

Carbons 08 (Literary Notebook Carbons)

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Editor's Note: This document contains paras from ten of the first twelve Old Categories – Categories viii and x are missing. Old Category iv is subdivided – and also split into two pieces with Old Category iii stuck between its halves. Furthermore, there are several subheads within Old Category iv which ordinarily are found in other categories. This leads me to conclude that PB was experimenting with a larger ordering of his ideas, possibly to assist in writing a book. At any rate, the cross-references are as follows:

Philosophic Ascetic Discipline ⇒ Old xvii: Way to Overself

Dark Night of the Soul ⇒ Old xvii: Way to Overself / Old xxii: The Reverential Life

Ego ⇒ Old xi: The Ego

Symbol in Devotion ⇒ Old iii: Meditation

I have left off the NEW Category cross-references for (some) conciseness. Looking at these subheads, particularly the last one, it appears that PB was considering melding Old iv: The Path and Old iii: Meditation for a time, or at least was simultaneously focused on these two topics.

For all of that internal coherence, this is a carbon, and in cross-checking these paras against the originals, we have found them scattered in seven volumes: Vinyl I to III, IV to V, VI, VII to VIII, XII to XIII, XX to XXIV, and XVII. The paper and condition of these carbons suggests that it is from the 1940s for the most part, and as such it is not surprising that PB's thoughts about his 28 categories would change and evolve throughout the next forty years. As is the case with many creative individuals, the only reason these Categories are fixed today is because he died! In spite of their ultimate fate of being scattered across PB's later use of his 28 categories, there is a cohesiveness to this material – all of which has a great deal to do with understanding and pursuing a spiritual life with the goal of self-realization and compassionate living.

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

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

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(1-1)² It is a great lack in modern life that it allows no time for a short period of meditation, whether in the morning or evening or both, to gain repose of being and elevation of mind.

(1-2) Neither so-called education nor social experience introduces this subject to us – except perhaps to sneer at or condemn it.

(1-3) Millions of so-called civilised people are spiritually illiterate.

¹ PB himself inserted "Sixth Series" at the top of the page by hand.

² The paras on this page are numbered 1 to 12; they are not consecutive with the previous page.

(1-4) Common opinion regarding this subject is too often misinformed, common feeling too often misguided.

(1-5) It is a common mistake among artists and writers to regard inflammation as inspiration, inflamed feelings for inspired revealings.

(1-6) The psychiatrists are studying only a part of the human mind. Only when they can see and acknowledge their own work in its relation to philosophy will they be able to study the whole of human mind.

(1-7) Only those who have felt it can know the completely satisfying nature of the love which flows to and fro between the ego and the Overself at such enkindled moments. They may be gone the same day but they will reflect themselves in a whole lifetime's aspiration thereafter.

(1-8) He will find himself in the mind's deep silence, the heart's gentle stillness, reached after forsaking the ego's activity.

(1-9) Intuition reaches a conclusion directly, without the working of any process of reasoned thinking.

(1-10) Jesus likened the Kingdom of Heaven to a grain of mustard seed, which was a simile among the Jews for anything exceedingly small. Why did he do so? Because, in its first onset, the Kingdom is not an experience but an intuition and the latter begins as an exceedingly faint and tiny leading.

(1-11) How small is the percentage of men who care to learn the real purpose of life, much less to fulfil it!

(1-12) To find the time required for meditation may call for a little planning of our time and a lot of revision of our values. But this in itself is a worth-while self-discipline. For we rush hither and thither but have yet to ask ourselves where we are rushing to.

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(3-1)⁴ An author is not always to be judged by his books. Sometimes he is much better than his writings; sometimes they are much better than he. The reason is plain. Inspiration raises the writer to a higher level of being; his inspired moments represent the peaks of his character, but after he must fall back into everyday normalcy.

