade that it has never been and is not now suited to popular taste. How could it be when, for instance, its votaries have to free themselves from every kind of bias and prejudice?

(367-4) "In independence of thought is the proudest of all aristocracies," – Anatole France.

(367-5) Philosophy occupies an unassailable position, which can endure and survive all the intellectual emotional and practical changes likely to happen in a man's life.

(367-6) The achievements of true philosophy are immensely inspiring. They break down limitations which would otherwise seem insuperable.

(367-7) Within its means and opportunity, philosophy explains truth to a floundering society and supports morality in a confused one.

(367-8) More than a thousand years ago Theon, of Smyrna, wrote: "It may be said that philosophy is the initiation into and tradition of real and true Mysteries." And he mentioned that this initiation begins with purification but ends with felicity.

(367-9) The custodians of this teaching judge their responsibilities well when, in view of the power which is released by its secret exercises, they are extremely careful in accepting a candidate and even then admit the accepted neophyte only after a period of probation training and discipline.

(367-10) The worth of this teaching does not depend upon the numbers of people who espouse it. The weaker the response which it receives from the world in general, the stronger should be the effort put forth by the few if they really believe in it, to keep it alive.

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(b) Its Worth and Importance

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(b)⁵¹⁵ Its Worth and Importance

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⁵¹⁵ PB himself inserted "(b)" by hand.

(369-1)⁵¹⁶ The Mahabharata: “This lore, my son, is the esoteric essence of all the Vedas, independent of tradition or of scripture, a self-evidencing doctrine. This instruction is better than the gift of this whole world, were it filled with jewels.”

(369-2) Note the similarity to Jesus’ “Seek ye first the kingdom of heaven and all these things shall be added.” In the “Wisdom of Solomon:” “I preferred Wisdom before sceptres and thrones, and esteemed riches nothing in comparison of⁵¹⁷ her... All good things together came to me with her, and innumerable riches in her hands... she was the mother of them. If riches be a possession to be desired in this life, what is richer than wisdom that worketh all things.” —The quest of philosophic wisdom is also the quest of the kingdom of heaven.

(369-3) The 19th century threw open the archaeological remains of many lands to our view and discovered for us the remnants of Central American, North African and Central Asian civilisations; it uncovered for us lava-buried cities of Italy and jungle-grown cities of India; it deciphered for the first time the hieroglyphic scripts of ancient Egypt. Can the 20th century do less? Can it not reveal to us the first authentic and admitted records of the hidden philosophy?

(369-4) The more we perceive how low Egypt had fallen in those latter days of her long history, when the ruthless Romans took her, the more we appreciate her past grandeur. And the more we witness the spectacle of modern India enslaved by sanctified superstitions, the more we may value the higher philosophy which is uncovered when we burrow into her venerable history.

(369-5) Sooner or later all other branches of knowledge, but not necessarily of experience, will have to fall at the feet of philosophy for final evaluation.

(369-6) The fresh insight which is conferred upon us by philosophy will profitably affect all our subsequent reflections.

(369-7) Philosophy calls for some leisure to study it and for some capacity to understand what is being studied. It is not enough to be an amateur in philosophy: one must become an expert.

(369-8) “God hath not created anything better than wisdom,” wrote Muhammad.⁵¹⁸ Also the prophet declared that his followers would be rewarded ultimately, not

⁵¹⁶ The paras on this page are numbered 172 through 179, making them consecutive with the previous page.

⁵¹⁷ The original typist changed “with” to “of” by typing over the original word with x’s.

⁵¹⁸ “Muhammed” in the original.

according to their performance of prayer, fasting, charity or pilgrimage, but only according to the degree of their wisdom.

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(b) Its Worth and Importance

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(b)⁵²⁰ Its Worth and Importance

(371-1)⁵²¹ Philosophy not only offers an explanation of life but a satisfactory explanation; it refuses to make suppositions about life or to frame theories about it.

(371-2) It is significant that in Sanskrit the term which stands for philosophy is also given the meaning of "insight." Hence an Indian philosopher was someone who not merely knew about things, like a metaphysician or scientist, but who had an insight into them.

(371-3) Truth has always been present in the world but its acceptance has rarely been seen in the world.

(371-4) Such a concept of life is too precious to die out even if it is precious only to a scattered few. Be assured that they will take the greatest care to preserve its existence within the mind and memory of their race. And they can do this in two ways. First, by recording it in writing. Second, by training disciples.

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(c)⁵²³ Its All Inclusiveness

(373-1)⁵²⁴ Philosophy is too big for any physical organisation to do other than cramp it.

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⁵²⁰ PB himself inserted "(b)" by hand.

⁵²¹ The paras on this page are numbered 180 through 181, making them consecutive with the previous page.

The paras on this page are duplicates of paras 525-1 through 525-4 in Vinyl XVIII.

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⁵²³ PB himself inserted "(c)" by hand.

(373-2) Any account of the philosophic life which left the impression that it had no place for religious veneration and personal prayer, would be misleading. Practical philosophy calls for the regular pursuit of devotional exercises just as much as it calls for the regular pursuit of mystical ones. The four genuflections and associated prayers are the means to this. To neglect the duty of daily worship on the plea that one has risen above it, is an excuse which is manufactured by the lower self to perpetuate its own sovereignty. The higher philosophic experiences are not open to the man who is too proud to go down on bent knees in humble reverence or spiritual pleading. The student's religious fervours and exercises will not be rendered obsolete and consequently rejected, but they will be assimilated to and made use of in the larger philosophic life. Philosophy would indeed be foolish if it were to kick away the ladders of religion and mysticism by which men may ascend to it. Just as food can never displace drink for the sustenance of a healthy body, so meditation can never displace prayer for the sustenance of a healthy spiritual life any more than study can displace meditation. Worship and prayer are essential philosophic duties.

(373-3) The faith in and the practice of reverential worship into which he was initiated by religion must not be dropped. It is required by philosophy also. Only, he is to correct purify and refine it. He is to worship the divine presence in his heart, not some distant remote being, and he is to do so more by an act of concentrated thought and unwavering feeling than by resort to external indirect and physical methods. With the philosopher,⁵²⁵ as with the devotee, the habit of prayer is a daily one. But whereas he prays with light and heat, the other prays with heat alone. The heart finds in such worship a means of pouring out its deepest feelings of devotion, reverence, humility and communion before its divine source. Thus we see that philosophy does not annul religious worship, but purifies and preserves what is best in it. It does annul the superstitions, exploitations and futilities connected with conventional religious worship. In the end philosophy brings the seeker back to religion but not to a religion; to the reverence for a supreme power which he had discarded when he discarded the superstitions which had entwined themselves around it.

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(c) Its All Inclusiveness

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⁵²⁴ The paras on this page are numbered 182 through 184, making them consecutive with the previous page.

⁵²⁵ PB himself inserted a comma by hand.

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(continued from the previous page) Philosophy is naturally religious and inevitably mystical. Hence it keeps intact and does not break to pieces that which it receives from religion and yoga. It will of course receive only their sound fruits, not their bad ones. Philosophic endeavour does not, for instance, disdain religious worship and humble prayer merely because its higher elements transcend them. They are indeed part of such endeavour. But they are not, as with religionists, the whole of it. The mystic must not give up being religious merely because he has become a mystic. In the same way the philosopher must not give up being both mystical and religious merely because he has become a philosopher. It is vitally important to know this. Philosophy does not supersede religion but keeps it and enlarges it.

(375-1)⁵²⁸ Whereas most other forms of culture are mere branches of it and consequently emphasise one particular aspect of life, philosophy embraces its whole field.

(375-2) The unequalled depth and unparalleled universality of philosophy's view

(375-3) I regret to state that most academic people mistake the history of philosophy for the study of philosophy.

(375-4) We are not to worry ourselves about the opinions of this or that man so much as about whether his opinions are true.

(375-5) The humility reverence and devotion represented by religion are not cast aside but preserved intact in the philosophical life.

(375-6) Philosophy refuses to regard itself in an exclusive sense. It admits all labelled points of view. But it refuses to limit itself to any of them. For they deal with apparent truth. The point of view which deals with real truth is really no point of view at all.

(375-7) Philosophy couples the short and long views together assigning each its place and value.

(375-8) It is not merely the fruit of ideological reasoning but also of abundant experience.

(375-9) The teaching is thus both an inheritance from the past and a precursor of the future.

⁵²⁷ PB himself inserted "c" by hand.

⁵²⁸ The paras on this page are numbered 185 through 196, making them consecutive with the previous page.

(375-10) It can answer age-old questions with complete finality.

(375-11) Philosophy possesses a unique point of view.

(375-12) It is not a teaching that appeals to wild enthusiasts only, as some may think. It appeals just as much to reasonable men, to quiet temperaments and to practical persons.

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(c) Its All Inclusiveness

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(c)⁵³⁰ Its All Inclusiveness

(377-1)⁵³¹ A man may be religious without being mystical. He may even, though more rarely, be mystical without being religious. But he cannot be philosophical without being religious as well as mystical at the same time.

(377-2) Philosophy speaks to the whole man, not to the intellect alone, nor the mystical intuition alone. It is the most catholic of all systems.

(377-3) Only a man who has spent his life in religious, mystical and philosophic investigations can appreciate the universal, the timeless and the placeless character of this teaching.

(377-4) Philosophy accepts art and appreciates science and does not, like the narrower-minded kinds of mysticism, scorn and reject them.

(377-5) The teaching which philosophy offers deals with matters of permanent rather than topical interest. The counsel which philosophy gives deals with the general course of human life rather than with particular personal vicissitudes.

(377-6) It is to be judged not only as a metaphysical system but also as a moral influence.

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⁵³⁰ PB himself inserted "c" by hand.

⁵³¹ The paras on this page are numbered 197 through 208, making them consecutive with the previous page.

(377-7) It gains recruits only from those whose values are so lofty that they regard the finding of truth a satisfying end in itself, and whose minds are so tolerant that they make their search for it in the widespread field of comparative and universal cultures.

(377-8) The term “philosophy” has broadened out, like so many other ancient terms, into an umbrella word to cover widely different things.

(377-9) Philosophy, with its balanced scheme of living, its recognition of both higher and lower needs, its enrichment and not negation of human existence, has more to offer us than anything else.

(377-10) The philosophical movement is a loose and free one. Its strength cannot be measured by numbers or institutions, for externality and rigidity are out of harmony with its teaching and character. Yet, unorganised and unadvertised though it be, it is not less vital and not less significant than more visible movements.

(377-11) Because it respects the fact that evolutionary fitness brings to all persons what is truly their own, philosophy never seeks to make proselytes. Only when men are ready to be led to its own higher position does it bring its truth to them. And even then such truth will be dropped quietly like a seed into their minds, to grow by its own mysterious power and in its own hidden way.

(377-12) Such teaching arouses man to knowledge of his relationship to the divine, gives solace to his heart and peace to his mind.

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(c) Its All Inclusiveness

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(c)⁵³³ Its All Inclusiveness

(379-1)⁵³⁴ Although philosophy has its own way of looking at the world and man, that way includes and ‘places’ all other ways.

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⁵³³ PB himself inserted “c” by hand.

⁵³⁴ The paras on this page are numbered 209 through 217, making them consecutive with the previous page.

Paras 379-2 through 379-9 are duplicates of 199-2 through 199-10 in Vinyl XVIII.

(379-2) Nothing is lost by granting that these clamorous differences in individual response do exist because, evolutionarily, they must exist. On the contrary, everything is gained by providing for the distinctive needs of the different individual types.

(379-3) Philosophy calls for activity in the whole personality. It is complete. It has its metaphysical doctrines, its religious cult, its mystical exercises and its moral disciplines.

(379-4) In philosophy a man can find everything he needs for his spiritual guidance throughout life. His religious, mystical, metaphysical and ethical requirements are all provided for. If he faithfully follows its teaching, no other system will ever attract him again.

(379-5) Philosophy not only provides its adherents with meditational exercises but also with devotional ones.

(379-6) This fabulous wisdom of the Orient has been brought to our shores from time to time by a few men who have emerged from their tropical tranquillity to enlighten those who are ready.

(379-7) Philosophy adjusts its spiritual help to suit the needs of those it seeks to help. It is religious with the religious believers, metaphysical with the metaphysical-minded, mystical with the mystically experienced, practical with the active. But with those who can appreciate its own breadth and integrality, it is all these things and more at one and the same time.

(379-8) The sense of liberation which comes with the advent of philosophy derives not only from its manifold theoretical and practical merits but also from the release it confers from the narrow particularism of attitude which besets most men. We are no longer a religionist only, a mystic only, an ascetic only, a metaphysician only but, within reasonable limits, all these and more. There is a wholeness of outlook, a wholesomeness of feeling which is even greater than their mere sum.

(379-9) Philosophy does not leave out the mystical and intuitive but includes them. Not all seem to know this and some seem to believe, because of its refusal to walk blindly and uncritically, that it utilises the products of reason alone.

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(c) Its All Inclusiveness

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(381-1)⁵³⁷ Philosophy does not deal in unverified assertions or mere opinions. If it accepts revelations as part of its teaching, it does so only because the revealers have proven themselves to be utterly reliable, only because they have gone through the most strenuous mental emotional and moral discipline. Much of its teaching, however, may be put to the test of evidence and reasoning and this test is not only welcomed but required.

(381-2) It is not only a metaphysical doctrine to satisfy the reason in its acutest questionings; it is also a religious power to sustain the ego in its darkest hours.

(381-3) Philosophy is something more than merely arguing metaphysical subtleties or playing with mystical feelings. It is a comprehensive way of life, an integral mode of thinking feeling intuiting and doing.

(381-4) The philosopher has no desire to advertise his wisdom or parade his virtue. Why should he?

(381-5) There are fragments of this teaching to be found in ancient Rome amongst the Stoics, in ancient Greece amongst the Platonists and in ancient India amongst the Buddhists. But they are fragments only. If you want the complete system, you must go to philosophy.

(381-6) Philosophy is both a culture and a discipline, a mode of thought and a rhythm of life.

(381-7) If we wish to serve the many with this truth-offering, then the terminology which bewilders and irritates them must be absent from our speaking and writing. Whether it be the jargon of metaphysics, the exoticism of Sanskrit or the abracadabra of occultism, let us say plainly what we mean.

(381-8) The higher philosophy can never alter its essence but it can and does alter its form with altered historical and cultural environments.

(381-9) Philosophy is unsuited to those of small mental calibre and narrow religious culture.

⁵³⁶ PB himself inserted "c" by hand.

⁵³⁷ The paras on this page are numbered 218 through 229, making them consecutive with the previous page.

This page is a duplicate of page 205 in Vinyl XVIII.

(381-10) Although philosophy is unique it is also all-inclusive.

(381-11) Others are attracted to these teachings through an impulse of feeling unsupported by the understanding of reason. It is safe to say that such persons are being led by their souls into this attraction.

(381-12) The method of metaphorical instruction by signs, of easy suggestion by symbols is not so suitable today for large numbers of grown-up minds as the method of instruction by direct scientific statement and explicit rational formulation.

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(c) Its All Inclusiveness

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(c)⁵³⁹ Its All Inclusiveness

(383-1)⁵⁴⁰ Philosophy is at one and the same time a religious cult, a metaphysical system, a mystical technique, a moral discipline and a practical guide.

(383-2) All that is true and good and beautiful in every faith creed sect or school belongs to him yet he himself may belong to none.

(383-3) "The knowledge of divine things is the highest philosophy" admits Aristotle.

(383-4) It is philosophy warm with beautiful feeling, not metaphysics cold with logical speculation.

(383-5) Philosophy puts in definite form ideas which meet the subconscious need of some and sets down clearly ideals which express the fine but vague aspirations of others.

(383-6) We do not claim finality in the absolute sense for this exposition. History holds in her bag many "latest" forms of philosophy but no "last" form.

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⁵³⁹ PB himself inserted "c" by hand.

⁵⁴⁰ The paras on this page are numbered 230 through 241, making them consecutive with the previous page.

(383-7) The magnificent penetrative range of philosophic research impresses the man who realises that the discovery of relativity alone warns him not to confuse the obvious with the true.

(383-8) If some of its tenets are admittedly unfamiliar and provocative, this is not to say that they are outside the reach of anyone with moderate capacity who will approach them with a will to understand.

(383-9) Pythagoras divided his students into two classes, the “probationers” and the “mathematicians.” But the latter term signified more to him than it means to us. For him it meant those devoted to advanced thinking and it embraced those who studied philosophy and science as well as mathematics. For Pythagoras regarded the rational disciple as essential to the higher quest.

(383-10) Anything that concerns human life is grist for the mill of philosophic reflection and action. For philosophy does not merely concern itself with interpreting life but also with remoulding it.

(383-11) Wilhelm Von Humboldt read Wilkins’ English translation of the Bhagavad Gita, with the result that he felt bound to thank destiny for having left him life long enough to allow him to read the incomparable work, which he called “the finest philosophic poem that the literatures known to us can offer to humanity.”

(383-12) It is not enough to preserve this old knowledge; we must also promote its adaptation to the new science.

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(c) Its All Inclusiveness

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(c)⁵⁴² Its All Inclusiveness

(385-1)⁵⁴³ Wisdom lies in combining the three chief yogas, not in separating them. For instance, low vitality does not promote high intelligence but rather hinders it, hence some physical disciplines are as needful as mental ones. The three yoga groups are not

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⁵⁴² PB himself inserted “c” by hand.

⁵⁴³ The paras on this page are numbered 242 through 248, making them consecutive with the previous page.

only not antagonistic to each other but actually complementary. Whoever ignores any single one can make only one-sided progress.

(385-2) Specialisation in the search after knowledge leads inevitably to an unbalanced picture of the whole. The expert usually knows more about one single thing but less about everything else. He loses the art of putting all these bits of knowledge together in a just and undistorted way.

(385-3) Each science can only deal in a limited range of facts. Philosophy takes up the results of all the separate sciences and puts them together. Then it takes up the results of all the arts, of all the religions, all the yogas, and of all the other branches of human activity. Finally it combines the lot. None of these branches can authoritatively pronounce on the meaning of universal existence, for this is beyond its sphere of reference. It may indeed talk foolishly when it ventures to do so. This is why philosophy is unique.

(385-4) We are not constructing a closed and rigid system of philosophy but rather revealing an attitude of mind which can lead to truth.

(385-5) Few have the time to go through every word in the ancient texts. So let us pick out those sentences which have a peculiar importance, and also those which are most often misinterpreted and misunderstood.

(385-6) The Christian thought of Clemens and Dionysius is close to the higher philosophic thought of the Indian Rishis-sages. And this is not surprising when we remember that they got their ideas in Alexandria, which was then having regular commerce with India.

(385-7) Eugenius Philalethes,⁵⁴⁴ the Rosicrucian Adept, in 1655, wrote: "I doubt not to affirm that the Mystery of salvation can never be fully understood without philosophy."

(385-8) Is the world ripe for such a single all-enclosing system? We must ruefully answer that it is not although it ought to be.

(385-9) Because they sought to help the multitude for whom they came, rather than the elite, sages used the popular language to deliver their teachings. Hence Buddha spoke in Prakrit rather than in Sanskrit, Jesus in Aramaic rather than Hebrew.

⁵⁴⁴ Also known as Thomas Vaughan.

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(d)⁵⁴⁶ There is Gradation in Evolution; Philosophy is the Next Step After
Mysticism and the Third Degree in Truth-Seeking

(387-1)⁵⁴⁷ When every other system has proved itself insufficient, men will be forced to come to philosophy to seek those conceptions which will endure the test of theory and the demonstration of practice.

(387-2) Religion takes man a little distance on the path of fulfilling his higher purpose. Mysticism takes him a longer distance but philosophy takes him farthest of all.

(387-3) So small is the number of those who are ready for philosophy.

(387-4) Religious dogma or literature contains a proportion of philosophic truth in solution, to speak in terms of chemistry.

(387-5) It was enough to expect those naive masses who laboured in the fields to be religious, without expecting them to understand the twin mystical and metaphysical foundations of their religion. They had not the time capacity or need for that.

(387-6) He has become a student of philosophical mysticism; he has yet to become a philosopher.

(387-7) Even good and pious men who act as guides to others cannot carry them farther than they have themselves gone.

(387-8) However useful religion is for the masses it does not speak very clearly to the few who want the Truth and nothing but the Truth. From the small number of seekers interested in these teachings it is obvious that more than three quarters of the people are not ready for philosophy.

(387-9) All these gains from religion and mysticism are not only to be preserved but also enlarged.

⁵⁴⁶ PB himself inserted "(d)" by hand.

⁵⁴⁷ The paras on this page are numbered 249 through 261, making them consecutive with the previous page.

(387-10) One does not come into philosophy by horizontal conversion, as with religious and mystical changes of allegiance, but by upward progression. Philosophy takes no one away from any other organisation for the simple reason that it is only for those who have seen through the limitations and have exhausted the usefulness of all organisations.

(387-11) All that really matters in religion is carried by philosophy to its fullest development.

(387-12) In religion man gropes in the dark night for his higher self. In mysticism he moves less haltingly toward it in the breaking dawn. In philosophy he walks straight to its realisation under the high noon.

(387-13) Philosophy does not seek to displace religion but to deepen it.

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(d) There is Gradation in Evolution; Philosophy is the Next Step After Mysticism and the Third Degree in Truth-Seeking

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(d)⁵⁴⁹ There is Gradation in Evolution; Philosophy is the Next Step After Mysticism and the Third Degree in Truth-Seeking

(389-1)⁵⁵⁰ That most people are only in the first degree of religion is not their fault; they cannot help it and are not to be blamed. They are simply what their past has made them. If other men have risen to the higher degrees of mysticism or philosophy it is because they have a longer fuller past behind them. Young plants are not to be reproached because they are not old trees.

(389-2) Yet the worship that is given by the multitude to an imagined God is not without value. It is an initiation, a preparation and a training for the worship that will one day be given to the real God. It is an archway through which they pass on their way to philosophic worship.

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⁵⁴⁹ PB himself inserted "(d)" by hand.

⁵⁵⁰ The paras on this page are numbered 262 through 271, making them consecutive with the previous page.

Pages 389 through 411 are duplicates of pages 313 through 335 in Vinyl XVIII.

(389-3) If mysticism reveals the nature of man, philosophy reveals the nature of the universe.

(389-4) The work he has begun with religion will be completed only with philosophy.

(389-5) The man who is intellectually ripe and morally ready for philosophy's explanations will not be able to hold out against them, provided he examines them carefully.

(389-6) He may say nothing to disturb those who desire to rest in the preliminary stage of spiritual understanding, which is the religious stage. It is better to leave them to the tutoring of life, to the processes of evolution.

(389-7) It is not that philosophy holds a different conception about man from the religious one but that it holds a deeper one.

(389-8) He would be untrue to philosophy if he were to seek a single proselyte. Nevertheless, when through his work anybody does accept this teaching he rejoices with and for him. But this jubilation is mostly on the other's account. The gain is the proselyte's, not the philosopher's.

(389-9) There is much more under judgment here than a merely verbal distinction. The matter is not so simple but far more complex than it seems. For philosophical mysticism introduces some new principles into mysticism which make a profound difference in results and values.

(389-10) By the single fact of its refusal to proselyte, philosophy is taken out of the ranks of conventional teaching, but by its daring thought it is taken out even more. And it is distinguished even more by the calm tolerance of its attitude towards other teachings, by the measured fairness with which it appraises them and by its refusal to degenerate into personal offensiveness or bitter animosity. It knows quite well that truth cannot be elucidated in an atmosphere of angry feelings and personal polemics.

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(d) There is Gradation in Evolution; Philosophy is the Next Step After Mysticism and the Third Degree in Truth-Seeking

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(d)⁵⁵² There is Gradation in Evolution; Philosophy is the Next Step After Mysticism and the Third Degree in Truth-Seeking

(391-1)⁵⁵³ Philosophy clears away all the unnecessary mystery from mysticism, while preserving a proper attitude of awe and reverence to whatever is worthy of it.

(391-2) The fact that the principles of the hidden teaching are now given out publicly and openly, whereas in former centuries they had to be given out secretly and privately, must be carefully appraised. If it indicates progression in one sense, it also indicates retrogression in another. It shows that greater opportunities for intellectual and spiritual freedom exist today, but it also shows that the power of religious institutions and faith in religious truth have waned.

(391-3) Philosophy offers the same meditational experience as mysticism but it carries this experience to a wider and deeper level and at the same time integrates it with moral social and rational elements.

(391-4) The emotional experience of the mystic must be wedded to the thought-out understanding of the metaphysician.

(391-5) Philosophy preserves all the essential faith of religious cults and all the positive achievement of mystical experiences but at the same time reaches out to a greatness which religion and mysticism have never attained.

(391-6) Philosophy draws some of its students from the orthodox religionist⁵⁵⁴ but more from the unorthodox and the irreligious.

(391-7) These gradations in spiritual status philosophy recognises, not insultingly, as a proud boast, but quietly as a scientific observation. It does not get emotional about knowing that it is only for those mature enough to understand its metaphysics, disciplined enough to follow its ethics, intuitive enough to accept its religious iconoclasm.

(391-8) Philosophy is always sympathetic towards religion because the parent is always sympathetic towards its offspring.

(391-9) It is perhaps the amplitude and symmetry of the philosophic approach which make it so completely satisfying. For this is the only approach which honours reason

⁵⁵² PB himself inserted "(d)" by hand.

⁵⁵³ The paras on this page are numbered 272 through 281, making them consecutive with the previous page.

⁵⁵⁴ The original typist changed "religions" to "religionist" by typing the change above the line.

and appreciates beauty, cultivates intuition and respects mystical experience fosters reverence and teaches true prayer, enjoins action and promotes morality. It is the spiritual life fully grown.

(391-10) Much depends on the standpoint from which we approach the subject. The mystical standpoint is a more comprehensive one than the religious and consequently yields more fruitful results. But if we pass to the philosophical standpoint we can obtain the completes possible, the most satisfying results of all.

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(393-1)⁵⁵⁷ No man who has totally failed to use his intuitional faculty will have the capacity to receive philosophy.

(393-2) Religion adores God from a distance, mysticism feels God's ray within itself, metaphysics knows the certitude of God's existence only in the intellect. Philosophy alone makes a many-sided approach to God.

(393-3) The depth of understanding at which men have arrived determines the grade of interpretation which life yields them.

(393-4) A man may come under the influence of philosophy through intellectual conviction emotional expansion or intuitional cultivation, through mystical ecstasy or deep suffering.

(393-5) Religion and mysticism have been historically exploited by the obscurantist and the reactionary, but philosophy is beyond their reach.

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⁵⁵⁶ PB himself inserted "(d)" by hand.

⁵⁵⁷ The paras on this page are numbered 282 through 295, making them consecutive with the previous page.

(393-6) Philosophy is more complete than mysticism inasmuch as it does not despise reason but accepts it, does not reject action but welcomes it, does not sit preoccupied with self but goes forth to serve others.

(393-7) Such people are now ready to open their minds to a higher conception of existence – the philosophic one.

(393-8) Today every seeker is welcome to philosophy's ranks provided he be sincere and qualified.

(393-9) The attempt to secure proselytes on behalf of such a deep and difficult teaching is unsound.

(393-10) In every act of religious worship – however blind it be – there is a dim realisation of God's existence. It is the business of mysticism to get rid of much of this dimness and of philosophy to get rid of it altogether.

(393-11) Religion is man's quest of reality on its elementary level. Metaphysics is the same quest on its lower-intermediate level and mysticism is the higher-intermediate one. In philosophy the quest is completed on the highest plane.

(393-12) The mystic must grow into the philosopher as the religionist must grow into the mystic.

(393-13) The prudent teacher will not give out a teaching higher than the pupil's spiritual degree and intellectual capacity can receive.

(393-14) We must retain as philosophers whatever worthwhile things we possessed as religious believers. We must retain the principles even if we will have to vary the forms, of religious worship, prayer, devotion, aspiration and communion.

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⁵⁵⁹ PB himself inserted "(d)" by hand.

(395-1)⁵⁶⁰ The teaching which is suited to those who are well on the way to the final stage of spiritual development, is not much help to those who are only at the first stage.

(395-2) A path which requires so much from the traveller will inevitably be a slower path than the religious and mystical ways. But it will also be a surer one.

(395-3) A single teaching could suit persons at widely different degrees of advancement only by lowering its quality to suit the lowest degree. But it would then no longer be itself.

(395-4) The ancient division of men into three grades of spiritual development⁵⁶¹ was expressed variously in different countries. In India the "Bhagavad Gita" placed lowest the man whose mentality was inert and dull, next the man whose understanding was coloured by emotion or distorted by passion, and highest the man of clear and balanced intelligence.

(395-5) Between those who feel too weak to go farther than the simple reverence of church religion and those who feel strong enough to enter the philosophical quest in full consciousness, there is every possible degree.

(395-6) The willingness to communicate spiritual knowledge is conditioned by how much or how little desire there is for it; by the presence or absence of the passive receptivity of it and by the degree of development in the receiving person.

(395-7) Those who are no longer satisfied with the poor results of orthodox religion and have set forth in search of a purer and more effective faith, may find it in mysticism or, if they are sufficiently developed beyond the masses, in philosophy.

(395-8) If he searches indefatigably and intelligently through orthodox faiths and heterodox "isms" alike, he will be led in the end to discover philosophy.

(395-9) It is excellent, the need for it is immense, but it is not enough. It lacks the largeness, the integrality and the wholeness which only philosophy can furnish.

(395-10) The mastery of any subject moves through a series of steps and the higher the step the fewer the number of those capable of understanding it.

⁵⁶⁰ The paras on this page are numbered 296 through 306, making them consecutive with the previous page.

⁵⁶¹ PB himself deleted a comma from after "development" by hand.

(395-11) The first lessons of the higher philosophy cannot be usefully taught to those who have not learnt the last lessons of religion. But for those who have gone a little way into mysticism or metaphysics, such instruction need not be deferred.

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(397-1)⁵⁶⁴ He who gives the first dynamic impulse to a spiritualising movement inevitably creates a religion if the emotions of the masses are touched, a metaphysic if the intellect of the elite is touched, a mysticism if the intuition of individuals is touched.

(397-2) It depends on their level of intellectual culture and their stage of moral development.

(397-3) No opinion of philosophy has any value if it comes from those who do not know what it is and will not even try to learn what it is.

(397-4) It is comforting only to the few who are prepared to part with their egoism, their pride, their sensuality and their inertia for the sake of truth.

(397-5) Those who find fault with philosophy are really finding fault with themselves; are exposing their own narrowness weakness and immaturity,

(397-6) Both the religious devotee and the philosopher may use the word "soul," for instance. But whereas the one is only dimly aware of its significance, the other is fully aware.

(397-7) The religious mystical and philosophical stages of life correspond to the elementary intermediate and advanced stages of education.

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⁵⁶³ PB himself inserted "(d)" by hand.

⁵⁶⁴ The paras on this page are numbered 307 through 318, making them consecutive with the previous page.

(397-8) The spiritual seeking which brought them out of materialism into mysticism cannot, if they are intelligent enough and sincere enough, stop there.

(397-9) It is enough for the man in the first grade to give his faith to a higher power. But for the man in the next grade, it is not enough. He wants to know the nature of this power.

(397-10) The task which is begun by religion is finished by philosophy.

(397-11) If you feel you want to spread this teaching, then do so, but do it in the right way. You don't have to organise a society or indulge in a loud propaganda. Truth is not something which can be imposed on other people. They must grow through experience and reflection into the right attitude of receptivity and they will look for whatever they need. It is only at such a critical moment that you have any right to offer what you yourself have found, just as it is only at such a moment that your offering will be successful and not a wasted one.

(397-12) The intellectual heights and mystical peaks climbed by philosophy are too steep for many to climb.

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(399-1)⁵⁶⁷ The belief is usually held that mysticism is the only alternative to scientific materialism or uninspired religion. But this is not a correct assumption. There is a third possible view – that of a mystical philosophy.

(399-2) Those who have been driven crazy by the aberrations of mysticism may find themselves restored to sanity by the poise of philosophy.

(399-3) It is possible to conserve past gains even while we embrace new ones.

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⁵⁶⁶ PB himself inserted "(d)" by hand.

⁵⁶⁷ The paras on this page are numbered 319 through 330, making them consecutive with the previous page.

(399-4) But we cannot leave it there. The full picture is not unveiled by religion and mysticism.

(399-5) Our advice is – study metaphysics to its bottom and then make good your escape from it before you become a mere metaphysician! Once you start using metaphysical jargon you are lost.

(399-6) Religion is not the final utterance of the Holy Ghost. That privilege belongs to philosophy.

(399-7) Philosophy alone can give complete satisfaction to the truth-seeker because it alone proffers nutriment for the complete man – that is, for his thoughts feelings and actions. It alone is all-inclusive enough to help him cultivate not merely a part but the whole of his nature. It alone is truly healthy because it respects the law of balance and seeks to evolve an all-round life.

(399-8) Contrary⁵⁶⁸ to conventional beliefs, philosophy does no harm to whatever is worth retaining. It makes religion truly religious, rationalism more rational and mysticism soundly mystical. It takes away their follies, true, but it leaves their facts untouched.

(399-9) The day when all men shall worship at the common altar of Truth is too remote.

(399-10) Doctrines couched in incomprehensible phrases and polysyllabic terms repel many earnest truth-seekers.

(399-11) We imagine that the thought of the Sage is too far behind us; we left all that when we left the primitive and medieval ages. The philosophic quest is apparently something quite obnoxious to the modern matter-of-fact spirit. The reality is that the thought of the Sage is too far ahead of us, and leaves the plain man panting.

(399-12) Man is the keystone of the arch of material life, whereas an animal lives solely under the impulses of self-preservation and self-procreation. Only in man can this Divine Being arrive at self-consciousness, because only man can develop intelligence in its fullness. The intelligence which

⁵⁶⁸ The original typist changed “Only after we have become conscious of the” to “Contrary” by typing over the original words with x’s.

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(continued from the previous page) animals possess, however excellently it suffices them, is after all one which is concerned purely with objective things. Animals cannot move in the realm of abstract ideas, but man can escape from the concrete through his developed reason, his religious feeling, his mystic intuition.

(401-1)⁵⁷¹ We must make a sharp distinction between the true principles, the innermost teachings of philosophy and the popular conceptions of them which have been formulated under the name of religion. The former were barred off from the masses and kept for an exclusive circle of initiates.

(401-2) Every child must pass through a proper training in elementary and intermediate mathematics before the principles of higher calculus can be explained to it. So those who wish to grasp the advanced portion of philosophy must likewise prepare the mind and heart, the will and character.

(401-3) "To them ever steadfast and serving me with affection I give that Buddhi Yoga by which they come unto me." Gita, X, 10.

(401-4) Because it is the one and only true path, few ever find this ultimate path, whereas there are a multitude of false, misleading or half-true paths which can more easily be found merely because they are more numerous.

(401-5) The tradition of this hidden philosophy has been carefully transmitted from a time so ancient that even five thousand years ago Yajnavalkya mentions in the Brihadaranyaka Upanishad its origin as having been lost in still earlier antiquity.

(401-6) The history of truth is an international one. It is from and for all the peoples of the world.

(401-7) Most of the texts of the hidden teaching, like the Upanishads, do not disclose the logical steps by which their conclusions are attained, but only affirm the conclusions

⁵⁷⁰ PB himself inserted "(d)" by hand.

⁵⁷¹ The paras on this page are numbered 331 through 339, making them consecutive with the previous page.

themselves. This was done because it was left to the teacher to expound vocally and supply personally what had been left out. But this is unfortunate for modern students, for teachers who know the Overself are almost non-existent.

(401-8) Beliefs which suited the days when men lived in a forest clearing will not suit the days when he lives in a scientific civilisation. Consequently the hidden teaching which in former times would have dashed in vain against the mass dullness, may now make a remarkable impact on the group of matured minds.

(401-9) Such an exalted teaching is never to be forced on others; they must first feel the desire for truth, and that strongly enough to begin to seek for it. Each man therefore obtains the truths to which he is entitled. It is all a matter of ripeness.

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(403-1)⁵⁷⁴ Says Carlyle in "Miscellanies": "Religion was everywhere; philosophy lay hid under it, peaceably included in it."

(403-2) This is true but it is not the whole truth. There is something beyond mysticism. Peace is not the final goal of man. It is good but it is not enough. Just as religion must finally find its culmination in mysticism, so mysticism must find it in philosophy, and so metaphysics must find it in philosophic mysticism.

(403-3) We must disapprove of the abuses and superstitions of religion but that need not stop our approval of its values and services. We must turn our ears away from the senseless pratings of mystics' vagaries, but that should not stop our devoted practice of its meditational exercises.

(403-4) A trinity of adjoining peaks stands above the landscape of universal existence and symbolises the heights which man must climb in the evolutionary development of

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⁵⁷³ PB himself inserted "(d)" by hand.

⁵⁷⁴ The paras on this page are numbered 340 through 346, making them consecutive with the previous page.

his character and consciousness. The lowest peak stands for religion, the middle one for mysticism and the loftiest one for philosophy.

(403-5) Those who decline to search for ultimate truth because they believe it to be unattainable, because they despair of ever finding it, betray it.

(403-6) Those who look beyond immediate material problems must take such ultimate questions seriously while all others will shirk them.

(403-7) Freemasonry.⁵⁷⁵ The roots of Freemasonry have been attributed both by its own pioneers and by history to lie embedded in ancient Egypt. The cultural connection of ancient Egypt and ancient India is now slowly being established; the philosophic and religious indebtedness of the country of the Nile to the country of the Ganges is being uncovered by history and archaeology. This esoteric system admittedly once fulfilled a far loftier mission than it does today and was therefore worked in an atmosphere of greater secrecy. It was closely connected with religion, mysticism, ethics and philosophy. Even today we find that it still possesses three progressive degrees of initiation [whose names are drawn from the act of building:]⁵⁷⁶ the “Entered Apprentice,” the “Craftsman,” and the “Master Mason.” The first degree represents spiritual faculties just dawning; the second degree those same faculties grown quite active; the third degree represents the quest and the ultimate discovery within himself of the true Self. If the earlier degrees teach him how to behave towards others, the last degree teaches him rightly how to behave towards himself. For here his search ends in undergoing the mystical death of the ego, which allows him to live in his own spiritual centre henceforth.

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⁵⁷⁵ This reads to me like an extract from an article, and not PB’s own writings. However, I could be wrong, as I cannot locate the passage in any source I have access to. – TJS ‘20

⁵⁷⁶ PB himself inserted “whose names are drawn from the act of building:” by typing it in the left margin and inserting it with an arrow.

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⁵⁷⁸ PB himself inserted “(d)” by hand.

(continued from the previous page) Whoever fulfils the Masonic rule of being “of lawful age and well recommended” may then knock as “a poor blind candidate” at the door of the Master’s chamber for admittance. The initiation of the novice into the first degree of Masonry is symbolically performed while he is half-clothed. He is then called an “Entered Apprentice”.

All men throughout the world who sincerely and seriously adopt religion because they apprehend a mystery to be concealed behind the universe, thereby unconsciously enter this degree. All religious men who live up to their ethical obligations and thus make themselves worthy are eventually passed into the second degree, that of “Fellow Craft.” This symbolises the stage of mysticism wherein the seeking mind passes half-way behind the symbol. It is the mystics who consecrate their quest to inner contemplation within themselves rather than in external churches or temples. They furnish from among their number the few who have discovered that service is the most powerful means of advancement and who are raised to the third degree of a fully-robed “Master Mason.” He alone is given the clue whereby he may recover the “Lost Word” of the true Self, the ultimate Reality, a secret now vanished from the ken of the modern successors of Enoch and Hiram Abiff. And he alone dons blue robes as a token of his universal outlook – that same blue which is the colour of the cloudless overarching sky that covers all creatures on the planet.

Apart from its use of the solar symbol, in this highest grade, of the sun at noon as a sign that the Master will work for the enlightenment of all, you will find that Masonry has indicated its worship of Light by including the cock in⁵⁷⁹ its ceremonial rites. For this is the bird which rises with the sun, which, in fact, vigorously and loudly informs its little world that the dawn is at hand and that the benign rays will soon be shed upon it.

(405-1)⁵⁸⁰ Natalie Rokotoff, the Russian Orientalist, after considerable original researches, wrote in the book “Foundations of Buddhism”: “Certainly Buddha’s knowledge was not limited to his doctrines, but caution prompted by great wisdom made him hesitant to divulge conceptions which, if misunderstood, might be disastrous. A tradition of three circles of his teachings was established for the chosen ones, for members of the monastic fraternity and for all.”

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⁵⁷⁹ The original typist changed “as” to “in” by typing over the original word with x’s.

⁵⁸⁰ The para on this page is numbered 347, making it consecutive with the previous page.

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(407-1)⁵⁸³ The subtle implication rather than open statement was too often used in the past.

(407-2) The truth, freed from confusions entanglements and superstitions is thus laid bare for us to learn.

(407-3) The sects compete against each other in the game of making proselytes. Philosophy alone remains untroubled by, and aloof from, this self-interested strife.

(407-4) He may say, as Sebastian Franck said four hundred years ago: "I cannot belong to any separate sect."

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(e)⁵⁸⁵ Conscious Fulfilment of Life's Purpose, Conscious World-View, is the Philosophic Aim

(409-1)⁵⁸⁶ Although philosophy propounds statements of universal laws and eternal truths, nevertheless each man draws from its study highly personal application and gains from its practices markedly individual fulfilment. Although it is the only Idea which can ever bring men together in harmony and unity, nevertheless it becomes unique for every fresh adherent. And although it transcends all limitations imposed by intellect emotion form and egoism, nevertheless it inspires the poet, teaches the thinker, gives vistas to the artist, guides the executive and solaces the labourer.

(409-2) If philosophy hides its truth from mental unreadiness and its votaries from social persecution, it is, nevertheless, always ready when it is needed by any sincere

⁵⁸² PB himself inserted "(d)" by hand.

⁵⁸³ The paras on this page are numbered 347a through 347d, making them consecutive with the previous page.

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⁵⁸⁵ PB himself inserted "(e)" by hand.

⁵⁸⁶ The paras on this page are numbered 348 through 354, making them consecutive with the previous page.

seeker who has evolved to the requisite degree. If he has got enough religious prejudice and mystical superstition out of his mind to be free to think for himself; if he has lifted his character somewhat above the common weaknesses; if his sense of values is such that the Truth appears desirable above all things, then philosophy is the only thing to which he can turn for guidance and enlightenment – and philosophy will surely welcome him.