(3-2) Truth sits perched upon his pen who has surrendered his hand to the Overself. Hence his words endure and are to be found among the records that Time keeps in its treasury, whereas the words of egotistic and ephemeral writers are often thrown off into oblivion as soon as they are written.

(3-3) And then turning to the meaning of that second word in the title of my address, of inspiration, what more can one say than that it is “in-breathing” – the in-breathing of a spiritual quality that raises a work or a man above the common order of things. I do not mean a work is inspired when it is cheaply glamorous, or that a man is inspired when he is rhetorically aggressive, or that a mind is inspired when it indulges in clever intellectual jugglery. It is my standpoint that all inspired art is the expression at most or a product at least of spiritual experience, although the latter may not be well understood by its experienter. The experience must come first. Art is movement and noise, whereas the spirit out of which it arises is hushed stillness and invulnerable silence.

(3-4) Mysticism makes communion and worship wholly an interior process.

(3-5) The privilege of these daily communions with the Overself is a blessed one.

(3-6) Mysticism extends both in thought and practice to points far beyond the limits of religion.

(3-7) He will find, on strict self-examination, that he has allowed himself to be drawn into currents of time-wasting worldliness or attracted into whirlpools of time-eating frivolity.

(3-8) If we choose to be endlessly preoccupied with external matters, business and pleasure; if we will not turn lovingly in the only direction to which we must turn if we are to behold our divine self, then it is useless to blame life God or luck for our unhappy blindness.

⁴ The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

(5-1)⁶ When Jesus called men to a more inward spiritual life than the old ecclesiastical legalism of the Jews permitted, he did what every man sent from God has had to do; he tried to rescue them from their own immuring constructions.

(5-2) Where the shrewdest judgment finds itself bewildered, the mysterious faculty of intuition moves unhesitatingly and surely.

(5-3) An existence which has no higher aims than purely physical ones, no nobler activities than merely personal ones, no inner reference to a spiritual purpose, has to depend only on its own small resources. It has failed to benefit by its connection with the power behind the universe.

(5-4) It is of the highest importance that he should willingly withdraw some time from his business activities or professional labours, from his lighter amusements or social pleasures, and give it up entirely to prayer and meditation. Let him make one half-hour (if he can spare no more) out of every twenty-four sacred to God, dedicated to the quest within.

(5-5) If man insists on keeping so busy with the affairs of ordinary life that he has no time to give for the affairs of the life that transcends it; if he insists, with various excuses, in staying outside the central area of wisdom and peace that lies within, he himself is largely to blame for his darkness and ignorance, his agitation and misery, his vexation and fear.

(5-6) This urge to discover an intangible reality seems an irrational one to the materialistic mentality. But, on the contrary, it is the most completely logical, the most sensible of all the urges that have ever driven a man.

(5-7) The masses live in a spiritual fog.

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⁶ The paras on this page are numbered 21 through 29, making them consecutive with the previous page.

(5-8) The intellectual mystic often rejects all those liturgical, ritual and hierarchical aspects which are so prominent in most institutional religions. For they lead human aspiration outward whereas true mysticism leads it inwards.

(5-9) The creative artist is taken out of himself for a time and serenely elevated, just as the meditative mystic is. But the two states, although psychologically similar, are not spiritually similar. For the mystic enters his consciously and deliberately goes in quest of his inner

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(continued from the previous page) being or soul. He uses it as a spring-board to escape from the world of space time and change. The artist, however, uses it as a means of creating something in the world of space time and change. Hence although art approaches quite close to mysticism, it has not the same divine possibilities for it lacks the higher values, the moral disciplines and the super-sensuous aims of mysticism.

(7-1)⁸ It is a truth by whose light a man lives nobly and in whose comfort he may die serenely.

(7-2) Against the barrenness of materialistic denial, it offers the urgently-needed values and explains the practices of meditation intuition and aspiration.

(7-3) It is real, it is present and active in our very midst, its power and its guidance can be felt and recognised.

(7-4) The divine character of his inmost being will become plain to him, and that not as a matter of wishful thinking or suggested belief but as first-hand personal experience.

(7-5) This alone could be the kind of experience which led Omar Khayyam to write "The more I drink of Being's wine, more sane I grow, and sober than before."

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⁸ The paras on this page are numbered 30 through 37, making them consecutive with the previous page.

(7-6) Even if these mystical doctrines are doing nothing more, they are at least bringing peace and solace and comfort to troubled souls who can find help nowhere else.

(7-7) Such rare peace stands out in poignant contrast against the burdens and fretfulness of our ordinary lives. Such rare goodness is needed by a generation accustomed to violence, atrocity, bestiality and horror, lunacy and hatred.

(7-8) Yes, some of us are genuinely aware of the soul's existence and intimately know its freedom and blessedness. Modesty has hitherto imposed silence upon us about the fact, although compassion induced us to break it on occasions. But we mystics must now stand on our own dignity. It is time that the world, brought to its inevitable and by us expected materialistic dead-end, should realise at last that we are not talking out of our hats, but out of a real and impeccable experience. It would be an unpardonable treachery to our duty in the final and terrible world crisis of this materialistic age if, out of false modesty or fear of intimidation by a cynical society, we who daily feel and commune with

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(continued from the previous page) the divine presence, who realise its tremendous importance for humanity's present condition and future life, fail to testify to its existence and reality. If today we venture to speak more freely and frequently, our ideas may drop into a few hospitable minds and sublimely penetrate their consciousness.

(9-1)¹⁰ The point is that those who have never had a mystic experience can hardly criticise it intelligently but only emotionally.

(9-2) To dispute the genuineness of mystical experience, to scoff at the affirmations of mystical doctrine and to assail as imposters the mystical adepts, is to proclaim laziness inability or refusal to investigate.

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¹⁰ The paras on this page are numbered 38 through 47, making them consecutive with the previous page.

(9-3) When a man becomes tired of hearing someone else tell him that he has a soul, and sets out to gain first-hand experience of it for himself, he becomes a mystic. But, unfortunately, few men ever come to this point.

(9-4) This state of mind and heart is attainable by regulated life, purified emotions and the practice of mystical exercises.

(9-5) The quest has a well-formulated method which includes ethical self-culture, [and]¹¹ systematic self-abstraction from the bodily senses.

(9-6) The term “spiritual” is very loosely used nowadays. It includes in its domain, but is not limited to, certain states of mystical consciousness, certain religious mental experiences, high moral attitudes and unworldly emotional reactions. Thus, one man may be called “highly spiritual” although he may not have had any mystical experience, when what is meant is that he is “highly moral.”

(9-7) What is the true end of life on earth?

(9-8) How many distinguished writers keep up the high quality of their work? How many great artists respond only to authentic inspiration? X___ B___ wrote some ridiculous passages yet his works on B_____ have deservedly become classics.

(9-9) The truth is that the source of man’s inspiration is always there, but his awareness of it is intermittent.

(9-10) But most of us cannot turn on the tap of inspiration at will, cannot put Pegasus between the shafts. Often we deceive ourselves and imagine the presence of inspiration when it is really absent. The works we do then are our humble own, not fiery gifts from heaven.

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(11-1)¹³ Sometimes they come to us unbidden and unsought, these high moods. Sometimes they lag long behind all our strivings.

¹¹ “and” was typed above the line.

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(11-2) The artist must raise the cup of his vision aloft to the gods in the high hope that they will pour into it the sweet mellow wine of inspiration. If his star of fair fortune favours him that day, then must he surrender his lips to the soft lure of the amber-coloured drink that sets care a-flying and restores to the tongue the forgotten language of the soul. For these sibylline inspirations of his come from a sky that is brighter than his own and he cannot control it.

(11-3) Moments when we are driven like a leaf before the wind.