(409-3) So long as a metaphysical world-view is usually treated as a theoretical matter, so long is its value as ground for action overlooked.

(409-4) The metaphysics of truth must not only be rightly grasped but also reverently grasped.

(409-5) In pursuing this integral quest they have the satisfaction of knowing that they are pursuing the only quest which can bring them to a truth which is all-embracing and all-explaining.

(409-6) A doctrine which teaches people to live for such noble ideals and sweetens their minds with such generous thoughts cannot be without utility. And insofar as it resolves these three tremendous questions – What is man? What is the higher purpose of his life? How shall he fulfil this purpose? – it cannot be far wrong.

(409-7) Whoever enters into this perfect peace must emerge from it again in the end. When he returns to his fellow men he will find it hard – if he is a novice – to keep silent about his wonderful experience, but easy if he is a proficient. This is because the novice is still egoistic whereas the adept is truly altruistic. For the one is concerned with his own experience whereas the other is concerned with whether his fellows are ready to leap so high.

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⁵⁸⁸ PB himself inserted "(e)" by hand.

(411-1)⁵⁸⁹ It does not matter that philosophy is a lone voice now for it is an enduring one. Other and more orthodox voices will make themselves better heard but they will also fade eventually into silence. The truth can never perish but its counterfeits and substitutes, must.

(411-2) Philosophy possesses a unique point of view.

(411-3) The philosopher has liberated himself from all the mental cages which are offered by time and tradition to seeking man. He is not the representative of any organised religion nor the advocate of any denominational sect nor the missionary of any proselytising cult. He appreciates the past history of religion and extracts what he can find of value in it, but he refuses to let it burden him with what is not. He is determined to remain free from its debris and to find his way to the original source of truth.

(411-4) In every generation there is a small number of men and women who segregate themselves spiritually from the common herd, who dedicate themselves to the ideal.

(411-5) The importance of moving knowingly – instead of unknowingly – towards the goal for which he is here on earth.

(411-6) Faced with the mystery of his own existence, man finally finds an answer in religion or mysticism. If he adds the mystery of the world's existence, he must look for his complete answer in philosophy.

(411-7) Philosophy is unique in this respect: No other teaching views life so broadly and yet so penetratingly.

(411-8) A man may not have a definite philosophy but his acts are nevertheless the outcome of an unconscious philosophy. They are the expression of his native attitude in the facing of life.

(411-9) Ordinary living accepts anyone as a divided individual – a part of the man, but philosophic living demands an integrated individual – the whole man.

(411-10) Everyone in some way, blindly or consciously, slavishly or independently, wrongly or correctly, necessarily and always believes in a particular decipherment of the enigma of life. But only he who has brought the best mental equipment to bear upon it is likely to make the best decipherment. And only the philosophical discipline gives this.

⁵⁸⁹ The paras on this page are numbered 355 through 366, making them consecutive with the previous page.

(411-11) The teaching does not have to go forth to meet people. They will find their own way to meet it as they develop through science religion art and life.

(411-12) Philosophy has its own unique world-view but hitherto it has kept that view largely to itself.

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(e) Conscious Fulfilment of Life's Purpose, Conscious World-View, is the Philosophic Aim

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(e)⁵⁹¹ Conscious Fulfilment of Life's Purpose, Conscious World-View, is the Philosophic Aim

(413-1)⁵⁹² It does not admit the popular delusion that every member of the human race is fit to pass proper judgment on any issue merely by consulting his opinion or feeling about it – much less about religion and mysticism.

(413-2) It is the difference in world-view which explains why one man fills his heart with anger and hate at exactly the same mistreatment under which another man fills his heart with forbearance and forgiveness.

(413-3) Only the discerning few who can appreciate adequately the profound wisdom of this philosophic attitude, the serene beauty of its ideals, the noble grandeur of its ethics, the generous breadth and fresh modernity of its supporting principles –

(413-4) What is the inner purpose of human life as apart from its outer object?

(413-5) It is a doctrine inspired by divinity, founded on truth and applied to life.

(413-6) Philosophy is not studied merely from books. Every experience provides material for philosophic reflection.

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⁵⁹¹ PB himself inserted "(e)" by hand.

⁵⁹² The paras on this page are numbered 367 through 377, making them consecutive with the previous page.

Pages 413 through 429 are duplicates of pages 339 through 355 in Vinyl XVIII.

(413-7) There is no animal other than the human which can reason abstractly. This is because it is a species on an altogether different level from all the others. It has progressed nearer to the capacity of recognising its own divine entity and such reasoning is one of the signs of this progression, as the feeling of right and wrong is another.

(413-8) At whatever point in the world of human knowledge we start from, if we push our investigation deeply enough, and if we try to correlate it with the general body of knowledge, we shall be brought to the consideration of philosophy.

(413-9) By such meditation and study the mind returns, like a circle, upon itself, with the result that when this movement is successfully completed, it knows itself in its deepest divinest phase.

(413-10) Every man has his own [abstract]⁵⁹³ view of his relation to the universe. In most cases it is either an unconscious or half-conscious one. But still it is there. To the extent that he seeks to make it a fully conscious and completely true one, he becomes a philosopher.

(413-11) We may begin by asking what this philosophy offers us. It offers those who pursue it to the end a deep understanding of the world, and a satisfying explanation of the significance of human experience. It offers them the power to penetrate appearances and to discover the genuinely real from the mere appearance of reality; it offers satisfaction of that desire, which everyone, everywhere, holds somewhere in his heart – the desire to be free.

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(415-1)⁵⁹⁶ These teachings have first to become known, then understood, next accepted and lastly made a part of day-to-day living.

⁵⁹³ PB himself inserted "abstract" by typing it above the line and inserting it with a caret.

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⁵⁹⁵ PB himself inserted "(e)" by hand.

(415-2) When historically seen, man's conception of the universe will be found to have passed and to still pass through four well-defined stages. Primitive man took a religious view of it; more progressive man took a mystical view while more intellectual man took a scientific view (now the dominant one) and the most cultivated man took a philosophical view.

(415-3) The educated classes are expected to stand in the forefront of this struggle for world-enlightenment and therefore it is for the more thoughtful amongst them to absorb the hidden teaching.

(415-4) We may perceive in the history of religion mysticism and philosophy a history of the intellectual progress of all mankind.

(415-5) Just as Religion is larger than the religions, so is Philosophy larger than the philosophies.

(415-6) The major questions of life are ignored amid the bustle of modern business but one day they will imperiously demand a flat answer.

(415-7) It is impossible for all the men and women in the world to think and feel alike. What is repugnant to one is fascinating and intriguing to another. Consequently it is impossible to persuade them to accept a single ideal, a single religion, a single metaphysic or a single form of mysticism. This planet is not a nursing ground for the mass production of souls. Each human being represents a divine thought and is consequently working out a divine end. He may be a mere thought of God, but he is nevertheless an important thought to God. We are individuals and have each an individual purpose to fulfil even though the One abides in us all. It is better to be more realistic and less ambitious than to play the Don Quixote and tilt at windmills.

(415-8) The hidden teaching starts and finishes with experience. Every man must begin his mental life as a seeker by noting the fact that he is conscious of an external environment. He will proceed in time to discover that it is an ordered one; that Nature is the manifestation of an orderly Mind. He discovers in the end that consciousness of this Mind becomes the profoundest fact of his internal experience.

(415-9) Because men are born with different mental constitutions and different emotional preferences they cannot all be expected to follow one and the same path.

⁵⁹⁶ The paras on this page are numbered 378 through 386, making them consecutive with the previous page.

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(417-1)⁵⁹⁹ The need of an understanding of the world and of a goal in individual life is satisfied first by religion; later, as the mind grows more exacting, by mysticism and metaphysics, and finally by philosophy. Hence religion represents the human mind at a certain stage of its outlook. Mysticism represents it at a higher stage, philosophy represents it at its highest stage. The ignorance or prejudice which confounds religion with mysticism, as the ignorance or prejudice which confounds metaphysics with philosophy is dangerous to true philosophy.

(417-2) It is the joyous duty of philosophy to bring into systematic harmony the various views which mankind have held and will ever hold, however conflicting they seem on the surface, by assigning the different types to their proper level and by providing a total view of the possible heights and depths of human thought. Thus and thus alone the most opposite tendencies of belief and the most striking contrasts of outlook are brought within a single scheme. All become aspects, more or less limited, only. None ever achieves metaphysical finality and need never again be mistaken for the whole truth. All become clear as organic phases of mankind's mental development. Philosophy alone can bring logically opposite doctrines into harmonious relation with each other by assigning them to their proper places under a single sheltering canopy. Thus out of the medley of voices within us philosophy creates a melody.

(417-3) Philosophy is for those who prefer to face realities free of myths, veils and distortions; who prefer to be mentally mature and want to understand life as it is and not make a pretence of what it is not. Hence ideas which religion presents under thick incrustations of mythopoeic pictures, philosophy explains by rational thinking which leads later to intuitive understanding.

(417-4) Even after a man's religious faith has fallen to pieces and he stands for a while in doubt and confusion, there will inevitably arise within him the need of finding a fresh

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⁵⁹⁸ PB himself inserted "(e)" by hand.

⁵⁹⁹ The paras on this page are numbered 387 through 390, making them consecutive with the previous page.

intelligible picture of the universe, for he cannot rest satisfied with a merely negative attitude toward life. And he will have to construct it out of the findings of scientific materialism, if nothing better comes to his hand. This mind will necessarily try to make sense of the universe and to harmonise its seeming contradictions into a logical unity.

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(419-1)⁶⁰² We may generally distinguish three different views of the world. The first is that which comes easily and naturally and it depends on five-sense experience alone. It may be called materialism, and may take various shapes. The second is religious in its elementary state, depending on faith, and mystical in its higher stage, depending on intuition and transcendental experience. The third is scientific in its elementary state, depending on concrete reason, and metaphysical in its higher state, depending on abstract reason. Although these are the views generally held amongst men they do not exhaust the possibilities of human intelligence. There is a fourth possible view which declares that none of the others can stand alone and that if we cling to any one of them alone to the detriment of the others we merely limit the truth. This view is the philosophic. It declares that truth may be arrived at by combining all the other views which yield only partial truths into the balanced unity of whole truth, and unfolding the faculty of insight which penetrates into hidden reality.

(419-2) In the first stage of progress we learn to stand aside from the world and to still our thoughts about it. This is the mystical stage. Next, we recognise the world as being but a series of ideas within the mind; this is the mentalist-metaphysical stage. Finally we return to the world's activity without reacting mentally to its suggestions working disinterestedly, and knowing always that all is One. This is the philosophical stage.

(419-3) The philosophical view necessarily denies the partisan view. It looks all round and all through a question. It is fair just and impartial.

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⁶⁰¹ PB himself inserted "(e)" by hand.

⁶⁰² The paras on this page are numbered 391 through 396, making them consecutive with the previous page.

(419-4) Only after we have become conscious of the meaning of human existence can our strivings be turned into a direction wherein they will meet with enduring satisfaction rather than inevitable frustration.

(419-5) Philosophy seeks to understand the total effect of life, not merely patches of it.

(419-6) He who has no other horizon than the little street in which he lives, the narrow office in which he works and the racial body in which he happened to be born, is not yet a full-grown man but hovers somewhere between the beast and man in the evolutionary scale.

(419-7) Civilisations come to birth and die, wars and revolutions sweep the planet's face, but the grand doctrines of this philosophy will continue to live on.

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(421-1)⁶⁰⁵ When we think of the tremendous alteration which has taken place in the educated man's conception of the world and when we think of the tremendous social economic and political changes which have followed as a consequence, we may begin to grasp something of the significance which should be assigned to this first public Western and modern presentation of the hidden teaching.

(421-2) Whatever were the motives which dictated the exclusive reservation of ultimate wisdom in former centuries and the extraordinary precautions which were taken to keep it from the larger world, we must now reckon on the dominant fact that humanity lives today in a cultural environment which has changed tremendously. The old ideas have lost their weight among educated folk – except for individuals here and there – and this general decay has passed by reflex action among the masses albeit, to a lesser extent. Whether in religion or science, politics or society, economics or ethics, the story of prodigious storm which has shaken the thoughts of men to their foundations is the

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⁶⁰⁴ PB himself inserted "(e)" by hand.

⁶⁰⁵ The paras on this page are numbered 397 through 402, making them consecutive with the previous page.

same. The time indeed is transitional. In this momentous period when the ethical fate of mankind is at stake because the religious sanctions of morality have broken down, it is essential that something should arise to take their place. This is the supreme and significant fact which has forced the hands of those who hold this wisdom in their possession, which has compelled them to begin this historically unique disclosure of it, and which illustrates the saying that the night is darkest just before dawn. This is the dangerous situation which broke down an age-old policy and necessitated a new one whose sublime consequences to future generations we can now but dimly envisage.

(421-3) The notion that a man requires no special schooling in philosophy is a nonsensical and superficial one. For philosophy tries to do in complete consciousness and in complete thoroughness what the unphilosophical are always doing in an unsystematic casual and unconscious way. It seeks to impart a proper understanding of the meaning of the world so that those who have to live in this world may live aright, successfully and more happily.

(421-4) We are not constructing a closed and rigid system of philosophy but rather revealing an attitude of mind which can lead to truth.

(421-5) Philosophy aims at explaining our experience of the world and of ourselves.

(421-6) Every man has an unconscious philosophical attitude.

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(423-1)⁶⁰⁸ We are not only confronted as human beings with fulfilling the true object of our existence but we are also confronted with its corollary – what is the meaning of existence?

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⁶⁰⁷ PB himself inserted "(e)" by hand.

⁶⁰⁸ The paras on this page are numbered 403 through 413, making them consecutive with the previous page.

(423-2) What is the ultimate explanation of this universe wherein we dwell? What are the final concepts of its meaning which transcend all previous concepts and render them imperfect? It is the business of a philosopher to find out these things.

(423-3) The whole historic course of science and philosophy indicates a gradual trend to our point of view.

(423-4) When we have seen the last city and toured the last country; when we have wandered the streets of every historic place and well-nigh circled this planet, then we shall have perforce to return to the question: "What is the meaning of it all?" The circumferential motion must cease for a while, the restless feet must halt. For the years have been largely wasted which have not been spent in traveling towards truth, which were given wholly to this earthen globe and not to the reflection on why we have been born upon it.

(423-5) Is it not wiser to philosophise deliberately and consciously rather than, as with ordinary men, casually and unconsciously?

(423-6) Is the human intellect too little to contain an adequate explanation of the why of this mysterious universe?

(423-7) In man, life, for the first time, begins to reflect upon its own significance, and thus attains philosophy.

(423-8) Since that glorious epoch when Socrates and the Greek philosophers spread out the table of their philosophies for the intellectual feasting of discerning men, and that bygone period when India made its magnificent contribution to the intellectual dower of the cultured world, men have questioned the universe.

(423-9) A high level of general education is a distinct advantage for those who would take up such a study, but it is not an absolute essential.

(423-10) This grand synthesis could have come into being only in this twentieth century, i.e., after science had been brought by facts to destroy its own fetish of "matter" and only after the secret philosophic book of the Brahmins had been wrested from their grasp.

(423-11) Philosophy sets out to decipher the meaning of life. But it asks first if there be a meaning. It does not dogmatise, does not start with initial assumptions.

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(425-1)⁶¹¹ Truth existed before the churches began to spire their way upwards into the sky, and it will continue to exist after the last academy of philosophy has been battered down. Nothing can still the primal need of it in man. Priesthoods can be exterminated until not one vestige is left in the land; mystic hermitages can be broken until they are but dust; philosophical books can be burnt out of existence by culture-hating tyrants, yet this subterranean sense in man which demands the understanding of its own existence will one day rise again with an urgent claim and create a new expression of itself.

(425-2) The work done by science and rationalism has been a necessary one, but it was destructive of religious codes and consequently of moralities based on those codes. Mankind must now perform a piece of constructive work in the sphere of ethics or it may experience a social collapse of colossal magnitude. It is here that the hidden teaching can step in and offer a valuable contribution.

(425-3) People sometimes ask me to what religion I belong or to what school of yoga I adhere. If I answer them, which is not often, I tell them: "To none and to all!" If such a paradox annoys them, I try to soften their wrath by adding that I am a student of philosophy. During my journeys to the heavenly realm of infinite eternal and absolute existence I did not once discover any labels marked Christian, Hindu, Catholic, Protestant, Zen, Shin, Platonist, Hegelian and so on, any more than I discovered labels marked Englishman, American or Hottentot. All such ascriptions would contradict the very nature of the ascriptionless existence. All sectarian differences are merely intellectual ones. They have no place in that level which is deeper than intellectual function. They divide men into hostile groups only because they are pseudo-spiritual. He who has tasted of the pure Spirit's own freedom will be unwilling to submit himself to the restrictions of cult and creed. Therefore I could not conscientiously affix a label to my own outlook or to the teaching about this existence which I have embraced. In my secret heart I separate myself from nobody, just as this teaching itself excludes no other in its perfect comprehension. Because I had to call it by some name as soon as I began

⁶¹⁰ PB himself inserted "(e)" by hand.

⁶¹¹ The paras on this page are numbered 414 through 416, making them consecutive with the previous page.

to write about it, I called it philosophy because this is too wide and too general a name to become the property of any single sect. In doing so I merely returned to its ancient and noble meaning, among the Greeks who, in the Eleusinian Mysteries,⁶¹² designated the spiritual truth learnt at initiation into them as “philosophy” and the initiate himself as “philosopher” or lover of wisdom. Now

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(continued from the previous page) genuine wisdom being, in its highest phase, the fruit of a transcendental insight, is sublimely dateless and unchangeable. Yet its mode of expression is necessarily dated and may therefore change. Perhaps this pioneering attempt to fill the term “philosophy” with a content which combines ancient tradition with modern innovation will help the few who are sick of intellectual intolerances that masquerade as spiritual insight. Perhaps it may free such broader souls from the need of adopting a separative standpoint with all the frictions, prejudices, egotisms and hatreds which go with it, and afford them an intellectual basis for practicing a profound compassion for all alike. It is as natural for those reared on limited conceptions of life to limit their faith and loyalty to a particular group or a particular area of this planet as it is natural for those reared on philosophic truth to widen their vision and service into world-comprehension and world-fellowship. The philosopher’s larger and nobler vision refuses to establish a separate group consciousness for himself and for those who think as he does. Hence he refuses to establish a new cult, a new association or a new label. To him the oneness of mankind is a fact and not a fable. He is always conscious of the fact that he is a citizen of the world-community. While acknowledging the place and need of lesser loyalties for unphilosophical persons, he cannot outrage truth by confining his own self solely to such loyalties.

Why this eagerness to separate ourselves from the rest of mankind and collect into a sect, to wear a new label that proclaims difference and division? The more we believe in the oneness of life the less we ought to herd ourselves behind barriers. To add a new cult to the existing list is to multiply the causes of human division and thence of human strife. Let those of us who can do so be done with this seeking of ever-new

⁶¹² PB himself inserted a comma by hand.

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⁶¹⁴ PB himself inserted “(e)” by hand.

disunity, this fostering of ever-fresh prejudices, and let those who can not do so keep it at least as an ideal, however remote and however far-off its attainment may seem, for after all it is ultimate direction and not immediate position that matters most. The democratic abolishment of class status and exclusive groups, which will be a distinctive feature of the coming age, should also show itself in the circles of mystical and philosophic students. If they have any superiority over others let them display it by a superiority of conduct grounded in a diviner consciousness. Nevertheless, with all the best will in the world to refrain from starting a new group, the distinctive character

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(continued from the previous page) of their conduct and the unique character of their outlook will, of themselves, mark out the followers of such teaching. Therefore whatever metaphysical unity with others may be perceived and whatever inward willingness to identify interests with them may be felt, some kind of practical indication of its goal and outward particularisation of its path will necessarily and inescapably arise of their own accord. And I do not know of any better or broader name with which to mark those who pursue this quest than to say that they are students of philosophy.

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

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⁶¹⁶ PB himself inserted "(e)" by hand.

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⁶¹⁸ PB himself inserted "Vol 4.5" at the top of the page by hand.

(431-1)⁶¹⁹ CHAPTER VIII⁶²⁰

- (a) GENERAL NATURE OF SLEEP
- (b) GENERAL NATURE OF DREAM
- (c) METAPHYSICS OF SLEEP
- (d) METAPHYSICS OF DREAM
- (e) MYSTICISM OF SLEEP AND DREAM
- (f) PRACTICAL PRE-SLEEP AND POST-SLEEP MEDITATION EXERCISES
- (g) GENERAL
- (h)
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(a) General Nature Of Sleep

(433-1)⁶²² Deep sleep is the suspension of all conscious existence.

(433-2) Sleep is a condition which nature imposes on man. No one, not even the sage, can alter its general course and therefore even the sage has to accept this condition as an inevitable part of his own human lot. But if he is to attain full self-realisation, this must eventually pertain to his sleeping state as much as to his waking state, else it will not be what its name suggests.

(433-3) The necessity of sleep humbled even Alexander the Great, for it reminded him that he was mortal.

Note: "Chapter VIII" is a chapter number, not a category number. I have assigned PB's common category for paras on sleep and dream: Old Category xv. – TJS '20

⁶¹⁹ The para on this page is unnumbered.

⁶²⁰ Note: "Chapter VIII" is a chapter number, not a category number. – TJS '20

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⁶²² The paras on this page are numbered 1 through 6.

The original editor inserted a tick mark in the left margin of each para on this page by hand.

Page 433 is a duplicate of page 279 in Vinyl XIV to XVII.

(433-4) Here, in this wakeful state, on this physical plane, we may move towards the fulfilment of life's higher purpose. But in everchanging dream or ever-still sleep there is no such opportunity. Hence the new Testament says: "Work whilst it is day, for the night cometh when no man can work." (John 9.4)

(433-5) London Newspaper: "In Cuba, as a young subaltern, Churchill learned the habit of afternoon siesta. Later, as the First Lord of the Admiralty, he found he could add two hours to a long working day by taking an hour's sleep after lunch. His gift for hard work is incredible."

(433-6) Time Magazine: "Dymaxion Sleep" ... "Sleep is just a bad habit. So said Socrates and Samuel Johnson, and so for years has thought grey-haired Richard Buckminster Fuller, futurific⁶²³ inventor of the Dymaxion house, the Dymaxion car and the Dymaxion globe. Fuller made a deliberate attempt to break the sleep habit, with excellent results. Last week he announced his Dymaxion system of sleeping. Two hours of sleep a day, he said firmly, is plenty. Fuller reasoned that man has a primary store of energy, quickly replenished, and a secondary reserve (second wind) that takes longer to restore. Therefore, he thought, a man should be able to cut his rest periods shorter by relaxing as soon as he has used up his primary energy. Fuller trained himself to take a nap at the first sign of fatigue (i.e., when his attention to his work began to wander). These intervals came about every six hours; after a half-hour's nap he was completely refreshed. For two years Fuller thus averaged two hours of sleep in twenty-four. Result: "The most vigorous and alert condition I have ever enjoyed." Life-insurance doctors who examined him found him sound as a nut. Eventually he had to quit because his schedule conflicted with that of his business associates who insisted on sleeping like other men."

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(a) General Nature Of Sleep

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(a) General Nature Of Sleep

(435-1)⁶²⁵ Admiral⁶²⁶ Ernest J. King, Commander in Chief of the U.S. Atlantic Fleet during the war, often took a half hour sleep after lunch.

⁶²³ "Futurific" is a term often used by Fuller. — TJS '20

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⁶²⁵ The para on this page is numbered 7, making it consecutive with the previous page.

⁶²⁶ The original editor inserted a tick mark in the left margin by hand.

(a) General Nature Of Sleep

(b) General Nature Of Dream

(437-1)⁶²⁸ It is rare that in a dream anyone knows that he is dreaming.

(437-2) Most dreams are too hazy and incoherent to be worth special study, but some dreams are so vivid and so reasonable that they might be taken from waking life.

(437-3) In both dream life and waking life we find many startling similarities. But we also find one important difference. The one is usually hazy and imperfect, the other vivid and coherent.

(437-4) Nothing appears more real at the time than the episodes that happen during a dream. Nothing appears less real after we wake up than the same episodes.

(437-5) The fact that most dreams are merely mechanically formed and do not signify anything important, should warn us not to fall into superstition about them or to be guided unduly by them.

(437-6) The dream-mind is quick to compose dramas or imagine scenes or invent incidents.

(437-7) The same series of thoughts and sensations which may take a whole day for a wakeful man to run through, may take less than an hour for a dreaming man.

(437-8) The same sleeping man plays several roles in a single dream. And he plays them all at once. More, he even creates the varied environments in which these characters perform.

(437-9) Shamsu'd Din of Tabriz,⁶²⁹ 13th Century Persian Mystic: "Dreams are but the shadows of our waking thoughts."

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⁶²⁸ The paras on this page are numbered 1 through 14.

The original editor inserted a tick mark in the left margin of each para on this page by hand. Pages 437 through 441 are duplicates of pages 281 through 291 in Vinyl XIV to XVII.

⁶²⁹ Referring to Shams Tabriz, properly Shams-i-Tabrizi.

(437-10) Our dream-self passes through five-sensed experiences and space-timed events which would entirely justify its assertion that the dream world is a material one. Yet the enlightenment gained on awaking entirely proves that the dream world is only a mental one.

(437-11) The mind behaves very wildly in dreams, turning us into kings and hunters.

(437-12) All dreams are eventually precipitated into deep sleep.

(437-13) A name heard or a thing seen the previous day may often be made part of a dream the following night. But the name may be curiously altered in the process and the thing associated with a most unexpected environment.

(437-14) Such is the extraordinary working of the dream-mind that a single remembered person idea incident or emotion is quite enough to arouse instantly a whole string of associations, near or remote, rational or fantastic, whose images it forms effortlessly and projects into its own external world.

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(b) General Nature Of Dream

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(b) General Nature Of Dream

(439-1)⁶³¹ A part of what we experience today we may behold in a dream tonight. But it will be associated with strangely different circumstances.

(439-2) You are in the position of a dreamer. A comes along and says "Hello, B, all this that you see around you - the factory, wife, town, etc. are parts of your dream only. Wake up!" You reply "But they are there. I can touch and hear them. How can I be dreaming?" A replies "Yes, but you can also touch and hear things in night dreams."

(439-3) "Tell me not in mournful numbers, Life is but an empty dream," wrote the poet.

(439-4) The brick houses that we see in dreams are hardly less distinguishable from the brick houses that we see in waking. The first are as vivid as solid and as tangible as the

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⁶³¹ The paras on this page are numbered 15 through 21, making them consecutive with the previous page.

The original editor inserted a tick mark in the left margin of each para on this page by hand.

second. The conversation that happens during dream gives us as full a sense of its reality as the conversations that happen during waking hours.

(439-5) Kant has written somewhere that our perception of the world is “of no more objective reality than a dream.”

(439-6) Nobody dare deny that dream ideas act in so powerful a manner upon the dreamer’s mind as to give him the feeling of all that intensity and reality of experience which he possesses during the waking state. People are plainly seen; objects are solidly felt – as much in one case as in the other. The powerful effects of a very vivid dream will sometimes be remembered for days afterwards. And who that has experienced that awful form of dream called the night-mare can find any waking experience which can surpass it in intensity, in immediacy and in actuality? [Yet the same experiences that are accepted as being so real during dreams are repudiated as being so unreal after waking!]⁶³² When we consider that this same paradox holds good of all the millions of dreamers throughout the world, we must indeed admit there is something wholly mysterious and momentous in it.

(439-7) A nightmare is the strongest example of what reality dream life can apparently attain. Suppose for a minute that one’s own body has become the imagined body belonging to one in a vivid dream. During the period of dream men may gash it with knives and stab it with daggers. The skin will be cut, the flesh penetrated, the nerves severed, pain will be felt and blood will pour out of this body. All may happen during such a horrible nightmare precisely as it may happen during the waking state and with the same dramatic vividness. Yet during the whole ghastly experience the skin nerves flesh and blood were merely imagined, were only ideas! The whole apparatus of sense, whether it be eye or ear or skin, and the whole mechanism of nerves, are themselves mental experiences no less than those dream ideas and those dream perceptions which we unhesitatingly accept [as such.]⁶³³

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(b) General Nature Of Dream

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⁶³² PB himself inserted “Yet the same experiences that are accepted as being so real during dreams are repudiated as being so unreal after waking!” by typing it on the back of the page and inserting it with an arrow.

⁶³³ PB himself inserted “as such.” by hand.

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(b) General Nature Of Dream

(441-1)⁶³⁵ From Pascal: "If an artisan were certain that he would dream every night for fully twelve hours that he was a king, I believe that he would be just as happy as a king who dreams every night for twelve hours that he is an artisan."

(441-2) The state of dream is purely an intermediate one between the seeming life of wakefulness and the seeming death of sleep.

(441-3) Ordinarily dreams lack a constant rational quality. The controlling hand of reason and coherence seems curiously but fitfully absent while materials drawn from waking life seem curiously and irrationally mixed together quite frequently.

(441-4) The bizarre way in which the dream-mind works is the inevitable consequence of the dissociation set up during sleep between the brain-centre and the X. It takes the memories and ideas which are still fresh after the day's experience and not only brings them through round-about methods into mutual association, but also deflects them into unnatural association, using them as a starting-point for imaginative excursions as uncontrolled as horses without a driver.

(441-5) Every experience possible to the physical body – even that of awakening from a dream! – can find its perfect parallel in every experience possible to the dream body. It is utterly impossible to mark out any difference between the two bodies in this respect.

(441-6) Millions of dreamers enter their private dream-worlds every night. It is then that the image-making power of the mind becomes quite extra-ordinary. It creates seemingly independent beings and living personalities during its dream state.

(441-7) Do dream acts fulfil waking repressions?⁶³⁶

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(b) General Nature Of Dream

⁶³⁵ The paras on this page are numbered 22 through 28, making them consecutive with the previous page.

The original editor inserted a tick mark in the left margin of paras 441-1 through 441-5 on this page by hand.

⁶³⁶ This category is continued in the paras on page 467.

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

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(443-1)⁶³⁸ “Study both sympathetically and critically the other contemporary mystical movements but do not join them,” [such]⁶³⁹ is my general answer to the seeker who questions me about them. He should certainly examine and study other teachings, not necessarily for his acceptance but for his broadening. Be a good student but a bad joiner! For he will find it difficult to recognise the lineaments of full perfection either in the teaching or the practice of any existing institution or movement. However, the danger here is that he may over-concentrate on their study or practice, elevate side-routes into the main one, and finally get so absorbed in them as temporarily to abandon the original quest altogether. So there are certain reservations in my advice, a certain watchfulness is needed during such studies. He should take care to be only an inquirer into these cults and not a follower of them. He should be first, a sympathetic enquirer and then only exercise the philosophical right of severely critical examination. In the end, every aspirant must find his ‘own.’ “The path of another is dangerous” says Bhagavad Gita. Unless a spiritual teaching has enough inspiration behind it to help him successfully tackle his gravest personal problems, it is not the right one, however much it may be so to others. For he needs to find a power outside his ego upon which he can call for grace, and not call in vain.

(443-2) Hitherto his emotional life was largely an instinctive response to the senses, a blind process in which he was often carried away to his own harm. There was no real freedom of will in it, only an imaginary one. But now light falls upon the whole scene, and the emotions are freed from their enslavement to the senses, are guided to move for his best interests by his own higher will, are ennobled refined and spiritualised.

(443-3) No human being has the right to claim another as his own. Each stands ultimately alone and essentially isolate. Each is born out of and must find his way back to spiritual solitude. For each must learn to be divinely self-reliant and self-sufficient. This is so because the soul is of the nature of God. How much misery has come into contemporary life through non-recognition of this fact. How much bitterness has come to the unwilling possessed ones or to the defeated would-be possessors!

⁶³⁸ The paras on this page are numbered 44 through 47; they are not consecutive with the previous page.

⁶³⁹ PB himself inserted “such” by typing it in the top right corner of the page and inserting it with an arrow.

(443-4) There is devilish cunning in the human ego, animalistic beastliness in the human body, angelic sublimity in the human soul. But this is only the appearance of things. All three conditions are really mental conditions. They pertain after all, to the mind. We must root out the evil or foster the good there and there alone.

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(445-1)⁶⁴¹ It would appear that ideals that seem too remote for realisation and goals that seem too high for achievement are not worth the trouble of setting up. Yet to abandon them altogether would be to lose the sense of right direction. That would be a mistake. It is wiser to keep them as ultimate ideals and goals, drawing from them inspirational and directional value. It is here and for such a purpose that the dreaming idealists themselves have their place, not in the all-or-nothing revolutionary way that they themselves think they have. It is needful to make a compromise between the facts about human nature in its present state and the ideals which it can hope to realise only in some future state. It is not necessary to go all the way with the extremists, whether in art mysticism politics or economics, in order to realise that we can learn something from each of them. Let us take what is adaptable in their views but let us reject what is decidedly extreme.

(445-2) It is the business of philosophy to show us how to be nobly serene. The aim is always to keep our thoughts as evenly balanced in the mind as the Indian women keep the pitcher of water which they may be carrying evenly balanced upon their heads. A smugly self-satisfied, piously sleek complacence is not the sort of exalted serenity meant here.

It would indeed be fatal to true progress, and especially fatal to the philosophic duty of making one's personal contribution toward the betterment of human existence. When such equilibrium of mind is established, when the ups and downs of external fortune are unable to disturb the inner balance of feeling reason and intuition, and when the mechanical reactions of the sense-organs are effortlessly controlled, we shall achieve a true invincible self-sufficiency.

(445-3) I go to the cinema partly to get the opposition which will in a mild but varied form test my ascetic indifference towards earthly attractions and partly to get vivid instruction in their deceptiveness and vanity. The very scenes which excite the

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⁶⁴¹ The paras on this page are numbered 48 through 51, making them consecutive with the previous page.

sensuality of most beholders, I use, by a process of keen intellectual analysis, to excite my repulsion. Finally, I also go to the [cinema]⁶⁴² simply to enjoy myself with comedies and laugh over them.

(445-4) If he has cultivated the quality of calmness, then he will automatically derive from it the quality of patience. If he has not done so, yet he will get something of its atmosphere quite involuntarily and unconsciously from the stretching-out of his intellectual outlook by his metaphysical vast studies, with their unveiling of the cosmic plan, the eternal cyclic laws and the ego's own long-drawn

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(continued from the previous page) evolution. How [valuable]⁶⁴⁴ a trait of character Patience can be, is best revealed in the domain of action. It will stop premature deeds it will guide him to the knowledge when to act, it will teach him that wise activity is a well-timed ripened activity.

(447-1)⁶⁴⁵ Sometimes the mere act of confession to an adept brings release to a troubled mind almost instantaneously and seemingly miraculously. Thus a highly placed government official who was troubled for many years with nightmares in which odious reptiles played a prominent role, was entirely and permanently freed from them by nothing more than mentioning his case to such an adept in whose attainment he believed. Again, an exceedingly busy businessman, who could find no time for meditation or spiritual study and saw no prospect of doing so for many years, became distressed and worried about this situation. He did not want to be submerged by material activities. He asked an adept for advice. He was told to begin each morning with a three-minute prayer and not worry. Since then his anxiety has vanished and he has enjoyed spiritual peace in the very midst of his work. At other times a question or two by the same adept will ferret out secreted episodes that are stifling progress or will bring up subconscious memories that are poisoning character. (Mention case here trapeze artist officer's wife met Spencer's refreshment room Madras disfigured appearance facial scar). The third group of effects are perhaps the most wonderful of all because they deal with causes that are the most deep-rooted of all. The innate

⁶⁴² PB himself deleted "par" from after "cinema" by hand.

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⁶⁴⁴ PB himself deleted "to" from after "valuable" by hand.

⁶⁴⁵ The paras on this page are numbered 52 and 52a through 52c, making them consecutive with the previous page.

tendencies born of former incarnations [may themselves be influenced beneficially]⁶⁴⁶ by the healing association of an adept.

He may sit quietly and listen very sympathetically to the troubled outpouring of a sufferer. At the end of a single session, the healing vibrations of the adept's interest may spontaneously effect an apparent miracle. The burden of long-felt grievance may fall away, the pressure of his agony be taken away. His inner being will give up its secret sins, expose its hidden uglinesses and surrender its private fears only to have them thrown instantly out of his mind and life.

(447-2) The punishments which they inflict unnecessarily upon themselves with their ungoverned emotions and their undesirable complexes.

(447-3) Both the conscious and unconscious strata of his mind contribute dark things to his life and feeling, instinct and action, which he would be better off without.

(447-4) Deep hurts and bitter experiences from a former unknown incarnation, throw their shadows on the present one.

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(449-1)⁶⁴⁸ The actual cure is so swift in time and so untechnical in method that he may be seized with the most exhilarating astonishment.

(449-2) If these hurtful scenes are made to reappear before his mind's eye, it is only that their last lesson may be wrung out of them and themselves banished forever.

(449-3) It would be a grave error to believe that philosophy is merely the practice of reflection over lofty or lovely ideas. It is also the shedding of tears over low or unlovely ones. It is also the remorseful weeping over past and present frailty, the poignant remembrance of errors and incapacities. We who are its practicers must examine ourselves periodically. This means that we should not, at any time, be satisfied with ourselves but should always recognise the need of improvement. Hence we should constantly strive to remedy the moral temperamental and mental defects which thus

⁶⁴⁶ PB himself inserted "may themselves be influenced beneficially" by typing it below the para and inserting it with an arrow.

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⁶⁴⁸ The paras on this page are numbered 52d through 52e and 53, making them consecutive with the previous page.

disclose themselves. Although philosophy bids us avoid negative thoughts of depression doubt fear worry anxiety and so forth because they are weakening and because they represent only one side – the dark side – of a two-sided situation, this counsel must not be misunderstood. It does not bid us ignore the causes which give rise to such negative thoughts. On the contrary, it bids us take full note of them, face up to them frankly, examine them carefully and understand the defects in our own character which led up to them, finally adopting the needful practical measures called for in consequence. But this once done, and thoroughly done, we are to turn our back upon it and let it go altogether in order to keep our serenity and contain our spiritual detachment. In every painful problem which is ultimately traceable to our own wrongdoing, the best way to rid ourself of the worry and anxiety it brings is first, to do what is humanly possible to mend matters in a practical way, second, if others are concerned to make such reparation to them as we can; third, pitilessly and resolutely to unmask our sin for what it is; fourth, to bring clearly into the foreground of consciousness what are the weaknesses and defects in our own character which have led us into this sin; fifth, constantly to picture in imagination during meditation or pre-sleep, our liberation from these faults through our acquisition of the opposite virtues sixth, and last, when all the foregoing has been done and not until then, to stop brooding about the miserable past and depressing future and to hand the whole problem with its attendant worries into the keeping of the Overself and thus attain peace concerning it.

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(451-1)⁶⁵⁰ Yes, you may discover the elusive secret of life – but you must first work for it. “The gods sell anything to everybody,” announces Emerson, “at a fair price.” Take a few minutes off each day to find yourself, to question yourself, to awaken yourself – that is part of the price demanded.

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⁶⁵⁰ The para on this page is numbered 54, making it consecutive with the previous page.

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(453-1)⁶⁵² The moral precepts which it offers for use in living and for guidance in wise action, are not offered to all alike but only to those engaged on the quest. They are not likely to appeal to anyone who is virtuous merely because he fears the punishment of sin rather than because he loves virtue itself. Nor are they likely to appeal to anyone who does not know where his true-self interest lies. There would be nothing wrong in being utterly selfish if only we fully understood the self whose interest we desire to preserve or promote. For then we would not mistake pleasure for happiness nor confuse evil with good. Then we would see earthly self-restraint in some directions is in reality holy self-affirmation in others and that the hidden part of self is the best part.

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(455-1)⁶⁵⁴ Noble indignation and just resentment are on an immensely higher level than grossly selfish indignation and greedy resentment. But in the case of the disciple, for whom the scale of moral values extends farther than for the 'good' man, even they must be abandoned for unruffled serenity and universal good will. To the definitely wicked and the evilly-obsessed he need not give his love. But he must give them and all others who wrong him his forgiveness, for his own sake as well as theirs. Every thought of resentment at another's action against him, every mood of bitterness at his refusal to do something he wishes him to do, is a crude manifestation of ego in which as disciple he cannot indulge without harming {himself}⁶⁵⁵ and hindering a [favourable]⁶⁵⁶ change in the other person's attitude towards him. The man who burns with hate against an enemy is, by the fuel of his own thoughts, keeping the fire of the other man's mutual hate alive. Let him remember instead those glorious moments when the higher self touched his heart. In these moments all that was noble in him overflowed. Enemies were forgiven, grievances let go and the human scene viewed through the spectacles of tenderness and generosity. Only by such a psychological about-turn towards goodwill and forgiveness will he open the first door to abatement of his enemy's feeling.

He who nurses a grievance, who cultivates a sense of being injured and feels resentment against the person he deems responsible for it, interrupts his own spiritual progress. He will do better to transfer the object of resentment to his own ego for the life-long deception it has played on him and for the life-long injury it has done him. He

⁶⁵² The para on this page is numbered 60; it is not consecutive with the previous page.

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⁶⁵⁴ The para on this page is numbered 65; it is not consecutive with the previous page.

This para is a partial duplicate of para 193-1 in Grey Long 05-07 and of para 151-1 in Carbons 30 (4th Series Notebook).

⁶⁵⁵ We have changed "yourself" to "himself" to maintain consistent pronouns in this para.

⁶⁵⁶ PB himself inserted "favourable" by typing it beneath the line and inserting it with an arrow.

cannot manage a trying situation without yielding to its provocation, expressing his lower emotion or displaying his unworthy attributes. He blames the lack of spiritual development in others for this result when he should blame himself. This evasion of responsibility is an old trick of the ego. But nobody is responsible for its fortunes and misfortunes except itself. The more it makes itself conscious of its faults, the more it may expect from life. The quicker it recognises its blunders, the better its future will compare with its past. The less it is anxious to improve its neighbours and the more to improve itself, the greater the likelihood of doing both.