(11-4) But when the years have passed and middle life falls upon him, he will remember those early flashes of something grandly exalted above the daily round. And, remembering, may seek out ways and means of recovering them.

(11-5) Each man discovers afresh for himself this homey old truth, that he has a sacred soul. He need not wait for death to discover it or depend solely on the words of dead prophets until then.

(11-6) A mere belief in the soul's existence is the first and shortest step. An intellectual study of its nature and a devotional discipline of the self is the next and longest step. A direct intuitive realisation of the soul's presence is the third and last one.

(11-7) Criticism which knows only sensuous and intellectual experience, can be little valid here if, indeed, it is not entirely irrelevant.

(11-8) The higher self makes its perennial demand upon each man.

(11-9) What the thinking intellect in him cannot receive, the mystical intuition can.

(11-10) We moderns have striven for power. We have gained it but lost peace. Even the power itself has run riot in our hands and half-destroyed our lives, our cities and our societies. If we are to restore contentment to our hearts, we must restore balance to our strivings.

(11-11) Its truth and values are now beginning to be recognised.

(11-12) This mysterious entity which dwells on the other side of our earthly consciousness, is not as unperceptive of us as we are of it.

¹³ The paras on this page are numbered 48 through 59, making them consecutive with the previous page.

(13-1)¹⁵ All these ecstatic glimpses are intended as allurements to draw the man out of his worldliness and as reminders to call him to engage in the quest.

(13-2) Mysticism is hardly even mentioned in contemporary talk. There is little interest in it and almost no knowledge of it.

(13-3) Psychological methods are not less necessary than religious exercises. The thought-life of man is ordinarily a confused, a wandering and a restless one. Meditation, practised in solitude and quietude, must be regularly inserted into it first to help improve its character and second, to open a pathway towards conscious knowledge of the higher self.

(13-4) It would be unreasonable to expect anyone to give up his worldly attachments until he sees something more worthwhile. Consequently his soul gives him a foretaste, as it were, through these ecstatic moments and brief enlightenments, of its own higher values.

(13-5) The scientific proceeding is to test methods by their results. If we ask ourselves what practical results have been yielded by yoga in the hands of its twentieth-century followers, we shall be compelled to answer: very few.

(13-6) If those whom good fortune has given leisure fritter it away in personal or social trivialities, then the passing years will bring them no nearer the kingdom of heaven but only nearer to regrets at its inaccessibility.

(13-7) Is it really asking too much from a man if he is asked to give a half-hour or so each day to fulfil the higher purpose of his earthly life? Is the burden it imposes upon him such a heavy one after all?

(13-8) Why should anyone, who has come to show men the interior way, proceed to delude them by pointing out an exterior one? In other words, if the kingdom of heaven

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¹⁵ The paras on this page are numbered 60 through 66, making them consecutive with the previous page.

is [inside]¹⁶ us, what use will it be to set up an institution [outside]¹⁷ us? The primary task of a man sent from God is not to found a church which will keep them still looking outward, and hence in the wrong direction, but to shed invisible grace. If he or his closer disciples do organise such a church, it is only as a secondary task and as a concession to human weakness.

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(15-1)¹⁹ With every day that passes, a man makes his silent declaration of faith in the way he spends it. It is a poor declaration that modern man makes when he brushes aside all thought of prayer and meditation as something he has no time for.

(15-2) If worldly business and external pleasures occupy modern man's mind to such an extent that they have virtually crowded out all thoughts of the higher meaning and spiritual duties of life, then that business and these pleasures will lead him not to a happier earthly existence, as they could, but to bitter disappointment and painful catastrophe.

(15-3) A mystical ivory tower into which one can retreat when the world's burdens become too nerve-wracking is not a luxury in these times but a necessity.

(15-4) There comes a time in every man's life when life itself needs to be reviewed and reflected upon.