The chief enemies of a disciple are more often within him than without. They are⁶⁵⁷

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(457-1)⁶⁵⁹ The⁶⁶⁰ path may be long and hard, he may lose much time in⁶⁶¹ negotiating its boulders pitfalls snares and obstacles, the chances for a quick spirit forward will be few and rare. Nevertheless he must continue to travel it. He should let no person and no event involving another person turn him from the quest's straight course. Is he to abandon hope and discard an ideal because its realisation seems too remote? Is the finest⁶⁶² element of human character doomed to acknowledge defeat? For what does it really matter if the ideal is not realisable during his own lifetime? Is not the struggle merely to approach such realisation part of a worthwhile way of living? Were these the only considerations, they would be enough to justify his continuance, but they are not. Man's story is a serial one. It proceeds through body after body, birth after birth. But the fact is that once he really absorbs the spirit of this quest he will be unable to desert it for more than an interval, even should he wish to. He will be inexorably driven back to it by mysterious forces within his own psyche, made to reengage himself in it – however unwillingly – by a deep silent recurrent inner void.

(457-2) It is unfortunate⁶⁶³

⁶⁵⁷ Incomplete para – the end of this para was not found in this file. The full para can be found in 151-1 in Carbons 30 (4th Series Notebooks).

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⁶⁵⁹ The paras on this page are numbered 56 and 57; they are not consecutive with the previous page.

⁶⁶⁰ This para is a duplicate of para 539-1 in Vinyl VI.

⁶⁶¹ The original typist changed "to" to "in" by typing over the original word with x's.

⁶⁶² The original typist changed "first" to "finest" by typing over the original word with x's.

⁶⁶³ Incomplete – the end of this para was not found in this file.

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(459-1)⁶⁶⁵ truth, which lights up all these others, because it stands at the peak up which they have climbed only a part of the way.⁶⁶⁶

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

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(461-1)⁶⁶⁸ All those who use the data of science to support their belief in intellectual materialism and to justify their scorn for religion and mysticism, deny the very source from which they ultimately draw their intellectual capacity to make their criticism. And to the extent that it lets them use it so, science itself becomes superstition.

(461-2) The humility which can say "I do not know" is a first step to the confidence which can say "This is a fact."

(461-3) Those who have been led by atheism into denial of their spiritual self, have been deluded. They mistake the mind's first exercise of its own power for its ultimate mature capacity.

(461-4) Without pure philosophy, there is no possibility of ascending the higher peaks of truth. In the highest esoteric school of Asia none are admitted before they are first taken through a course of the essentials of this subject. In this school there is no progress without the full use of intelligence and sharpened reason. The lack of this quality has helped to contribute to the down fall of organised mystical movements known to us all.

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⁶⁶⁵ The para on this page is unnumbered. This para is a partial duplicate of para 463-1.

⁶⁶⁶ This section is continued in the paras on page 463.

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⁶⁶⁸ The paras on this page are numbered 44 through 52; they are not consecutive with the previous page.

(461-5) In view of the spirit of the times the attitude and findings of modern science must be respected and harmonised with the mystic's. Both Blavatsky and Steiner saw this and tried to accommodate science in their presentations. However since their day there has been a revolution in scientific theory which has made this work easier, much easier.

(461-6) He will be scrupulously careful to separate personal opinion from established truth.

(461-7) The facts of philosophical mysticism cannot be proved beyond doubt so easily as those of physics. They cannot be classified and organised and utilised in the same way. Yet this is not to say that the scientific method is inapplicable here.

(461-8) He should always try to distinguish between knowledge which is acquired by the intellect and spiritual intuition which is bestowed by spirit.

(461-9) Rudolf Steiner's metaphysical ideas lack subtlety and depth, partly because his addition to science, which deals after all with the form side of things, was so excessive as to disturb his natural balance, and partly because the kind of science in which he had steeped himself was that which may roughly be called 'Victorian,' 'mechanistic,' and now wholly outdated by the new science of today which is so much less materialist. The 'impasse' between science and religion, the blank wall terminating scientific materialism of which Steiner made so much and to which he addressed so many pages, is hardly a serious issue today. After all, three-quarters of a century have passed since it really was one. Rudolf Steiner was too much a creature⁶⁶⁹

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

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(463-1)⁶⁷¹ His general attitude in discussion or study should be unbiased and unprejudiced, his observation of men and their situations impersonal and serene. He must realise that small men cannot entertain large views, that he is called upon to be big

⁶⁶⁹ This para is continued in para 465-1.

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⁶⁷¹ The para on this page is numbered 58; it is not consecutive with the previous page – however it follows the paras on page 459.

enough to put aside his personal sympathies and antipathies at certain times. He must realise too that whilst a man's mind moves at the low level of harsh prejudice or hot passion, it cannot possibly arrive at just conclusions. That before he can arrive at the truth of a highly controversial matter, he must detach himself from partisan feeling about it. Only in such inner silence can he think clearly and correctly about it. Where his criticism is directed against others, it should be the result of calm impersonal reflection, not of emotional chagrin. This poised spirit will help him to avoid foolish extremes and dangerous rashness. He should not adopt a violent partisan spirit towards a problem or a principle but always calmly view all sides in a balanced way, for he knows that such a spirit always obscures the truth. It is because he himself holds no rigidly partisan view that the earnest philosophic student can see better than other people what is true and what is false in every partisan view. It is not often that all the truth lies on one side and all falsehood on the other. His ethical attitude should be more tolerant and less unfriendly than the average as his intellectual attitude should be more inclusive and less dogmatic. He should refuse to imitate the irresponsible multitudes, with their surface judgment and facile condemnation. He should seek to understand and respect the views of others, he should take the trouble to put himself in their place, to give an [imaginative]⁶⁷² sympathy to their standpoint. He need not fall into the error of necessarily sharing them, but should stand unshakably on the intellectual foothold which he has secured.

Although this attitude will more and more show itself in personal and social, practical and general affairs as a matter of course according to his growth, it will also show itself in his spiritual life. The unprejudiced study and unbiased comparison of various systems of religions, metaphysics, mysticism and ethics will be for him valuable parts of philosophic culture. He should be both willing and desirous to understand all of the chief points of view, all the leading variants of doctrine in these systems, but at the same time [he will know his own mind and views even though and when he is seeking to know the minds and views of others, should estimate how limited, how distorted how falsified or how large an aspect of truth each represents. He can do with the help of the philosophic conception of]⁶⁷³ truth, [which lights up all these others, because it stands at the peak up which they have climbed only a part of the way]⁶⁷⁴

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⁶⁷² PB himself deleted "quantity" from after "imaginative" by hand.

⁶⁷³ PB himself inserted "he will know his own mind and views even though and when he is seeking to know the minds and views of others, should estimate how limited, how distorted how falsified or how large an aspect of truth each represents. He can do with the help of the philosophic conception of" by typing it at the end of the para and inserting it with an arrow.

⁶⁷⁴ PB himself moved "which lights up all these others, because it stands at the peak up which they have climbed only a part of the way" to the end of this para with an arrow.

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

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(465-1⁶⁷⁶) of⁶⁷⁷ his own period to be considered our contemporary today; his work is too dated. His agricultural ideas are however excellent and could be taken up with great benefit by [farmers.]⁶⁷⁸

(465-2) Kant after all was a rationalist. He worked primarily with purely intellectual concepts not with mystical ones. Consequently he shared the limitations of such a narrow standpoint. He recognised that his ideas pointed beyond themselves but he did not venture to make the journey himself. Besides, professors have to consider their posts first and truth afterwards and truth often comes off the second best. But Kant, being a thoroughly honest man who had already found that the full and free expression of his views brought threats of dismissal from the State authorities, probably refrained from entering religious mysticism and fell into silence about it because the intellectual revolution he advocated was itself a tremendous enough advance.

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

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(c) Metaphysics of Sleep

(467-1)⁶⁸¹ The mysterious significance of sleep has yet to be realised by the Western thinkers as it has been by those of the East. It is an independent and distinctive aspect

⁶⁷⁶ The para on this page is numbered 54; it is not consecutive with the previous page – but it follows the paras on page 461.

⁶⁷⁷ This para is a continuation of para 461-9.

⁶⁷⁸ PB himself deleted the para after this para by hand. It originally read:

“Kant after all was a rationalist. He worked primarily with purely intellectual concepts not with mystical ones. Consequently shared the limitations of such a narrow standpoint. He recognized that his”.

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⁶⁸⁰ Note: “Chapter VIII” is a chapter number, not a category number. I have assigned PB’s common category for paras on sleep and dream: Old Category xv. – TJS ‘20

of life with special characteristics too important to be undervalued and too decisive to be ignored. Our great error has been to neglect its investigation, to relegate it among the curiosities of nature when we should have vigorously pursued its ultimate meaning. The secret of life cannot be got from the study of one side of it only – the waking. Man's research must embrace its obverse side too – the sleeping.

(467-2) The ruling ideas with which he falls asleep will form a connection with the wakeful life and profoundly influence it.

(467-3) It is an ironical fact that even the most ardent subscribers to the doctrine of materialism cannot for long endure material existence but must repeatedly escape from it in sleep or dream. Unfortunately they fail to see the metaphysical significance of this necessity.

(467-4) Patanjali I, 10: "Sleep is the idea based upon the conception of absence."

(467-5) Ernest Wood – Practical Yoga: "In this philosophy sleep is not regarded as a total cessation of the mind's activity. There is still an idea there. The mind dwells upon the idea of the absence of everything; so this idea needs a class to itself. It is not considered to be an unconscious state. That is why, it is argued, when we wake in the morning we may say 'I slept well,' meaning not that we now feel refreshed and we therefrom infer that we slept well, but that we remember that we slept well; that we enjoyed the pleasurable idea of absence of anything. We may note here that the mere suppression of ideas – not the system of control propounded in the aphorisms – would be only the concentration of the mind on absence, which would not lead to yoga."

(467-6) In sleep the non-existence of things is not known to you; therefore sleep is a state of ignorance, not of Gnanam, for the Gnani knows everything to be Brahman. The non-duality of sleep is not the non-duality of Gnanam. Brahman is not known in deep sleep but is known in Gnanam.

(467-7) During deep sleep we experience the sublation of the whole pluralistic world. What has become of it then? Has it lost its reality? This we may not say. Has it kept its reality? This too we dare not assert. Thus the nature of the universe is seen to be indeterminate.

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⁶⁸¹ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page – but they follow the paras on page 441.

The original editor inserted a tick mark in the left margin of each para on this page by hand. Pages 467 through 471 are duplicates of 287 through 291 in Vinyl XIV to XVII.

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(469-1)⁶⁸³ In slumber the activity of consciousness disappears but the possibility of consciousness remains.

(469-2) There is a mystery worth probing in the process of falling asleep and equally in the process of waking from sleep when speech and sense cease to be active.

(469-3) When we step into the deep pool of the sleep state mysterious yet momentous things happen. The worst pains of a disease-tortured body vanish as though they never were, as the worst anxieties of a troubled mind are cast aside completely. We find healing peace and strength. We rotate in a cycle of waking dream and slumber. It is therefore not enough and cannot be enough to examine our waking state alone.

(469-4) Sleep is such a disparate fragment of man's life that the dismissal of its silent offering of fact as unimportant is an act of emotional prejudice and one harmful to intellectual honesty. This partial view of life is not enough. The man who confines his views of existence only within the limits of its waking field is really a narrow specialist whose conclusions cannot be trusted beyond their empirical boundaries. Nay, his conclusions are positively dangerous because within such boundaries they may be indubitably correct. He has separated a fragment of universal existence – most important doubtless, but nevertheless a fragment – yet expects to discover the whole truth of that existence from such incomplete data. He has come to believe that his knowledge of the waking world suffices to cover the other two worlds. The instant this belief arises he falls into the trap of imagining that he understands the others when in fact he does not understand them. This delusion is dangerous also because it prevents further enquiry, hinders his advancement and ultimately renders his mind incapable of apprehending truth.

(469-5) Unreflective life is often impatient with such enquiries into the relative value of the waking state, for to them its superior reality in contrast with dream is completely beyond all question. They denounce the sleep enquiry as being altogether too flimsy a premise on which to build great conclusions. Yet when we remember that all living creatures from ant to man are plunged into intermittent sleep for substantial portions of

⁶⁸³ The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

The original editor inserted a tick mark in the left margin of each para on this page by hand.

their whole lives, how can we hope to grasp the meaning of their existence and the meaning of the universe of which they are parts, without examining the full meaning and proper value of sleep-states. Whatever we learn from a single state alone may always be liable to contradiction by the facts of another state. Therefore unless we

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(continued from the previous page) co-ordinate and evaluate the truth of the waking state with the truth of the sleep state we cannot hope to arrive at ultimate truth in its fulness. But when we venture to make such a co-ordination we shall discover that in sleep there lies the master-key of life and death!

(471-1)⁶⁸⁵ As human life extends as an indivisible whole through all the three states and is never limited to any one of them alone, it is unscientific and unphilosophic arbitrarily to select the waking condition and ignore the facts of the other two. All the data obtainable ought to be secured, and then integrated into a synthetic system by apprehending them simultaneously in their entirety. The synthesis of all life's states can alone produce sufficient data upon which to grasp the true nature of the world. Only a superior mind, free from vulgar prejudice against sleep and dream, will realise the immense importance of such co-ordination.

(471-2) It must not be thought that either the mind of dream or the unconsciousness of profound sleep are ultimate reality. They are not. They are only illustrations drawn upon to help our limited finite minds to form a truer conception of that reality.

(471-3) When we assert that there is emptiness in deep sleep we overlook the fact that some mind must have been present to note the emptiness and thus enable us to make the assertion afterwards.

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⁶⁸⁵ The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

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(473-1)⁶⁸⁷ Whatever the universe be in human experience, it is, in important ways, like a dream. That is, we must grant existence to a dream world as an indubitable fact because it is a perceived and experienced world, but at the same time we must refuse its form ultimate existence, and hence enduring reality, because it is neither perceived nor experienced after we awake from sleep. This two fold character of the dream-world also belongs to the familiar and so-called real universe. It is plain, yet paradoxical at the same time. For this reason ancient Tibetan philosophers declared the world to be both existent and non-existent. To the unenquiring mind it vividly is what it seems to be, but to the awakened insight of the sage its form presents itself like a more-enduring version of the transient form of a dream-world. Both forms are thought-constructions. Both have Mind as their underlying 'substance.' Therefore Mind is their reality. Apart from Mind the world could not even exist just as apart from the dreamer his dream could not exist.

(473-2) Dreams occur for several different reasons. And two parts of one and the same dream occur for two different reasons. It is unscientific to say – as the materialistic medicos, the psycho-analysts and the fortune-tellers stubbornly say – that dreams are determined by a single particular cause. And it is just as unscientific to say that dreams have only one function to perform. Therefore the student must move warily when trying to understand dream processes or to interpret individual dream happenings. It is quite true to assert, for example, that some dreams or some parts of a dream represent unconscious desires or repressed emotions, but it is equally true to assert that most dreams don't represent them at all. It is fallacious to make the dream a metaphor pointing to future events. More often, it is an Irish stew cooked up out of past ones. For most dreams merely reveal what happens when the image-making faculty breaks loose from the general mental equipment and works out a series of self-deceptive illusions based on real material picked up during the previous day's experiences.

(473-3) The intelligence which sometimes solves our problems for us during dreams is of a higher quality than that which ordinarily solves them during wakeful hours. It is indeed of the same order as that which we call intuition.

⁶⁸⁷ The paras on this page are numbered 1 through 4.

The original editor inserted a tick mark in the left margin of each para on this page by hand. Pages 473 through 481 are duplicates of 295 through 303 in Vinyl XIV to XVII.

(473-4) The space-time sense is so modified in dream that you may be here at one moment and across the world at the next.

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(d) Metaphysics Of Dream

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(d) Metaphysics Of Dream

(475-1)⁶⁸⁹ We do not suspect the immense significance of dreaming.

(475-2) Both dream and delusion prove the creative power of mind.

(475-3) The contents of dream experience are as external in space as the contents of wakeful experience. But their mutual relations are not governed by the same intrinsic conditions.

(475-4) Just as the spiritual ignorance of man reveals itself during his slumbers by his total lack of knowledge that the dream-experience is only a series of ideas, so the evil character of man reveals itself during his slumbers by the rule it imposes – unrepressed by legal sanctions or social codes – upon his dreams. This is one of the elements of truth in Freud's otherwise grossly materialistic teaching. The dream is partially a self-revelation. Hence it is the teaching of the mystical order of Turkish Sufis that the progress of a disciple is partially to be measured by his teacher by the progressive purification attained in the character of his dream life.

(475-5) To pass from the world of waking to the world of dreaming.

(475-6) He detaches, albeit without loss, a fragment of himself and gives it a new shape and a new life. Yet all this is an unconscious process.

(475-7) When we realise how the mind weaves a whole host of creatures during sleep out of its own self, we comprehend a little of the meaning of the statement that the entire world is but a mental creation.

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⁶⁸⁹ The paras on this page are numbered 5 through 15, making them consecutive with the previous page.

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(475-8) We know that the dreamer's mind produces a world which not only proceeds wholly from and is substantially dependent upon itself, but is also wholly confined within itself at the time of dreaming. But the world which is experienced during waking is, on the contrary, common to all men, This, it would seem, is an important difference.

(475-9) Edgar Allen Poe has written: "All that we see or seem is but a dream within a dream."

(475-10) Dreams are often mixed because the mind is more negative to other minds and thus a telepathic receptivity is set up which works so loosely, however, that a kaleidoscopic presentation results.

(475-11) In the waking and dream-sleep states what is it which never changes throughout, whose nature is constant and unitary?

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(477-1)⁶⁹¹ It is only after you awake that you consider your dream to be only a spurious imitation of real life and to possess a pseudo-existence. This difference of view as against your view during the actual dream itself, must be carefully borne in mind. However trivial you think it now, when you were experiencing the dream it seemed as important as your present waking phase.

(477-2) "Do not tell me that the bomb which destroys my home is only an idea!" To this there is the reply that once again we may call on the help of dreams to illustrate a difficult point: the tiger which mauls you in dream⁶⁹² so vividly is admittedly an idea. Both tiger and bomb are vividly present to your mind – but both are mental. How is it that sensations of pain in an amputated foot still occur although the external material

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⁶⁹¹ The paras on this page are numbered 16 through 20, making them consecutive with the previous page.

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⁶⁹² The original typist deleted "a" from before "dream" by typing over the original word with x's.

foot is no longer there? In both cases we are clearly dealing with workings of the mind. That is undeniable.

(477-3) J.W. Dunne, "The New Immortality" - "You say, according to your own temperament, 'Thank goodness. It was only a dream.' But it is impossible for us to doubt any longer that those two worlds are merely one and the same world viewed from different standpoints."

(477-4) If the entire existence of man is comprised within this threefold state, how is it possible to attain a correct understanding of him by confining ourselves to a thorough examination of one state (the waking) coupled with a merely cursory examination of the second state (dreaming) while leaving the third state unstudied?

(477-5) Dream give us the forms of reality, but do they give us the content of reality? If we take the general experience of nearly all dreams the answer must be that they do not. If, however, we take the special experience of a few dreams which synchronise perfectly with the wakeful state in their memories, figures or predictions, the answer is that they do.

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(e) Mysticism Of Sleep And Dream

(479-1)⁶⁹⁴ In dream we find a key to comprehending some occult phenomena that would otherwise be quite incomprehensible. Take, for instance, the appearance of an adept to his disciples hundreds of miles distant from his physical body.

(479-2) If anyone could fully perceive the astounding implications of the dream and sleep states, he could not become or remain a materialist. For he would perceive that there is something within him which is able to announce a fact of his experience but which is nevertheless outside his conscious experience. That fact is deep sleep; that "something" is the witnessing element, the soul.

(479-3) It is a condition of the wakeful and dream phases of human existence that thoughts should flow through the human consciousness. For they are the active phases

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⁶⁹⁴ The paras on this page are numbered 1 through 8.

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of the divine entity wherein it is incessantly creative. Only in the negative phase of deep sleep can thoughts be absent. This is the normal truth. For in a fourth phase, attainable through intense self-absorbed meditation and for a brief interval only, the thought-free state can be induced without any loss of awareness.

(479-4) Quran: “And one of His signs is your sleeping.”

(479-5) In our view, even deep sleep unconsciousness is a form of this “consciousness” which transcends all the states we ordinarily know – waking dream and deep sleep – yet includes them when they merge back into it. Such a “consciousness” is unthinkable, unimaginable, but it is the true objective awareness. It is also the I you are seeking so much. But to reach it, the you have to let go of the I which you know so well.

(479-6) If the sage’s sleep is wholly without those varied mental experiences of persons and places which manifest as dreams, then it will pass so swiftly that an entire night’s sleep will take no longer than a few seconds of wakeful time.

(479-7) It is not like any of the three states because it is their hidden essence.

(479-8) During those serene moments which follow immediately after an awakening from dreamless and undisturbed slumber the erstwhile sleeper feels inexpressibly rested, divinely at ease. Those moments do not and cannot last, however, and with his speedy absorption into the affairs and cares of the new day, the man soon loses their delightful and unusual quality.

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(481-1)⁶⁹⁶ Where the wakeful consciousness is not easily reached owing to its preoccupations, then the dream consciousness will be more receptive to the message.

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⁶⁹⁶ The paras on this page are numbered 9 through 18, making them consecutive with the previous page.

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(481-2) The bedside notebook and pencil will be better used for the intuitions with which we may awake from deep sleep than for the pictures which may survive from dream.

(481-3) – a higher and holier self.

(481-4) There is an intermediate mental state which lies between the unconsciousness of pure mind and the wakefulness of full consciousness. It corresponds to dream, to reverie and to trance. It is the subconscious.

(481-5) Consider the fact that our individual lives are totally suspended during sleep, that the waves of personal consciousness then merge utterly in the ocean. How clearly this shows the Divine to be also the Infinite and Universal; our lack of true spirituality and our possession at best of its pale reflection! For where else could we go to sleep except in this Infinite and Universal Mind? Yet we know it not! To get rid of such ignorance, to attain transcendental insight into the fourth state of being, is the most wonderful of all the tasks which this philosophy sets before us.

(481-6) The famous “Battle Hymn of the Republic,” to which great armies of soldiers marched during the American Civil war, was the fruit of this mysterious sleep composition. Julia Ward Howe had often tried to think out the words for a new marching song but without success. But one morning she awoke in the grey dawn with the verses of the new hymn forming themselves spontaneously in her mind. She rushed to write them down before dressing and before they fled away.

(481-7) Although the sage withdraws with the onset of sleep from wakeful awareness, he does not withdraw from all awareness. A pleasurable and peaceful sense of impersonal being is left over. In this he rests throughout the night.

(481-8) Psalms 4, 4: “Commune with your own heart upon your bed and be still.” Verse 8, Psalm 4: “I will both lay me down in peace, and sleep.”

(481-9) Muhammad:⁶⁹⁷ “I am not as one of you. Verily, I pass the night with my Lord, and he gives me food and drink.”

(481-10) Srimad-Bhagavad-Gita, Chapter II, sloka 69: “That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the Self-seeing Muni.”

⁶⁹⁷ “Muhammed” in the original.

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(483-1)⁶⁹⁹ Waking⁷⁰⁰ is but a unit in a triad of facts about the world's existence. All waking investigations into the universe do not exhaust its meaning; they will always leave a residue too important to be ignored. The world as known to the dreamer is not the whole world. But it is equally true that the world as known to the waking man is just as limited. The facts offered by the dream state differ from those offered by the sleep state while both differ from those of the waking state. Each standpoint will necessarily arrive at a different conception of the world from others.

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(f) Practical Pre-Sleep And Post-Sleep Meditation Exercises

(485-1)⁷⁰² This pre-sleep exercise of recalling the day's events would be worth doing for the sake of its value to anybody in developing memory and fostering observation. But to the disciple it has very much more to give. This will be given however only if his self-examination is rigorously impersonal; if he does not let the personal self or animal nature interfere with it.

(485-2) The point where one can pass from wakefulness to pure consciousness is naturally most difficult to find. Everyone misses it because habit-patterns compel him to do so. Much patience is needed for these exercises. This is indeed a task for one's whole lifetime. But there are easier objectives and more accessible goals which are quite excellent for most people of the present day.

⁶⁹⁹ The para on this page is numbered 19, making it consecutive with the previous page.

⁷⁰⁰ The original editor inserted a tick mark in the left margin of this para by hand.

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⁷⁰² The paras on this page are numbered 7 through 13.

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Pages 485 through 495 are duplicates of 305 through 315 in Vinyl XIV to XVII.

(485-3) Pre-sleep 4th state exercise: The secret of a successful passage into the transcendental state consists in insisting on retaining consciousness but not on retaining self-consciousness. For if, at the moment when you are about to slip into the fourth state, you suddenly become aware that you are doing so, then you will at once be hurled back into the ordinary condition. The ego-sense has therefore to subside completely before the pass-over can be effected. So long as the ego knows what is happening to it, so long does the cross-over remain impossible. It must not be allowed to intrude itself at the fateful moment yet neither must consciousness itself be allowed to lapse.

(485-4)⁷⁰³ If he works energetically at this exercise, sooner or later the result will suddenly appear at the moment of falling asleep. At first this remarkable change may be felt only for a minute or two, but it will slowly stretch itself out into ever-lengthening periods until the night will be given over entirely to a higher consciousness.

(485-5) The fourth condition is attained when the true nature of the other three is fully comprehended, so fully that all the thoughts feelings and acts of the man are henceforth based upon the unshakeable conviction that the three are only appearances within the Real.

(485-6) The transcendental being is not an unconscious one. The absolute consciousness could not be other than self-conscious in its own impersonal way. Hence the fourth state is not the same as deep sleep.

(485-7) A subtle careful analysis of the three states of consciousness will show the logical need of a fourth, which is their hidden basis.

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(f) Practical Pre-Sleep And Post-Sleep Meditation Exercises

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(f) Practical Pre-Sleep And Post-Sleep Meditation Exercises

(487-1)⁷⁰⁵ The moment he awakens in the morning he should turn his attention for a few minutes to the thought of the Quest. If this is done faithfully every day, it becomes a useful exercise with excellent results in the subsequent hours.

⁷⁰³ This para is a duplicate of para 73-8 in Carbons 30 (4th Series Notebooks).

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(487-2) On awakening from the night's sleep, take the inspired book, which you are to keep on a bedside table for the purposes of this exercise, and open it at random. The higher self may lead you to open it at a certain page. Read the paragraph or page on which your glance first rests and then put the book aside. Meditate intently on the words, taking them as a special message to you for that particular day. In the course of your activities you may later find this to be so, and the message itself a helpfully connected one.

(487-3) Character can be bettered and weaknesses can be overcome through the regular use of constructive exercises in meditation either at any time during the day, or just before falling asleep. Whatever the fault weakness or vice may be, it should be firmly coupled in meditation with pictures of its dangerous consequences, and then with a mental attitude of its danger and their horror. Such an association of ideas will tend to produce itself automatically whenever the fault manifests itself.

(487-4) Pre-sleep exercise: If he is trying to cure himself of a bad habit, for example, let him think of a situation which gives rise to it and then of the physical and mental miseries which result from it. Then he must picture to himself the development of such a situation and of his reaction to it in a positive reformed way. If this exercise is repeated night after night, he will one day find that when the situation occurs in real life, he will react rightly to it, resolutely turning his back on the bad habit. No special effort of will need be made; the change will be natural easy smooth and without strain. It will be as though some external force had intervened and resisted the bad habit on his behalf, achieving instantaneous triumph.

(487-5) Plato's precepts to Aristotle: "Do not sleep until you have put three questions to yourself:

- (a) Have I committed any sin?
- (b) Have I omitted any duty by accident?
- (c) Have I left anything undone intentionally?"

(487-6) This exercise need not necessarily be practiced just before or after sleep. These periods are most effective for novices. But for those who have made progress with meditation, it may be done at any time of the day during a meditation period.

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(f) Practical Pre-Sleep And Post-Sleep Meditation Exercises

(489-1)⁷⁰⁷ We cannot expect to find the whole truth from a datum of mere items; the totality of the three states must be studied therefore.

(489-2) The first and root error which has vitiated the philosophy of the West is its assumption that the world of waking life is the only real world.

(489-3) An all-embracing view alone can yield truth but never a particular one.

(489-4) The transcendental being is not an unconscious one. The absolute consciousness could not be other than self-conscious in its own impersonal way. Hence the fourth state is not the same as deep sleep.

(489-5) The term "waking state" suggests the actual moments of passing from one state to the other, the transition itself, and is therefore inaccurate to describe as a static condition. Hence I use the term "wakefulness" or the "wakeful" state instead.

(489-6) And what is here true of a part is likewise true of the whole, for the principle of unconscious mind gives birth not only to the aggregate of ideas which constitute a human personality but also to the aggregate of ideas which constitute an entire universe. The unconscious is therefore the region of all causes, of all possibilities.

(489-7) The Buddha said, in Angutara Nikaya: "For, my friend, in this very body, six feet in length, with its sense-impressions and its thoughts and ideas, I do declare to you are the world, and the origin of the world, and the ceasing of the world, likewise the way that leadeth to the ceasing thereof."

(489-8) Now it would be too much to expect that any human being could collect all the facts about human experience. But it is possible to collect the principal facts about the three different categories of human experience – wakefulness dream and deep sleep and this is precisely what metaphysics does.

(489-9) They do not carry their investigations beyond the limits of their consciousness in the waking hours.

⁷⁰⁷ The paras on this page are numbered 1 through 9.

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(491-1)⁷⁰⁹ Time is woven inextricably into all our thinking and the only way to escape its domination is to escape the bondage of thought.

(491-2) Mind ever was and ever will be. The body is here today and gone tomorrow and those who foolishly insist on identifying themselves with it alone must change from day to day and finally perish along with it. But those who wisely identify themselves with Mind also, share in its infinitely continuous existence.

(491-3) No human being can comprehend all the particulars of past and future as the World-Mind can comprehend them. What every human being may however bring within his own personal experience is the “stuff” out of which both past and future are made, the mind-essence from which their successive thought-structures are born; he may know the One, even if he may not know the many.

(491-4) The Overself is not in Time although it cooperates with the time-consciousness of its offspring – the person over whose existence it presides.

(491-5) We must refuse to chain ourselves either to the past or to the future by refusing to chain our thoughts to them. That is to say, we must learn to let them come to rest in the timeless Void.

(491-6) There is really no progress from materiality to spirituality. There can be no shifting of the mind through time in the hope of finding eternity enroute. The present moment is also the eternal now and, when properly understood, never changes.

(491-7) An alert comprehension of the true meaning and precise inward significance of the present moment is the same as a comprehension of eternity, for the present slips and merges into eternity as the raindrop slips and merges into the ocean. Thus the transient is not only an inlet to the everlasting, but is in reality. Nothing begins, nothing ends.

(491-8) The kind of eternal life which philosophy seeks, involves a change of quality rather than of dimension. It seeks a better life rather than a longer one. Incidentally, it gets both.

⁷⁰⁹ The paras on this page are numbered 1 through 9.

(491-9) The totalisation of past, present and future does not constitute eternity; accumulated experience does not confer eternal consciousness, but merely prepares the requisite condition for its reception.

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(493-1)⁷¹¹ What is the practical value of the teaching about time? The full answer to this question would embrace many fields but here is one of the most important. Philosophy teaches its students to apply the double point of view to the outward happenings of his life as it does to the inward contents of his sense-experience. From the ordinary point of view, the nature of an event determines whether it is a good or evil one; from the philosophic point of view, the way he thinks about the event will determine whether it is good or evil for him. He should always put the two points of view together and never separate them, always balance the short-range one by the long-range one. The higher point of view enables him to escape some of the suffering which the lower one would impose upon him. An event which to the worldly man seems staggeringly important and evil from the point of view of the moment, becomes smaller and smaller as the years recede and, consequently, less and less hurtful. Twenty years later it will have lost some of its power to shake him; fifty years later it will have lost still more – indeed, it may have lost so much as to cause him no further pain; one incarnation later it will not trouble him at all.

(493-2) When the student adopts the long-range point of view he achieves the same result in advance and by anticipation of time. It is said that time heals all sorrows; if we seek the reason why, we shall find it is because it insensibly gives a more philosophic point of view to the sorrowful. The taste of water in a jar will be strongly sweetened by a cupful of sugar; the taste of water in a bucket will be moderately sweetened by it; the taste of water in a bath-tub will be only slightly sweetened by it, and water in a lake will be apparently quite unmodified by it at all. In exactly the same way the stream of happenings which makes up time for human consciousness gradually dilutes the suffering which each individual event may bring us. The student is not content, however, to wait for such a slow process in order to reduce his suffering. By bringing

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⁷¹¹ The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

the philosophic attitude to bear upon each event, as and when it occurs, he immediately reduces his suffering and fortifies his [peace. Every]⁷¹² calamity which is seen from this standpoint becomes a means whereby he may ascend, if he will, to a higher level of understanding, a purer form of being. What he thinks about it and what he learns from it will be its real legacy to him.

(493-3) In his first fresh anguish the unawakened man may deny this; in the mental captivity which gives reality to

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(continued from the previous page) the present and drops it from the Past, he may see no meaning and no use in the calamity; but either by time or by philosophy he will one day be placed at the point of view where the significance of suffering will be revealed to him and where the necessity of suffering will be understood by him. This, indeed, is one of the great paradoxes of the human development: that suffering leads him step by step from the false self to the acceptance of the true self, and that the true self leads him step by step back to the acceptance of suffering.

(495-1)⁷¹⁴ If the worldly man agitatedly sees the event against the background of a moment, if the philosophic student calmly sees it against the background of an entire lifetime, the sage, while fully aware of both these points of view, offsets them altogether by adding a third one which does not depend on any dimension of time at all. From this third point of view he sees both the event itself and the ego to whom it happens as illusory. He feels the sense of time and the sense of personality as unreal. Deep within his mind he holds unshakably to the timeless character of true being, to the eternal life of the kingdom of heaven. In this mysterious state time cannot heal, for there are no wounds present whereof to be healed. So soon as we can take the reality out of time, so soon can we take the sting out of suffering. For the false self lives like a slave, bound to every passing sensation, whereas the true self lives in the timeless peace of the kingdom of heaven. As soon as we put ourselves into harmony with the true self, we put ourselves into harmony with the whole universe; we put ourselves beyond the reach of

⁷¹² PB himself deleted a paragraph break from before "Every" by hand.

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⁷¹⁴ The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

calamity. It may still happen, but it does not happen nor is it felt by our real self. There is a sense of absolute security, a feeling that no harm can come to us. The philosophic student discovers the mission of time; it heals sorrows and, under karma or through evolution, cures evils. The sage solves the mystery of timelessness, which redeems man.

(495-2) When the human mind will solve part of the hieroglyphic mystery which governs its own relation to time, it will solve, at the same instant, the linked mystery of religion.

(495-3) Eternity contains, undivided, the past present and future. How it can do so is a mystery which human perception and human understanding may not ordinarily grasp. The unaided intellect is powerless to solve it. But there is, potentially, a fourth-dimensional intuitive faculty which can succeed where the others fail.

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(497-1)⁷¹⁶ When in deep sleep we have absolutely no sense of Time's existence at all. We are then in eternity! When we become thoroughly convinced of the illusoriness of time, and make this conviction a settled attitude, eternity reveals itself even during the waking state. This is life in the Overself. This is not the same as totalising the past present and future; all those belong to illusion. Its realisation gives perfect peace.

(497-2) In this ultramystic state a man may verify the teaching that the Real World is a timeless one. For the sense of time can only exist when the succession of thoughts exist. But in this condition thoughts may be suggested at will and with them time itself.

(497-3) The Mahabharata: "Let man fix his mind on the reality and, having done this, he will transcend time."

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⁷¹⁶ The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

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(499-1)⁷¹⁸ How can we win this freedom of timelessness? There is one way and that is to step into the Void and to stay there. We must find, in short, the eternal Now.

(499-2) When the senses are completely lulled and the thoughts completely rested, consciousness loses the feeling of movement and with it the feeling of time. The state into which it then passes is an indication of what timelessness means.

(499-3) At first strange transformations may take place in his space-time sense. Space is grotesquely narrowed while time is grotesquely slowed down. A far-off tree may seem within hand's reach while the movement of a hand itself may seem an hour's work. The concentration of attention becomes so extreme that the whole world narrows down to the preoccupation of the moment. This stage passes away.

(499-4) He is out of time, as we ordinarily know it.

(499-5) He has to seek not merely another standpoint but that which is beyond all possible standpoints. He has to enter not just a different space-time level but that which is the base of all existing space-time levels.

(499-6) The exercise begins by a contemplation of the mentalness of finite time and finite space. The studies in relativity of the earlier volume and the studies in dream of the present volume provide sufficient material for such a contemplation. The exercise continues by ascending thence to the higher concept of the meaning of Infinite Time and Infinite Space as presented in the twelfth chapter.

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(501-1)⁷²⁰ Science has expanded our space and time outlook enormously.

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(501-2) We have never experienced a time which is independent of space. The two are interdependent.

(501-3) This would necessarily make space prior in existence to all things, i.e., the world itself. But if space really has such an absolute existence, it would itself need a location wherein it must be put.

(501-4) The world seems hung in space and strung through time. What is the responsible factor in this illusion? It is mind.

(501-5) We see objects distributed in space and experience events ordered in time. We do not know that our sense-organs impose the particular nature of this experience because of the way they are themselves constructed, that our world-consciousness is entirely relative to them.

(501-6) The mind makes a space relation with its objects and a time relation with its events. These relations may alter to every imaginable extent, hence they are only relative ones.

(501-7) Mind constructs its own concepts and its own space wherein to set them up, and finally views them as different from itself and external to itself. Yet both differences and externality are illusions.

(501-8) The mind must locate its objects in space and time or it could not have any objects at all.

(501-9) A time or a space which remains the same for all beings, which holds good under all conditions, is, as Einstein has demonstrated, something quite non-existent.

(501-10) The fact that we see events in time and things in space should not delude us into thinking, as it usually does delude us, that time and space are in the world outside. They are in the mind.

(501-11) Why is it that when an object which gives rise to a sensation and which is perceived as being outside the eye or ear which senses it, reflection shows that the process of sensing it could only have occurred within the eye or ear itself? Why is it that what is perceived as being outside the eye cannot possibly be reached by the eye? Mentalism alone can provide the answer.

⁷²⁰ The paras on this page are numbered 1 through 11.

This page is a duplicate of page 317 in Vinyl XIV to XVII.

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(503-1)⁷²² Space is simply the way in which our minds see the world; i.e., it is purely mental and not really outside us. The corollary to this is that as all things have their being in space, they must likewise have their being in the mind. But mind alone can only entertain mental visitors; it is too subtle to receive non-mental materials. Mind cannot receive that which is wholly dissimilar to it. Therefore all things must enter it as ideas only.

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(505-1)⁷²⁴ Such is the mentalness of space-time that a traveller possessed by a sense of tremendous urgency feels a mile to be only a furlong, a few minutes to be a whole hour.

(505-2) When the personal ego is withdrawn from consciousness, its time-and-space perceptions are withdrawn alongside of it.

(505-3) We are geared by nature to a particular set of space-perceptions. We are not free to measure experience just as we please.

(505-4) Ultimately the spatial outlook is a part of the dream just as the time-sense is too. When you awake from the dream even space – the sense of here and there – is divorced from reality. However it is our best symbol of the Mind.

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⁷²² The para on this page is numbered 12, making it consecutive with the previous page.

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⁷²⁴ The paras on this page are numbered 1 through 8.

Pages 505 through 513 are duplicates of 319 through 327 in Vinyl XIV to XVII.

(505-5) We hardly realise the immense emptiness of universal space. The suns and planets and stars are mere tiny points of light and heat and matter surrounded by so many million miles of the great void that, relatively speaking, they are of ludicrous unimportance.

(505-6) The immensity of the universe is unimaginable. Our earth, despite its continents and oceans, is less than an atom against that astounding vastness.

(505-7) We experience the world as outside us not because we choose to do so but because we are obliged to do so.

(505-8) All our experience is ordinarily confined to what the five senses present us – that is, to the sounds touches smells tastes and colours which are their objects. All these may conveniently be called our “sensations.” These are what we really know, they are ours individually, and anything which we believe we know beyond them – such as separate and independently existent material objects – are mere suppositions and inferences. Therefore there must be something in us which projects them so as to appear outside or interprets them as caused by something outside – which amounts to the same thing. Both projection and interpretation are governed by conditions of space and time. The obscurity in which all these operations are carried on does not cancel out the operations themselves. The world does not exist outside of our mind.

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(507-1)⁷²⁶ We have now to ask “How do we come to look upon the snake as real? What persuades us to take such illusions on their face value?” When we examine the position of perception – upon which they are based and within whose sphere they appear objectively – we find that we always see the world in clothes of four dimensions, three of space and one of time. Kant has laboriously demonstrated how the mind superimposes these two characteristics on its vision of the world; that is to say, they lie within the mind and not outside it. It is therefore perfectly possible for mental constructions to be extended in space and occur in time, thus assuming all the characteristics of conventional reality and still remain nothing more than mental

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⁷²⁶ The para on this page is numbered 9, making it consecutive with the previous page.

workings after all. Buddha's ultra-keen insight noted this illusoriness of the spatial relation and so he likened the world to a bubble.

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(509-1)⁷²⁸ The mathematical frontier of the present moment has only an illusory and not a real existence.

(509-2) Planets may revolve and clocks may tick but in the end our experience of time depends upon our consciousness of it.

(509-3) We shall understand the movements of time better if we understand that it is neither a straight line nor a round circle. It is a beginningless endless spiral.

(509-4) The series of cosmic cycles is an endless one. The Infinite Mind did not suddenly decide to become creative. It always was and always will be so.

(509-5) Ljudevit Vulicevic, Yugoslav 19th Century writer: "We divide time into epochs, centuries, years, and give names to these fanciful divisions, regarding them as something real in themselves and outside our consciousness. Time is nothing in itself. It is not a reality but a thought, an idea in man."

(509-6) Our best time occurs when we forget the passing of time. Here, for those who can appreciate it, is a clue to the nature of real happiness.

(509-7) [Time]⁷²⁹ is purely relative to the standpoint, to the position taken up. But this is the superficial view. When we enquire deeper, we find that our notion of time varies also according to the mental (and not merely physical) position which we adopt. Thus a lover will find one hour passing like a few minutes when in the presence of his beloved, whereas his rival will feel that every minute is counting its full weight! This reveals that time is ultimately mental, an idea in the mind. It comes and goes; it is illusory.

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⁷²⁸ The paras on this page are numbered 1 through 11.

⁷²⁹ Typed notes in the left margin of this para read "impatient, waiting" – however there is no mark to indicate where they should be inserted.

(509-8) What really happens when we count the succession of minutes and hours or note the passing of day into night? What really is our experience of time?

(509-9) The most valuable metaphysical fruit of the quantum theory is its finding that the processes of the universe which occur in space and time, emanate from what is fundamentally not in space and time.

(509-10) The theoretical significance of time is unaltered, although invention has altered its practical significance for human life through the departments of travel and communication.

(509-11) It is only custom and familiarity that makes a particular kind of time seem real to us and all other kinds seem fantastic. But to creatures with different sets of perceptions from ours, our human-experienced time would seem quite fantastic and theirs quite normal.

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(511-1)⁷³¹ Science has immeasurably extended the time-scale which governs the human outlook on the life of the race and planet. The few thousand years of the biblical view has grown to millions of years, which science assigns to the past and future ages of man and his home. The sense of urgency will gradually be displaced as the implications of this view penetrate educated thinking.

(511-2) Once we understand the true nature of Mind, and the universal law of Karma under which it operates, we can understand why the cosmos, as a series of dependent evolving mental images, has no end and no beginning and must be as eternal as Mind itself.

(511-3) Materialism is compelled to hold that there is only one uniform time. Mentalism holds that there are different kinds of time, not only for different kinds of beings but even for one and the same being.

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⁷³¹ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

(511-4) Through its invented instruments, science has squeezed the measurement of time to millionths of a second, as it has stretched it to millions of years. In precisely the same way it has altered its dealings with space.

(511-5) The sense of time may expand until a few minutes seem like a few months or it may be compressed until a few months seem like a few minutes.

(511-6) That a part of the human being can exist out of time, is a statement which is not intelligible to the human mind.

(511-7) He who has given time and thought to philosophy soon finds that philosophy gives him a higher dimensional view of time and a profoundly illumined view of thought.

(511-8) Just as there is no particular point in a circle which is the true beginning or true end of it, so there is in reality no point in time which is the true past or true future.

(511-9) According to the ultimate standpoint of the relativity doctrine of the hidden teaching, past present and future are simultaneous and not continuous as is popularly believed. Consequently there is no fixed time between two events in a man's life or between epochs in a planet's life.

(511-10) Memories of past events added to anticipations of future ones stretch out our notion of time like a piece of elastic. But that does not give us infinite eternal being; it merely gives added burdens which the mind must carry.

(511-11) The present moment holds all past, all future within itself. The immediate experience contains the ultimate one, too.

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(513-1)⁷³³ We ordinarily conceive of time by putting it into three separate compartments – past, present and future.

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⁷³³ The paras on this page are numbered 23 through 28, making them consecutive with the previous page.

(513-2) The thought of a thing invariably follows attention to a thing but the almost instantaneous rapidity with which it does so, together with the momentary character of both, produces the illusion of a single conscious act and we remain ignorant of the succession.

(513-3) The alternation of day and night, i.e. time, depends on the daily turning of our earth, but to a man standing on another planet and observing ours, the same suggestion of a particular time-order would arise.

(513-4) There is, however, no single frame of time in which thoughts can be moulded. For time, as we have seen, is a variable because it is an idea; it offers an unlimited variety of ways in which events might arrange themselves. There are a number of different frames and one of them is used for waking sensations while another is for dream perceptions. For the experience of a clock hour spent suffering the pangs of acute toothache will be much longer than the hour spent with a sweetheart. Time is ultimately mental.

(513-5) Do what we will, we do not seem able to dispute the fact of the irresistible onward movement of time. It is therefore beyond the ordinary capacity of the human mind to accept the concept of a static time, of a dimension of existence wherein there is no passage of hours and years. Such a thing is as inconceivable as it is incomprehensible. Yet such is the surprising elasticity and adaptability of the mind that if only we frequently put the whole problem of time up for consideration and familiarise ourselves with the evidence for this concept, we shall eventually begin to experience strange flashes.

(513-6) The past can be known in the individual finite consciousness only as a present idea but it is otherwise with the infinite mind. Yet when you say that all time is present time, that past present and future are co-existent, you can say this only at the price of eliminating all the sense-experienced content of time. But as soon as you can do this then the whole meaning of temporal existence changes completely and neither past nor future events can come into visibility of any kind. For everything that is individual and finite dies and disappears in the new temporal form.

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(515-1)⁷³⁵ We have learnt that time is but the succession of our thoughts. We have learnt also that in all our experience of time and irrespective of the particular series to which it belongs, whether it run with the rapidity peculiar to dream or with the slowness peculiar to wakefulness, there must exist in us a background of rest, of stillness, against which we unconsciously measure our time-sense. The problem is how to bring this background into the field of consciousness. The answer is partly provided for us by this brief analysis. If the thought-succession were stopped – if awareness were determinedly pinned down to a single immobile point – then we would become enfranchised in the kingdom of Infinite Duration. This, however wonderful it be, could nevertheless only be a temporary process because life itself demands that we return to world-consciousness, to the knowledge of experience in space-time. It is indeed the condition which the successful mystic evidently arrives at, the condition of sublime trance which is regarded by him as the perfection of his quest. The problem of the temporary character of trance has already been raised and discussed here.

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(517-1)⁷³⁷ Psychologically the void trance is deeper than the world-knowing insight, but metaphysically it is not. For in both cases one and the same Reality is seen.

(517-2) You may get rid of every object of thought and, seemingly, of every thought itself until there is only a void. But even then you will still be thinking the void and consequently holding a “thought.” It will not be the true void. The thinking “I” must itself be eliminated. Only when this is done will all activity truly cease and the stillness of the Eternal be truly known. This can be realised by some kind of mystical practice only and not by conceptual effort.

(517-3) By Professor Sen Gupta: On the “Four Buddhist Jnanas” – “It is again stated that the process of contemplation of ‘emptiness’ and of the negation of self-hood leads to a sense of joy. Both of these concepts – ‘Emptiness’ (Sunyata) and the negation of self-

⁷³⁵ The para on this page is numbered 29, making it consecutive with the previous page.

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⁷³⁷ The paras on this page are numbered 1 through 5.

Pages 517 through 519 are duplicates of 329 through 331 in Vinyl XIV to XVII.

hood (nairatmya), however, seem to signify the same type of transformation of consciousness, the growth of a plane of non-relational experience of the nirvikalpa stage. The stage of 'emptiness' as defined above is said to develop through the practice of Pratyahara, with withdrawal of the senses from the objects. Man's mind loses in this way its contact with things outside; desires no longer fixate upon things that fulfil them; mind, so far as its operations can be observed from outside, is asleep. In earlier Buddhism, in which the discipline of the Yoga was generally followed, we find mention of pleasant emotions; "When, aloof from sensuous ideas, aloof from evil ideas, he enters into and abides in 'First Jnana,' wherein attention is applied and sustained, which is born of solitude and filled with zest and pleasant emotion." In the 'Second Jnana' again, there is an 'inward tranquillising of the mind self-contained and uplifted from the working of attention' and there arises 'zest and pleasurable emotion.' In the 'Third Jnana' likewise the individual is said to 'experience' in the body that pleasure of which the Aryans speak. It is only in the last stage that man goes beyond joy and sorrow."

(517-4) He must convert himself mentally into nothingness, merge his being into emptiness, and put aside all other thoughts,

(517-5) Thus the Void must become the subject of actual meditation. It must be dwelt on as unbounded and immaterial, formless and relationless, and the effort used in meditation must combine the imaginative with the rational faculties, the intuitive with the aspirational.

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(519-1)⁷³⁹ Attention is kept at the highest pitch, yet the whole direction of it is toward nothing – the Void.

(519-2) Meditation, absent-mindedness, abstraction, sunk in thought, trance "where both sensations and ideas have ceased to be" – these are Buddhist stages of progress.

(519-3) We must withdraw every thing and thought from the mind except this single thought of trying to achieve the absence of what is not the Absolute. This is called

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⁷³⁹ The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

Jnana Yoga: "Neti, Neti" (It is not this), as Shankara called it. And he must go on with this negative elimination until he reaches the stage where a great Void envelopes him. If he can succeed in holding resolutely to this Void in sustained concentration – and he will discover it is one of the hardest things in the world to do so – he will abruptly find that it is not a mere mental abstraction but something real – not a dream but the most concrete thing in his experience. Then and then only can he declare positively "It is This." For he has found the Overself.

(519-4) When all mental ideation is thus little by little brought to an end; when all mental forms are gradually eradicated by the suppressive power of Yoga, the container of those forms – Space – being itself an idea, is then also suppressed along with the ideas of ego, time and matter. In the apparent emptiness which results, the Real is experienced in all its mysterious fullness. Man comes as close to God as he may. But few mystics have the courage to take this final step. Most falter on its very edge, stricken by fear of the Unknown or by unfamiliarity with this mental territory. They stop and withdraw. The chance to venture beyond is lost and often does not recur for many years.

(519-5) Even in Pali Buddhism there is the Void, called "sunnatta," meaning emptiness. Nibbana can be realised by the sole path of contemplating all conditioned things as empty, soul-less (anatta), devoid of a permanent and personal entity. Nibbana is the Unconditioned and hence "It is just because there is no sense experience that in Nibbana there is happiness" said Buddha.

(519-6) Our thoughts pass out and evaporate into a seeming void. Can it be that this void is really a nothingness, really less existent than the thoughts it receives? No, the void is nothing other, can be nothing other than Mind itself. The thoughts merge inward in their secret essence-Thought.

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(521-1)⁷⁴¹ This exercise requires us to imagine the Divine as first, all pervasive and everywhere present, unbounded and limitless and, second, as the hidden origin of everything in the cosmos.

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(521-2) In this exercise he first, tries to comprehend that there is an immaterial and infinite Mind back of himself and, second, tries to identify himself with it. This he can successfully do only by an inner withdrawal in the one case and by a forgetting of personality in the other.

(521-3) He may use the ocean or sky as a starting point for concentrating, being of unlimited horizon,⁷⁴² but he should think of it as being within himself.

(521-4) The world abruptly vanishes from his ken. He is poised for a few minutes in NO-thing, the same great Void in which God is eternally poised. His contemplation has succeeded and, succeeding, has led him from self to Overself.

(521-5) He feels that he has touched something that always was even before his own body appeared on earth, something primeval and boundless.

(521-6) He passes into all-engulfing space.

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(523-1)⁷⁴⁴ The younger generation which mistook its cynical sophistication for wisdom and its exuberant worldliness for realism, got unwelcome shocks and unpleasant surprises when it had to face the war.

(523-2) We learn by bitter wartime experience that events which occur on the opposite side of the world could effect our own personal lives quite as much as events which

⁷⁴¹ The paras on this page are numbered 12 through 17, making them consecutive with the previous page.

This page is a duplicate of page 521 in Vinyl XIV to XVII. In the duplicate file this page is categorized as XVI.

⁷⁴² We have changed "stretch character" to "horizon" for readability. I believe "stretch character" means "horizon" in some language. –TJS '20

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⁷⁴⁴ The paras on this page are numbered 9 through 11; they are not consecutive with the previous page.

occur on the opposite side of the road. We had to send our sons to the Far East as a soldier because of a Japanese invasion there. We had to walk to the office because no petrol and no tyres are available for our car for precisely the same reason. Must we also learn the same lessons by bitter peace-time experience? Only by opening our shut eyes and seeing the interdependence of mankind, the unity of the human race, the internationalistic nature of the new era, can we avoid pain-bringing errors of an out-of-date political economic industrial agricultural social and racial self-centredness. We open our atlases and examine our maps immeasurably more frequently than our ancestors did. Contemporary events have forced us to acquire this wider knowledge of geography this increased familiarity with strange places and their peoples. We can no longer sit in ostrich-like isolation even if we want to. The goal, far-off though it be, is that all mankind shall become one united family and that this planet shall become its single home. Such is the assured statement of philosophy which illumines the dark background against which we live and thus revives our fading faith in the fortunes of mankind.

(523-3) Western man⁷⁴⁵ has touched the low water mark of his ethical materialism; he will fall no farther. Henceforth he will begin to rise toward the realisation of his nobler possibilities.

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(525-1) During the past few years, man has externalised his thoughts. On the one side fine ideas, on the other ignoble ones have taken shape in utterances and institutions, leaders and systems and above all in the conflicting aims of war.

(525-2) If the collective sufferings are terrible they are also in some degree avertable. For they will go on and on until selfishness the aggressiveness and the injustice of all nations – they will continue – until we all awaken to the reparation where this is due.

(525-3) After the immediate physical reactions to this holocaust are over, will the world witness a resurgence of truer ideas and nobler ideals?

(525-4) The war has undermined the complacency, the security and the thoughtlessness of many. This need not matter however if they realise it is their chance to advance forward into a new world outlook and a better personal one.

⁷⁴⁵ The original typist changed “men” to “man” by typing over the original word with x’s.

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(525-5) So long as those who lead nations or rule peoples have wholly or partially inadequate understanding of the profounder significance of human existence, so long will those nations and peoples be led from one painful blunder to another.

(525-6) When man exhausts his own remedies, when all his strivings, schemes, methods and struggles end in futility when he himself finishes up in a cul-de-sac, then and then only will he stop in despair like the prodigal son and turn his way homewards.

(525-7) We shall have to renounce this fetish of achieving absolute agreement and full unity among those who differ from each other in fundamentals. Human nature and human mentality⁷⁴⁷ [being]⁷⁴⁸ in [the]⁷⁴⁹ present unregenerate and diverse condition they are, it is futile to pursue an unrealisable ideal.

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(527-1)⁷⁵¹ The history of a nation is really a translation from the history of its soul.

(527-2) The thoughts which have gestated unspoken in man's minds and their feelings which have fermented unexpressed in their hearts have been and are being thrown up to the surface through the upheavals of our times, externalised as it were in their events.

(527-3) The war period has shown how uncertain are all materialistic standards how much they are at the mercy of military political and economic shifts. It must therefore articulate in thoughtful minds a quest of higher standards which shall transcend such uncertainties and shifts.

(527-4) Great errors have been made and such selfishness been shown in the past. But it will not help us today to keep on telling on such old history. The torn and tormented world wants and has begun a new history. We are starting afresh let us therefore not receive dying bitterness or reopen healing sores but turn our attention to constructive issues repairing our weaknesses and remedying our mistakes.

⁷⁴⁷ The original typist changed "necessi" to "mentality" by typing over the original word with x's.

⁷⁴⁸ PB himself inserted "being" by typing it below the line and inserting it with an arrow.

⁷⁴⁹ PB himself changed "their" to "the" by hand.

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⁷⁵¹ The paras on this page are numbered 1 through 8; they are not consecutive with the previous page.

(527-5) The fears and frights of the war set in motion a rapid change of values. It provides mankind with a chance to learn in a single year fundamental lessons which would need a whole life-time and more to learn in a less eventful period.

(527-6) The decline of French prestige through the war inevitably led to the decline of French language's prestige also. There will be greater need than ever before in the postwar period for a universal language. The dominance of the American and English will inevitably lead to the displacement of French by English as such an international language. But English is an extremely difficult tongue for foreigners to learn. Esperanto is much easier but much less likely to become accepted. With the invention of the custom called "Basic English" however it should be a fairly easy matter for the average foreigner to master our language for simpler practical and non-cultural purposes.

(527-7) Because this Mind is common to all men, it is an inevitable and inescapable consequence of awakening to its existence and that the initiate rises above a merely personal outlook and maintains a sympathetic attitude towards all men.

(527-8) The conventional attitude which left Mozart to die in a pauper's grave but set up elaborate marble monuments to numerous mediocrities is not one to be admired.

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(529-1)⁷⁵³ or solely emotional things within their conception of happiness. There is a loftier level still, where a smaller number of men and women recognise spiritual things as the most precious, the most desirable and the most durable of all forms of satisfaction.

(529-2) During the first world war, a sex-ridden civilisation which had sought intense pleasures found intense pain. Did it learn the implicit lesson? No! It plunged more wildly than ever in the quest of sexual joy, only to find still worse agony in the second world war. The more it has wasted the gift of life, semen, the more it has lost the essence of life, blood. Semen is white blood. Nature has punished man's careless

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⁷⁵³ The paras on this page are numbered 32 through 35; they are not consecutive with the previous page. There is an unnumbered partial para at the top of the page. The entirety of this para can be found in para 85-3 in Carbons 30 (4th Series Notebooks).

dissipation of the one with a forced loss of the other. The time has come to teach the lesson of sexual responsibility in clear words. If humanity refuses to learn and obey spiritual laws, the horror of a third world war, compared with which the second will be mere child's play, cannot be escaped.

(529-3) There are, of course, a few in every land, who long ago passed this point in their development and more who have recently passed it. They are the pioneers, sensitive to spiritual ideals and struggling to follow them. But now the challenge has been issued to humanity as a whole. Its unseen guardian has issued an ultimatum. It must make the passage and will not be allowed to delay any longer.

(529-4) Humanity in our generation has been called upon to make the most momentous decisions of its history. It may respond to those moral ideals and non-materialistic beliefs which the spiritual teachers have always set before it as essential to right conduct and thought, or it may reject them. In the first case, it will save its civilisation and live. In the second case, it will die amid the ruins of all that it has built up through the centuries. Even to have so shaped themselves that the situation must be faced; the decisions cannot be put off nor the demands ignored. All this is the result of the tremendous evolutionary twist in the human ego's conscience and consciousness which is now on the verge of manifesting itself. The unwilling ego is being reoriented in a new direction by this force. The result is clash and conflict within itself⁷⁵⁴ and, because the pressure is also synchronised with the operations of karmic destiny, clash and conflict in its external life. The wars and crises, revolutions and famines⁷⁵⁵ are both outward symbols and natural consequences of the personality's desperate resistance. Nothing here written should be read as a prediction but everything should be read as a warning only. Humanity as yet is on trial and no verdict has been finally given.

(529-5) The only effectual way to meet this crisis is the way of recognising that an era of materialist error and extreme selfishness has come to an end, the way of wiping the slate

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⁷⁵⁴ PB himself deleted a comma from after "itself" by hand.

⁷⁵⁵ The original typist deleted "the" from before "famines" by typing over the original word with x's.

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(continued from the previous page) of old wrong-doing quite clean, the way of making a complete break with the past, the way of doing the large and generous deed as a start-off for the new era.

(531-1)⁷⁵⁷ Human race has evolved to a point where its condition of receptivity to these teachings is more favourable than at any previous time.

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(533-1)⁷⁵⁹ Not only is the whole world faced with eventual war but large areas are already threatened with the collapse of their social structures, the crash of their economic systems, the half-starvation of their peoples. The quest for salvation from these perils goes on but only momentary palliatives are found. Civilisations wearing a garment consisting wholly of patches. Nothing can save it from progressively falling to pieces except getting a new garment. Nothing can save it from apocalypse except bringing to the surface the hidden truth about itself. No economic reform, no political change can save the human race today. Those who believe otherwise have been disillusioned in the past and are being disillusioned today, even though they often fail to see it. The only salvation which will be effectual must come from within, must reform and ennoble character. It must change thought and rule feeling for then only will conduct and fate also change.

(533-2) Every man who looks back on his own life may discover that it has moved onward in certain noticeable periods, each of which was the expression of a particular physical or mental trend. Every nation which does likewise may make the same discovery about its collective history. And because it is the inner life which, after all, manifests itself in the outer one, because is the underlying idea which moulds the character and form of every epoch, it will be highly profitable to make clear to our own consciousness what is the special Idea which is struggling into birth during this present time when an entire epoch is so obviously disintegrating before our very eyes.

(533-3) War tests all things. And it tests them in such a searching manner that no cheating is possible. And this gruelling war through which we have just passed showed up the difficulties and weaknesses of the former way of life which ruled nations

⁷⁵⁷ The para on this page is numbered 36a, making it consecutive with the previous page.

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⁷⁵⁹ The paras on this page are numbered 57 through 59; they are not consecutive with the previous page.

and individuals. The mere facts that such an evil phenomenon as Nazism was possible and that it could be triumphant even for two or three years, showed that many impulsive people suffering from the general impoverishment and mass unemployment had despaired of finding a satisfactory existence under the old order, even if they made the mistake of believing that Hitler had anything better to offer them.

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(535-1)⁷⁶¹ It is both wise and right that we should study the religious faiths and doctrines of the past, practise the yoga techniques and asceticisms of bygone eras and revere the inspired teachers and prophets of other lands and times and not treat them as quaint picturesque museum pieces. To gain the larger outlook which philosophy demands, we must familiarise ourselves with the chief teachings of the past, with the chief messages of the whole world. It is indeed through assimilation of all these bygone teachings that the present one will best be assimilated; through their comprehension this will be more fully comprehended too. They give us something which we can bring to bear on the knowledge which belongs to our own times and help us grasp it more effectively. Only after we have done this, only after we have absorbed them into our inner being through study and sympathy, are we entitled – nay expected – to stand aside from them and concentrate exclusively on the new teaching, the contemporary message of our own era. For it is foolish and wrong to remain immured in the antique systems and not to proceed beyond them. We have been born in this twentieth century to understand what was not previously revealed and to discover what will conform to its advanced needs.

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(537-1)⁷⁶³ If God can speak to one man he can speak to any other, if to Jesus' and Muhammad's times, then to our own times also; if in Palestine and Arabia then in

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⁷⁶¹ The para on this page is numbered 66; it is not consecutive with the previous page.

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⁷⁶³ The paras on this page are numbered 69 and 70; they are not consecutive with the previous page.

Europe and America also. Help for modern man can best come from those who understand the modern mind. Man's environment alters with the course of time and so does man's mentality too. A simple repetition of what he was in former centuries or a mere revival of what he knew in former centuries is not efficient today. There is no traditional form of this teaching which will hold good for all time. This is always true but it is particularly true today, when we live in the middle of a general transition from the separative cycle of evolution to the unitive. During the period of human evolution in which our generation lives, it is unwise retrogressive and inexpedient to look only to ancient sources for inspiration knowledge and revelation.

(537-2) The inner wisdom itself, being out of time and space, does not and cannot vary, but the outer forms under which it is found, do vary. This is not only because of the geographical and historical differences which condition those forms, but because an evolutionary development is also affecting them. This is an important reason why the coming era must find an inspiration adequate to its more progressive needs, must add new truths to the old ones.

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(539-1)⁷⁶⁵ The first social goal which philosophy sets before its votary is the dropping of class race and creed prejudices, – not be it remembered of their actualities. Although racial differences must be taken into account, cultural variations must be recognised and the contrasts of living standards must be noted; although the oneness of mankind is a metaphysical and not a physical fact and although its mystical unity is not its practical uniformity, all this is no excuse for racial prejudices and hatreds or for unfair partialities and discriminations. In the case of the colour bar, this has been particularly cruel in the past and will be dangerous in the future. He must be too wise, too tolerant and too decent to be caught up by the fanatic nationalisms, the unashamed savageries, the battling brutalities, the social hostilities, the racial animosities and religious intolerances of unenlightened men. Whoever breathes the rarefied atmosphere of truth can only regard with sorrow those who insist on breathing the murky fogs of overweening race nationality sect or colour discriminations. Whoever practices the philosophic discipline is walking the path to the consciousness of being a world citizen. He cannot help but be a confirmed internationalist. This is a logical and practical result of his knowledge and attitude. He sees clearly that we are all children of the same supreme Father, all rooted

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⁷⁶⁵ The paras on this page are numbered 72 and 73; they are not consecutive with the previous page.

in the same infinite Mind, all brought together on this planet to carry out the same noble tasks of self-regeneration and self-realisation. Consequently he is friendly to men of all nationalities, all races, all countries. They are not disliked suspected or hated ignored neglected or illtreated because in the flesh they happen to be foreigners. He sees that the truth is there are no Englishmen Frenchmen or Germans but only human beings harbouring stuffy mental complexes that they are English French or German. Nevertheless the man who has liberated himself from this fleshly materialism need not cease thinking of himself as a citizen of his particular country. But he will alongside of that think of himself as a citizen of the world.

(539-2) Many poor sick souls have crossed my orbit who became neurotics and psychopaths only because the spiritual tendencies with which they were born could not adjust themselves to a materialistic environment or a misunderstanding Society. The consequence has been business failure, nervous breakdown, shattered lives, chronic melancholia, madness or suicide.

Neither they nor those amongst whom fate had thrown them could help being what they were. None were to be blamed.

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Old x: Mentalism ... NEW XXI: Mentalism

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(541-1)⁷⁶⁷ It is the incapacity of our thinking, the poverty of our perception, the vividness of our sense-experiences and the encrustation of our habitual outlook which creates and maintains the illusion of the world's materiality and prevents us from noting that it is really a presence within consciousness. How can those who test reality by using their feet like Dr Johnson or by using their hands like any bricklayer affirm any other doctrine than that of materialism? Contrarily, how can those who use their God-given intelligence to test reality arrive in the end at any other doctrine than that of mentalism? Those materialists who tell us today that the line of the soul is an unscientific one and that it is a legacy left to us by primitive simpletons, are themselves unscientific and over-simple. For science, which began by repudiating mind and exalting matter, is being forced by facts to end by repudiating matter and exalting mind. This is why philosophy today must sharply emphasise and teach alongside of ancient lore, the profounder mentalist import of vital facts of modern discovery which have not yet received their true meed of recognition from the world.

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⁷⁶⁷ The paras on this page are numbered 1 through 4.

(541-2) Such is the metaphysical importance of memory that it gives us the key to existence. For what is the once so real-seeming world of the now-shadowing past when recalled again into being by its magical power but a procession and collection of mental images of like texture to a dream? Did it not then exist like a common dream only in the consciousness of all its creatures? And do not the places and things and persons take on a curiously dream-like character when we bring it back into remembrance? Thus we have to step out of the past, which means to step out of the chains of time, before we can discover the essential mentalness of all our experience.

(541-3) It is not easy to authenticate the belief that the violent emotion, that is the strong ideas, of a pregnant mother may influence the form of her unborn child. It is much easier to authenticate, however, the appearance of stigmata on the physical body in the historic cases of nuns immersed in [empathic]⁷⁶⁸ contemplation of the crucifixion of Jesus.

Once we understand something of the secret of the concentrated mind we understand something of the secret of the magic.

(541-4) There are strange uncommon moments when we seem to be lifted out of ourselves, when the whole of the past and present existences seem but a picture in a fitful dream and when the entire stuff of the universe seems nothing other than momentary thought. At such moments we may understand by an act of intuition rather than of reflection that the world is a product of Mind, not of Matter.

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(543-1)⁷⁷⁰ The critic may point out that all biology is opposed to mentalism, that when forms attain a particular level of organisation they become thinking forms, that inanimate insentient Nature preceded living conscious form in the order of evolution, that the embryonic mind of animals appeared in the universe before the maturer mind of man itself, and that consequently it is quite absurd to suggest that the mind of man could have thought into existence what in fact was already in existence before it had itself appeared. He may finally observe scornfully that these are mere commonplaces of scientific knowledge, which now have long passed the need of being defended. We must give as a reply to our materialistic critic a fundamental counter-criticism. If the

⁷⁶⁸ PB himself inserted "empathic" by typing it below the line and inserting it with an arrow.

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⁷⁷⁰ The para on this page is numbered 5, making it consecutive with the previous page.

world's existence is completely and satisfactorily accounted for by its reactions to the physical senses of the human body, and if this body itself is a consequence of the evolutionary process of the larger world outside it, the materialist's explanation explains nothing for it falls into a vicious circle. He forgets that if, according to his theory, the appearance of consciousness were the consequence of an evolution of material forms, then the cerebral-nervous structures of the sensory instruments – which are supposed by him to explain the possibility of consciousness – not having yet manifested themselves, no sensations telling of a world's existence could have been possible! This dilemma cannot be got over except by mentalism. The only world of which we can be certain is that constituted by sensations of colour, shape, breadth, bulk, taste, smell, _____,⁷⁷¹ weight and so on. But sensations form the experience of individual minds and such experience, being always observed experience, is formed by thought. Hence if we talk of an uninhabited world, that is of a world utterly devoid of a mind, we contradict ourselves. The error of materialism is to separate things from the thoughts of them. The consequence of this error is that it can speak of a world by itself as though the latter includes no such existence as thought. It forgets that each individual knows only its own world, because it knows only its own sensations, and that the identity between a Man's consciousness and the world of which it is conscious, is complete and indissoluble. We must place the mind inseparably alongside of the world. The world does not precede it in time. This is so and this must be so because, as the psychological analysis of perception shows, it is the constructive activity of the individual mind which contributes toward making a space-time world possible at all. An uninhabited world has never existed outside the scientific evolutionary theory. For sensations have never existed, as some celebrated metaphysics (metaphysicians) of the 18th century supposed, in separated form but only in the

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(continued from the previous page) combined form which they take in the individual's own perceptions.

(545-1)⁷⁷⁴ It is natural for the materialist to ask how any sense can function without a sense-organ. It is natural for the mentalist to point to the experience of dreams for the

⁷⁷¹ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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⁷⁷³ PB himself inserted "X" at the top of the page by hand.

answer. All the senses are functioning during the dream but they do so without the apparatus of sense-organs. This fact alone indicates in the clearest possible manner to anyone sufficiently perceptive to understand the indication that it is the mind and the mind alone which is the real agent in all the sense's (senses') experience. When, because of distracted attention, our mind is not aware of a thing which stands before our eyes that particular thing temporarily ceases to exist for us. This means, if it means anything at all, that the thing receives its existence partly at the very least from us. It does not stand alone. Sense-experience actually takes place in consciousness itself: the five senses do not create but limit canalise and externalise this experience. We receive the various sensations of hardness colour shape etc. but they are not received from outside the mind. They are all received from within our consciousness. This is because they are received from the World-Mind's master image within us. The objects which cause those sensations truly exist but they exist within this image which itself exists within our field of consciousness. The things of experience are not different from the acts of knowing them. Hence the world exists in our thoughts of it.

(545-2) It is mind which makes thoughts intelligible and things experienceable and the thinker, the experiencer, self-conscious – Mind! The mysterious unknown background of our life.

(545-3) CARLYLE: "This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousandfold productions and destruction, but the reflex of our inward force, the phantasy of our dream."

(545-4) The distinction which is often made, especially by the school of Faculty-Psychology, between sensation and idea or between sense-data and thought, was once believed to be an actuality but is now believed to be only a convenience for intellectual analysis. A compromise view now regards our experience of the world as being a compound of the two but a compound which is never split up into separate elements. This view represents a big step towards the mentalist position but is still only a step. And this position is that there is only a single activity, a single experience – thought. The idea is the sensation, the sensation is the idea. The sense datum which our present day psychologists find as an element of experience, is really their interpretation of experience. Hence it is nothing else than a thought. And that which it unconsciously professes to interpret is likewise a thought!

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⁷⁷⁴ The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

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

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(547-1)⁷⁷⁶ We must never forget that the entire dynamic movement occurs inseparably within a static blessed repose. Becoming is not apart from Being. Its kinetic movement takes place in the eternal stillness. World-mind is for ever working in the universe whereas Mind is forever at rest and its still motionlessness paradoxically makes all activity and motion possible. The infinite unconditioned Essence could never become confined within or subject to the finite limited world-form. The one dwells in a transcendental timelessness whereas the other exists in a continuous time. There cannot be two eternal principles, two ultimate realities, for each will limit the other's existence and thus deprive it of its absolute character. There is only the One, which is beyond all phenomena and yet includes them. The manifestation of the cosmic order, filled with countless objects and entities though it be, does not in any way or to any extent alter the character of the absolute Reality in which it appears. That character is unvarying; never reduced to a lower form, never confined in a limited one; never modified by conditions; never deprived of a single iota of its being, substance, amplitude or quality. It always is what it was. It is the ultimate origin of everything and everyone in this universe, yet it remains as unchanged by their death as by their birth, by their absence as by their presence. Everything in the universe is liable to changes, because it was born and must die. We venerate God because He is not liable to change, being ever-existent and self-subsisting birthless and deathless.

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(549-1)⁷⁷⁸ Philosophy understands sympathetically but does not agree practically with the Buddha's consistent refusal to explain the ultimate realisation. His counsel to disciples was:

"What word is there to be sent from a region where the chariot of speech finds no track on which to go? Therefore to their questionings offer them silence only." It is certainly hard to capture this transcendental indefinable experience in prosaic pen-and-ink notes. But is it really so impossible for the initiate to break his silence and voice his

⁷⁷⁶ The para on this page is numbered 1.

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⁷⁷⁸ The para on this page is numbered 2, making it consecutive with the previous page.

knowledge in some dim finited adumbration of the Infinite? To confess that intellectually we know nothing and can know nothing about the Absolute, is understandable. But to say that therefore we should leave its existence entirely out of our intellectual world-view, is not. For although the exact definition and direct explanation of words are unable to catch the whole of this subtle experience within their receiving range because they are turned into ordinary human intellectual emotional and physical experience, they may nevertheless evoke an intuitive recognition of its beauty; they may suggest to sensitive minds a hint of its worth and they may arouse the first aspiration towards its attainment for oneself.

Why if this state transcends thinking, whether in words or pictures, have so many mystics nevertheless written so much about it? That they have protested at the same time the impossibility of describing the highest levels of their experience, does not alter this curious fact. The answer to our question is that to have kept completely silent and not to have revealed that such an unique experience is possible and such a supreme reality is existent, would have been to have left their less fortunate fellow-men in utter ignorance of immensely important truth about human life and destiny. But to have left some record behind them, even if it would only hint at what it could not adequately describe, would be to have left some light in the darkness. And even though an intellectual statement of a super-intellectual fact is only like an indirect and reflected light, nevertheless it is better having than no light at all.

So long as men feel the need to converse with other men on this subject, so long as masters seek to instruct disciples in it and so long as fortunate seers recognise the duty to leave some record – even if it be an imperfect one – of their enlightenment behind them for unfortunate humanity, so long will the silence have to be broken, despite Buddha, and the lost word uttered anew.

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(551-1)⁷⁸⁰ Manifestation implies the necessity of manifesting. But it might be objected that any sort of necessity existing in the divine equally implies its insufficiency. The answer is that the number One may become aware of itself as being one only by becoming aware of the presence of Two – itself and another. But the figure Nought is under no compulsion. Here we have a mathematical hint towards understanding the riddle of manifestation. Mind as Void is the supreme inconceivable unmanifesting

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⁷⁸⁰ The paras on this page are numbered 4 through 6; they are not consecutive with the previous page.

ultimate whereas the World-Mind is forever throwing forth the universe-series as a second, an “other” wherein it becomes self-aware.

(551-2) The cosmos is neither a phantom to be disdained nor an illusion to be dismissed. It is a remote expression in time and space and individuality of that which is timeless spaceless and infinite. If it is not the Reality in its ultimate sense it is an emanation of the Reality. Hence it shares in some way the life of its source. To find that point of sharing is the true object of incarnation for all creatures within the cosmos.

(551-3) Whereas the philosophical student can grasp the pure Idea in all its abstractness, the unphilosophic masses can grasp it only under a concrete form. Hence the one is satisfied to bring his mind alone into worship whereas the other must bring his gross senses. The one seeks to become aware of God’s presence whereas the other seeks to see hear or touch something which stands for God.

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(553-1)⁷⁸² The earlier non-existence of the cosmos is only physically and not metaphysically true. Even when its form was not developed its essence was and shall ever be. Whether as hidden seed or grown plant, the appearance and dissolution of the cosmos is a movement without beginning and without end. Science establishes that the cosmos is in perpetual movement. Philosophy establishes what is the primal substance which is moving. Although the cosmos is a manifestation of World-Mind it is not and never could be anything more than a fragmentary and phenomenal one. The World-Mind’s own character as undifferentiated undergoes no essential change and no genuine limitation through such a manifestation as thoughts.

(553-2) The Godhead is too far beyond man’s conception experience and knowledge, the Absolute cannot be comprehended by his finite capacity. It is indeed the Unknowable. Now metaphysical ideas must be metaphysically understood. If they are understood sensuously or physically or if an eternal principle is replaced by a historical person truth is turned to idolatry. Those who are able to hold such a lofty conception of its fleshly appearance as an Incarnation, cannot cramp it into the little box of human individuality. Any prophet who makes such a claim repeatedly is merely emphasising

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⁷⁸² The paras on this page are numbered 10 and 11; they are not consecutive with the previous page.

This page is a duplicate of page 441 in Vinyl XIV to XVII.

his person at the cost of his Overself, is glorifying his little self rather than the Infinite whose messenger he claims to be. The man who understands his own limitations and the Absolute's lack of them will never claim equality with it. Such a man will never ask others to show him the reverence which they ought to show to the pure spirit nor give him the allegiance which they ought to give to God. Whereas nearly all popular religions set up as an intermediary between It and us "The Divinely Incarnate Prophet" or else "The Son of God," philosophy however depersonalises it and sets up instead the true self, the divine soul in man. For even the prophets and avatars whom the divine Godhead sends down to mankind are sent not only to teach [them that this Absolute exists but also to direct them towards]⁷⁸³ the realisation of their own true inner self. The true self will then reflect as much of the divine as it is able to but it can never exhaust it. It is the Overself and, through the three-fold path, is Knowable. In the Unique Godhead, ever mysterious in its unmanifested self-existence, there rises and sets like the sun's light, the manifested World-Mind in which, in its turn there rises and sets all this wonderful cosmos of which it is the very soul. The first is forever beyond man but the second is always accessible to man as the Overself within him.⁷⁸⁴

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(555-1)⁷⁸⁶ No human idea can account for its own existence without testifying to the prior existence of a human mind. The world as idea can only account for its own existence by pointing to a World-Mind. And it is equally a fact that the highest kind of existence discoverable to us in the universe is mental existence. In using the name 'Mind' for God, I but follow some of the highest examples from antiquity, such as Aristotle in Greece, Hermes Trismegistus in Egypt, Ashvaghosha in India and the Patriarch Hui Neng in China.

(555-2) Philosophy defines God as pure Mind from the human standpoint and perfect Reality from cosmic one. The time has indeed come for us to rise to meditate upon the supreme Mind. It is the source of all appearances, the explanation of all existences. It is the only reality, the only thing which is, was and shall be unalterably the same. Mind

⁷⁸³ PB himself inserted "them that this Absolute exists but also to direct them towards" by typing it below the line and inserting it with an arrow.

⁷⁸⁴ We have inserted "Overself within him." from the duplicate para 441-2 in Vinyl XIV to XVII.

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⁷⁸⁶ The paras on this page are numbered 15, 16a, and 17; they are not consecutive with the previous page.

itself is ineffable and indestructible. We never see it as it is in itself but only the things which are its passing phases.

(555-3) The Real is forever and unalterably the same, whether it be the unmanifest Void or the manifested world. It has never been born and consequently can never die. It cannot divide itself into different 'realities' with different space-time levels or multiply itself beyond its own primal oneness. It cannot evolve or diminish, improve or deteriorate. Whereas everything else exists in dependence upon Mind and exists for a limited time, however prolonged, and therefore has only a relative existence, Mind is the absolute, the unique, the ultimate reality because with all its innumerable manifestations in the universe it has never at any moment ceased to be itself. Only its appearances suffer change because they are in time and space, never itself, which is out of time and space. The divisions of time into past present and future are meaningless here; we may speak only of its 'everness.' The truth about it is timeless, as no scientific truth could ever be in the sense that whatever fate the universe undergoes its own ultimate significance remains unchanged. If the Absolute appears to us as the first in the time-series, as the First cause of the Universe, this is only true from our limited standpoint. It is in fact only our human idea. The human mind can take into itself the truth of transcendental being only by taking out of itself the screens of time space and person. For being eternally self-existence, reality is utterly timeless. Space divisions are equally unmeaning in its 'Be-ness.' The Absolute is both everywhere and nowhere. It cannot be considered in spatial terms. Even the word 'infinite' is really such a term. If it be used here because no other is available, let it be clearly understood, then that it is used merely as a suggestive metaphor. If the infinite did not include the finite

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(continued from the previous page) then it would be less than infinite. It is erroneous to make them both mutually exclusive. The finite alone must exclude the infinite form (from) its experience but not vice versa. In the same way the finite Duration does not exclude finite time.

(557-1)⁷⁸⁸ What is the meaning of these words 'the Holy Trinity?' The Father is the absolute and ineffable Godhead, Mind in its ultimate being. The Son is the soul of the universe, that is, the World-Mind. The Holy Ghost is the soul of each individual, that is,

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⁷⁸⁸ The para on this page is numbered 17a, making it consecutive with the previous page.

the Overself. The Godhead is one and indivisible and not multiform and can never divide itself up into three personalities.

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(559-1)⁷⁹⁰ "What is the essence of God? Mind." —Epictetus

(559-2) To say what the Absolute is not, to describe it in negative, is correct so far as it goes but is not so satisfactory. The terms Void or Space, being more positive, are even better.

(559-3) Every artistic picture, every verbal metaphor which may be used to represent the Real, only misrepresents it. Even the nearest and truest human conception – that of an utter emptiness, of formless Space – may easily be misunderstood. It is nothing more than a help to point the mind in the right direction. Every symbol is only a servant of the Divine. No servant should be mistaken for his master.

(559-4) Every name or work which we may give It, must pathetically limit It or misleadingly qualify⁷⁹¹ [It.]⁷⁹²

(559-5) This is the transcendental sight – that under all the multifarious phenomena of the cosmos, the inner eye sees its root and source, the great Void.

(559-6) The depth of the illusion under which we are held is a shadow of the height of the reality which is.

(559-7) Whoever seeks a conception of Deity which shall be the loftiest open to man, which shall be purged of hidden materialism and freed from open anthropomorphism, can find it in philosophy alone.

(559-8) The Void is not beyond the reach of human consciousness, not a condition that is unknowable or inexperienceable. This is testified by the Buddhist Sage Nagasena "O

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⁷⁹⁰ The paras on this page are numbered 27 through 37; they are not consecutive with the previous page.

⁷⁹¹ We have changed "quality" to "qualify", presuming that the original was a typo.

⁷⁹² PB himself changed "If" to "It" by hand.

King, Nirvana exists... And, it is perceptible to the mind... that disciple who has fully attained, can see Nirvana."