(15-5) Wholly immersed in the consciousness of the body and wholly engrossed in its activities, pleasures or pains, as they are, what wonder that they become oblivious of the fact that the body itself is so transient a thing that it may be here today but gone tomorrow.

¹⁶ PB himself changed "within" to "inside" by hand.

¹⁷ PB himself changed "without" to "outside" by hand.

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¹⁹ The paras on this page are numbered 67 through 75, making them consecutive with the previous page.

(15-6) Every school of thought, variety of cult, sect of religion and system of metaphysics that has any pretension to spirituality accepts the existence of the soul. Disagreements do not start until after this acceptance. Why not take your stand on this undisputed fact and verify it for yourself.

(15-7) The religionist has a vague intuitive feeling that there is something higher than the daily round, someone behind the universe and some kind of existence after death. The mystic has developed this intuition into definite insight into his own relation to this mystery: he knows he has a soul.

(15-8) Knowing the public ignorance of these matters, it is needful to look to our terms and give the explanation so often required by those to whom they open up a new line of thinking.

(15-9) Mysticism is the theory and practice of a technique whereby man seeks to establish direct personal contact with spiritual being.

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(17-1)²¹ Such mystical experiences are priceless to the artist. They give him the subtle but strong inspiration without which the finest technique is a half-failure.

(17-2) This quest of the soul is ageless. Never has the human race been without it, never could it be without it.

(17-3) Such people find mystical writings incredible and metaphysical writings dull.

(17-4) If he can penetrate to this inmost region of consciousness, he will penetrate also to the secret purpose of the few decades of earthly life.

(17-5) Philosophy affirms, not on the basis of theoretical speculation, but on that of direct experience, that every human being has a divine soul from which it draws life consciousness and intelligence.

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²¹ The paras on this page are numbered 76 through 89, making them consecutive with the previous page.

(17-6) The contempt of mysticism prevails among so many who do not know what mysticism even means.

(17-7) There is something in man which does not belong to this world, something mysterious, holy and serene. It is this that touches and holds him at certain unforgettable moments.

(17-8) There is no pint of sea-water in which salt is not present in solution. There is no human entity in whom a divine soul is not present in secret.

(17-9) Those who shrink from the fatigues of meditation do not often shrink from the fatigues of pleasure. Therefore, a sense of values is the real question involved here.

(17-10) Those who condemn the hours spent in meditation as wasted ones, have been misled by mere appearances and have fallen into one of the greatest errors of their lives.

(17-11) If we are ever to discover the soul, we must become more introspective.

(17-12) We live only in flesh and feeling and thought. The soul is beyond our experience and even to many, beyond our belief.

(17-13) That the soul exists, that it is something other than his ordinary self, and that it abides within himself, are affirmations which remains basic and common to authentic mystical experience of every school and religion.

(17-14) The modern world has yet to learn this habit of stopping its work or pleasure a couple of times a day for a few minutes spent in prayer and meditation.

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(19-1)²³ There are swift elusive moments which every real artist knows, and every deep lover experiences, when the faculty of concentration unites with the emotion of joy and

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²³ The paras on this page are numbered 90 through 100, making them consecutive with the previous page.

creates an indescribable sense of balanced being. Such moments are of a mystical character.

(19-2) This – the recognition of the Soul’s factuality – is the only doctrine to which every man may commit himself, whatever his other beliefs.

(19-3) Until men come to understand the spiritual laws which govern them, what else can they expect than to make further blunders and commit further sins?

(19-4) It is within the ultimate capacity of man and part of the higher purpose for him to achieve this awareness.

(19-5) What a number of men and women can no longer get from church or temple, they may get from their own selves through mysticism.

(19-6) The materialistic view of man, which would regard his life-functioning as a set of physical processes only, which would condemn him to an absolute lack of spiritual awareness, must die or man himself will die with it.

(19-7) Through widely different kinds of external experience the ego seeks but never finds enduring happiness. Discovering in the end that it is on a wrong road, it turns to internal experience.