(559-9) The Real, as the ultimate source of all knowing and feeling beings, cannot itself be unknowing and unfeeling. We could not deny consciousness to It without denying consciousness to man. But being absolute and Infinite it does not know and feel in the same limited way which is all that we finite humans can know and feel.

(559-10) The Allah whom Muhammadans worship is not a personal deity – at least not for the cultured classes. The term is a negative one. It signifies That which is not limited, formed, bounded, material or phenomenal.

(559-11) Without keeping steadily in view this original mentalness of things and hence their original oneness with self and Mind, the mystic must naturally get confused if not deceived by what he takes to be the opposition of Spirit and Matter. The mystic looks within, to self, the materialist looks without, to world. And each misses what the other finds. But to the philosopher neither of these are primary. He looks to that Mind of which both self and world are but manifestations and in which he finds the manifestations also. It is not enough for him to receive, as the mystic receives, fitful and occasional illumination from periodic meditation. He relates this intellectual

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(continued from the previous page) UNDERSTANDING to his further discovery got during mystical self-absorption in the Void that the reality of his ownself is Mind. Back in the world once more he studies it again under this further light, confirms that the manifold world consists ultimately of mental images, conjoins with his full metaphysical understanding that it is simply Mind in manifestation, and thus comes to comprehend that it is essentially one with the same Mind which he experiences in self-absorption. Thus his insight actualises, experiences, this Mind-in-itself as and not apart from the sensuous world whereas the mystic divides them. With insight, the sense of oneness does not destroy the sense of difference but both remain strangely present, whereas with the ordinary mystical perception each cancels the other. The myriad forms which make up the picture of this world will not disappear as an essential characteristic of reality nor will his awareness of them or his traffic with them be affected. Hence he possesses a firm and final attainment wherein he will permanently possess the insight into pure Mind even in the midst of physical sensations. He sees

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everything in this multitudinous world as being but the Mind itself as easily as he can see nothing, the imageless Void, as being but the Mind itself, whenever he cares to turn aside into self-absorption. He sees both the outer faces of all men and the inner depths of his own self as being but the Mind itself. Thus he experiences the unity of all existence; not intermittently but at every moment he knows the Mind as ultimate. This is the philosophic or final realisation. It is as permanent as the mystic's is transient. Whatever he does or refrains from doing, whatever he experiences or fails to experience, he gives up all discriminations between reality and appearance, between truth and illusion, and lets his insight function freely as his thoughts select and cling to nothing. He experiences the miracle of undifferentiated being, the wonder of undifferenced unity. The artificial man-made frontiers melt away. He sees his fellow men as inescapably and inherently divine as they are, not merely as the mundane creatures they believe they are, so that any traces of an ascetical holier-than-thou attitude fall completely away from him.

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(563-1)⁷⁹⁵ Can we ever escape from the relativity which affects everything from an ant to an anion? In a universe where everything is in process of continuous change and ever becoming something else, where nothing has a self-existence that is really enduring, where every ephemeral change seems the only reality at the moment, can we hope to find something that exists by its own right and forever exists unchanged in itself. Reality that IS? The answer provided by philosophy. Our intellects and senses may misapprehend it and perceive form without perceiving its essence. Nevertheless reality interpenetrates everything and goes out into all things. There is nothing here in this space-time without its share in reality. Hence philosophy bids us see through the multitudinous forms of the world into the unity upon which they are grounded, without however letting our consciousness lose, as the mystic loses, the forms themselves. And this unitary substance is none other than Mind-essence itself.

(563-2) The results in consciousness will be to gain a new understanding of the world. The savage who sees and hears a talkie film for the first time may believe that he is seeing flesh and blood people but the civilised man who sees and hears the same talkie will know that he is seeing only their pictures. Again, whereas one man will believe the picture-peoples' environment to be of the same fixed size in space as the screen in

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⁷⁹⁵ The paras on this page are numbered 38 through 41, making them consecutive with the previous page.

which the perspective appears, another will know that – being made only of light and light in itself being quite formless – the perception of their spatial character is really a variable one. Great as is the difference in understanding between these two men, the difference between the world-understanding of the civilised man and that of man possessed of this insight is even greater.

(563-3) The materialist sees plurality alone and sees superficially. The mystic in his deepest contemplation sees Spirit (or Mind alone) without seeing Plurality, and sees incompletely. The philosopher sees both Mind and its manifold world-images as essentially the same and sees rightly and fully.

(563-4) The Void does not mean that there is ultimately nothing at all but that there is ultimately nothing within finite human intellectual and sense perception. We cannot strictly assert that reality is this or that because the moment we make such an assertion we imply that finite reason knows enough about infinite reality to make it. However, although it is true that we cannot describe this state except in negative terms, that need not deter us from searching for symbols and similes which have an intellectually positive character so long as we understand that they are only symbols and similes.

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(565-1)⁷⁹⁷ When the implications of this tenet of the beginningless and endless character of the cosmos are adequately understood, it will also be understood that our historical era of a paltry few thousand years is to be set against a prehistoric era of millions and millions of years. Because the planetary cycles which preceded our own have passed away under conditions of vast and destructive upheavals of Nature, their events have been forgotten and their records obliterated. Yet we in our ignorance and arrogance continue to estimate evolutionary values on a most insufficient basis. The perplexing tale of time which is told us by those tear strained (tear-stained) records which so inadequately and imperfectly pass as history, perplexes us only because we do not know how man lived and thought and felt in the far past before that tale was written down.

(565-2) If the Divine Essence could really subject itself to the limitations of human existence, this could only be achieved at the cost of impairing its own infinitude and

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⁷⁹⁷ The paras on this page are numbered 42 through 44, making them consecutive with the previous page.

absoluteness. But even to comprehend the hint of a hint about it, which is all that we may hope to do, is enough to show how utterly impossible such subjection would be. The notion that the infinitude of Deity can be compressed and contained within a special human organism, is unphilosophical. Whether such an avatar be Krishna in India, Horus in Egypt or Jesus in Palestine, there has never been any ground for raising one above the others, for the simple reason that there have never been any avatars at all. And if the doctrine of divine incarnations is irrational, the sister doctrine of predicted and messianic second advent, is partly a wish-fulfilment and partly a miscomprehension. If a divinely-inspired being first appears visibly in the flesh of his own body, his second appearance is invisibly in the heart of his own worshippers.

(565-3) Human conceit reaches the level of utter fantasy or becomes even worse by becoming spiritually arrogant, when it considers itself called upon to “help God,” as Lamartine declared. The Infinite Intelligence is also the Infinite Power. It would be less than itself if it needed the assistance of a finite creature like puny man in its cosmic ‘work!’ All that man can properly offer it is the harmony of his own purpose with the universal one. But this will be for his own benefit, not God’s, as it will be for his own loss if he does not.

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(567-1)⁷⁹⁹ It would however be a mistake to consider the World-Mind as one entity and Mind as another separate from it. It would be truer to consider World-Mind as the active function of Mind. Mind cannot be separated from its powers. The two are one. In its quiescent state it is simply Mind. In its active state it is World-Mind. Mind in its inmost transcendent nature is the inscrutable mystery of Mysteries but when expressing itself in act and immanent in the universe, it is the World-Mind. We may find in the attributes of the manifested God, i.e. the World-Mind, the only indications of the quality existence and character of the unmanifest Godhead that it is possible for man to comprehend. All this is a mystery which is and will perhaps forever will remain an incomprehensible paradox.

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PB himself deleted the para at the top of this page by hand. It originally read: “(18) Human conceit reaches the level of utter fantasy or becomes”

⁷⁹⁹ The paras on this page are numbered 45 through 49, making them consecutive with the previous page.

(567-2) Sir Arthur Keith complained that when he read the words “God is a Spirit infinite and eternal,” no visual image appeared in his mind, and that when he heard the words “the Holy Ghost” he tried in vain to grasp the mental image held by the clergyman who pronounced them. But how could an abstract conception assume pictorial form? How could imagination probe into mysteries where the senses can register nothing at all? Only the metaphysical faculty can even approach them, although it too cannot far enter them. And unfortunately Sir Arthur Keith, brilliant scientist as he was, was deficient in that faculty because his one-sided specialism had become a trap.

(567-3) Philosophy refuses to compromise with truth; hence refuses to place itself at the point of view which attempts to comprehend the Infinite with a finite equipment.

(567-4) The phenomena of the world-form tyrannously and completely masks its reality, so completely that only a dwindling number of men even suspect there is any reality behind it. Spiritual intuition has never been so dormant amongst the race as during the past hundred years. Form, which should have been a wicket-gate giving entry to its diviner significance, has become a prison [in?]⁸⁰⁰ which they are held captive by their own obtuseness.

(567-5) There are no relativities in It, no timed events, no places, no creatures; nothing that can ever be known by finite perceptions.

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XIII

Old Categories v: What is Philosophy, vi: Emotions and Ethics, and xviii: The God Within

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⁸⁰⁰ PB himself inserted “in?” by typing it below the line and inserting it with a caret.

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⁸⁰² “XV” in the original.

This section was erroneously categorized as XV: The Reign of Relativity in the original carbon – but this is obviously wrong. Some of the paras in this section can be found in other files, under the categories V, VI, and XVIII – so we have created a hybrid header including all of these options. Individual paras with known duplicates have been given their own footnotes throughout this section. – TJS '20

(569-1)⁸⁰³ If he seeks the realisation of his mystical aims only and for his own gain and no one else's, then it is quite proper and necessary for him to concentrate all his attention upon them and upon himself. To indulge in any form of altruistic service – even if it be spiritual service – is to go astray from this path and be led afar from his goal. But if he seeks humanity's benefit as well as his own, it is not proper and necessary to do so. For he will then have to divert some compassionate thought and meditation and feeling to humanity. The kind of mystical attainment which fructifies at the end of the quest depends on the kind of effort he previously put forth in it. If his aim has been self-centred all along, his power to assist others will be limited in various ways but if it has been altruistic from the start then he will be able to assist them adequately, easily, widely and differently.

(569-2) He notes that [other people's]⁸⁰⁴ outer sufferings are greater than his own; whilst their inner understanding of those sufferings is less. He is both willing and ready to disturb his own bliss with their misery and he will do this not in condescension but in compassion. St Paul following the master whom he never saw in the flesh but knew so well in the spirit, put all other virtues beneath compassion. Are the few who try to be true Christians in this point at least, utterly wasting their time? For the yogis who would abolish all effort in service and concentrate on self-realisation alone, say so. Yet neither Jesus nor Paul were mere sentimentalists. They knew the power of compassion in dissolving the ego. It was thus a part of their moral code. They knew too another reason why the disciple should practice altruistic conduct and take up noble attitudes. With their help he may bring one visitation of bad karma to an earlier end or even help to prevent the manifestation of another visitation which would otherwise be inevitable.

(569-3) What he chooses at the beginning of his quest will pre-determine what he will become at its end. And the choice is between self-centred escape and selfless activity. Both paths will give him a great peace. Both will permit him to remain true to his inner call. But the harder one will give something to suffering humanity also. A merely personal salvation will not satisfy the philosophical aspirant.

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⁸⁰³ The paras on this page are numbered 4 through 6; they are not consecutive with the previous page. This page is a duplicate of page 533 in Vinyl XVIII (the paras on that page are category XVIII).

⁸⁰⁴ PB himself inserted "other people's" by typing it below the line and inserting it with a caret.

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(571-1)⁸⁰⁶ From all these studies meditations and actions the student will little by little emerge an inwardly changed man. He comes to the habitual contemplation of his co-partnership with the universe as [a]⁸⁰⁷ whole, to the recognition that personal isolation is illusory and thus takes the firm steps on the ultimate path towards becoming a true philosopher. The realisation of the hidden unity of his own life with the life of the whole world manifests finally in infinite compassion for all living things. Thus he learns to subdue the personal will to the cosmic one, narrow selfish affection to a wide-spreading desire for the common welfare. Compassion comes to full blossom in his heart like a lotus flower in the sunshine. From this lofty standpoint he no longer regards mankind as being those whom he unselfishly serves but rather as being those who give him the opportunity to serve. He will suddenly or slowly experience an emotional exaltation culminating in an utter change of heart. Its course will be marked by a profound reorientation of feeling toward his fellow creatures. The fundamental egoism which in open or masked forms has hitherto motivated him, will be abandoned: the noble altruism which has hitherto seemed an impracticable and impossible ideal, will become practicable and possible. For a profound sympathy of all other beings will dwell in his heart. Never again will it be possible for him wilfully to injure another; but on the contrary the welfare of the All will become his concern. In Jesus' words he is 'born again.' He will find his highest happiness, after seeking reality and truth in seeking the welfare of all other beings alongside of his own. The practical consequence of this is that he will be inevitably led to incessant effort for their service and enlightenment. Will not merely echo the divine will but allow it actively to work within him. And with the thought comes _____⁸⁰⁸ the power to do so, the grace of the Overself to help him to achieve quickly what the Underself cannot achieve. In the service of others he can partially forget his loss of trance-joy and that the liberated self which he had experienced in interior meditation must be equated by the expanded self in altruistic action.

(571-2) Moreover whatsoever we give or do to others is ultimately reflected back to us in some form by the power of karma, and if he frequently nurses the ideal of serving mankind he will attract to himself the spiritual help of those who themselves have this same aim.

(571-3) A man acts philosophically when wisdom and service become the motive power behind his deeds. These are the two currents which must flow through his external life.

⁸⁰⁶ The paras on this page are numbered 31 through 33; they are not consecutive with the previous page. This page is a duplicate of page 535 in Vinyl XVIII (the paras on that page are category XVIII).

⁸⁰⁷ PB himself inserted "a" by hand.

⁸⁰⁸ 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.

(573-1)⁸¹⁰ Outwardly⁸¹¹ we live and have to live in the very midst of cruel struggle and grievous conflict for we share the planet's karma, but inwardly we can live by striking contrast in an intense stillness, a consecrated peace, a sublime security. The central stillness is always there, whether we are absorbed in bustling activity or not. Hence a part of this training consists in becoming conscious of its presence. Indeed only by bringing the mystical realisation into the active life of the wakeful world can it attain its own fullness. The peaceful state must not only be attained during meditation but also sustained during action. "As a bird may go to roam in the sky and still think of its young one; as a mother may be engaged in household duties and yet think of her child; as a she-monkey may leap from tree to tree and yet clasp its young one to her bosom; even so we should constantly think of Lord of the three worlds," sang the Indian poet, Janabai. Inspired action becomes possible when, to speak in spatial metaphors, every deed receives its necessary and temporary attention within the foreground of the mind whilst the Overself holds the permanent attention of the man within the background of his mind.

(573-2)⁸¹² Even the glimpse is so dazzling that it can never be forgotten and will tend gradually to reorientate the whole life. Henceforth this new element with all the immense assurance it conveys will characterise his inner life. Thus his outward life becomes a consecrated one. He feels safely held by a power higher than his own. He becomes strong enough to meet life face to face, not suborned by its hardships any more than by its happinesses. "The life of that person is beautiful and blessed who has properly and adequately known the Mind which exists within the mind," says an old text, "The Yoga of the sage Vasistha."⁸¹³ The quest is not a coldly intellectual affair nor a vaguely dream-like one. He who has adequately comprehended its significance is stirred to his innermost depths with a devotion to it, a reverence for the Real which spreads outward and in time comes to animate both his feelings and his activities. If the Supreme escapes all definition it does not escape life.

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⁸¹⁰ The paras on this page are numbered 34 through 36, making them consecutive with the previous page.

⁸¹¹ This para is a partial duplicate of para 65-6 in Grey Long 05-07 (this para is category V).

⁸¹² This para is a duplicate of para 69-5 in Grey Long 05-07 (this para is category XVIII).

⁸¹³ "Vasistha" in the original.

(573-3)⁸¹⁴ How can a modern European caught in a crowd at Charing Cross or an American amidst the suborned by the noise of Broadway, absorb such teachings into his everyday life? The man who shall build a bridge between the sublime spirituality of this ancient philosophy-religion of the Orient and the practical civilisation of the Occident, will deserve the deep gratitude of the twentieth century.

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(575-1)⁸¹⁶ He comes to the service of mankind by an indirect route. For his primary service is to the Overself. But after he makes this inward act of entire dedication to it, the Overself then bids him go forth and work for the welfare of all beings.

(575-2) How shall I act rightly and wisely? This is the problem which faces every man. Hence philosophy not only teaches a way of thought but also a way of action. This is inevitably so because it is concerned not merely like mysticism with a segment of life but with the whole of it. There is something defective about a teaching if it forgets the ultimate purpose for which it itself exists, if it leaves its followers in the air, and therefore cannot be successfully applied in practical action. We may understand the value of our intellectual formulations only when they are put to the test in actual practice. In putting an idea, a theory or a doctrine to the practical test or in bringing a way of living into practical operation, we enable it to reveal its truth or falsity. Its scope or limitations, its merits or demerits. A doctrine must be tested not only by its intellectual soundness but also by its practical results. The first test can be instantly applied but the second only after a certain time has elapsed. Thus the good is separated from the bad, the right is distinguished from the wrong, the true divided from the false, either by intelligence in the sphere of abstract ideas or by time in the sphere of spatial things. The first shoots of both wheat and weeds cannot be distinguished by ordinary sight or knowledge but give them time to grow up to maturity and everybody can distinguish them. The barrenness or fruitfulness of any teaching is in the end inexorably ascertained by applying the test of historical results, that is, the test of time.

(575-3) If any one of these factors is absent, then his effort is an unfinished one. Consequently his result will be an incomplete one. Each is to be regarded as an

⁸¹⁴ This para is a duplicate of para 69-6 in Grey Long 05-07 (this para is category XVIII).

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⁸¹⁶ The paras on this page are numbered 63, 64, 62-a, and 64-b; they are not consecutive with the previous page.

This page is a duplicate of page 495 in Vinyl IV to V (the paras on that page are category V).

indispensable part of the total effort called for by the quest. Philosophy shows the place and explains the value of each and all in this integral technique.

(575-4) Others may turn away in despair or disgust from the harshness of the worldly scene; he must gaze into and beyond them. Others may ignore or escape from its uglinesses,⁸¹⁷ he must take them up into his scheme of things, and, taking, transcend them by philosophic knowledge.

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(577-1)⁸¹⁹ Although we have stated in "Wisdom of Overself" that a love restricted to the limited circle of wife family or friends is unphilosophic and should be extended in universal compassion to all mankind, this should not be mistaken to mean that such a restricted love ought to be abandoned. On the contrary it should have its fullest place within the larger one. We have also written in the same book that 'love' is one of the most misused words in English. We may now add that it is also one of the most debased words. Why? Because very often it is based on sheer self-interest and not on the beloved's interest and gives only so long as it gets, because not seldom the greater the ardour with which it begins the greater the antipathy with which it ends, and because it⁸²⁰ frequently mistakes the goading of animal glands for the awakening of human affection. True love does not change or falter because the beloved has changed and faltered or because the physical circumstances wherein it was born have become different. It cannot be blown hither and thither by the accidents of destiny. It is not merely an emotional attraction although it will include this. "Love is not love which alters when it alteration finds. O no! it is an ever-fixed mark," wrote Shakespeare.⁸²¹

(577-2) What is the worth of the philosophic attainment? Perhaps one of the best answers would be; suppose all men and women possessed it, what would civilised society be like then? It would certainly be freer of its present defects and fuller of

⁸¹⁷ PB himself changed "ugliness" to "uglinesses" by hand.

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⁸¹⁹ The paras on this page are numbered 68 through 70; they are not consecutive with the previous page.

Pages 577 through 585 are duplicates of pages 375 through 383 in Vinyl VI (the paras on these pages are category VI).

⁸²⁰ The original typist changed "if" to "it" by typing over the original word with x's.

⁸²¹ The original typist inserted "(See also 70 and 71)" at the end of this para, referring to paras 577-3 and 577-4.

realised virtues. War would be unknown, destitution would vanish, peace, knowledge, beauty, joy and goodness would flourish.

(577-3) How can I love my enemy, it is asked, or anyone who is outwardly or inwardly repugnant to me? The answer is that we are not called on to love what is evil in our enemy nor what is ugly in anyone. We are called on however to remember that alongside of the evil there is the divine soul in him, Alongside of the ugliness there is the divine beauty in him. His non-awareness of it does not alter the fact of its existence. And because he is a bearer of something grander than himself, unconscious of it though he be we are to meet his hostility with our good will, his baseness with our nobility, and thus help him by our thought or our example to move onward – even if no more than one millimetre – towards the discovery and realisation of his own divine soul. When we are enjoined to love others we are really enjoined to sympathise with them as fellow living creatures and to have compassion for their sufferings or ignorance. If the thought of our enemy arouses hatred dislike or fear, he will continue to haunt. The only way to be free of him is to arouse our compassion for him, to extend good will towards him. In the moment that we feel like this we exorcise his wraith and are liberated.⁸²²

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(579-1)⁸²⁴ “Love thy neighbour as thyself,” – the dictum preached by Jesus and practised by the sages seems to offer a remote and unapproachable ideal. But it will not seem so if we come to understand what Jesus meant and how the sage is able to realise it. Every man does indeed love himself but he does not love the whole of himself. There are defects and weaknesses in himself which he hates. He cannot therefore be expected to love them in his neighbour. But he can be expected, if he perceives that these faults eventually bring painful karmic results, to feel compassion for those who suffer from them. In the case of the sage not is such a consideration operative but also the perception of his neighbour’s existence within the one universal Mind in which he feels himself to be rooted. It is easy and natural for him therefore to practise loving-kindness towards his neighbour. Here, at this final stage of knowledge which is sagehood, the ‘I’ in a man becomes inseparable from the ‘you.’ Both exist simultaneously within him, whereas in the ordinary man they stand fundamentally opposed to each other. No

⁸²² The original typist inserted “(See also 68 and 71)” at the end of this para, referring to paras 577-1 and 577-4.

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⁸²⁴ The paras on this page are numbered 71 through 72, making them consecutive with the previous page.

longer is the personality the sole content of the mind: it is now but a partial content. In his inmost attitude he is conscious of unity with others and consequently emanates a perfect sympathy toward them. This is not the sentimental attitude which often goes with others and consequently emanates a perfect sympathy toward them. This is not the sentimental attitude which often goes with the superficial emotion called love. It is profoundly deeper. It can never change whereas emotional love may turn to dislike or even hate. This inner sense of unity can in no wise alter. It is always there. Nor can it even be impeded by physical or selfish considerations. There is nothing in another man's face or body, fortune or misfortune, mind or heart, which can obstruct the ceaseless flow of the blesser. "We two are rooted in the same Overself" remembrance which he cherishes within himself. He has understood the inner-penetration of the many in the One and of the One with the many. What he feels for himself is not different from what he feels for others but what he does for himself will be necessarily different because wisdom demands recognition of the superior and hence more responsible role which has been allotted to him in his game of life.⁸²⁵

(579-2) It is futile for anyone who has muddled his own life to set out to straighten the lives of others. It is arrogant and impertinent for anyone to start out improving humanity whilst he himself lamentably needs improvement. The time and strength that he proposes to give in such [service]⁸²⁶ will be better used in his own. To meddle with the [natural course]⁸²⁷ of other men's lives under such conditions, is to fish in troubled waters and make a fool of

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(continued from the previous page) himself. Only when he has himself well in hand, is there even a chance of rendering real service. A man whose own interior and exterior life is full of failure, should not mock the teaching by prattling constantly about his wish to serve humanity. Such service must first begin at the point nearest to him, that is, his own self.

(581-1)⁸²⁹ Imagination could not grasp, even if sympathy could sustain, all this planet's inescapable human misery and animal pain at once. No man living could ever measure

⁸²⁵ The original typist inserted "(See also 68 and 7)" at the end of this para, referring to paras 577-1 and 577-3.

⁸²⁶ "service" was typed below the line and inserted with an arrow.

⁸²⁷ "natural course" was typed above the line and inserted with an arrow.

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the one or alleviate the other. During the 1940's millions of men and women and beasts have lived in torture or died in agony, have starved in famine or liquidated in explosion. He must perforce accept the quantitative limits which Nature, insulating his personality, sets for him here or else set up his own. However distressed a man may be when confronted by depressing national situations or by painful international tragedies, knowing that he can do nothing about them, that they are beyond his limited power as a single individual to influence alter or reshape, he will have to let the responsibility for them rest on the proper shoulders and accept the lesson in karma's working. He is not a second Atlas to bear the enormous burden of the whole world's accumulated agony on his little shoulders. Nevertheless a man who is at all sensitive enough to respond emotionally to all the piled-up misery that lies around him, imaginative enough to recall it even when he is isolated from it by good fortune, can such a one remain immured in his own individuality and become impassive enough to live undistressed by the woes of others, untouched by their cries? Hence although personally helpless in such present matters, he can at least work patiently to improve future ones by working to improve future humanity. He will seek to find a sensible balance between the good manners of attending to his own spiritual business and the compassionate duty of making his knowledge and experience available to others.

(581-2) His first duty is to himself, only when this has been properly attended to is he free to consider his second duty, which is towards mankind. Nevertheless he is not to fall into the error which would defer all consideration of such altruism until he has completely realised his Overself. If he does so, it may be too late to create a new attitude. It ought always to be at the back of his mind, it should be the ultimate ideal behind all his immediate endeavours.

(581-3) The philosopher will fall neither into the cold unfeeling indifference of the recluse nor into the frothy effervescing fussiness of the sentimentalist. He knows that the first attitude is generated by excessive introversions the second by excessive extroversion. His ideal

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⁸²⁹ The paras on this page are numbered 73 through 75, making them consecutive with the previous page.

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(continued from the previous page) being the wise balance between them, he will attend properly to his own self-development but, side by side with it, work helpfully for mankind.

(583-1)⁸³¹ The need of self-help precedes the duty of service. He must lift himself out of the errors and weaknesses of the flesh before he can safely or effectively lift others. He will be able to serve others spiritually precisely in proportion to the extent he has first served himself spiritually. There are profounder forms than the merely intellectual or merely muscular, too subtle for the materialists to comprehend, whose power is based on mentalist truth. Service does not primarily consist of repeating parrot-like what he has read. It consists of so deepening his consciousness, and so developing his character that he can speak with authority, make every word count because of the spiritual experience behind it. If a man can deepen his consciousness, he will discover the instrumental means whereby he can help others to deepen their own. Power will flow from his mystic 'heart' to any person he concentrates upon and will get to work within that other's inner being. It will take time for the results to show, however.

(583-2) Regardless of the fears and dreads, the hesitancies and timidities of the lower ego, he must carry out whatever his newly-found commander bids him do. But this will not be so hard and unpleasant a task as it might seem to others. For he will now feel at least the same satisfaction in yielding to the higher self's bidding that he formerly felt in yielding to the lower one's desires. And with the bidding will come the needed strength courage and wisdom to obey it. The world's opposition and danger may be recognised but will not deter him. It is not by his own will that he engages himself in such work but by a will that supports and guides him better than ever he could support or guide himself. This he clearly comprehends and gladly accepts.

(583-3) Whoever has attained this blessed state would not be true to himself if he were not ardently happy to share it with others, if he were not ever ready to help them attain it too, And this desire extends universally to all without any exception. He excludes none – how could he if the compassion which he feels be the real thing that comes with the realised unity of the Overself, that is of the Christ-self, and not merely a temporary emotional masquerader! He himself could have written those noble words which St Paul wrote more than once in his Epistles: "In him there cannot be Jew or Greek, Barbarian, Scythian, but all are one man in Christ Jesus." Despite this he soon finds that iron fetters have been placed on his feet. For he finds first; that only the few who are themselves seekers are at all interested and second; that even

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⁸³¹ The paras on this page are numbered 76 through 78, making them consecutive with the previous page.

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(continued from the previous page) among this small number there are those who, because of personal dislikes, racial prejudice, social snobbery or family antagonism, are unwilling to approach him and third; that the mischievous agencies from occult spheres through false reports and stimulated malice delude a part of those who remain into creating an evil mental picture of him, which is utterly unlike the actuality. For when such a man really begins to become an effective worker in this sacred cause, the evil forces begin their endeavours to pull him down and thus stop him. They may inspire human instruments with fierce jealousy or personal hatred of him or they may try other ways. It is their task to destroy the little good that he has done or to prevent whatever good he may yet do. It is an unfortunate but historic fact that many an aspirant is carried away by the false suggestions emanating from such poisoned sources.

(585-1)⁸³³ St Teresa: "Whence did St Paul draw strength to support his labours? We see clearly in him the effects of visions and contemplations which came indeed from God; not of a delirious fancy, nor the arts of the spirit of darkness. After the reception of such great favours, did he go and hide himself in order to enjoy in peace, the ecstasy which overwhelmed his soul, without occupying himself with other things? You know that on the contrary he passed his whole days in apostolic labours, working at night in order to earn his bread."

(585-2) Ancient spirituality thought that what was most important was to cultivate individual soul. Modern materialism thinks it should be social betterment. These two goals have usually been placed in opposition. But modern spirituality refuses to accept such a false dilemma. Let us seek both the cultivation of the soul, it declares, and the betterment of social conditions. Why, when we open our eyes to the one need should we shut them to the other? Humanity's outer need does not justify the neglect of our own inner need, nor this the neglect of the other. No amount of humanitarianism can counterbalance the duty of devoting time and energy to spiritualising our own self also, but this ought not become so self-centred as to become a total and exclusive devotion.

⁸³³ The paras on this page are numbered 79 through 80, making them consecutive with the previous page.

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(587-1)⁸³⁶ There comes a time however when catastrophe cannot be averted, when both self-amendment and sincere prayer are fruitless to alter fate's decree.

(587-2) So long as men are deceived by a false view of life, so long will their activities suffer from frustration and end in futility.

(587-3) The knowledge that he is so largely responsible for his own sufferings makes them a little more bearable and a lot more understandable.

(587-4) "For when the One Great Scorer comes –
To write against your name – He'll write
Not that you won or lost,
But how you played the game."

(587-5) To react to the pressure of suffering with blind resentment is the way of the ignorant. To study the nature of this suffering and learn its message, self-educating his character accordingly, is the way of the aspirant. He will understand that at some time, in some way, he broke the universal laws and inevitably brought this thing upon himself.

(587-6) We build our personal Jerichos with much toil until lo, Fate blows its relentless trumpet and the walls crumble to the ground.

(587-7) Hiding within our pleasures and lurking behind our possessions are their malignant enemies – change and death. Sickness trails behind the healthiest life and may one day catch up with it. Our joys are insecure, our loves and friendships ever open to separation and bereavement. We may try to ignore these facts by forgetting them but life itself will force us to remember them again. It is better to accept them frankly, even though we individually hope for the best.

⁸³⁵ "(XVII)-(a)" in the original.

In Vinyl XXV to XXVIII (of which some pages in this file are the carbons), this section was corrected from XVII to Old Category XXV by PB himself – and since that is indeed the correct place for these topics, I have changed the header here as well. – TJS '20

⁸³⁶ The paras on this page are numbered 1 through 13. Pages 587 through 591 are duplicates of pages 57 through 61 in Vinyl XXV to XXVIII.

(587-8) The wrongdoer does not realise that he will sooner or later get caught within the invisible karmic web which he is spinning.

(587-9) To pay with the agony of a whole lifetime for an hour's pleasure, is a bad bargain.

(587-10) The man whose conduct is devoid of any moral purpose may fool himself for a time, even for a long time, but he will not be able to fool the law of recompense in the long run.

(587-11) If a man has failed in life, most likely he has also failed to look to his higher self for aid or guidance.

(587-12) The mistakes in thought and the sins in conduct which lead to suffering, become self-cancelling if we interpret and heed that suffering as a warning against them.

(587-13) The bitterer the taste, the more valuable the lesson learnt.

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(589-1)⁸³⁹ There is no wilful evil but there are mistakes. No man commits evil for its own sake but because he mistakenly identifies it with his own good. In other words, he takes something as a means to his happiness which is not really so.

(589-2) If men suffer too much or too long, this drives them into being even more preoccupied with their ego than before. If they have to struggle continually for their livelihood, the same effect happens. Egoism is increased.

(589-3) If pain did not creep on the heels of passion, men would rarely desire to tame it, much less do so.

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⁸³⁸ PB himself inserted "(XVII) – (a)" at the top of the page by hand.

⁸³⁹ The paras on this page are numbered 14 through 28, making them consecutive with the previous page.

(589-4) Any nation, even if it consists of millions and millions of men and women, which persistently follows an erring path, should not be surprised if it is one day made to follow a suffering path.

(589-5) The anguish of such experiences is countered by their ultimate result, if the sufferers have succeeded in changing false beliefs and altering wrong attitudes.

(589-6) He will be saved the sufferings that come from ignorance of, and disobedience to, these spiritual laws.

(589-7) Every outward experience has its inward benefits, if only we will look for them with ego-free eyes. And this is true even when the experience involves suffering. Behind suffering we may learn to find some lesson to profit by, some purificatory discipline to be undergone, some ignored fact to be faced or some wisdom to be gleaned.

(589-8) It is not outside agencies who do us the most devastating harm but ourselves.

(589-9) It is as transitory as the flame in an oil-less lamp.

(589-10) And, like Cicero, if he will seek a medicine for his sorrow in philosophy, he will seek wisely.

(589-11) "Failure" is a tricky word. We often apply it indiscriminately upon hearing the glib voice of Appearance. Real failure is rare. He only has failed who has lost his soul. Such are hard to find, though millions today have chloroformed their souls.

(589-12) Poignant suffering may foster profound thought.

(589-13) While he loves his chains, he must be prepared to accept without murmur the suffering they bring. Only when he loves freedom from them more, will he have a right to resent the agonies they cause.

(589-14) Why invite more misfortune into your life unnecessarily when so much will come uninvited anyway? A little imagination and a lot of reflection could prevent such foolishness.

(589-15) If Nature's way of evolution is cruel, it is also necessary. For the human entity would soon be led astray from its true path if there were no suffering to warn it of wrong direction, no pain to signal a disharmonious condition.

(591-1)⁸⁴² Those whose minds are obtuse and whose emotions, insensitive to the first promptings of painful experience, will continue to be so at the risk of further prompting until they wake up to the lessons involved.

(591-2) It is hard in practice and alien in theory for the modern man to take the distresses and misfortunes of life with stoical indifference. It is seemingly inhuman to be calm, patient and reflective in the face of adversity. Yet this is what philosophy calls him to.

(591-3) All previous experience should teach him that it is not safe to be too happy, that he cannot live on the heights of joy for too long with impunity. It is not safe to exult too freely in the good fortune which comes in the summers of life; it is not safe to forget the hours of bad fortune which came in the winters of life. Fate cannot be trusted to bring in only such pleasant hours, for it may equalise itself by hurting him now and then. He should temper his delight at fate with fear of it. But even this is not an ideal attitude. Serenity, which leaves him above both delight and fear, is immensely better.

(591-4) When a man has to receive and live for years with the results of his errors or sins, he is likely to remember them.

(591-5) His understanding of human misery and tragedy, their roots and growth, will develop with the quest's own development.

(591-6) The sugar-cane yields its sweet juice only after it has been crushed relentlessly in a mill. The human entity yields its noblest traits and truest wisdom only after it has been crushed repeatedly in the mill of anguish.

(591-7) Our frail spirits fret at every handicap Fate puts upon us, forgetting entirely the far greater handicap of a mind bound with hard thongs to illusions.

(591-8) Man's troubles are not God-imposed but self-imposed.

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⁸⁴¹ PB himself inserted "(XVII) – (a)" at the top of the page by hand.

⁸⁴² The paras on this page are numbered 29 through 38, making them consecutive with the previous page.

(591-9) If anyone feels the truth of Shakespeare's lament that "Time will come and take my love away," if he complains that worldly transiency mars his pleasure in favourable circumstances, he ought also to rejoice that the same transiency mellows his pain in untoward circumstances, for time is just as likely to take them away too!

(591-10) Such is the intractability of human egoism that if suffering ceases too quickly he learns little or nothing from it. The old habits of thought and patterns of conduct will remain only slightly erased or else not erased at all. If suffering continues too long, it may arouse negative emotions of bitterness, resentment, anger, despair, apathy or self-pity. Again little or nothing is learnt.

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(593-1)⁸⁴⁵ What is demonstrated by observing contemporary life is that so few men are willing to take their lessons from the past experience of other men throughout history, that so many obdurately prefer to learn under pressure by the hard way. The same foolish errors, the old pain-bringing sins are repeated monotonously and regularly. The cost of ignoring such experience is heavy. People are not teachable and their defects not corrigible by the gentle way. They will not absorb guidance from the interior sources of reflection or intuition or the exterior sources of preachment or observation.

(593-2) The same passage through suffering which embitters so many other men, should only mature and develop the disciple.

(593-3) Intense suffering may dull the capacity for higher thought as intense pleasure may lull it.

(593-4) We learn our lessons from suffering, it is true, but so inadequately that we forget them all too quickly. Out of this failure to comprehend life, comes the continuance or recurrence of most human trouble.

(593-5) There are times when adverse destiny becomes too much for him. It is then that a humbling acceptance of things as they just have to be is useful.

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⁸⁴⁴ PB himself inserted "(XVII) - (a)" at the top of the page by hand.

⁸⁴⁵ The paras on this page are numbered 39 through 49, making them consecutive with the previous page.

This page is a duplicate of page 19 in Vinyl XXV to XXVIII.

(593-6) A maleficent destiny may become a divine medicine for the soul, bitter as gall to the taste, but beneficial in its after-effects.

(593-7) We can help to get forgiveness for our sins if we bring ourselves to thorough repentance to the point of correcting the faults which gave birth to them.

(593-8) Let us not forget that if the mood of inward detachment compels resignation in adversity, it also offers consolation for adversity.

(593-9) The man who hesitates to accept the idea of rebirth must confess, in his frankest moments, that he cannot reconcile the sufferings around him with faith in a benevolent [power.]⁸⁴⁶

(593-10) Every outward experience has its inward benefits, if only we will look for them with ego-free eyes. And this is true even when the experience involves suffering. Behind suffering we may learn to find some lesson to profit by, some purificatory discipline to be undergone, some ignored fact to be faced or some wisdom to be gleaned.

(593-11) When I wrote that statement in "A Message from Arunachala" about the mystical purpose of suffering, I might have coupled it with a precisely similar statement of Dante, "Sorrow remarries us to God," he wrote. The Florentine, in his own sad and long existence came to an absolute apprehension of this truth.

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(595-1)⁸⁴⁹ We may learn to bear with Fortitude what cannot be escaped and to accept with philosophy what cannot be prevented. These attitudes may be learnt by perseverance as surely as bicycling may be learnt by practice.

⁸⁴⁶ PB himself deleted the para after this para by hand. It originally read:

"(48) Man has only a very limited free will, alike in his joyous triumphs as in his miserable defeats."

PB himself inserted "F" in the left margin of the deleted para by hand.

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⁸⁴⁸ PB himself inserted "(XVII) - (a)" at the top of the page by hand.

⁸⁴⁹ The paras on this page are numbered 50 through 65, making them consecutive with the previous page.

Pages 595 through 611 are duplicates of pages 63 through 80 in Vinyl XXV to XXVIII.

(595-2) It is true that suffering fulfils its purpose often quite imperceptibly and quite slowly, but in the end it must fulfil it. Men are led by its instruction to practical wisdom, are made by its blows morally better.

(595-3) The route of most of his troubles lies in man's own psyche, the beginning of most of his distresses in his own thinking.

(595-4) If untoward circumstances obscure our pleasure in life and obstruct our aims in life, they also teach us something of the ultimate truth about life. If we react to them according to the blind instincts of the ego, they plunge us in greater darkness: if, however, we react according to the inner promptings of the Overself, they lead us toward greater light.

(595-5) "In what school have you studied, Monsieur?" he was once asked. "I have studied in many schools," was Rousseau's reply, "but the school in which I studied longest and learned most is the school of adversity."

(595-6) The result of wrong-doing will reach a man in the end and teach him the value of its opposite. If he stubbornly needs many lessons and many classes in life's school before he is willing to accept this value, the fact is regrettable and his suffering is inevitable.

(595-7) How many of the ills of human life spring from the evils of human character?

(595-8) He may find that the disappointments of the outward life are mitigated by the consolations of the inward life.

(595-9) Suffering is the most effective tutor and out of bitter tears we distil the finest wisdom.

(595-10) We get very hot and bothered over the incidental mishaps and disappointments of life, but Nature rebukes us with her patience.

(595-11) The depth to be penetrated from the surface to the deepest layers of the human psyche is too great to be reached quickly without acute sacrifice and intense anguish.

(595-12) We may distil some wisdom from the bitter herbs of suffering.

(595-13) Suffering is brought to us not in blame and punishment for our wrongdoing, but in correction, guidance, and education for our future thought and conduct.

(595-14) If suffering gives one man a truer sense of values, it gives another man a worse one.

(595-15) Nature sends in her bill eventually and demands payment.

(595-16) Great hurts lead the perceptive to great surrenders but lead the unseeing to greater bitter blindnesses.

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(597-1)⁸⁵² Some human beasts are usually amenable only to the harsh whippings of time: Destiny will infallibly attend to their punishment; this is a belief which I like to hold.

(597-2) Experience is⁸⁵³ good or bad depending on the point of view from which it is considered.

(597-3) Everyone makes mistakes at some time or other and nearly everyone has to pay for them.

(597-4) Experience often curtails hope. The past throws a dark shadow on the future. Gloomy memories put the brake on joyous anticipations.

(597-5) An intellectual recognition of the transiency of life is not the same as a temperamental despondency about life. The first may be allied with enthusiasm, serenity and humour but the other may not.

(597-6) Every experience carries its own lesson with it. But if a man is unteachable, through stubbornness or stupidity, through egoism or animality, he will not be willing or able to receive that lesson.

(597-7) He will expiate the wrongs he has done in the afflictions he has to suffer.

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⁸⁵¹ PB himself inserted "(XVII) - (a)" at the top of the page by hand.

⁸⁵² The paras on this page are numbered 66 through 78, making them consecutive with the previous page.

⁸⁵³ The original typist deleted "makes mistake" from before "is" by typing over the original words with x's.

(597-8) Fortune often treats the aspirant to her favours, not with a bag of gold, but with a whack on the head.

(597-9) Calamity and adversity rule us only so far as we allow them to rule us. Their power to destroy our peace and corrode our hearts is drawn from external events only in part and as much or more from ourselves.

(597-10) Where the understanding of life is deep and true, where the training of self for spiritual awareness has been long and earnest, men suffer less from their personal troubles than where these things are not present.

(597-11) Just as nature treats this globe to the changing cycle of seasons, not only to icy cold but also to generous sunshine, so a higher nature treats man to a changing cycle of fortune. For a period she lets him run the gamut of all good, but thereafter she forces upon him a painful epoch of varying distresses. So the strength of dark hours can be lessened if we can remember they are but temporary.

(597-12) We have to endure this ever-changing, unstable and undependable characteristic of the world just as others do but at least we are not taken by surprise and at most we can keep a kind of peace above it all. We have to face the brutal fact that life on this earth is not intended to afford lasting satisfaction or continuous pleasure – as so many used to think before the war – but our philosophical studies have prepared us to cope with it. Thus detachment becomes a part of our daily experience.

(597-13) Do what he may he finds that the future is largely conditioned by the past, that no fresh beginning is a total one.

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(599-1)⁸⁵⁶ The pessimism which Buddha taught in India as religion, the tragedy which Sophocles expressed in Greece as drama, should warn us that the human will cannot hope to achieve all its ends in a universe where fate has the greatest share of power and where that fate deliberately opposes itself to the realisation of human happiness and I

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⁸⁵⁵ PB himself inserted "(XVII) – (a)" at the top of the page by hand.

⁸⁵⁶ The paras on this page are numbered 79 through 88, making them consecutive with the previous page.

speak here not only of earthly happiness but also of spiritual happiness. The tragic element in our days is ineradicable. The hostile working of the cosmic laws is inevitable. Yes, life means struggle. Its satisfactions are often short-lived. The man who congratulates himself upon the joy he finds in it had better beware, for frustration and privation are even now travelling around the corner toward him. And the man who finds life wonderful had better keep his thought to himself, or he will tempt the Gods to shatter his illusion with a more devastating blow than he might otherwise have received. What are the artificial pleasures of the modern age but really anaesthetics to hide either its boredom or its suffering, its emptiness or its discontent?

(599-2) How much of their miseries and distresses need never have come into their lives! How much is foolishly self-created!

(599-3) Pain and suffering belong to the worlds of limited being, not to the world of infinite being. If man has to endure them, it is because they serve to remind him of this, to warn him against self-deception and to arouse him to take the homeward path.

(599-4) Most people do not seem to learn at all the wisdom that life is trying to instil into them. Of the few who do learn, most learn either too little or too slowly or too late for it to be of any use.

(599-5) If a man will not repent his ill-deeds, will not make restitution where he has wronged others, and will not try to change his thoughts and doings for the better, then his (bad Karma) recompense must run its inevitable course.

(599-6) The wine of wisdom is distilled in the grape presses of bitter agony. The best tempered steel comes out of the fiercest fires. If you have suffered more, you have learnt more and may perceive more than others.

(599-7) Some men sit down to the game of life with trumps in their hand. They are the fortunate ones for whom destiny has prepared a smooth path. But most of us find life a more or less even admixture of pleasure and pain.

(599-8) The bitterer the taste, the more valuable the lesson learnt.

(599-9) The mistakes in thought and the sins in conduct which lead to suffering, become self-cancelling if we interpret and heed that suffering as a warning against them.

(599-10) When fate sets the trap of misfortune, should we struggle to get out of it or lie unresistant, helpless and hopeless?

(601-1)⁸⁵⁹ The sufferings which destiny brings us are not to be looked upon as punishment so much as instruction. They are intended to teach us right thinking and to turn us to right doing.

(601-2) When he perceives how he has to suffer for his own faults, his own frailties, poignant regrets may assail him, bitter remorse may overwhelm him.

(601-3) Those sufferings of life which are plainly self-earned are also plainly disciplinary. If men will not come to themselves except through suffering, then suffering will be their ordained lot.

(601-4) While man identifies his highest good with momentary pleasure, he will continue to receive the educative experience of suffering.

(601-5) We learn in time to accept everything that happens to us as the will of the Supreme Father, and hence never grumble or complain about misfortunes. The (karma) "recompense" made in past births is like a shot from a gun; we cannot recall it and must endure the consequences. But once we have surrendered ourself to the Spiritual Preceptor, he guides our hands and prevents us shooting out further bad (karma) "recompense."

(601-6) Throughout the darkest period of intense suffering, the Overself was all the time present, supporting and strengthening him to bear what there could be no escape from, what his higher destiny had irrevocably willed in order to detach him still further from egoism and personal ties. He was in its hands always, in joy and in sorrow alike.

(601-7) To stand apart, waiting and watching for the relentless forces of Nature to attend to man's evolution through suffering where they could have assisted it through education, is more comfortable but less compassionate.

(601-8) Joy and sorrow are, after all, only states of mind. He who gets his mind under control, keeping it unshakably serene, will not let these usurpers gain entry. They do

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⁸⁵⁸ PB himself inserted "(XVII) – (a)" at the top of the page by hand.

⁸⁵⁹ The paras on this page are numbered 89 through 98, making them consecutive with the previous page.

not come from the best part of himself. They come from the ego. How many persons could learn from him to give up their unhappiness if they learnt that most of their sorrows are mental states, the false ego pitying itself?

(601-9) So long as we set up the goal of outward gain against the ideal of spiritual growth, so falsely and so unnecessarily opposed to each other, so long shall we continue to suffer.

(601-10) But even for those who lack the capacity to think for themselves or to intuit for themselves or to imaginatively work out the lessons of possible experience, God has still provided a way of avoiding pain. For He has provided the prophets and seers and holy messengers who point⁸⁶⁰

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(continued from the previous page) out the right way to think and live.

(603-1)⁸⁶³ The longer I live the more I perceive that many men create, or largely contribute to, their own sorrows.

(603-2) We build up mental pictures of what we want. When eventually they are fulfilled, we find the actualities to be accompanied by things we do not want, or to be so different that the happiness both they and the pictures promised is illusion. How much distress we could save ourselves if we could understand and accept the teaching that so many of our griefs are made so by our thinking, by our clinging to mental pictures and emotive thoughts when time bids us let go!

(603-3) Gray: "Ode to Adversity."

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and torturing hour
The bad affright, afflict the best!
Bound in thy adamantine chain,

⁸⁶⁰ We have inserted the missing word "point" from the duplicate para 69-10 in XXV to XXVIII.

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⁸⁶² PB himself inserted "(XVII) - (a)" at the top of the page by hand.

⁸⁶³ The paras on this page are numbered 99 through 104, making them consecutive with the previous page.

The proud are taught to taste of pain!

(603-4) Good fortune may put a stop to the suffering caused by ill fortune, but where the ill fortune has been the end-result of tendencies in our own character or defects in our own mentality or deficiencies in our own personality, these things will remain like seeds within us and will one day sprout again – then the ill fortune will reappear and the suffering with it.

(603-5) Suffering is the price of wrong-doing. Sin creates its own punishment. Prayer that has no higher purpose than to escape from the consequences of its own mistakes and its own ignorance, is like an object standing in the sunlight which asks that its shadow be removed from it; – it asks for the impossible. The proper way to separate sin from the price of sin is first to stop sinning, second to make all possible amendment and reparation, and third freely to recognise, humbly to confess and penitently to eliminate the faults of character which created the sin.

(603-6) You may have lost your long-held fortune, your wife may have shamefully betrayed you, your enemies may have spread false accusations against you, while your private world may have tumbled to pieces over your head. Still there remains something you have not lost, someone who has not betrayed you, someone who believes only the best about you and an inner world that ever remains steady and unperturbed. That thing and that being are none other than your own Overself, which you may find within you, which you may turn to when in anguish and which will strengthen you to disregard the claimant whine of the personal distress. If you do not do this, there is nothing else you can do! Whither can you turn save to the inner divinity?

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(605-1)⁸⁶⁶ Suffering⁸⁶⁷ is the price of wrong-doing. Sin creates its own punishment. Prayer that has no higher purpose than to escape from the consequences of its own mistakes and its own ignorance, is like an object standing in the sunlight which asks that its shadow be removed from it – it asks for the impossible. The proper way to

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⁸⁶⁵ PB himself inserted “(XVII) – (a)” at the top of the page by hand.

⁸⁶⁶ The paras on this page are numbered 105 through 108, making them consecutive with the previous page.

⁸⁶⁷ This para is a duplicate of para 603-5.

separate sin from the price of sin is first, to stop sinning, second, to make all possible amendment and reparation and third, freely to recognise, humbly to confess and penitently to eliminate the faults of character which created the sin.

(605-2) Since our faulty ways of thinking and living can be pointed out to us by suffering and since we are thus given the chance to put an end to them, does not suffering prove itself to be a useful part of the world-scene? Is it not, at least sometimes, a friend disguised as an enemy?

To see why our suffering is there and to know that it will pass gives us a great advantage over the ignorant who suffer blindly and forget its ephemerality; for it replaces rebellion and resentment with patience and endurance.

(605-3) Where a wrong is done us by someone generally we may be sure that the experience represents the expiation of a wrong which we have done to someone in a past incarnation. It is useless to cry out against the injustice of the injury when the cause lies deep within our own history. It is best to put aside the natural feeling of resentment and, understanding as well as we may what it is we are expiating, take its lessons to heart.

(605-4) When we are brought face to face with the consequences of our wrong-doing, we would like to avoid the suffering or at least to diminish it. It is impossible to say with any precision how far this can be done for it depends partly on Grace, but it also depends partly on ourselves. We can help to modify and sometimes even to eliminate those bad consequences, if we set going certain counteracting influences. First, we must take to heart deeply the lessons of our wrong-doing. We should blame no one and nothing outside of ourselves, our own moral weaknesses, and our own mental infirmities, and we should give ourselves no chance for self-deception. We should feel all the pangs of remorse and constant thoughts of repentance. Second, we must forgive others their sins against us if we would be forgiven ourselves. That is to say, we must have no bad feelings against anyone whatsoever or whomsoever. Third, we must think constantly and act accordingly along the line which points in an opposite direction to our [wrongdoing.]⁸⁶⁸

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⁸⁶⁸ PB himself deleted "If we really mean that pledge, we will often bring it before the mind and memory and thus renew it and keep it fresh and" from after "wrongdoing" by hand.

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⁸⁷⁰ PB himself inserted "(XVII) - (a)" at the top of the page by hand.

(continued from the previous page) Fourth, we must pledge ourselves by a sacred vow to try never again to commit such wrongdoing. If we really mean that pledge, we will often bring it before the mind and memory and thus renew it and keep it fresh and alive. Both the thinking in the previous point and the pledging in this point must be as intense as possible. Fifth, if need be and if we wish to do so, we may pray to the Overself for the help of its Grace and pardon in this matter, but we should not resort to such prayer as a matter of course. It should be done only at the instigation of a profound inner prompting and under the pressure of a hard outer situation.

(607-1)⁸⁷¹ His efforts to modify the effects of evil Karma (recompense) must, where he can possibly trace any of them to causes set going in the present life, include remorse for wrongs done to others, as well as for harm done to himself. If the feeling of remorse does not come naturally at first, it may do so after several endeavours to reconsider his wrong actions from an impersonal standpoint. Constant reflection upon the major sins and errors of his past in the right way, setting the picture of his actual behaviour against the picture of how he ought to have behaved, may in time generate a deep sense of sorrow and regret, whose intensity will help to purge his character and improve his conduct. If, by such frequent and impartial retrospection, the lessons of past misbehaviour have been thoroughly learnt, there is the further likelihood that the Overself's grace may wipe out the record of evil Karma (recompense) waiting to be suffered, or at least modify it.

(607-2) An American millionaire once told me how, in quest of making his living, he tried New York. The \$25 he arrived with went very soon and the penniless and friendless young man met with rebuff after rebuff. Came a time when he was almost starving, and he had to sleep out in a park because he could not afford a lodging-house. Finally his troubles and utter loneliness brought him to the horror of trying to commit suicide. But the strange hand of Fate sent someone to stop him; this very person who intervened was carrying the burden of still worse woes upon her back – but enduring them. When the young man heard of these from the lips of the woman who saved him he realised as in a flash how unmanly it was for him to give up the struggle. So next morning determination took the place of despair. He started out again to look for work. He persevered so doggedly that the same afternoon brought him his first job.

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⁸⁷¹ The paras on this page are numbered 109 through 110, making them consecutive with the previous page.

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(609-1)⁸⁷⁴ No man passes through this life without having to drink of the cup of sorrow. Is there one human life anywhere on this planet today which has always been free from the pressure of misfortune or trouble, adversity or suffering, sickness or discord, frustration or conflict, calamity or disaster? Are not some of these things part of the human lot at some time? This being so, is it not wise to train oneself in a little stoic self-control of emotion and discipline of thoughts? With that one can hope to keep a measure of inner peace; without that one will be tossed periodically into unhappiness or even despair.

(609-2) It is a shallow perspective-lacking view which would abandon the valuable instruction given silently by frustration and defeat rather than have them in the scheme of life at all.

(609-3) The lessons which life, guided by infinite intelligence and invested with infinite power as it is, seeks to make available to us through the turning wheel of destiny, may bring suffering but they also bring the wisdom which will shield us from suffering in the future. This is possible only if we accept the suffering as self-earned, humbly study its lesson and set to work on self-improvement. But if we are too proud, too weak, too foolish to receive the lesson, then the same suffering will reappear again and again in later years or later lives until we do. It will come as before through the same events, at the right time and in the right place. Whether it is life that punishes us through its eternal laws or we through our disobedience to them, we cannot dodge the step to be mounted.

(609-4) When painful experiences are undergone by mind on the lower levels of evolution very little is learnt from those experiences, and that little slowly. When the same experiences are undergone by mind on the higher level much is learnt from them, and learnt quickly. This is because in the one case, there is no desire to learn the causes of that suffering and no capacity to learn them even when the causes are evident; whereas in the other case, there is a keen desire to master the lessons and a prepared attitude where with to receive them. When, therefore, the really earnest disciple who has asked for a quickened advance on the Quest finds that all kinds of experiences begin to follow each other for a period, he should recognise that this is part of the answer to his call. He will be made to feel loss as well as gain, bliss as well as pain, success as well as failure, temptation as well as tribulation at different times and in different degrees.

⁸⁷³ PB himself inserted "(XVII) – (a)" at the top of the page by hand.

⁸⁷⁴ The paras on this page are numbered 111 through 114, making them consecutive with the previous page.

(continued from the previous page) He needs both kinds of experience if his development is to be a balanced one. But because he is still human, he will learn more from his sufferings than from his pleasures. And because their memory will last longer, he will not pass through this period of quickened experiences and extreme vicissitudes without much complaint. Each of those experiences represents a chance for him, not only to conserve what he has already gained, but to pass to a farther point where he can gain something new.

(611-1)⁸⁷⁷ There are certain rare moments when intense sorrow or profound bereavement make a man sick at heart. It is then that desires temporarily lose their force, possessions their worth and even existence itself its reality. He seems to stand outside the busy world whose figures flit to and fro like the shadowy characters on a cinema screen. Worst of all, perhaps, significance vanishes from human activity, which becomes a useless tragic-comedy, a going everywhere and arriving nowhere, an insane playing of instruments from which no music issues forth, a vanity of all the vanities. It is then too that a terrible suicidal urge may enter his blood and he will need all his mental ballast not to make away with himself. Yet these black moments are intensely precious, for they may set his feet firmly on the higher path. Few realise this whilst all complain. The self-destruction to which he is being urged by such dread experiences of life is not the crude physical act but something subtle, a suicide of thought, emotion and will. He is being called indeed, to die to his ego, to take the desires and passions, the greeds and hates out of his life, to learn the art of living in utter independence of externals and in utter dependence on the Overself. And this is that same call which Jesus uttered when he said: "He that loseth his life shall find it." Thus the sorrows of life on earth are but a transient means to an eternal end, a process through which we have to learn how to expand awareness from the person to the Overself.

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⁸⁷⁶ PB himself inserted "(XVII) – (a)" at the top of the page by hand.

⁸⁷⁷ The para on this page is numbered 115, making it consecutive with the previous page.

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

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(613-1)⁸⁸⁰ In other words what is destined to happen, paradoxically comes to pass through the exercise of our free will.

(613-2) The unexpected events which happen to us apparently without cause or connection in our conduct constitute fate. The tendencies by whose influences and the circumstances by whose compulsion we act the way we do, constitute necessity. The results of those actions constitute Karma (recompense).

(613-3) Sins of omission are just as important karmically as sins of commission. What we ought to have done but did not do counts also as a karma-maker.

(613-4) Human will may plan its utmost for security, but human destiny will have something to say about the matter. There is no individual life that is so secure as to be without risk.

(613-5) It is an unfailing law that good deeds bring recompense, evil ones retribution.

(613-6) We meet our destined experiences, for we have been given sealed orders at the beginning of our incarnation.

(613-7) Envy not those with good fortune. The gods have allotted them a portion of good karma, but when this is exhausted they will be stripped of many things, except those inner spiritual possessions.

(613-8) So are we blown about to different corners of the world by the strong wind of destiny.

(613-9) The same man who is responsible for our mistakes is likewise responsible for our misfortunes.

⁸⁷⁹ "(XVII)-(b)" in the original.

In Vinyl XIV to XVII (of which some pages in this file are the carbons) this section was corrected from XVII to XIV by PB himself—and since this is indeed the correct place for these topics, I have changed the header here as well. —TJS '20

⁸⁸⁰ The paras on this page are numbered 1 through 19. Pages 613 through 687 are duplicates of pages 123 through 187, 191 through 195, and 201 in Vinyl XIV to XVII.

(613-10) For the lucky few, life is pleasure spotted by suffering. For the unlucky many, it is suffering relieved by pleasure. For the rare sage, it is ever-flowing serenity.

(613-11) The fatalistic attitude must be offset by planning for the future.

(613-12) The more I reflect about my global travels observations and studies, the more I hold firmly to this truth: "Character is fate."

(613-13) We are as much the victims of our own tendencies as of our environment. They shape happenings, deeds, reactions, decisions, aspirations and grovellings.

(613-14) It is primarily a law of consequences, not a system of rewards and punishments.

(613-15) Good actions will receive their recompense, evil ones their retribution.

(613-16) There is a definite relation between a man's character capacity and talent in combination and his fortunes, opportunities and frustrations.

(613-17) Man rules this planet but the gods rule man. Take them into account in your mortal reckonings.

(613-18) The secret eyes of the laws of recompense and retribution cannot be successfully evaded.

(613-19) Man proposes, yes, but destiny disposes!

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(615-1)⁸⁸³ Life for some is a slide to Hell, for others a bridge to heaven.

(615-2) Man's body and mind inherits its past, and the body can move freely only within the limits imposed by this past Karma, just as a goldfish can move freely only within the limits of its globe of water.

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⁸⁸² PB himself inserted "(XVII) - (b)" at the top of the page by hand.

⁸⁸³ The paras on this page are numbered 20 through 31, making them consecutive with the previous page.

(615-3) The imperfections in our character measure accordingly the unpleasantnesses in our experience.

(615-4) It is not pleasant to gaze at his troubles from the point of view that many of them are the inevitable out-come of his own weaknesses mistakes or ignorance.

(615-5) It is sheer nonsense habitually to interpret (karma) recompense as something which is operative only in remote reincarnations. Actually it is mostly operative within the same lifetime of a man or a nation.

(615-6) No situation in which we find ourself will ever repeat itself in precisely the same way. As a consequence of the changes brought about by time, the likelihood of the factors concerned re-appearing in an identical combination, is practically nil.

(615-7) The study of recompense (karma) reveals that mankind have to pay not only for what they have wrongly done but also for what they have failed to do. Such neglect is largely due to this, that man's intensely personal outlook makes him estimate the character of events primarily by the way in which they affect his own existence and only secondarily by the way in which they affect the larger human family to which he belongs. We are all workers in a common task. This is the inevitable conclusion which shares itself as soon as the truth of humanity as an organic unity is understood.

(615-8) The recompense (karma) of our actions determines certain events which happen to us and the karma of our thoughts determines certain actions themselves.

(615-9) The working of recompense (a piece of karma) also affects those who are closely associated with the person whose own acts or thoughts originated it.

(615-10) The misery which they brought to their victims has been reflected back to them in their turn.

(615-11) A callous egotism is a bad-paying investment. For it means that in time of need, there will be none to help; in the hour of distress, none to console. What we give out we get back.

(615-12) The course of karma (recompense) is not rigidly predetermined. It may have alternative patterns. If an evil deed does not find retribution in some other way, then it will always find retribution in the form of disease. This must not be foolishly misinterpreted to mean

(continued from the previous page) that all disease is the result of evil karma. If we live in an unhealthy manner, the disease which is thereby generated is the karma of our present ignorance or bodily imprudence, not necessarily the expiation of moral faults committed in other lives.

(617-1)⁸⁸⁶ Today you are on the crest of fortune's wave. Tomorrow you may be in its trough.

(617-2) You cannot defraud self-made Destiny. It enters unannounced upon your best-laid plans.

(617-3) Karma (the law of Recompense) may use different ways to achieve its ends. It is not restricted to any single one.

(617-4) The fortunes of man follow an inevitable pattern because there is a sequence of cause and effect in their movement.

(617-5) The essence of countless experiences and states through which he has passed, is here and now with him as the degree of character, intelligence and power which he possesses.

(617-6) The edict which allots our external destiny does not proceed from any other source than from the depth of our own nature.

(617-7) Events and environments are attracted to man partly according to what he is and does, (individual karma) partly according to what he needs and seeks (evolution), and partly according to what the society, race or nation of which he is a member is, does, needs and seeks (collective karma).

(617-8) We come back to this earth of ours and not to some other earth because it is here that we sow the seeds of thought, of feeling, and of action and therefore it is here that we must reap their harvest. Nature is orderly and just, consistent and continuous.

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⁸⁸⁵ PB himself inserted "(XVII) - (b)" at the top of the page by hand.

⁸⁸⁶ The paras on this page are numbered 32 through 42, making them consecutive with the previous page.

(617-9) The iron of man's character turns to tempered steel in the white-hot furnace of trouble.

(617-10) We dash in vain against the rock of destiny.

(617-11) The selfishness and injustice of man to man does not escape its eyes, and every now and then there is a reckoning up. The man who blindly imagines that he can spread suffering upon others while attempting to work his own selfish will, and get away with it, is a fool. The gilded ruffian who tramples on others is therefore preparing an unpleasant future for himself, whether in this birth or in a later.

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(619-1)⁸⁸⁹ The man who wins is the man whose dice are loaded with invincible optimism, with unfailing effort, and with creative thought.

(619-2) The war showed in the plainest possible way that the cost of wrong-doing is painful retribution. For we lived to see Hitler destroyed by his own hand, his Nazi hierarchy with its loathsome deviltry destroyed by all humanity's hands and his deluded followers eating the sour fruits of their own planting.

(619-3) Every man contributes his own quota towards his fate.

(619-4) Fate, in its last reckoning, is nothing but the man himself.

(619-5) He knows that fate moves in rhythms of gain and loss, in cycles of accumulation and deprivation. The force which brings us loving friends and hating enemies is one and the same.

(619-6) The fact that an event has happened or that an experience has arrived must have some significance in a man's life. It could not be there unless he had earned it or unless he needed it. If he is not willing to meet it from this approach and deal with its effects impersonally, he will miss most of its lesson.

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⁸⁸⁸ PB himself inserted "(XVII) - (b)" at the top of the page by hand.

⁸⁸⁹ The paras on this page are numbered 43 through 55, making them consecutive with the previous page.

(619-7)⁸⁹⁰ No situation will repeat itself in any man's life in identically the same way.

(619-8) There is a spiritual penalty to pay for every intellectual misbehaviour and every moral misconduct, whether there be a worldly penalty or not. For the one, there is the failure to know truth; for the other, there is the failure to find happiness.

(619-9) The karma (law of recompense) of a thought-habit or a deed becomes effective only when it reaches maturity. The time this takes is a variable one.

(619-10) Why do we not find ourselves being miserably ground under oppression instead of living undisturbed in the comparative freedom of a democratic one?

(619-11) That an irresistible power dictates the major events of our lives, who can doubt that has lifted a little of the veil?

(619-12) Man's destiny always exists potentially and only waits the propitious moment when it may rightly reveal itself.

(619-13) Karma (the law of recompense) expresses itself through events which may seem to be accidents. But they are so only on the surface.

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(621-1)⁸⁹³ The working of karma (the law of recompense) from former lives is mostly in evidence at birth and during infancy, childhood and adolescence. The working of karma (the law of recompense) made in the present life is mostly in evidence after the maturity of manhood has been reached.

(621-2) When at length he will be called to account by karma he will be judged not by the certificates of character which others bestow upon him, whether good or bad, but by the motives felt in his heart, the attitudes held in his mind and the deeds done by his hands.

⁸⁹⁰ Handwritten note in the left hand margin reads "X".

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⁸⁹² PB himself inserted "(XVII) - (b)" at the top of the page by hand.

⁸⁹³ The paras on this page are numbered 56 through 60, making them consecutive with the previous page.

(621-3) [Bulwer Lytton:]⁸⁹⁴ "Eternity may be but an endless series of those migrations which men call deaths, abandonments of home after home, ever to fairer scenes and loftier heights. Age after age the spirit may shift its tent, fated not to rest in the dull Elysian of the heathen, but carrying with it evermore its two elements, activity and desire."

(621-4) "Tripura⁸⁹⁵" (Sanskrit Text) There are three kinds of karma – mature, immature, and growing. Of these the first series alone remains for the Jnani and the other two are burnt away. Karma matures by the agency of time. Such is the divine law. When mature it is bound to yield its fruits. Karma already mature and now yielding results is called Prarabdha. It is like an arrow shot from the bow which must run its course until the momentum is lost. The environments are only a matter of this Prarabdha. But the Jnanis react differently according to their own states of realisation. Pleasure and pain are obvious to the least among sages but they do not leave any mark on them as on ignorant. Pleasure and pain operate on the middle grade of sages, only indistinctly, as a man in sleep does to the gentle breeze or to an insect crawling on him. The highest grade look on them as unreal, although they are obvious to them.

(621-5) Providence has made great men of unattractive or undersised physical appearance, or as cripples, hunch-backs, lame-foots and so on, apparently in order to give the mob a striking lesson that men are not to be judged by outer appearance alone but much more by inner worth.

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(623-1)⁸⁹⁸ I am well aware that there are 'occultists' aplenty who can furnish full and detailed descriptions of the operations of Karma; who know its Alpha and Omega; who can trace its activity among men as easily as a heraldist will trace your pedigree. They have led many into their camps with their glib 'knowledge,' and they shall lead many more. But they are only tendering the counterfeit coin of mere Opinion for the rare currency of factual knowledge.

⁸⁹⁴ PB himself inserted "Bulwer Lytton:" by typing it at the end of the para and inserting it with an arrow.

⁸⁹⁵ Referring to the Tripura Rahasya.

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⁸⁹⁷ PB himself inserted "(XVII) – (b)" at the top of the page by hand.

⁸⁹⁸ The para on this page is numbered 61, making it consecutive with the previous page.

(625-1)⁹⁰⁰ Our troubles are but transitory; whereas our spiritual hopes survive the incarnations and bridge the gaps between births.

(625-2) As a man flings his cigarette suddenly upon the floor and stamps his heel savagely upon it until the red spark is extinguished, so too life flings some of us to the ground and stamps upon our ardours and passions until they are dead.

(625-3) Life whirls us around as the clay is whirled upon the potter's wheel.

(625-4) Such is the chronic stubbornness of human nature that every time we look for it to move quickly upward, we are disappointed. Even after it confesses its faults, it fails to do any better.

(625-5) Experience may be deceptive. It may not be what it seems to be. So the wrong lessons may be drawn from it even though the reasoning faculties may be excellent.

(625-6) Experience not only teaches needed lessons; it also awakens needed faculties.

(625-7) Man learns from, and develops through, experience. This is the primary way, not the only way. For he does so also through intuition from within and revelation from without.

(625-8) Because men have been given some freedom to choose between alternatives, they have been given the chance to evolve capacity and develop character through trial and error, thought and action.

(625-9) The same illness whose enforced inactivity brings boredom or despair to one man, may bring literary discoveries or spiritual awakenings to another man. It may quickly dull the first one's mind but directly stimulate the second one's to reflect about life, suffering, and death.

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⁹⁰⁰ The paras on this page are numbered 1 through 12.

(625-10) He should regularly engage in the exercise of tracing the relationship between his troubles and his character. Intellectually, it will help to enlighten and emotionally to purify him.

(625-11) All relative truths are fluctuating truths. They may become only partially true or even wholly falsified from a higher standpoint. The case of Evil is a noteworthy instance of this change. A karma (recompense) which is outwardly evil may be inwardly spiritually beneficial.

(625-12) The same situation which leads to one man's development leads to another man's degradation. This is so because their capacities to draw right lessons from experience are unequal.

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(627-1)⁹⁰³ It was not the madness of Hitler and the vanity of Mussolini which brought such tragic consequences to the peoples who followed them; it was the acquiescence in their evil madness and in their murderous vanity.

(627-2) All that happens to us, whether sent by the general Cosmic Plan or started by our personal karmic activity, is for our inner growth.

(627-3) When he is presented by Circumstances with two alternatives, the choice he makes will usually be the outcome of the collective tendencies of his nature. From the eventual results of that choice, whether pleasurable or painful, he will have the opportunity to learn how right or how wrong those tendencies may be.

(627-4) Everyone has periods of pleasurable delusion when he affixes a rosy label on life but the awakening to what lies on its other side must follow sooner or later. Only after both experiences is he able to form a fair judgment upon it. The philosopher however does not want to wait for this tutoring by experience alone. By a deliberate detachment from every feeling likely to falsify the picture of life, he puts himself in a position to see it as it truly is.

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⁹⁰² PB himself inserted "(XVII) - (c)" at the top of the page by hand.

⁹⁰³ The paras on this page are numbered 13 through 25, making them consecutive with the previous page.

(627-5) All this long and varied course of rebirths would be utterly meaningless if it did not in the end turn a savage into a sage.

(627-6) Time can turn the smile into a scowl, and put a bridle upon hot tongues.

(627-7) There is no event which cannot be used as a chance to develop nobler qualities or higher capacities or philosophic attitudes.

(627-8) Fate gives them unbounded faith in their own future; it forms their character and shapes their capacity to enable them to carry out an historic task in human evolution.

(627-9) While fulfilling its own purpose, karma cannot help fulfilling another and higher one; it brings us what is essential to our development.

(627-10) The voyage of a man's life always ends in the port of death. Let him not forget this when tempted by fortune into undue elation or tossed by misfortune into undue misery.

(627-11) It would be absurd to regard every fresh rebirth as a fresh advance in wisdom and virtue. The human entity is not a mechanical entity. There are lapses, regressions failures and stagnations in its long journey.

(627-12) Experiences may repeat themselves several times yet a man may not learn easily from them.

(627-13) In some cases it is wiser to let people learn their own lessons through the ordinary experience of external

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(continued from the previous page) life which will certainly develop and re-adjust matters eventually. But until that time it may be far wiser not to precipitate unnecessary trouble.

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⁹⁰⁵ PB himself inserted "(XVII) - (c)" at the top of the page by hand.

(629-1)⁹⁰⁶ The wheel of life keeps turning and turning through diverse kinds of experiences and we are haplessly bound to it. But when at last we gain comprehension of what is happening and power over it, we are set free.

(629-2) Life will bring him, if he is teachable, through the tutelage of bitter griefs and ardent raptures to learn the value of serenity. But if he is not, then the great oscillations of experience will tantalise him until the end.

(629-3) He has to look inside events for their cause and inside himself for his relation to that cause. He has to recognise the general law of correspondence between human destiny and particular thoughts or emotions of human character.

(629-4) Every new experience or new set of circumstances becomes his teacher. Every personal reaction to it becomes an indication of his spiritual status.

(629-5) The innate tendencies of his mental life give rise to the natural compulsions of his active life. He cannot behave differently from the way he does – that is, if he is not on the quest and therefore not struggling to rise beyond himself. His own past – and it stretches back farther than he knows – created the thoughts, the acts and conditions of the present.

(629-6) Karma is as active in the destiny of great powerful nations as in the destiny of poor insignificant men.

(629-7) The broken fragments of destiny's mosaic are put into their correct places by his growing insight and thus an intelligible pattern eventually appears.

(629-8) The wheel of life is a fixed one. Its turning spokes bring now elation, then depression, now prosperity, then adversity. There are periods of years when good health and good fortune crowd together, but then there are succedent (succeeding) (subsequent) periods when death and disasters try to break one's heart.

(629-9) History vividly shows us that at certain psychological periods unusual men arise to inspire or to instruct the age. They are men of destiny.

(629-10) If the end of a man's suffering means also the end of any likelihood of a change for the better in his conduct, from a long-range point of view the benefit he receives from such relief is only illusory and temporary. His sins will continue to recur and their penalty of suffering will likewise continue to recur.

⁹⁰⁶ The paras on this page are numbered 26 through 35, making them consecutive with the previous page.

(631-1)⁹⁰⁹ Regarded in this way, every experience becomes an instruction, all life a spiritual adventure.

(631-2) The very struggles and sufferings which bring both practical and metaphysical wisdom to the mature and reflective person, may bring evil emotions to the undeveloped and unthinking⁹¹⁰ person. It is possible to read wholly opposing lessons from one and the same experience. Thus when afflicted [by a common distress]⁹¹¹ men rise to higher virtue or fall into deeper wrong-doing.

(631-3) The ripe wisdom of a sage could not possibly be the fruit of a single lifetime, but only of many lifetimes.

(631-4) There is a shorter and better way to practical wisdom. What the ordinary man arrives at only after the several events of long years, the wiser one will arrive at earlier by intuition and reflection.

(631-5) Life is not trying to make people either happy or unhappy. It is trying to make them understand. Their happiness or unhappiness come as by-products of their success or failure in understanding.

(631-6) We may take refuge in escapism from a situation that is a sharp test of character. The ego may even lead us into failure to recognise it properly or to overcome it rightly. But if we are on the Quest we may be sure that one day it will return and trouble us later, even if in another form.

(631-7) Unhappy indeed is that reflection which lingers on the list of past opportunities missed and gone forever. Yet out of its vain regrets, wisdom may grow and bloom.

(631-8) Even if this philosophic attitude towards adversity and calamity did nothing more to change matters than to change his attitude towards them, it would have done

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⁹⁰⁸ PB himself inserted "(XVII) – (c)" at the top of the page by hand.

⁹⁰⁹ The paras on this page are numbered 36 through 45, making them consecutive with the previous page.

⁹¹⁰ We have changed "unthing" to "unthinking" for readability. – TJS '20

⁹¹¹ PB himself inserted "by a common distress" by typing it below the line and inserting it with an arrow.

enough. Even if it could not save him from the suffering they cause but enabled him to suffer with understanding, it would have done enough. Even if it guided him to study his suffering and to listen to the message that it had to deliver to him, it would have done enough.

(631-9) The philosophic man has to make up his mind that his attitude towards every experience counts more than the experience itself, that the way he thinks of it will either help or hurt his spiritual evolution. If his reaction to an event weakens his character and dulls his intuition, then it is really an evil one for him: if, however, his reaction is to utilise it for his spiritual growth, then it will in the end be a fortunate event.

(631-10) If we bring a correct attitude to our life-experience they help us to gain greater inner balance and truer moral understanding. But if we bring the wrong attitude then the same experiences plunge us into emotional unbalance and mental distortion.

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(633-1)⁹¹⁴ The spiritual inertia which keeps most men uninterested in the quest is something which they will not seek to overcome by their own initiative. Life therefore must do this for them. Its chief method is to afflict them with pain, loss, disappointment sickness and death. But such afflictions are under karma and not arbitrary, are intermittent and not continuous, are inlaid with joys and not overwhelming. Therefore their result is slow to appear.

(633-2) The tragedy of life lies in its transitory nature. Ambitions rise only to fall. Even loves come only to depart eventually.

(633-3) These doctrines assert that those unlucky wretches are merely paying for their misdeeds in former bodies. Why, if that is correct, should they suffer for errors which they cannot possibly remember and which might have been committed by others, for all they know? I can understand and appreciate the philosophical arguments for the doctrine of rebirth, but I cannot understand the justice of punishing men for misdeeds of which they are completely unaware. Such is a reasonable criticism.

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⁹¹³ PB himself inserted "(XVII) – (c)" at the top of the page by hand.

⁹¹⁴ The paras on this page are numbered 46 through 51, making them consecutive with the previous page.

(633-4) The law of recompense is not only one to compel man to right thought feeling and conduct. On a higher plane, there is the Overself. Were there no rewards for goodness and no punishment for wickedness, either here on earth or somewhere in a death-world, it would still be a part of man's highest happiness to express the compassion that is, through the Overself, his purest attribute.

(633-5) Man is notorious for his faculty of making the same mistake, not only twice, but thrice and more. If there is anything which should come to his mind on finishing this stage, it is the necessity of being unlike the Bourbons, who learned nothing and profited nothing by the lessons of the past, of determining that he should understand his mistakes and not commit endlessly the same egregious errors and sins which have tarnished his history.

(633-6) We do not easily grow from the worse to the better or from the better to the best. We struggle out of our imperfections at the price of toil sacrifice and trouble. The evil of these things is not only apparent _____⁹¹⁵ are, in essence, in any ultimate conflict with divine love. Whatever helps us in the end towards the realisation of our diviner nature, even if it be painful, is good and whatever hinders, even if it be pleasant, is bad. If a personal sorrow tends towards this result it is really good and if a personal happiness retards it, then it is really bad. It is because we do not believe this that we complain at the presence of suffering and sorrow in the divine plan and at the absence of mercy in the divine will. We do not know where our true good lies and, blindly

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(continued from the previous page) following ego, desire, emotion or passion, displace it by a fancied delusive good. Consequently, we lose faith in God's wisdom at the very time when it is being manifested and we become most bitter about God's indifference just when God's consideration is being most shown to us. Until we summon enough courage to desert our habitual egoistic and unreflective attitude, with the wrong ideas of good and evil, happiness and misery which flow out of it, we shall continue to prolong and multiply our troubles unnecessarily.

⁹¹⁵ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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⁹¹⁷ PB himself inserted "(XVII) - (c)" at the top of the page by hand.

(635-1)⁹¹⁸ Atlantis shaped itself out of the condensing fire mists. Land hardened. Animals appeared. Men and women appeared. Civilisations appeared. The continent was developed. Then the wheel turned. The continent sank and all went with it. In 1919 Germany lay at the feet of her victors. She was disarmed and dismembered. She was weak, depressed and fearful. Nobody was afraid of her. The wheel turned. Germany armed to the teeth. Her frontiers grew. She was strong, optimistic and aggressive. Everybody was afraid of her. Today she is again disarmed, weak and fearful. Arabia was unknown, insignificant, unimportant, obscure, her people barbarous, semi-savage. The wheel turned. A prophet arose, instructed and inspired his people. They spread out and took an empire that spread from the Atlantic to China. The wheel turned. The Arab power dwindled again. Arabia itself became a mere province, or colony of the Turks. Empires are formed but to dissolve again; continents rise but to sink. Peoples collect but to be redistributed once more. Cycles operate, the wheel turns, evolution becomes involution. Only the intellectually blind, the spiritually paralysed can fail to perceive this. And the seeker of truth needs to be brave to be a hero, if he would tear down the veil and behold the Goddess Isis as she really is. Our own decade has witnessed strange things but things which prove this truth up to the hilt.

(635-2) We may lay a little spiritual wisdom out of much experience.

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(637-1)⁹²⁰ The horoscope indicates the future only for ordinary people and can never become a fixed certainty for the spiritually awakened. For wherever an individual has come under Divine Grace he directly or indirectly through a teacher can be rendered independent of his past Karma at any moment that the Divine wills it to be so. The will is free because Man is Divine and the Divine Self is free.

(637-2) The elastic predictions of these soothsayers will hit many assorted events.

(637-3) Those who cannot succeed in any other profession or who are unfit for honourable work, take to fortune-telling and quickly learn the art of deceiving those

⁹¹⁸ The paras on this page are numbered 52 through 53, making them consecutive with the previous page.

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⁹²⁰ The paras on this page are numbered 1 through 13.

who consult them. Sometimes their predictions happen to come true but in 90% of cases they do not.

(637-4) Charlatanry has drawn high profits from these ancient beliefs.

(637-5) Does anyone really possess the power of predicting events weeks or even months before they happen? Accuracy about the past or present could alone give one some confidence in predictions about the future.

(637-6) We need not dally idly in the stream of happenings because we believe in destiny. The Overself is deeper than destiny. The Overself is omnipotent; the related links of the chain of Fate fall to the ground at its bidding; it is worse to disbelieve in the Overself and its supremacy than to believe in destiny and its power – not that the Overself can outwit destiny, it merely dissolves it.

(637-7) Destiny follows tendency. What we are, makes us go in a certain direction. Philosophy sees the end from the beginning.

(637-8) We may freely leave the future to our stars, if we know that we can be true to ourselves.

(637-9) Given a certain set of characteristics in a man, it is often possible for the psychologist to foretell in advance how he is likely to act in a given situation.

(637-10) Whoever will take the trouble to investigate the subject can discover that the events of life concur with the changes indicated in the skies.

(637-11) Is it possible to predict the future? Is time merely an indicator of what is already foreordained? Are forces coming down from the stars to affect human life adversely or beneficently?

(637-12) In its newly-discovered presence, we are relieved of cares, immune to anxieties about the future and liberated from regrets about the past.

(637-13) All we may rightly say is that there is a fated element in every human life. But how large that element is in each particular life is generally unknown; what shape it will take is often unpredictable. We certainly

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(continued from the previous page) ought not to say that such⁹²³ an element is the sole one. Therefore the wise man will take no horoscope, however expertly case, as absolutely inevitable and no clairvoyant, however reputed, as absolutely infallible.

(639-1)⁹²⁴ The planets do not control your individual destiny but their movements determine the times when the latent karma which you have earned, shall become active and operative. Hence the sky is like a gigantic clock whose hands point to the fateful hours of human life but it is not a storehouse of forces influencing or dominating that life.

(639-2) Do the sparkling planets which circle around our sun put the thoughts in our heads, the tendencies in our hearts, the words in our mouths and the events in our lives? Do they throw roses in one man's path and rocks in another man's?