(19-8) Philosophy never ceases to affirm that the soul exists and that human consciousness can be raised to embrace it.

(19-9) The definitions of mysticism vary as widely as the standpoints of the definers themselves vary. Thus we arrive at a curious situation. A theosophist like Annie Besant could applaudingly call it “esoteric religion” whereas a theologian like Karl Barth could only disgustedly call it “esoteric atheism.”

(19-10) If we carefully study Descartes’²⁴ use of terms it becomes clear that “I think, therefore I am” refers not to the capacity of being self-aware, but of being somehow conscious.

(19-11) Many mouth what they have read in books or what they have heard said, but few have any real knowledge of the soul.

²⁴ Referring to René Descartes.

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(21-1)²⁶ Tolstoy,²⁷ in his ascetic recoil against his own handiwork, called art “a beautiful lie.” Well, it often is so. But it is quite often not so. It can arouse either devilish or divine feelings. It can lead men to that higher beauty which, Keats²⁸ saw, is one with truth. Whenever its influence is bad, it is the artist who is to be blamed, not art.

(21-2) To become a mystic is simply to penetrate from within more deeply than is customary into the psychological element of religion. But after all this is only a single element, although a most important one, in what is really made up of several elements. And this is the defect, or even danger, of mysticism – that it is insufficient because incomplete, that it discards such useful religious characteristics as moral re-education of thought and conduct, personal compassion, social helpfulness and worshipful humility.

(21-3) Action is right, needful and inevitable, but if it is overdone, if we become excessive extroverts, if it drives us like a tormenting demon, then no inward peace is ever possible for us.

(21-4) The divine soul is the real essence of each man. If we do not come into the full experience of its existence, all our religion is a mere surface emotionalism, all our metaphysics a mocking intellectualism.

(21-5) The sensitive man can freshen his trust in the ultimate goodness of things from a glowing sunset, can renew his inward peace with a forest walk. Nature lovingly speaks to him, all wordless though she be.

(21-6) No system of education can be a complete or an adequate one if it omits to teach young persons how to meditate. This is the one art which can not only assist them to develop self-control and to improve character, but also to master all the other arts through its mastery of concentration. When their minds have been trained to concentrate attention well, all their intellectual capacities and working powers attain most individual expression with least effort.

²⁶ The paras on this page are numbered 101 through 106, making them consecutive with the previous page.

²⁷ Referring to Leo Tolstoy.

²⁸ Referring to John Keats.

(23-1)³⁰ None of us can play with the pen for some years, or wield the painter's brush, or practise any of the arts without in time letting our minds dwell on the processes of inspiration. The mysteries of man's being must then necessarily occupy us. And if we dare to be truly frank in our facing of the self, if we will put aside preconceived notions and ready-made theories in order to watch what really happens during those processes, we discover our feet upon the verge of a great discovery. For we shall discover – if we are both patient enough and yet persistent enough – that there is a Source within us which promises astonishing possibilities to the human race. That Source is loosely called the soul.

(23-2) Can we build a bridge between this sorrowful earthly life and the peaceful eternal life? Are the two forever sundered? Every seer, sage and saint answer the first question affirmatively and the second negatively.

(23-3) "We [should]³¹ renounce the struggle to pierce the gloom and sit down to an acceptance of the fact there is an insurmountable limit to our understanding. Our prime concern should be not so much with ultimate questions as with immediate ones, not with mysteries that can only be solved by breaking through the circle of intellection as with mysteries that are solvable in a human way by human means; in short, we should be practical men." – Such is the objection to philosophic study and mystical exercise which is commonly put forward.

(23-4) This passage from the first to the second degree is well described by the Persian Sufi Abu al-Fazal ibn Mubarak:³² "When the time of reflection comes, and men shake off the prejudices of their upbringing, the threads of the web of religious blindness breaks, and the eye sees the glory of harmony."