(639-3) The warning prophecies of these clairvoyants are useful in that they are to some degree what the oracle of Delphi was to Socrates. Those old Greeks had a wisdom all their own. They were not far wrong when they say in unusual good fortune the forewarning of dread calamity; to them the gods did not desire mortals to remain happy too long.

(639-4) Philosophy teaches us a wiser course than mere fatalism, a truer one than mere faith in freewill. It teaches us that even when the stars in the firmament appear to work against us, the stars of worthy ideals will always work for us. It liberates us from anxieties about our horoscope because it gives us certitudes that the right causes we set going must have right effects. It gives our life's ship sails and rudder, port and map; we need not drift.

(639-5) Although the ancients were much addicted to divination, Socrates counselled the use of one's own reason and judgment in solving problems, and only when these failed should he resort to divination.

(639-6) There are no lucky house-numbers and no unlucky ones. If a man has had a series of misfortunes in a certain house, it is not the fault of its number but the fault of his karma. His evil karma fell due during that period and would have ripened into sorrowful experiences even if he had occupied a totally different house with a totally

⁹²² PB himself inserted "(XVII) - (d)" at the top of the page by hand.

⁹²³ We have changed "sun" to "such", presuming that the original is a typo.

⁹²⁴ The paras on this page are numbered 14 through 19, making them consecutive with the previous page.

different number. Now karma arises ultimately out of character for the better and thus ultimately change his karma⁹²⁵ to some extent. They let him move back into the same house which once brought him sorrow. He will find that this time it will not do so. Its so-called 'unlucky' number will no longer harm him.

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(641-1)⁹²⁸"Seek not, Leuconoe, vainly to descry –

What term the goods to fleeting life have given;

No impious spells, Chaldean magic try;

But wait the unalterable doom of heaven.

Whate'er betide, let patience arm thy mind;

Whether great Jove have countless years in store,

Or this the last, whose bleak tempestuous wind

Breaks its wild waves against the Tuscan shore.

Even whilst we speak, the winged moment flies

Snatch present bliss, and leave the rest to fate.

– Horace: "The Eleventh Ode."

(641-2) K.S. Guthrie: "Plotinus' Philosophy."

"Plotinus cannot see his way to accepting a crude astrology which supposes that the daily position of the stars influences our daily life in a supernatural way. If the star-souls are gods they are good; why then should their different positions alter their influence? The influence of the stars can be little more than that of their natural influence, as of the moon on the tides, the sun on the life and moods of men. The deeds of men which as responsible creatures they commit are just as important, if not more so."

(641-3) If, for instance, he is not destined to enjoy marital happiness, it would be futile for him to go on seeking it. If he does, he will one day get tired of beating the wings of desire against the bars of fate. But it is not always possible to know through past experience or present reasoning what his destined lot really is. For the past may be

⁹²⁵ The original typist changed "house" to "karma" by typing over the original word with x's.

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⁹²⁷ PB himself inserted "(XVII) – (d)" at the top of the page by hand.

⁹²⁸ The paras on this page are numbered 20 through 24, making them consecutive with the previous page.

quite misrepresentative of the future and thought can only throw light on some of its mysteries, not on all. Consequently he is forced to seek aid from revelation. This may come to him unreliably through the channel of one of the predictive arts or, most reliably, through a deeply-felt intuition granted by his own higher self.

(641-4) An Indian Astrologer: "The planets do not compel anyone to be a villain and proclaim from the house tops – 'Evil be thou my Good.' Unique in the history of (the) world's astrological adventure, the Indian systems have carefully explained that the planets just indicate a rough outline of future events. Individuals and nations must realise not merely their potentialities for good and evil, but their limitations as well, as indicated by planetary configurational patterns, if life is to be lived in peace and harmony."

(641-5) Critics insist that character-readers and fortune tellers appeal only to the grossest superstitions. One can understand the attitude of those who are so antagonised by exaggerated claims as to dismiss the whole subject of destiny and its foretelling with irritated impatience. The old Brahmin astrologers of India rigidly refrained

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(continued from the previous page) from allowing their astrological knowledge to percolate down to the masses, for fear that it would be misunderstood or misused. This is precisely what has happened today. The popularisation of knowledge in these democratic days is not altogether a good thing.

(643-1)⁹³¹ There are some enthusiastic exponents who, not content with claiming that every event in a man's life can be pre-determined with the utmost precision, even turn these arts into a creed. I am a believer in the stellar science, with certain reserves – for I perceive its incomplete and fragmentary nature – but I have never found that astrology could provide the spiritual solace for which one looks in religion or philosophy.

(643-2) Astrology was given by the primeval sages as a revelation to early mankind. No human being on earth could have created out of his own head this mysterious science of

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⁹³⁰ PB himself inserted "(XVII) – (d)" at the top of the page by hand.

⁹³¹ The paras on this page are numbered 25 through 28, making them consecutive with the previous page.

astrology. It was given to help human beings who still were far from spiritual attainment, as a concession to their human nature. But when man has come by spiritual advancement, under the grace of God, directly, or through a teacher, it is not possible to construct a horoscope that will perfectly fit him because his testimony will always be liable to modification and alternation.

(643-3) I am not sure but that our modern reformers have swept away some sound doctrines in their efforts to purge astrology of its 'superstitions.' They lose sight of the fact that astrology could never have been formulated by the thinking brain of man but was essentially a revelation. This wonderful knowledge could only have been discovered by great seers, whose lucid clairvoyance compelled the star-gemmed skies to deliver up their secrets. It is a great pity that the Oriental system is so little known in the West, for without its aid we shall never come nearer to an impeccable science.

(643-4) As I emerge from a trance of self-realisation, the white sun sets in golden bars across the Thames. My body is seated in the half-Buddha posture on a grassy bank of the river. I find the solution of the problem which has weighed on my mind all day. I, hapless victim of a hard fate, I have communicated with myself! But now, I am conscious of the truth, for I have been lifted like a babe out of all anxiety for the future, all regret for the past. In the spiritual self, I feel a timeless life: I breathe the calm air of the Eternal. I feel safe and I could not worry even if I wanted to. To live in the true Self is to be released from all cares concerning what the morrow may bring. This is real freedom. Even if fate is all-powerful, even if an unpleasant fate be in store for me, yet, if I cannot change it, I can change myself. I can enter into my inner self and therein take refuge from my fate.

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(645-1)⁹³⁴ It was a common act for the instructed persons among the earlier races of man, whether Egyptian or Greek, Roman or Indian, Chinese or Sumerian, to undertake no important enterprise and no long voyage without first consulting the will of the gods. And this they learnt within the sacred walls of the temple, or from the lips of some revered holy man, or by studying the omens given by certain objects or circumstances. Men as gifted and as astute as Macedonian Alexander did not disdain to

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⁹³³ PB himself inserted "(XVII) - (d)" at the top of the page by hand.

⁹³⁴ The paras on this page are numbered 29 through 33, making them consecutive with the previous page.

make the unpleasant journey to a corner of the Egyptian desert solely to consult the oracle at the temple of Ammon. It was here that Alexander, after dismounting from his horse at the door of this mystic shrine, was told that victory would follow his flag and that the world would be put into the hollow of his hand. Let us not think so slightly of the people who lived before us, but remember that they too had culture, civilisation and religion.

(645-2) The situation in the world with its anxiety, stress, and strain has produced a remarkable phenomena of recrudescence of the fortune-telling and notably of astrology. The whole army has encamped in the midst of the metropolis which professes to provide its patrons with glimpses of the events of their future life. I do not regard astrology as nonsense. I believe there is some basis for the doctrines, but I regard the whole trade of fortune telling as having been riddled through and through with quackery. Those who place their faith in the predictions of these gentry will, in the vast majority of cases, be sadly disillusioned. These fortune tellers are usually careful never to predict more pleasant things in store for their clients than unpleasant ones. But the prosperity, fortunate marriage, and the fame which forms so common a feature, and their venial prophesies prove to be hollow pebbles that are pricked by the spears of time. The mentality which accepts every prediction as authentic is as primitive and as moronic as the mentality which utters it, as in the days of the decline of ancient Rome. Superstition battens on unsettled minds and fearful hearts, on all those who feel the need of some assertions about their personal future during the disturbed epoch. The wise man will refuse to follow the mass of slander, but will derive his assertions from the study of philosophy and practice of meditation.

(645-3) I am a believer in portents. This is about the one weak little superstition I allow myself, that the beginning of an event carries quite an auspicious significance for me.

(645-4) Shall we delay our journeys in deference to the planets?

(645-5) However much we pry into the future we do not come a bit nearer real peace, whereas faithfully seeking and abiding in Overself, gradually brings undying light and life.

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⁹³⁶ PB himself inserted "(XVII) – (d)" at the top of the page by hand.

(647-1)⁹³⁷ The accurate prediction of future events is not something that can be kept as rigidly scientific as mathematics, for instance. There are incalculable and elusive factors always at work. Nevertheless, the broad trend and general ways of events can be forecast with some soundness.

(647-2) It is sometimes asked, why should the Overself, through its grace, interfere with the workings of its own law of consequences? Why should it be able to set the Karma of a man at naught? If the recurrence of Karma is an eternal law, how can any power ever break it or interfere with its working? The answer is that the Overself does not violate the law of consequences at any time. If, through a man's own efforts he modifies its effects upon him in a particular instance, or if the same is brought about by the manifestation of Grace, everything is still done within that law – for it must not be forgotten that the allotment selected for a particular incarnation does not exhaust the whole store of Karma existing in a man's record. There is always very much more than a single earth-life's allotment. What happens is that a piece of good Karma is brought into manifestation alongside of the bad Karma, and of such a nature and at such a time as completely to neutralise it, if its eradication is to be the result or partially to neutralise it, if its modification is to be the ended result. Thus the same law still continues to operate, but there is a change in the result of its operations.

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(649-1)⁹³⁹ Man may attempt to defy his destiny, but unless he has emancipated his spirit, it will get him.

(649-2) To perceive that a certain course of events is inevitable and to give up the battle against it, is sometimes as wise as to perceive that another course of events may still be modified and to continue the battle.

(649-3) Trying in the wrong way hinders us and trying in the right way helps us. Rebellion against fate does not help; acceptance and correction of fate does.

(649-4) "We trail our destiny with us wherever we go. Even the gods cannot alter the past," says a Greek aphorism.

⁹³⁷ The paras on this page are numbered 34 through 35, making them consecutive with the previous page.

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⁹³⁹ The paras on this page are numbered 1 through 17.

(649-5) He will naturally try to smooth his destiny but he will not do so at the expense of his character. If there be no other way to keep his ideals, then he will be prepared to endure and suffer.

(649-6) Man is responsible for his own acts. The belief that any Saviour can suffer for his sins⁹⁴⁰ or any priest remit them, is incorrect.

(649-7) He can see it happening a long time before it actually does, yet there is nothing he can do about it.

(649-8) There will be times when he should courageously defy fate but there will also be other times when he should discreetly propitiate it.

(649-9) To submit to the inevitable and to yield to the inexorable – this is all he can do at times.

(649-10) When a favourable cycle of destiny is operative, a little right action produces a lot of fortunate results. But when an unfavourable cycle is dominant, a lot of right action produces little result. The man and his capacities have not changed but his destiny has. At such a time the new sequence of events in his life is dictated, not by his individual will but by a higher will.

(649-11) It is not easy to know when to follow destiny's lead or when to fight it.

(649-12) A mistake comprehended as such may be the beginning of new wisdom.

(649-13) At a time when his destiny balances itself upon his decision, wisdom may be sorely absent if he has never sought it.

(649-14) We are in bondage to our own Past. Who can deliver us save ourselves?

(649-15) This utter dependence on destiny, this refusal to lift arm or limb to change one's circumstances, this complete acquiescence in every miserable event that time and others may bring us – this is not fatalism, but foolishness.

(649-16) If, after exhausting all our efforts, nothing comes of them, then we shall have to accept that as Destiny.

⁹⁴⁰ The original typist changed "in sincerity" to "sins" by typing over the original words with x's.

(649-17) We must use his combined reason and intuition, that is intelligence, to discern the handiwork of karma in the pattern of some of the external events of his own life.

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(651-1)⁹⁴³ We must resignedly accept misfortunes that cannot be remedied. When fate works against us, it is better to recognise the fact than to fight on blindly and uselessly.

(651-2) We invite the future through our aspirations. We get the consequences of our thinking, feeling and doing. Nature has no favouritism but gives us our deserts.

(651-3) You can win if at the beginning of any enterprise you determine to do so, unless the fates are equally determined that you shall not. This is the “x” factor, the unknown hand which can gather up all your winnings in one grasp and toss them all aside. You may call it Luck if you wish. The wise man will in all reckonings allow for this mysterious factor and accept its existence as a fact.

(651-4) The use of the karma doctrine to stop all attempts to improve conditions or challenge wrong-doing, is a misuse of it.

(651-5) The recognition that fate’s pressure in a given situation is unalterable, the admission that nothing can be done about it is, at certain times not less an act of wisdom than the opposite is at other times.

(651-6) In a rough kind of way, and after sufficient periods of time have matured, a man’s outward conditions will keep in some sort of step with his inward development.

(651-7) It is because this tenet has been so often ill-understood that it has taken extravagant or erroneous forms and consequently ridicule has been cast upon it.

(651-8) It is true that our free will works partly within the bounds of a larger circle of destiny, but that destiny itself partly is self-wrought.

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⁹⁴² PB himself inserted “(XVII) – (e)” at the top of the page by hand.

⁹⁴³ The paras on this page are numbered 18 through 33, making them consecutive with the previous page.

(651-9) Destiny's accountant always comes in the end to cast up a balance, and make a reckoning.

(651-10) If men complain that life brings them its worst, they ought to pause and consider whether they have prepared themselves inwardly to receive anything better than the worst.

(651-11) It will prevent some misfortunes by preventing their causes arising within himself. It will not remove other misfortunes but it will make them easier to bear.

(651-12) To state the doctrine is one thing; to apply it to practical problems is another.

(651-13) If destiny fixes an adverse event for us, can the will free us from it?

(651-14) Repentance for wrong-doing may not commute its karma but will at least provide the indispensable preliminary condition for such a commuting.

(651-15) When we find inward peace, we cease to struggle with the fates.

(651-16) This deadly doctrine of karma seems to leave us no loophole. It catches us like animals in the iron trap of fate.

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(653-1)⁹⁴⁶ This deadly doctrine of karma seems to leave us no loophole. It catches (recompense) us like animals in the iron trap of fate.

(653-2) We are all biased and blinded by the past. We need to force ourselves to face the present by the light of the future, as a man forces himself to bear the burden of prolonged hard work wherefrom he hopes to reap his high reward.

(653-3) "Why should we strive when all things are decreed?

As well may planets tug against the sun,

Or rivers, by resolving cease to run

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⁹⁴⁵ PB himself inserted "(XVII) – (e)" at the top of the page by hand.

⁹⁴⁶ The paras on this page are numbered 34 through 44, making them consecutive with the previous page.

As we by striving rule our word or deed;
...Thus Reason speaks, and having talked her fill
Something within us says: 'I WILL!'"⁹⁴⁷

(653-4) When a man finds that a condition is beyond his power to change, he may better endure it by holding the faith that all things and all conditions are ultimately ordered by the Universal Mind, and that they will work out for the best in the end.

(653-5) The law of consequences is immutable and not whimsical but its effects may at times be modified or even neutralised by introducing new causes in the form of opposing thoughts and deeds. This of course involves in turn a sharp change in the direction of life-course. Such a change we call repentance.

(653-6) The measure of this counter-influence will be the measure of the sincerity of his repentance, of the refusal to take any alibis from himself, of the effort to change his mode of thought, and of the practical steps he voluntarily takes to undo the past wrongs done to others.

(653-7) There are circumstances where nothing else can be done except to resign oneself to the decree of fate, to accept what cannot be altered.

(653-8) To say that environment,⁹⁴⁸ being the expression of thought, can be changed only by changing thoughts is correct only as the ultimate truth of the situation. And then to say that one feels too weak to change one's thoughts, sets up a vicious circle from which there seems no escape. The immediate truth must be brought in as a counter-balance. And that is, that an outer change will make easier the inner one.

(653-9) Are we to regard our life as completely prearranged and wholly unalterable?

(653-10) The fatalist who believes his future is irrevocably fixed, loses ambition, initiative and other valuable spurs to human effort.

(653-11) Men will moan about their unhappy past, and ache because they cannot undo it; but they forget to undo the unhappy future which they are now busy making.

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⁹⁴⁷ This is an extract from "FATE" (sic) by Maud Wilder Goodwin. — TJS '20

⁹⁴⁸ The original typist deleted "only" from after "environment" by typing over the original word with x's.

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(655-1)⁹⁵¹ The really determined spiritual man has more powers of free will than others – powers to mould his life and to offset his karma and to create good karma to wipe out threatening or existing bad karma.

(655-2) If a man's lot cannot be wholly changed, it can often be somewhat ameliorated. And even where that is quite impossible he can always make a bad lot better by bettering himself.

(655-3) Jesus had a passion to urge every man to live up to his higher possibilities. The man who is living a lower level than his best is not performing his proper function in life. This attitude of Jesus was in direct contrast to the widespread fatalism of the Orientals.

(655-4) The malignant spirit of fatalism cannot be exorcised by a word or by a sentence, but when religion consistently entreats men to come up higher, to live out the fullness of their being, it is certain to have wholesome influence upon those who hear.

(655-5) To strive hard for a worthwhile aim but to resign oneself to its abandonment if destiny is adverse to its realisation, is not the same as to do nothing for it all but to leave that aim entirely to fate. To eliminate within oneself the avoidable causes of misfortune and trouble but to endure understandingly those which are the unavoidable lot of man is not the same as to let those causes remain untouched whilst blindly accepting their effects as [fate.]⁹⁵²

(655-6) Those ignorant of the dark power of Destiny struggle with their lot and try to alter Fate's decrees. As well might they try to stop the roar and rush of a Niagara, alone and unaided. Even the mighty Napoleon, who nearly conquered all Europe, could not conquer Fate. He had to bow before its terrible sentence, as his own pathetic word at St Helena testified later. It is better to bow to the inevitable, and endure bravely what we cannot alter, than to cast our strength away in vain struggles.

⁹⁵⁰ PB himself inserted "(XVII) – (e)" at the top of the page by hand.

⁹⁵¹ The paras on this page are numbered 45 through 52, making them consecutive with the previous page.

⁹⁵² PB himself deleted the para after this para by hand. It originally read:

"(50) That character is shaped by circumstance and environment only spiritual dreamers may deny, but that it is wholly shaped by them only materialist dreamers may affirm. (F) A keen, subtle and sensitive intelligence can trace by logic, imagination or intuition, the fact of its own previous existence and hence accept the necessity of its development through reincarnation."

(655-7) P.G. BOWEN: "The Natal Horoscope becomes null and void in the case of a Learner who passes on into accepted Discipleship... The common idea that man is ruled by the stars is wrong and obstructive of genuine occult progress. Man rules himself and makes his own destiny. He is not of necessity bound by any of his conditions."

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(657-1)⁹⁵⁵ Karma does not wholly cancel freedom but limits it. If the present results of old causes set walls around him, through a better character and an improved intelligence new causes may be initiated and other results be attained.

(657-2) Even if human karma were rigidly implacable and against it human will is sadly impotent, divine Grace is still available and divine Mercy is yet accessible.

(657-3) Every prophet knew and taught that virtue rewards itself as sin punishes itself.

(657-4) The activities of the present life necessarily make their contribution towards the results now being experienced as destiny from previous lives. They may even go farther than this and may influence, modify or altogether offset a destined experience which is reserved for the future and has still to materialise. Thus, there is no room for a hopeless fatalism in this teaching. Destiny is alterable. It is made more pleasurable by our good deeds, more bearable by our wise decisions, more painful by our bad deeds and more unbearable by our foolish decisions.

(657-5) If philosophy accepted the doctrine of complete fatalism, it could hold out no hope to mankind. If it said that every event in the history of the world was predestined from the very beginning, that each event in a man's life was pre-ordained from before his birth, that no thought, no word and no deed could have been avoided, then its mystical teaching would have been unnecessary, its metaphysical teaching would have been falsified and its moral teaching would have been in vain. But philosophy has never been shipwrecked upon the rocks; [of such foolish fatalism]⁹⁵⁶ it says that what

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⁹⁵⁴ PB himself inserted "(XVII) - (e)" at the top of the page by hand.

⁹⁵⁵ The paras on this page are numbered 53 through 59, making them consecutive with the previous page.

⁹⁵⁶ PB himself inserted "of such foolish fatalism" by typing it below the line and inserting it with an arrow.

happens inside you is intimately connected with what happens outside you, that thought, feeling, will, intuition or character makes its secret contributions towards the events of your life and that to the extent to which you begin to control yourself, you will begin to control your personal welfare.

(657-6) Internally and externally we find through experience that a certain arc of fate has been drawn for us and must consummate itself. Futile is the endeavour to try to cross that arc; wise is the submissiveness that stays within its limits. We must leave to it the major direction which our mental and physical life must take. The thoughts that shall most move us and the events that shall chiefly happen to us are already marked on the lines of the arc. There is nothing arbitrary, however, about this, for the thoughts and the events are related and both together are still further related to an anterior birth in the long series that makes up human life on this planet.

(657-7) There⁹⁵⁷ are tides of fortune and circumstances whose ebb and flow wash the lives of men. There are cycles of changes which must be heeded and with which our plans and activities harmonised, if we are to live frictionless as to avoid wasting strength in futile struggles. We must learn when to move forward and thus rise to the crest of the

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(continued from the previous page) tide, and when to retreat and retire.

(659-1)⁹⁶⁰ Inevitably and ultimately, will must prove stronger than fate because it is our own past will which created our present fate.

(659-2) Is it possible to blend Oriental fatalism with our Occidental self-exertion?

(659-3) The connection between self and circumstance can easily be traced if both are analysed by an entirely impartial mind.

⁹⁵⁷ The lower right corner of this page is missing – we have inserted the missing words from duplicate para 167-7 in Vinyl XIV to XVII.

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⁹⁵⁹ PB himself inserted “(XVII) – (e)” at the top of the page by hand.

⁹⁶⁰ The paras on this page are numbered 60 through 66, making them consecutive with the previous page.

(659-4) Such an enlightened and qualified fatalism need not lead to a paralysis of the will and passivity of the brain. It emphatically does not lament that man can do nothing to change his lot for the better nor, worse, leave him without even the desire to change it. No – the submission to fate which a doctrine teaches is not less enlightened and qualified than itself. Its effect upon those who not only believe in it but also understand it, is towards the striking of a balance between humble resignation and determined resistance, towards the correct appraisal of all situations so that the truly inevitable and the personally alterable are seen for what they are. It yields to God's will but does not therefore deny the existence of man's.

(659-5) Do your best to mend matters, the best you can, then leave the results to destiny and the Overself. You can't do more anyway. You can modify your destiny, but certain events are unchangeable because the world is not yours but God's. You may not know at first what events these are, therefore you must act intelligently and intuitively: later you can find out and accept. Whatever happens, the Overself is still there and will bring you through and out of your troubles. Whatever happens to your material affairs happens to your body, not the real YOU. The hardest part is when you have others dependent on you. Even then you must learn how to commend them to the kindly care of the Overself, and not try to carry all the burden on your own shoulders. If it can take care of you, it can take care of them, too.

(659-6) What we have yet to learn is that destiny, makes its chess-like moves according to our thinking and doing. Whoever will offer himself unto the Overself, and will be blessed by its benediction so that he becomes as one inspired, may then perceive this strange figure at his side working for the good of man.

(659-7)⁹⁶¹ In the final chapter of "A Search in Secret India," I provided some hints of the cyclic nature of life, writing, "Every life has its aphelion and perihelion."⁹⁶² Now the time has come to particularise this statement and cast some light on the great mystery of fate and fortune. The knowledge of this truth renders a man better able to

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⁹⁶¹ This para is a partial duplicate of para 323-1 in Carbons 27 (First Series Notebook) as well as a duplicate of para 169-7 in Vinyl XIV to XVII.

⁹⁶² The typist typed "(check)" after "perihelion" suggesting PB wanted to check the quote from "A Search for Secret India".

The actual sentence in The Search in Secret India is "Even in the universe it may be seen that every perihelion is succeeded by an aphelion." – TJS '20

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(continued from the previous page) meet all situations in life, both pleasant and unpleasant, in the right way. "With an understanding of the auspicious and inauspicious issues of events, the accomplishment of great life-tasks becomes possible," taught a Chinese Sage. According to the Chinese wisdom, Tao, in its secondary meaning, is the divinely-fixed order of things, under this there are four cycles of history. The first two are 'yang' and the last two are 'yin.' This law of periodicity refers to individual lives no less than to cosmic existence. Every human life is therefore subject to periodical changes of destiny whose inner significance needs to be comprehended before one can rightly act. Hence the method of grappling with destiny must necessarily vary in accord with the particular rhythm which has come into the calendar of one's life. Every situation in human existence must find its appropriate treatment, and the right treatment can only be consciously adopted by the sage who has established inner harmony with the law of periodicity.

The sage seeks to do the right thing at the right moment, for automatic adjustment to these varying fortunes. This is called, in the Chinese Mystery-School teaching, 'mounting the dragon at the proper time and driving through the sky.' Hence I have written in The Quest of the Overself that the wise man knows when to resist fate and when to yield to it. Knowing the truth above of the ebb and flow of destiny he acts always in conformity with this inner understanding. Sometimes he will be fiercely active, other times completely quiescent, sometimes fighting tragedy to the utmost, but at other times resigned and surrendered. Everything has its special time and he does not follow any course of action at the wrong time. He is a free agent, yes, but he must express that freedom rightly, because he must work, as all must work, within the framework of cosmic law. To initiate the correct change in his activities at the incorrect time and amid wrong environing circumstances would be rash and lead to failure, to start a new and necessary enterprise at the wrong moment and amid the wrong situation of life, would also lead to failure. The same changes, however, if begun at another time and amid other conditions will lead to success. The sage consults his innermost prompting which, being in harmony with truth, guides him to correct action in particular situations accordingly. We can neither dictate to him as to what he should do, nor prescribe principles for his guidance, nor even predict how he is going to respond to any set of circumstances.

The proper course of action which anyone should adopt depends ultimately upon his time and place both materially and spiritually. In short, human wisdom must always be

⁹⁶⁴ PB himself inserted "(XVII) - (e)" at the top of the page by hand.

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(continued from the previous page) related to the cosmic currents of destiny and the divine goal. Man must be adaptable to circumstances, flexible to destiny, if his life is to be both wise and content. Unfortunately, the ordinary man does not perceive this, and creates much of his own unhappiness, works much of his own ruin. It is only the sage who having surrendered the personal Ego, can create his own harmony with Nature and fate and thus remain spiritually undisturbed and at peace. As Kung-Fu-Tze, (Confucius, in Western parlance) pithily says: "The superior man can find himself in no situation in which he is not himself." The wise man defers action and waits if necessary for the opportune and auspicious moment; he will not indulge in senseless struggles or untimely efforts. He knows how and when to wait and by his waiting render success certain. No matter how talented he be if his circumstances are unfavourable and the time inopportune to express them, he will resign himself for the while and devote his time to self-preparation and self-cultivation and thus be ready for the opportunity which he knows the turn of time's wheel must bring him. He puts himself into alignment with the hidden principle which runs through man and matter, striking effectively when the iron is hot, refraining cautiously when it is cold. He knows the proper limits of his activity even in success and does not go beyond them. He knows when to advance and when to retreat, when to be incessantly active and when to lie as still as a sleeping mouse. Thus he escapes from committing serious errors.

(663-1)⁹⁶⁷ The future is necessarily determined by the present but it is not necessarily determined by the present alone. There are other contributory factors.

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(665-1)⁹⁶⁹ Some events are brought about by man's choice and others by seeming chance.

(665-2) The notion that we are all pawns on the great chessboard of life is a grim one. Yet it must either be a tremendous truth or a gross superstition.

⁹⁶⁶ PB himself inserted "(XVII) - (e)" at the top of the page by hand.

⁹⁶⁷ The para on this page is numbered 67, making it consecutive with the previous page.

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⁹⁶⁹ The paras on this page are numbered 1 through 7 and 7 through 15.

(665-3) That character is shaped by circumstance and environment only spiritual dreamers may deny, but that it is wholly shaped by them only materialist dreamers may affirm. A keen, subtle and sensitive intelligence can trace by logic, imagination or intuition, the fact of its own previous existence and hence accept the necessity of its development through reincarnation.

(665-4) We imagine we are the masters of destiny, when the truth is that we are as the barges that float down the Thames with each tide. I am never tired of telling myself when things appear to go wrong, that the Gods rule this universe, and not man, that the last word lies with them, and if they see fit to dash all our plans to the dust, perhaps it is as well.

(665-5) Only so far as personal planning obtains destiny's sanction, will it be able to achieve its goals.

(665-6) Philosophy accepts destiny as a fact in life but its conception of destiny rises above mere fatalism.

(665-7) The claims of physicists, like Jeans, that the new physics with its theory of indeterminism endorses the doctrine of free-will, is not valid. For the idea of free-will is a psychological or theological one and cannot be brought into a realm like physics with which it has nothing to do at all.

(665-8) More events in man's life have been willed by fate, rather than by himself, than he realises.

(665-9) No life is a completely self-directed one. All lives are governed ultimately by God.

(665-10) It is only a wrong sense of values which could glorify such mechanical sense-reactions as expressive of a free will.

(665-11) No man can rightly call himself free who is tyrannised by passion and handcuffed to his ego.

(665-12) How much is left to the free choice of his own will?

(665-13) A freedom which permits everything to man is quite deceptive. A fatalism which denies everything to him, is quite depressive.

(665-14) To expect the universe to alter itself to suit some individual's convenience, is too much.

(665-15) The bad environment does not create the bad character. It brings it out and encourages its development. The weaknesses were already there latently.

(665-16) Our future is partly conditioned by our present, which in its turn, is partly conditioned by our past. But this is not wholly unalterable. How large, therefore, is the element of predestination in our lives!

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(667-1)⁹⁷² The divine will prevails over man's private will.

(667-2) How far has a man free choice in his life?

(667-3) The delusion of deliberate choice is easy to fall into, hard to escape from.

(667-4) [The]⁹⁷³ Overself's foreknowing of the ego's line of action is not the same as the forcing of it. The limited element of human freedom remains intact, the divine element of grace still remains possible.

(667-5) The kind of environment in which he lives may hinder or hasten a man's mystical development but every kind of environment can contribute towards his understanding of life and therefore towards his general spiritual development.

(667-6) The human situation is the final resultant of various forces whose play and counter-play make it up. It is packed with complexities. The doctrinaire who oversimplifies it does so at the price of imperilling truth. Let us note two out of the several factors which control it. If every event were to be completely pre-determined by karma, there would be nothing for us to do. But if every event were to happen exactly as we willed it, the universe would become a chaos.

(667-7) The quantity of free-will which man possesses is much less than he usually thinks it to be. For often when he seems to act voluntarily he really acts upon the impulsion of internal forces and the influence of external ones.

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⁹⁷¹ PB himself inserted "(XVII) - (f)" at the top of the page by hand.

⁹⁷² The paras on this page are numbered 16 through 27, making them consecutive with the previous page.

⁹⁷³ PB himself inserted "(E)" in the left margin by hand.

(667-8) There is no complete freedom but on the other hand, there is no complete necessity. There is a confined free will, a freedom within bounds. Philosophy makes, as the basis of this freedom in man, both the intelligence it finds in him and the Divine Spirit from which that intelligence is derived.

(667-9) If by determinism it is meant that something out of oneself is the cause that determines one's actions, this can be only partly true. For the thought and energy behind them must come out of oneself.

(667-10) One school argues that everything happens according to the will of God and that therefore nothing can happen according to the will of man.

(667-11) Within that large compulsion which makes the world what it is – a cosmos instead of a chaos – there is room for the little and limited freedom of man.

(667-12) Those who object to the doctrine of self-determined fate, who put forward an absolute freedom of will, have to show how free will can change the results of a murder. Can it restore life to the corpse or save the criminal from death? Can it remove the unhappiness of the murdered man's wife? Can it even eliminate the sense of guilt from the conscience of his murderer? No – these results inevitably flow from the act.

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(669-1)⁹⁷⁶ The average man is not so heroic or so angelic as all that and soon finds that his soul cannot rise above his circumstances and that his nerves are unquestioningly affected by his environment.

(669-2) No man has free-will if he is enslaved by things or affected by events outside of himself. He has it only when he is inwardly detached from them.

(669-3) We are at one and the same time both the consequence of our environment and the creator of it. The philosophic mentality sees no contradictions here, knows that there is a reciprocal action between the two.

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⁹⁷⁵ PB himself inserted "(XVII) – (f)" at the top of the page by hand.

⁹⁷⁶ The paras on this page are numbered 28 through 38, making them consecutive with the previous page.

(669-4) The fool thinks he is free to defy destiny.

(669-5) Every man's personal freedom stretches to a certain distance and then finds itself ringed around by fate. Outside this limit he is as helpless as a babe, he can do nothing there.

(669-6) Nobody is quite free to will whatever he pleases.

(669-7) When we discover how small is the measure of freedom we possess, the first reaction is one of stunned hopelessness, the second which may come months later, is of weary surrender to it all.

(669-8) A higher power than human will rules human lives. Yet it does not rule them arbitrarily. Even though man does not control its decisions, he does contribute toward them.

(669-9) That the human will is but a thin straw floating on an irresistible tide, is a hard conclusion for the human mind to accept. Yet it is not less reasonable than it is distasteful.

(669-10) He becomes penetrated with the thought of his personal helplessness as against this inexorable and impersonal power controlling his life. He feels that there is nothing he can do when confronted by the unfavourable situations it creates for him, no way in which he can help himself. He sees himself in a little boat tossed by the waves of this immense power, a boat whose drift toward catastrophe he may observe but not prevent.

(669-11) It is quite untrue to say that we are created by our environment. It is true to say that we are conditioned, assisted or retarded by our environment, but it is only a half-truth. We bear within ourselves a consciousness which at several points and in different attributes, is independent of and sometimes quite opposed to all environmental suggestions. For, from the first day on earth, we possess in latency certain distinctive qualities and inherent characteristics, certain likes and dislikes, aptitudes along⁹⁷⁷ one line of thought and action rather than along others, whose sum, as they disclose themselves and then develop themselves, constitutes our personality. Of course, such a process necessarily takes time. Biological heredity contributes something quite definite toward this result but former incarnations contribute much more.

⁹⁷⁷ We have changed "alone" to "along", presuming that the original was a typo.

(671-1)⁹⁸⁰ If we wholly destroy man's personal responsibility for his actions, if we assert that it is visible environment or invisible God that makes him do them, we weaken him.

(671-2) Men who are enslaved by desires and tyrannised by passions have the audacity to believe, and the shamelessness to say that their will is free!

(671-3) But, after all, to admit that the human will may work freely within these limits, is not to admit much.

(671-4) To regard man as the product of his thinking only, to ignore the existence and influence of his surroundings, would be to place him in an utter vacuum.

(671-5) He may be predestined to live in certain surroundings but the way in which he allows them to affect him is not predestined.

(671-6) Had his choice between roads been made differently, his life would certainly have been very different, too. But was his power of choice really as free as it seemed to be?

(671-7) That which compels us to act in a certain way is in part the pressure of environment and in part the suggestion of our own past. Sometimes one is stronger, sometimes the other is stronger. But the root of the whole problem lies in our mind. Its proper cultivation frees us largely from both compulsions.

(671-8) The choice between right and wrong can only exist where there is freedom of will to make it. Man is neither responsible nor free, declares materialistic determinism. If he is or becomes a criminal, environment is to blame, heredity is to blame, society is to blame – but not he. Spiritual determinism, karma, (recompense) does not give him so wide a license to commit crime. It asserts that he was and is in part the author of his own character, consequently of his own destiny.

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⁹⁷⁹ PB himself inserted "(XVII) – (f)" at the top of the page by hand.

⁹⁸⁰ The paras on this page are numbered 39 through 48, making them consecutive with the previous page.

(671-9) Although it is quite true that much of the vaunted free-will of man is quite illusory, it is equally true that most of the events in his life which consequently seem so predetermined, grow inescapably out of the kind of moral character and mental capacity which he possesses. They are neither merely accidental nor wholly arbitrary. Choice and reaction, attitude and decision depend ultimately on his psychological make-up and influence the course of events in a certain way. "Character is fate" this is the simplest statement of the greatest truth. Where is freedom for man when heredity, the history and state of his family and race pre-arrange so many physical factors for him?

(671-10) What is the use of fooling oneself with stirring phrases about our freedom to mould life or with resounding sentences about our capacity to create fortune? The fact remains that karma (recompense) holds us in its grip, that the past hems us in all around and that the older we grow the smaller becomes the area of what little freedom is left. Let us certainly do all we can to shape the future and amend the past but let us also be resigned to reflective

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(continued from the previous page) endurance of so much that will come to us or remain with us, do what we may.

(673-1)⁹⁸³ If our independent choice is to play no part on the stage of events then life becomes a mere travesty.

(673-2) Out of his own nature and in conformity with the universal plan, a stream of influences flows over him out of the past and forces his acts and thoughts to take a certain direction. He may believe that he is following this direction quite independently and freely. In this incapacity to see how limited is his present freedom lies his subtlest illusion.

(673-3) The materialist doctrine of 'determinism' is a mixture of truth and falsity. It rightly points to the way our outer lives are determined by our outer circumstances and

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⁹⁸² PB himself inserted "(XVII) – (f)" at the top of the page by hand.

⁹⁸³ The paras on this page are numbered 49 through 57, making them consecutive with the previous page.

events. It wrongly deprives us of the freedom to react as we choose to those circumstances and events. It is quite untrue where moral choice is concerned.

(673-4) The universal plan is eternally working itself out under eternal laws which force all entities unconsciously to follow the direction they point out. Man is free to do this consciously but that is the real limit of his freedom.

(673-5) There is a certain amount of destiny in each life as the result of past Karma (recompense), but there is also an amount of free will if it is exercised. Every happening in our lives is not Karmic, for it may be created by our present actions.

(673-6) Men fall into a fallacy when they fall into the belief that by personal will alone they can direct the course of their life. The fact is that they act in a certain way quite often at the relentless compulsion of external and internal forces which are not included in their reckoning. Their will is only partially free even when it seems wholly free.

(673-7) If perfect freedom of the will is impossible, at least that man is nearest to it who acts entirely from his innermost being, not from passion drive, emotional pressure or physical necessity, who is guided by wisdom, not enslaved by the ego's desires or the animal's ignorance.

(673-8) Greek tragic drama shows how event after event may turn against a man at the bidding of a higher power – destiny. It shows how little human will can do to avert catastrophe or avoid disaster when the universal will is set in an opposite direction.

(673-9) Whoever imagines that all his actions are entirely the result of his own personal choice, whoever suffers from the illusion of possessing complete free will, is blinded and infatuated with his ego. He does not see that at certain times it was impossible for him to act in any other way because there was no alternative. And such impossibility arose because there is a law which arranges circumstances or introduces a momentum according to an intelligible pattern. Karma, evolution and the individual's trend⁹⁸⁴ of thought are principal features of this pattern.

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⁹⁸⁴ We have changed "trand" to "trend" as per the correction in the duplicate para 183-9 in Vinyl XIX to XVII.

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⁹⁸⁶ PB himself inserted "(XVII) – (f)" at the top of the page by hand.

(675-1)⁹⁸⁷ Only the foolish doctrinaire, who sticks his head like an ostrich into the sand and refuses to see unpleasant facts, will insist on ascribing everything to fate alone or to self alone.

(675-2) That the course of our actions and decisions has been unalterably fixed for us by an external power, is manifestly an exaggeration. If it were really so, it would be useless for prophets to preach their religion and for philosophers to teach their system.

(675-3) K.S. Guthrie: "Plotinus' Philosophy:" "His position on free-will is almost exactly that of Kant. Virtue and the motion of the soul in the intelligible realm are free; but the soul's deeds in the world are part of the law of continuity. Plotinus has no taste for the crude predestination of fatalism, and like immoral doctrines ... The soul is, in respect to her three lowest faculties, which belong to the World Order, rigidly conditioned: yet in the higher self is as free as self-existence can make it; and the soul will therefore be free exactly according as to whether she identifies herself with her higher or lower faculties. Man is therefore a slave of fortune, when his reason has identified itself with his sense world, but free when his reason has identified itself with his individual Nous, turning all things to intellect."

(675-4) Are we mere figures in a dream and therefore deceiving ourselves, or are we mere puppets on a stage and therefore playing with ourselves? If either of these be true then it would seem that the value of choosing right from wrong seems discredited and the freedom to choose good from evil becomes lost. If so, where is the need to carry out the moral precepts of religion and philosophy? Why submit to the disagreeable conditions which the Quest imposes upon us if the very end of the Quest is worth no more than its beginning? The answer is that these are half-truths, which taken alone, dangerously falsify the whole truth. The human being is not the victim of his own illusory living in a world of utter make-believe, he is ultimately and in his true selfhood a ray of the Divine Mind – it is his thoughts about himself that live in their own illusory world of make-believe, but he himself lives in a world of truth and reality.

(675-5) It is a narrow view which holds that acceptance of the doctrine of grace necessarily leads to rejection of the doctrine of free will. Christians like Luther and Augustine have held it, but not Christ himself. It dooms the sinner to his sin, predestines frail humanity to error and wrong-doing. The belief which wrongly denies human free will because it rightly affirms divine absoluteness, denies human responsibility for wrong-doing and affronts human dignity. Its moral results in feeling

⁹⁸⁷ The paras on this page are numbered 58 through 62, making them consecutive with the previous page.

and conduct can only be deplorable when anyone feels that he cannot act freely or choose independently, when he⁹⁸⁸

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(677-1)⁹⁹¹ mass⁹⁹² of humanity exists in the deepest slavery, often unconsciously. All talk of exercising free-will whilst chains clank round its thought and feeling and action, is unreal if not self-deceptive.

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(679-1)⁹⁹⁵ believes⁹⁹⁶ that he is a mere puppet led about by forces outside his control, he all-too-easily puts the blame for his own sinfulness where it does not belong or, admitting it, passes it on to God. He thinks he can do whatever he pleases and not be personally responsible for its harmful consequences upon others.