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³⁰ The paras on this page are numbered 107 through 112, making them consecutive with the previous page.

³¹ "should" was typed in the left margin; there is no mark showing where it is to be inserted, but given its repetition in the next sentence, I placed it here. – TJS, 2020

³² "Abdul Fasl" in the original.

(23-5) The longest book on yoga can teach you nothing more about the practical aim of yoga than this: Still your thoughts.

(23-6) The essence of yoga is to put a stop to the ego's mental activities. Its ever-working, ever-restless character is right and necessary for human life but at the same time is a tyrant and slave-driver over human life.

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(25-1)³⁴ What the mystic seeks is a direct experience of the soul. This is an uncommon goal and calls for an inner boldness a spiritual venturesomeness, which orthodox religion usually prohibits.

(25-2) Men who pronounce judgments or write opinions upon mysticism without actual and personal experience of its mental states and phenomena, who interpret it only from the outside and only as observers, cannot be reliable authorities on the subject.

(25-3) The most important phase of man's nature is unknown territory to the modern physician and only remote territory to the modern clergyman.

(25-4) When every thought and every feeling is directed upon his little ego, when the great questions of life itself are never asked because never relevant, a true judgment must declare his private failure whatever his public success may be.

(25-5) 'LEISURE' by W.H. Davies:³⁵

"What is this life if full of care?

No time to see, when woods we pass,

Where squirrels hide their nests in grass.

No time to see, in broad daylight,

Streams full of stars, like skies at night.

No time to turn at Beauty's glance,

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³⁴ The paras on this page are numbered 113 through 118, making them consecutive with the previous page.

³⁵ Referring to William Henry Davies. This para is a shortened and paraphrased version of the original poem.

And watch her feet how they can dance.
No time to wait till her mouth can
Enrich that smile her lips began...
A poor life this if, full of care,
We have no time to stand and stare."

(25-6) Seven stupid brothers went for a walk in the forest one day when they suddenly saw a tiger; they were all immensely frightened and began counting their company to find out if anyone had been carried away by the animal. Each forgot to include himself in the total and so they found only six. At once they rushed home and informed their father that one of the boys had been killed by a tiger. The father was taken aback by their shouts and weeping on hearing the dreadful news did not verify it but fell down in a fit. This story is a good example of the humour of Himalayan goatherds who told it to me. Both as a philosophic fable and as a funny story. Each counter did not [remember himself. And that is our plight]³⁶ too. Each [of our sceptics]³⁷ has forgotten [his true self.]³⁸

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(27-1)⁴⁰ If a man deserts blood relations, it is only to take on spiritual ones. If he leaves his earthly house, it is only to enter the monastery, a spiritual one. If he forsakes the society of wife and children, it is only to enjoy that of teacher and students. Thus absolute escape is a mirage and cannot be found. The kind and quality of his bonds can be changed and transformed but not really severed. The only attainable freedom lies deep within. It is invisible and mental. This is what the sage enjoys. He may be weighted with business responsibilities and surrounded by a family but in his heart nothing holds him.

(27-2) We have never learnt to keep our minds still as we sometimes keep our bodies still. It is by far the harder task but also the most rewarding one. Our thoughts

³⁶ PB himself inserted "remember himself. And that is our plight" by hand.

³⁷ PB himself inserted "of our sceptics" by hand.

³⁸ PB himself inserted "his true self." by hand.

³⁹ Blank Page

⁴⁰ The paras on this page are numbered 119 through 130, making them consecutive with the previous page.

continually titillate them and our desires periodically agitate them. What the inner resources of mind are and what they can offer us, consequently remains unglimped and unknown. They are in their totality, the Soul, and they offer us the kingdom of heaven.

(27-3) There is something in us which resembles, in its small way,⁴¹ the quality of God.