(679-2) A mistake in my published writing, has been the emphasis on man's possession of free-will. I did this deliberately to counteract the common impression that Oriental mystical teaching is associated with a paralysing fatalism and a futile inertia. Unfortunately, I overdid it. Consequently, I gave the impression that the quantity of free-will we possess is about equal to or even more than the quantity of fate allotted to us. But, in their combination, the effects of our past, the pattern of our particular nature and the influence of our environment govern our immediate actions very largely whilst the divine laws govern out ultimate direction within the universe quite fully. In such a

⁹⁸⁸ This para is continued in para 679-1.

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⁹⁹⁰ PB himself inserted "(XVII) – (f)" at the top of the page by hand.

⁹⁹¹ The partial para on this page is not consecutive with the previous page – but it follows the paras on page 679.

⁹⁹² This para is a continuation of para 679-2.

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⁹⁹⁴ PB himself inserted "(XVII) – (f)" at the top of the page by hand.

⁹⁹⁵ The para on this page is numbered 63; it is not consecutive with the previous page – but it follows the paras on page 675. There is a partial para at the top of this page.

⁹⁹⁶ This para is a continuation of para 675-5.

situation, personal freedom must actually be less than we usually believe it to be. Again I have taught that no experience could come to us which we had not earned by our karma, which in turn was entirely the product of our free-will. But I have since discovered that some experiences can come to us solely because we need them, not at all because we earn them. This is an important difference. It increases the sphere of personal fate and diminishes the sphere of personal freedom.

However, in self-justification I ought to point out three things here about the kind of fatalism now put forward. FIRST, it is not paralysing but, on the contrary, inspiring. For it tells us that there is a divine plan for us all and that true freedom lies in willingly accepting {that}⁹⁹⁷ infinitely wise and ultimately benevolent plan. SECONDLY, it emphatically offers no grounds for inertia for it bids us work with the plan – not only to secure our own individual happiness but also to help secure the common welfare of all. THIRDLY, it does not introduce anything arbitrary or despotic into God’s will for us but retains the rule of intelligent purpose and restores evolutionary meaning to the general picture of our individual lives. If quite often the free-will we imagine we are exercising does not exist outside such imagination, this need make no difference to our practical attitude towards life. It does not stop us getting the best (in the philosophical sense) out of life. And it only reassures us that in deserting the herd and taking to the spiritual path, we are putting whatever freedom we do possess to the most sensible use. Although I must henceforth correct the balance of my personal work and stress the inevitability of things, I know that in urging aspirants in the past to liberate themselves from the lower nature the consciousness of their higher self and its knowledge, I pointed to the only real freedom worth having and within reach. The⁹⁹⁸

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(681-1)¹⁰⁰⁰ The uncounted millions who believe themselves unlucky, have [a]¹⁰⁰¹ good deal of excuse when we consider the widespread ignorance of rebirth.

(681-2) Here is a doctrine which says that every act returns eventually to its source.

⁹⁹⁷ We have removed “with” from before “that” as the original typist inserted parentheses around “with” and added a question mark into the right margin by hand.

⁹⁹⁸ This para is continued in para 677-1.

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¹⁰⁰⁰ The paras on this page are numbered 1 through 15.

¹⁰⁰¹ PB himself inserted “a” by typing it above the line and inserting it with a caret.

(681-3) The weapons which wound us today were forged by our own selves yesterday.

(681-4) Fate bears our good and ill to us in her arms.

(681-5) The law of consequences is not primarily an ethical law: more properly it may be said to have an ethical side.

(681-6) Belief in the principle of karma helps the understanding of human life and chastens the form of human character.

(681-7) It is really a consequence of our ignorance of this divine law of compensation.

(681-8) Here are facts which are vital to our conduct of life, primal to our search for happiness, yet which we leave ignored or, worse, deliberately sneered at. Karma is one of them.

(681-9) When ethical restraints seem merely theoretic and abstract, they also become unreal. They must possess sanctions. Karma (recompense) gives these.

(681-10) If the teaching of karma (the law of recompense) imbues men with the belief that it is not all the same whether they behave well or ill; if it arouses their sense of moral responsibility; then none can deny its practical value.

(681-11) The moral fallacy which leads a man to think that he can build his own happiness out of the misery of other men, can be shattered only by a knowledge of the truth of karma (recompense).

(681-12) Fate throws many a man a rich prize which seems unearned. But apparent injustice is often mere illusion. Our memory is so short that we no longer remember the earlier lives. The Book of Today can only be properly read by the light of forgotten yesterday.

(681-13) John Masefield:

All that I rightly think or do,
[or]¹⁰⁰² Make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged, or overcome.

My road shall be the road I made;

¹⁰⁰² PB himself inserted "or" by typing it above the line and inserting it with an arrow.

All that I gave shall be repaid.

(681-14) Without the belief that we have had former lives on earth, it is hard to explain what has happened to us in this present life.

(681-15) They assert that we may peer into futurity by the aid of planets and the interpretation of zodiacal signs.

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(683-1)¹⁰⁰⁵ Time and thought have but fixed in my mind the unpleasant but unescapable notion that the major events of a man's life are as pre-ordained for him as is the destination of a million different letters all posted on the same day.

(683-2) The present comes to us out of the past and the future is being made in the present. All three are linked together and a horoscope is simply their map. This is one of the oldest ideas to be found in human culture, this idea that man's life is subject to a higher power, that he is personally responsible to a higher law for his actions and that he cannot escape its retribution for wrong-doing or its reward for righteousness. The Stoics of ancient Rome had this idea and called it Fate. The Platonists of ancient Greece had it and called it Destiny. And the Indians, mostly Buddhists and Hindus, had it and have it and call it Karma.

(683-3) He who discovers these moral truths and reveals them to his benighted fellows, is not only their educator but also their benefactor. For he saves those who heed him from much avoidable suffering.

(683-4) We should leave such terms as 'karma' to the jargon-ridden theosophists and the exotic swami-missionaries of Hinduism. It is a robust independence which finds its own outlet in words for truths which are universal and not geographical.

(683-5) The modern struggle for existence is nothing new. It is the same sky and the same world of pre-historic times. The scenes have been changed only in details; the

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¹⁰⁰⁴ The original editor inserted "(XVII) - (g)" at the top of the page by hand.

¹⁰⁰⁵ The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

actors men and women, remain the same but they are now more experienced. Incessant struggle has ever been the lot of the human race.

(683-6) Millions of people accept and hold certain beliefs because they get comfort from them, not because they have verified them and found them true. They are treating emotional pleasure as a better guide than rational judgment.

(683-7) The more he becomes conscious of that thing in himself which links him with the World-Mind, the more he becomes conscious of a higher power back of the world's life, a supreme intelligence back of the world's destiny. It is consequently back of his personal destiny too and bringing him what he really needs to fulfil the true purpose of his earthly existence. With this realisation he becomes content to surrender it to God's will, to abandon all anxiety for the future, all brooding over the past, all agitation over the present.

(683-8) There is a justice in human affairs which only impersonal eyes can see, only impartial minds can trace.

(683-9) Karma is the king who rules this earth.

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(685-1)¹⁰⁰⁸ If the doctrine did nothing more in its practical effects than inspire its believers with a sense of life's continuity and impress them with a warning of personal responsibility for their fortunes, it would have done enough.

(685-2) The Karma of a man cannot be measured by the world's yardsticks. Wisdom is worth a fortune at any time and goodness is a solid protection. Those who live for the immediate moment, the immediate enjoyment, may not perceive this, but those who wait for the ultimate result, the ultimate event, know its truth. Indeed, how else could it be otherwise in a Universe where infinite intelligence and infinite benevolence have made the laws which make the destiny of mankind?

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¹⁰⁰⁷ The original editor inserted "(XVII) - (g)" at the top of the page by hand.

¹⁰⁰⁸ The paras on this page are numbered 25 through 32, making them consecutive with the previous page.

(685-3) The Greeks of antiquity believed in three Fates (The Moirai, or spinners): Three old women, sometimes thought of as past, present, and future, or the holder of the distaff, the one who pulls the thread of destiny and the one who cuts it. The early Romans believed in the birth-fairy who writes down the child's destiny when it is born.

(685-4) For long I fought desperately against the notion of fate, since I had written screeds on the freedom of will. But an initiation into the mysteries of casting and reading a horoscope began to batter down my defences, while an initiation into profounder reflection caused me to suffer the final defeat.

(685-5) We may be surprised that so many intelligent people refuse to believe in reincarnation and karma, even though they cannot explain God's justice without them. The truth is that they are defective in intuition and dependent on intellect and emotion. But emotion and intellect alone are too limited as instruments for finding truth.

(685-6) Pythagoras: "Golden Verses:"

"Know thou also that the woes of men are the work of their own hands:

Miserable are they, because they see not and hear not the good that is very nigh them; and

The way of escape from evil, few there be that understand it."

(685-7) Most of the great figures of history – be they great in war of thought, art or industry – have felt that some higher power than their own was largely responsible for the upward arc of their career. Napoleon felt it and said: "I feel myself driven toward an end that I do not know. As soon as I shall have reached it, as soon as I shall have become unnecessary, an atom will suffice to shatter me.

(685-8) This tenet is not offered as consolation to the afflicted; indeed it would be a poor panacea for them. It is offered because we see no other that appears to possess its truth, harsh though that be.

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XIV

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XIV¹⁰¹⁰

(687-1)¹⁰¹¹ P.N. Srinivasachari:¹⁰¹² "Karma is the inexorable law of cause and effect and fulfils itself by expiation. It is rooted in causality and leads to endless Samsara. Its

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¹⁰¹⁰ The original editor inserted "(XVII) – (g)" at the top of the page by hand.

necessity and irresistibility can never be completely overcome by endeavour and experience. The ends of justice require the apportioning of merit according to desert. Since human nature is rooted in culpability and sin, there is absolutely no hope of expiating for the past sins and preventing their recurrence in the future. The ethical ideal carried to its logical conclusion lands us in fatalism and despair. It fails to afford us a sense of security against the evils of endless samsara. It breeds a sense of impotence, unworthiness, and irredeemable sinfulness. But love is more than logic at least in the divine plan, and God is Redeemer as well as Law-giver."

(687-2) There is a large and decided factor between the original meaning of Karma and that which has come to be assigned to it through the efflux of time. Once I rented a house in India and had to take the then gardener into my employ with it. After a few days he asked my secretary to approach me to give him an increase in wages. As his former pay was by Western standards pitifully small I instantly agreed to grant an increase. But as a student of human nature I took the opportunity to send for him and pretend that it could not be granted. He blandly raised his eyes to the sky and muttered: "It is your Karma to sit comfortably inside the house but mine to toil fatiguingly outside it in the grounds. If the Lord had willed that you should give me an increase in wages you would surely have done so. As it is, my karmas is bad and yours is good. There is nothing to be done but to accept it." He went back to his work, scraping the ground with a shaped piece of wood as his ancestors had scraped it two thousand years earlier. I saw that piece of wood as a symbol of the inertia and unprogressiveness which the misunderstanding of karma had stamped upon his character. For whereas karma has come to mean that a man's life is predestined and patterned for him all the way from conception before birth to cremation after death, its original meaning was simply that a man could not escape from the consequences of his habitual thoughts and acts. It meant that success or failure in life lay largely in his own hands, that satisfaction or sorrow followed inevitably upon the heels of virtue or wrong-doing.

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

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¹⁰¹¹ The paras on this page are numbered 33 through 34, making them consecutive with the previous page.

¹⁰¹² We have changed "P.S. Srinavachari" to "P.N. Srinivasachari". —TJS '20

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(689-1)¹⁰¹⁴ There is a certain felicity about knowing that there¹⁰¹⁵ exists among us, however outwardly inaccessible, men so good, so wise and so strong. In some mysterious way, their presence must surely bless us.

(689-2) Should he follow his own path entirely and accept the responsibility of personal effort or should he seek counsel from others?

(689-3) He may seek, when better equipped to do so, to render service to many people. But until that time comes, it is better to go on working upon himself, improving his moral character, increasing his knowledge of the philosophic teachings, humbling himself in daily prayer and worship, and cultivating that thread of intuition which links him to the Soul.

(689-4) Such a meeting always brings certain tests with it and usually lead either to a powerful enhancement of the relation or to an abrupt cancellation of it altogether. This is because the tests arise from the power of opposition.

(689-5) Let him seek a spiritual guide to direct his Quest. There is no doubt that with competent guidance the way is much shortened and smoothened.

(689-6) He alone must answer this question, and he can best answer it by listening for and obeying that deep inner feeling which is called intuition.

(689-7) The duty of any spiritual teacher is to lead the seeker to her own Higher Self, to find her own source of inner light and strength and thus not to lean on outside human beings.

(689-8) The kind of student he likes to see but unfortunately rarely does see, blends a fine moral character with good intelligence and sound practicality, all topped by profound mystical intuition and a proper sense of reverence. Such a one is thoroughly dependable and reliable, his words are not the mere froth of emotion to be quickly forgotten.

(689-9) I have never said that the disciple should not feel love for the teacher for that inevitably arises of itself and is indeed the basic force that draws the one to the other. Without it there could be no discipleship. But it is necessary to understand that the love is really felt for the Divine presence which is using the teacher. It is not felt for the guru (teacher) as a person. That is the correct condition. If however, it is diverted to the guru's (teacher's) person, then it is spoilt, rendered impure and the true relationship is

¹⁰¹⁴ The paras on this page are numbered 1 through 9.

¹⁰¹⁵ The original typist changed "these" to "there" by typing over the original word with dashes.

broken. In fact, idolatry sets in. The emotions of attraction and reverence which are felt need not be given up, but they should be directed to the true source, the higher power which is using the teacher, and not towards his personality at all.

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(691-1)¹⁰¹⁷ If he is to make any proselytes at all, he must also expect to make some enemies. The one cannot be had without the other. If a number will be attracted to him, others will be antagonised by him.

(691-2) If philosophy accepts all viewpoints as being valid, it does not fall into the error of accepting them as being equally valid. It says that they are progressively valid and rest on lower or higher levels.

(691-3) Frank Lloyd Wright, the distinguished architect, says that when a true master in the arts appears, he is at first suspected, then he is denied and ridiculed. "Genius is a sin against the mob," Wright adds. How often is this tragic situation true in the public activities of spiritual pioneers.

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XVIII

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

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(693-1)¹⁰¹⁹ If a man sinks in this contemplation without bringing it into reciprocal balance with reason and compassion, he will soon fall into a state in which, quite clearly, it will be difficult for him to demand active usefulness from himself. He will set up immobility of thought and body as his chief goal, indifference of feeling and desire as his ultimate beatitude. The consequence of this disequilibrium may be gratifying to the man himself but cannot be gratifying to society also. Nevertheless

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¹⁰¹⁷ The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

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¹⁰¹⁹ The paras on this page are numbered 1 and 2.

however high such a mystic may soar like the skylark, he must perforce return to rest in the dull heavy earth. He will then be faced by the problem of reconciling the two existences. There are yogis who assert that the one blots out the other. How then, we must ask them, if the man is no longer aware of any other mind than the Divine Mind or any other life than God's life, can he be aware of the personal business to which he is called and to which he does attend from hour to hour?

That of which everyone is immediately conscious is the body, the emotions and the intellect. When he can include the Overself too without however excluding these three themselves, he shall have attained the properly matured divine consciousness. If the mystic attains his highest aspiration when the world is lost from his consciousness, the philosopher attains his only when the world is again restored to his consciousness.

(693-2) There is a little confusion in some minds as to the precise differences between philosophic meditations and ordinary meditation. The following note is intended to help clear up this matter. There are four stages in the philosophic method. The first four of these stages cover the same ground as those in traditional mysticism. It is in the last stage that a vital difference appears. In stage 1, the student learns to concentrate his faculties thoughts and power of attention. He must fix beforehand any object for his gaze, or any subject for his thoughts or any theme for his feelings. This provides a post, as it were, to which the horse of his mind can be tethered and to which it can be made to return again and again each time it strays away. In stage 2, he must definitely drop the use of his bodily senses and external objects, withdraw his attention entirely within himself and devote it exclusively to considered thinking about and devotional aspiration to his spiritual quest, making use only of an elevating idea or ideal as a tethering 'post.' In stage 3 he is to reverse this method for he is not to fix beforehand any theme for thought, not even to predetermine the way in which his contemplation shall develop itself. His conscious mind is to be thoroughly free from any and every suggestion from the thinking self, even if it be of the

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(continued from the previous page) purest kind. For everything must here be left entirely to the higher power. In stage 4 the student unites completely with his higher self and its infinite universality, drops all personal thinking, even all personal being. In stage 5, it might be said that he returns to the first two and recapitulates them for he reintroduces thinking and therefore ego. But there is a notable difference. The thinking

will be first, illumined by the higher self's light; and second, directed towards the understanding of Reality.

(695-1)¹⁰²¹ A part of the illumination does not rise up from within. It is implanted from without. It is not a contribution from divine wisdom but a suggestion from human thought. It is really an activation, by the soul's newly-found power, of ideas put into the mind previously by others. For example, many Indian yogis actually hear the word "aum" sounding through the mind in their deep and prolonged meditation. A few, belonging to a particular sect, hear the word "Radhasoami" in the same condition. Why is it that no western mystic, uninitiated into Eastern Yoga, has ever recorded hearing either of these words? This phenomenon is really due in one group of cases to hypnotic suggestion by a guru; the other group, to unconscious suggestion by a tradition. All that does not however negate its actuality and genuineness, nor detract from its value in first; strengthening the aspirant's religious faith and second; promoting his mystical endeavours, and third; which is the most important of all; providing him with a diving-board whence to plunge into the vast silence of the Void, where no words can be formulated and no sounds can be heard because it is too deep for them or anything else. These, being the most advanced form of psychic phenomena occur in the last stage of meditation and just before contemplation proper begins.

(695-2) The mystic may get his union with the higher self as the reward for his reverent devotion to it. But its light will shine down only into those parts of his being which were themselves active in the search for union. Although the union may be a permanent one, its consummation may still be only a partial one. If his intellect, for example, was inactive before the event, it will be unillumined after the event. This is why many mystics have attained their goal without a search for truth before it or a full knowledge of truth after it. The simple love for spiritual being brought them to it through their sheer intensity of ardour earning the divine grace. He only gets the complete light, however, who is completely fitted for it with the whole of his being. If he is only partially fit, because only a part of his psyche has worked for the goal, then the utmost result will be a partial but permanent union with the soul, or else it will be marred by the inability to keep the union for longer than temporary periods.

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¹⁰²¹ The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

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(697-1)¹⁰²³ It would be a grave mistake to believe that the following of ascetic regimes and the stilling of wandering thoughts causes the higher consciousness to supervene. What they really do is to permit it to supervene. Desires and distraction are hindrances to its attainment and they merely remove the hindrances. This makes possible the recognition of what we really are beneath them. If however we do nothing more than this, which is called yoga, we get only an inferior attainment, often only a temporary one. For unless we also engage in the rooting out of the ego, which is called philosophy, we do not get the final and superior transcendental state.

(697-2) He separates the thought of his own existence from all other thoughts, then attacks and annuls it by the most penetrating insight he has ever shown.

(697-3) The root-thought which underlies the ego that has to be slain is not that it is separate from all other creatures but that it is separate from the one infinite life-power.

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(699-1)¹⁰²⁵ Man does not exist alone, isolate. He is himself part of the universe into which he is born. Therefore he cannot obtain an adequate answer to the question "What am I?" unless he also obtains an answer to the question "What is my relationship to the universe?" Consequently the mystic who is satisfied with the answer which he discovers through meditation to the first question, is satisfied with a half-truth.

(699-2) Even some of the great Christian medieval mystics began to see these truths glowing on the horizon. St Victor advocated ordered thinking as a preparation for the mystical experience. St Thomas Aquinas proclaimed that intellectual endeavour was "no less a service of God than any other," and also advised aspirants to "live like men, that is, like embodied souls and remember that souls embodied cannot behave as though they were disembodied."

(699-3) Were the glorious realisation of the Overself devoid of any feeling, then the realisation itself would be a palpable absurdity. It would not be worth having. The grand insight into reality is certainly not stripped of fervent delight and is surely not an

¹⁰²³ The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

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¹⁰²⁵ The paras on this page are numbered 26 through 28; they are not consecutive with the previous page.

arid intellectual concept. It is richly saturated with exalted emotion but it is not this emotion alone. The beatific feeling of what is real is quite compatible with precise knowledge of what is real; there is no contradiction between them. Indeed they must co-exist. Nay, there is a point on the philosophic path where they even run into each other. Such a point marks the beginning of a stable wisdom which will not be the victim of merciless alternation between the ebb and flow of a rapturous emotionalism but will know that it dwells in timelessness here and now; therefore it will not be subject to such fluctuations of mood. Better than the exuberant upsurges and emotional [depressions]¹⁰²⁶ of the mystical temperament is the mental evenness which is without rise or fall and which should be the aim of the far-seeing students. The fitful flashes of enlightenment pertaining to the mystic stage are replaced by a steady light only when the philosophic stage is reached and passed through. The philosophic aim is to overcome the difference between sporadic intuitions and steady knowledge, between spasmodic ecstasies and controlled perception and thus achieve a permanent state of enlightenment, abiding unshakably and at all times in the Overself.

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

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(701-1)¹⁰²⁹ Most critics and many readers have complained about what they called “the fault of wearisome repetition” in these two volumes (The Hidden Teaching Beyond Yoga and The Wisdom of the Overself).¹⁰³⁰ I am well aware that the modern mind dislikes it and prefers terseness but this is one instance where I consider the ancient Oriental mind was a little wiser. Whether or not this is a fault depends upon the circumstances under which the repetition occurs. The recorded conversations and addresses of Buddha are chockful of repetitions, for example. The Yoga Vasistha repeats scores of times most of its leading ideas. Why then did the ancient Orientals use this device – for so it really is? The answer may be partly given by one of them in his

¹⁰²⁶ PB himself deleted “of” from after “depressions” by hand.

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¹⁰²⁸ Although these same paras appear in Vinyl XX to XXIV in the same category (Old xxi), they also appear in The Notebooks under New Category XII: Reflections, since they have to do with PB’s own thoughts about his writing. – TJS ‘20

¹⁰²⁹ The para on this page is numbered 1; it is not consecutive with the previous page. Pages 701 through 707 are duplicates of pages 221 through 227 in Vinyl XX to XXIV.

¹⁰³⁰ “(HTBY & Wof O)” in the original.

own words: “Repetition either of thought or language is no fault in this study. Repetition serves to bring out and give us mental practice in the great truths.” These words were written by Suresvara,¹⁰³¹ the personal and chief disciple of the illustrious Shankaracharya.¹⁰³² The second part of the answer is that the more important tenets of higher philosophy are intellectually extremely subtle, so subtle as not to be apparent at first contact with them, and extremely difficult to realise. The repeated contact with them, however, acts as a kind of indirect meditation and removes their unfamiliarity, renders them understandable and causes them little by little to sink into the emotional consciousness. Alas! my scattered warnings in “Hidden Teaching Beyond Yoga” did not prevent certain misconception from being quickly born. They arose out of the want of completeness in the part which was first made available. The separate publication of the two parts with some interval of time between them made it advisable to omit treatment of the most advanced elements in this teaching because they were based upon the mentalistic doctrine to which we had first to lead readers, and to deal only with the more elementary topics. But in refusing to pluck the fruit of this teaching prematurely and in setting aside as not being ready for consideration such subjects as the genuine intuition, the higher or ultramystic experience, the nature of Deity and the mystery of the Overself, we apparently laid ourselves open to the misconstruction that we now regarded them as unimportant or unphilosophical. Consequently some who had formerly complimented us now rained criticisms down upon our head, and wasted their time in asserting what we have never denied!

That such incompleteness inconvenienced several classes of readers, must now be admitted. The proper place for “The Hidden Teaching Beyond Yoga” is alongside “The Wisdom of the Overself” and in the Supplementary Appendix to that book we pleaded guilty of premature publication. We deeply regret the impatience and irritation which this

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(continued from the previous page) act caused many readers, although it was done at the importunity of now a few readers themselves. An endeavour to anticipate and appease critics was made by writing an Appendix to the book and distributing it in the form of a supplementary booklet, to be incorporated later at the end of any further editions that might be called for. This certainly helped a little to put right the principal misinterpretations but could not in so short a space either do so adequately enough or

¹⁰³¹ Also known as Sureśvarācārya.

¹⁰³² Referring to Adi Shankara.

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cover the less important ones which had to be omitted. No! The only way to mollify those who, making a quick judgment on what was after all only a preliminary work, wrongly thought that we had openly deserted mysticism and yoga, was to set down the actual teachings which supplement them and thus controvert these misconceptions. So, although we had formerly hoped to leave the task until after the war, we immediately took up work on the second span of this two-arched bridge, and pushed ahead with it as quickly as possible under the unsettled circumstances which then prevailed.

Here is the fruit of that labour and those who have the patience to read it to the end, will discover their reward in the doing of it.

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(705-1)¹⁰³⁵ As an individual isolated from every party movement tradition and sect, it would appear that our contribution to social betterment will be trivial and insignificant, a mere voice in the wilderness. In most other spheres of activity this would be true enough but in the sphere of truth-seeking and truth-proclaiming it no longer holds good. For the very fact of being dissociated from every conventional influence, every orthodox and traditional group, sets us free to find and give out the truth in a way that these others cannot dare to follow. It raises the value of our results.

(705-2) We wrote for the living and not for the dead. Therefore we suited matter and manner to the circumstances of the present day. And although we built upon the foundation laid by the ancients nevertheless we took large liberties in the erection of the superstructure, based on our personal experience during a quarter-century of practical research into this subject. If the philosophical system which we have presented in these two volumes is regarded as derivative only, it will be regarded wrongly. We have not merely worked out its character from ancient materials alone but also created it from modern ones. For we have gone deep into our own innermost consciousness too. Some of the knowledge found there as well as some learned from our contemporaries has been pinned into the words of these books. Thus we have really worked at the emergence of a contemporary philosophic culture.

(705-3) If a spiritual message is to find any acceptance among the educated or half-educated younger generation of today it will have to be presented in an intellectual manner. The only explanation of mysticism which will satisfy the world today is a

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¹⁰³⁵ The paras on this page are numbered 8 through 12; they are not consecutive with the previous page.

scientific explanation. Hence I have tried to explain these doctrines in such a way that the reader who understands one of them may advance to the next in a logical development. I have offered to lead him up the steps of irresistible logic towards truth.

(705-4) Experience alone may have already [almost]¹⁰³⁶ taught [them]¹⁰³⁷ several philosophic truths but these writings may help people become more fully conscious of them. Such are the power and beauty of universal ideas that some people may arrive at them immediately by intuition as soon as the eyes read them on a printed page but others only ultimately after a long and toilsome course of study. Then there are those who will feel an intuitive response to these statements even where they cannot yield an intellectual one. Conversely, there are others who will yield intellectual assent although no inward stirring certifies their way judgment. But all types will know that they have been lifted to higher levels of thought and conduct as a result.

(705-5) I tried in my humble way to communicate these teachings as clearly as possible and to point out their importance

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(continued from the previous page) as emphatically as possible.

(707-1)¹⁰³⁹ All the ten volumes that I have previously written belong to the formative stage. Only now, after thirty years unceasing travail and fearless exploration have I attained a satisfying fullness in my comprehension of this abstruse subject, a clear perspective of all its tangled ramifications and a joyous new revelation from a higher source hitherto known only obscurely and distantly. All my further writings will bear the impress of this change and will show by their character how imperfect are my earlier ones. Nevertheless, on certain principal matters, what I then wrote has all along remained and still remains my settled view and indeed has been thoroughly confirmed by time. Such, for instance, are (1) the soul's real existence, (2) the necessity for and the great benefits arising from meditation (3) the supreme value of the spiritual quest (4) the view that loyalty to mysticism need not entail disloyalty to reason.

¹⁰³⁶ PB himself inserted "almost" by typing it below the line and inserting it with an arrow.

¹⁰³⁷ PB himself deleted "most" from before "them" by hand.

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¹⁰³⁹ The paras on this page are numbered 17 through 20; they are not consecutive with the previous page.

(707-2) The essence of this teaching is to be found only in that unlimited sphere where impersonality and universality reign. No better name than philosophy could be found for it, because no other is so impersonal and so universal. Although Brunton has written so many pages about it, he does not want it called by his name and turned into a cult. If Bruntonism should arise, he himself would be the first anti-Bruntonist! He is not at all interested in the triumph or fame of P.B. But he is deeply interested in the triumph and spread of that attitude which will best advance mankind's spiritual life. He does not ask for personal acceptance from one section nor personal honour from another. The world's opinion is rarely God's opinion. But he does ask for acceptance and honour to be bestowed upon what is true and helpful in his ideas. He does not want men to follow him but to follow the quest of truth. He does not call them to a declared creed but to a suggested way of approach, to the integral philosophical way which secures results no narrow sect could secure. Let people use the signposts he has erected, by all means, but let them not ignore the many other valuable ones which have also been erected for their benefit from the earliest times until today.

(707-3) My unfortunate tendency to labour a point too long, has irritated some readers but helped others. The intention of all this repetitive statement was to present the same idea¹⁰⁴⁰ in its various aspects and thus help to make it clearer. Where such difficult and subtle metaphysical ideals like mentalism are in question, this clarification is needful.

(707-4) I seek no proselytes. The public may take or leave these writings.

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(709-1)¹⁰⁴² Overself."¹⁰⁴³ It continues only the metaphysical part of that book. The mystical part is to some extent continued in "The Wisdom of the Overself." The religious devotional and moral re-educatory parts have not yet been written about in any of my books, nor have I described the various stages and experience of the aspirant on the Quest.

¹⁰⁴⁰ Only "i-" is visible in the original, we have inserted "idea from the duplicate para 227-3 in Vinyl XX to XXIV.

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¹⁰⁴² The para on this page is numbered 405; it is not consecutive with the previous page – but it follows the paras on page 711.

This page is a duplicate of page 713; different edits have been marked on the two pages.

¹⁰⁴³ This para is a continuation of para 711-7 and a duplicate of para 713-1.

(709-2) I would love to retire into the peaceable life and obscure name of an unrecognised writer. Fame, like other things, must be paid for: the rewards it brings are not exempt from penalties. But they are penalties only to a certain type of man, to the possessor of a certain temperament. Such a type, such a possessor am I.

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(711-1)¹⁰⁴⁵ My mail shows that most of the letter-writers are not college-bred and are frequently naive women.¹⁰⁴⁶ [The]¹⁰⁴⁷ “we think your books are marvellous” letters are a fair sample. Yet they are sincere and they make me feel that if I, personally have made many enemies, my books have made many friends. [The]¹⁰⁴⁸ college-bred usually do not care for my books, are apt to believe that they soar above facts and that I am just another cultist seeking followers.

(711-2) He who can put God’s Great Silence into words renders a high service to his fellows. He is not only a revealer who opens doors in their minds; he is also a healer who relieves sore places in their hearts.

(711-3) The time has come for a statement of philosophic faith better measured than my earlier ones.

(711-4) As a modest public figure, I have met with [so many]¹⁰⁴⁹ hundreds of people in the course of [time]¹⁰⁵⁰ that [I was]¹⁰⁵¹ prevented from entering into too personal a view of friendship. [I could not help gaining some of the detachment which an exiled and wandering life can give to a man.]¹⁰⁵² When destiny forces one to move and travel

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¹⁰⁴⁵ The paras on this page are numbered 397 through 403; they are not consecutive with the previous page.

This para is a duplicate of para 301-7 in Vinyl XX to XXIV.

¹⁰⁴⁶ The first sentence of this para was typed at a later point.

¹⁰⁴⁷ PB himself inserted “The” by hand.

¹⁰⁴⁸ PB himself inserted “The” by hand.

¹⁰⁴⁹ PB himself inserted “so many” by hand.

¹⁰⁵⁰ PB himself deleted “so” from after “time” by hand.

¹⁰⁵¹ PB himself changed “one is” to “I was” by hand.

¹⁰⁵² PB himself typed “I could not help gaining some of the detachment which an exiled and wandering life can give to a man.” as its own para earlier on the page, but then inserted it here with an arrow.

constantly so that the opportunity to take roots is not permitted [and]¹⁰⁵³ the dream-like character of these contacts begins to intrude itself. However, this said, I still am human enough to have some feeling about these matters even though I don't allow any feeling to sweep me away and indeed could not if I were to be true to the philosophic path.

(711-5) I do not perceive any fundamental difference between the Buddhistic teachings and the philosophic teachings expressed in my last two books, although it may be that I have written about some matters which Buddhism does not deal with. Mahayana Buddhism is acceptable to me even though I do not care to put any labels on what I have written.

(711-6) The "Hidden Teaching Beyond Yoga" was disruptive to the [mystic's self-centred]¹⁰⁵⁴ emotions. With the coming of the World War the time had come for mysticism to arouse itself and make a worthwhile contribution to the betterment of mankind. However these disrupted emotions were soothed by the material in the "Wisdom of the Overself," the higher revelations needed by our age. The first volume represented an attempt to engage the interest of the intellectual and sceptical class who with the second volume were led right into the mystical camp. The two volumes were designed to lead their readers onward towards an understanding through reason of truths which have usually been felt through intuition. In this way they [could]¹⁰⁵⁵ be of service in a wider field.

(711-7) It is not correct to regard "The Hidden Teaching Beyond Yoga" as the continuation of "The Quest of the"¹⁰⁵⁶

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(713-1)¹⁰⁵⁸ Overself."¹⁰⁵⁹ It continues only the metaphysical part of that book. The mystical part is to some extent continued in "The Wisdom of the Overself" but the

¹⁰⁵³ PB himself inserted "and" by hand.

¹⁰⁵⁴ PB himself inserted "mystic's self-centered" by hand.

¹⁰⁵⁵ PB himself changed "can" to "could" by hand.

¹⁰⁵⁶ This para is continued in duplicate paras 709-1 and 713-1.

¹⁰⁵⁷ Blank page

¹⁰⁵⁸ The para on this page is numbered 404; it is not consecutive with the previous page. There is also a partial para at the top of the page.

This page is a duplicate of page 709; different edits have been marked on the two pages.

¹⁰⁵⁹ This para is a continuation of para 711-7 and a duplicate of para 709-1.

religious devotional and moral re-educatory parts have not yet been written, nor even the various stages and experiences of the aspirant on the quest.

(713-2) I would love to retire into the peaceable life and obscure name of an unrecognised writer. Fame, like other things, must be paid for: the rewards it brings are not exempt from penalties. But they are penalties only to a certain type of man, to the possessor of a certain temperament. Such a type, such a possessor [am I.]¹⁰⁶⁰

714¹⁰⁶¹
XXI

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

715
XII

(715-1)¹⁰⁶² Once the Overself is felt in the heart as a living presence it raises the consciousness out of the grip of the egoistic-desire parts of our being, frees it from the ups and downs of mood and emotion which they involve. It provides a sense of inner satisfaction that is complete in itself and irrespective of outside circumstances.

(715-2) He attains the beatitude of knowing his higher self.

(715-3) The Overself will henceforth direct his further activities.

(715-4) In its sacred presence fear and suffering must take their inevitable departure.

(715-5) He will see the events of his life pass like the fleeting images of a dream for he will see them as thoughts in the mind.

¹⁰⁶⁰ PB himself deleted the paras after this para by hand. They originally read:

“(10) There is no other recourse for him except humble submission to God’s will in the faith that God’s wisdom is interlinked with it.

(11) The readiness to go down on your knees for a minute or two, to abase the ego’s pride in such prayer, is extremely valuable. This is what Jesus meant by becoming ‘as a little child’; humility, inspired childlikeness, not stupid childishness.”

Paul Cash inserted “XXII” in the left margin of the deleted paras.

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¹⁰⁶² The paras on this page are numbered 385 through 400; they are not consecutive with the previous page.

(715-6) At the centre of every man's being, there is his imperishable soul, his guardian angel.

(715-7) The facts about it have been heavily over-weighted with prolific imaginations and verbose speculations. So much incorrect teaching has been given out on this subject that it will be needful for many aspirants to revise their notions about it.¹⁰⁶³

(715-8) Such is the double consciousness which makes him at one and the same moment a citizen of two worlds.

(715-9) He has raised an altar to the unknown God in his heart. Henceforth he worships there in secret and in silence. His hours of solitude are reserved for it, his moments of privacy dedicated to it.

(715-10) There is a unique bliss in this new-found freedom of the second self, a sublime peace in this dissolution of old restraints.

(715-11) He enters into a state which is certainly not a disappearance of the ego but rather a kind of divine fellowship of the ego with its source.

(715-12) Henceforth he functions as the human instrument of a trans-human power.

(715-13) The divine truth is one thing, its human recording is another. The two may or may not coincide.

(715-14) No good fortune that comes his way will ever after be counted so big as the good fortune which he now feels to be his in the realisation of the Overself.

(715-15) Such teaching can never be useless and consequently can never disappear.

(715-16) He can assert this protective truth against whatever evils and dangers may appear from time to time.

716¹⁰⁶⁴

XII

717

XII

¹⁰⁶³ PB himself inserted a period by hand.

¹⁰⁶⁴ Blank page

(717-1)¹⁰⁶⁵ Two lips utter a single word. The experiencer and the experienced object are a single stuff.

(717-2) Each Overself is like a circle whose centre is in some individual but whose circumference is not in any individual.

(717-3) Without the Overself no human creature could be what it is – conscious, living, and intelligent.

(717-4) The Overself is not only a necessary conception of logical thought. It is also a beautiful fact of personal experience.

(717-5) We do not have to become the privileged, personal disciple of such a man to benefit by him. If we have met him only once for however short a time, merely to think of him helps us and merely to know of his presence in this world, cheers us.

(717-6) When our eyes have been opened to the true meaning of man, when we know that this is not to be found in his transient personality but in his enduring essence, life will possess a quality it never had before.

(717-7) He has no wish to take charge of anyone's life or undertake the management of anyone's affairs.

(717-8) The divine soul in us is utterly above and unaffected by the sense impressions. If we become conscious of it, we also become conscious of a super-sensual order of existence.

(717-9) But the consciousness of his power and knowledge is couched not in insufferable conceit but in modest humility.

(717-10) The holy trinity is truth, goodness, and beauty. For they are leading attributes of the divine soul in man.

(717-11) The Overself is always there, it has never left us, but it has to be ardently, lovingly, and subtly searched for.

(717-12) The Overself's light enters the understanding and enables him to perceive what men like Jesus really meant when they spoke.

¹⁰⁶⁵ The paras on this page are numbered 401 through 415, making them consecutive with the previous page.

(717-13) He who can gain this deep-buried state will gain the attributes of supernal power and untroubled calm which go with it.

(717-14) He is an independent, and inwardly stands outside the walls of those cities where the vested interests of religion smugly foregather.

(717-15) It may then be possible for some higher power to use him as a channel for its grace to other men.

718¹⁰⁶⁶

XII

719

XII

(719-1)¹⁰⁶⁷ We do not subscribe to the belief that the divine soul has somehow gone astray and got enslaved by the animal body.

(719-2) We do not live self-sufficient and self-sustained lives but depend wholly on the Overself in every way and at every moment.

(719-3) The man that is made in the image of God is not physical man or desire-filled man or thought-breeding man but he who dwells behind all these – silent, serene, and unnoticed.

(719-4) In this hour of supreme comprehension, in this transition to a new, higher life he finds his supreme liberation.

(719-5) The belief that the adept can explain everything, is a false one.

(719-6) He lives in the sunny light of his own inspired thoughts.

(719-7) He lives in the gratifying consciousness that he is supported by the divine will, the divine power.

(719-8) In this way, he learns to live from moment to moment, closely, with the Overself.

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¹⁰⁶⁷ The paras on this page are numbered 416 through 427, making them consecutive with the previous page.

(719-9) The World-Mind reproduces something of itself in each individual entity we call the Soul, or Overself.

(719-10) Others will come to seek counsel from him or to gain inspiration.

(719-11) His first reliance will be on the soul. His last reliance will be on the soul.

(719-12) He may illuminate his own path.

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XII

721

XII

(721-1)¹⁰⁶⁹ If¹⁰⁷⁰ we think "I strive to become one with God," or "I am one with God" we have unconsciously denied the statement itself because we have unconsciously set up and retained two things, the 'I' and 'God.' If these two ultimately exist as separate things they will always exist as such. If however, they really enter into union, then they must always have been in union and never apart. In that case, the quest of the underself for the Overself is unnecessary. How can these two opposed situations be resolved? The answer is that relativity has taught us the need of a double standpoint, the one relative and practical and constantly shifting, the other absolute and philosophical and forever unchanged. From the first standpoint we see the necessity and must obey the urge of undertaking this quest in all its practical details and successive stages. From the second one, however, we see that all existence, inclusive of our own and whether we are aware of it or not, dwells in a timeless, motionless Now, a changeless, actionless Here, a thing-less, egoless Void.

(721-2) The first bids us work and work hard at self-development in meditation, metaphysics, and altruistic activity but the second informs us nothing that we do or abstain from doing can raise us to a region where we already are and forever shall be in any case. And because we are what we are, because we are Sphinxes with angelic heads and animal bodies, we are forced to hold both these standpoints side by side. If we wish to think truthfully and not merely half-truthfully we must make both these extremes meet one another. That is, neither may be asserted alone and neither may be denied alone. It is easier to experience this quality than to understand it.

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¹⁰⁶⁹ The paras on this page are numbered 428 through 430, making them consecutive with the previous page.

¹⁰⁷⁰ Typed note in the upper margin reads: "(Use this for OPENING of Cap 14 Ms.)"

(721-3) This is puzzling indeed and can never be easy but then, were life less simple and less paradoxical than it is, all its major problems would not have worried the wisest men from the remotest antiquity until today. Such is the paradox of life and we had better accept it. That is, we must not hold one standpoint to the detriment of the other. These two views need not oppose themselves against each other but can exist in a state of reconciliation and harmony when their mutual necessity is understood.¹⁰⁷¹

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XII

723

XII

(continued from the previous page) We have to remember both that which is ever-becoming and that which is ever in being. We are already as eternal, as immortal, as divine as we ever shall be. But if we want to become aware of it, why then we must climb down to the lower standpoint and pursue the quest in travail and limitation.

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XII

¹⁰⁷¹ Typed note in the lower margin reads: "MORE".

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