(27-4) “The Heavens are still; no sound,
Where then shall God be found?
Search not in distant skies,
In man’s own Heart he lies.” —Shao Yung (Ancient Chinese poet and mystic.)

(27-5) Explained in the language of mechanics, the operation of the mystic art is simply this: man must cease to be only centrifugal and begin to become centripetal also.

(27-6) He can still recognise it as evidence of the mysterious workings of the Holy Ghost and accept it as such.

(27-7)⁴² It is not enough to listen to these theologians who make conjectures about God, we must find the Soul for ourselves.

(27-8) Unable to find satisfying answers to their questions in orthodox religion, they are led to enquire into mystical religion.

(27-9) They produce so much but create so little. For they are really hacks, not artists.

(27-10) Says the mystic: Why not give the aching mind a rest? Why trouble the waves of thought day and night? Is it not better to take refuge in the serenity of meditation?

(27-11) The quest will continue to attract its votaries so long as the Real continues to exist and men to remain unaware of it.

(27-12) This helps us to understand why so few poets are equal to their poetry.

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⁴¹ This comma was cut-off by the right margin but is visible in duplicate para 169-3 in Vinyl I to III.

⁴² This para and the following one were deciphered by referencing the originals which are in Vinyl I to III. —TJS, 2020

⁴³ Blank Page

(29-1)⁴⁵ The truth about their own inner being, the reality behind the universe around them, the laws which govern man's relation to that reality – these are things outside the scope of their knowledge.

(29-2) The use of pseudo-antique furniture and classical reproductions in architecture is today a tragic sign of bankrupt artistic creativeness. The use of newly designed furniture and contemporary architecture, of up-to-date materials and methods and inventions is a praiseworthy sign of true inner vitality. Modernist home, office, factory and public buildings, furnishings, decorations, fitments, appliances and machines are strong in their own right because they have stemmed out of modern developments in thinking, feeling and living. The antiquated past products with their fancy decorations rather than functional design, were useful and attractive to former generations but have now fulfilled their mission. Today their imitations sound futile and untimely notes whereas the twentieth-century creations, styles and productions are harmonious parts of the symphony of our very existence in this twentieth-century world. Nevertheless, they too fall into a one-sidedness which is the defect of their own virtue.

The modernist architecture and merchandise, furniture, airplanes and automobiles which express themselves in streamlined but plain clean cut forms almost entirely devoid of ornament, do so in the belief that the purpose of a structure should dictate its form and that the mechanical function of a household article should govern its appearance. [This leaves] little [room]⁴⁶ for aesthetic feeling. These designs are highly efficient for their purpose. But does not integral living call for something more than [such]⁴⁷ monotonous efficiency,⁴⁸ [something more than such severity?]⁴⁹ What harm is there if a touch of the picturesque is introduced? The cold bare undecorated lines of modern productions are as extreme as the tropic ornate lines of baroque architecture. The one seeks comfort and utility, the other grace. Why not combine both in the philosophical manner?

⁴⁴ PB himself inserted "(vol.30)" in the bottom right corner of the page by hand.

⁴⁵ The paras on this page are numbered 131 through 135, making them consecutive with the previous page. PB himself inserted "131 and 132" by hand.

⁴⁶ PB himself changed "Thus there is little room here" to "This leaves room" by hand.

⁴⁷ PB himself changed "a" to "such" by hand.

⁴⁸ PB himself changed a question mark to a comma by hand.

⁴⁹ "SOMETHING MORE THAN SUCH SEVERITY?" was typed above the para and inserted with an arrow by PB himself. We have changed it to lowercase.

(29-3) St. Paul⁵⁰ had passed through the initiatory revelation given by the Greek Mystery schools and the results show in his writings

(29-4) Everyone knows that yoga is mere self-delusion, that mysticism unfits a man for practical affairs and that philosophy loosens a few screws inside his head!

(29-5) It is an experience he shall remember when all else is forgotten.

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

II

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(31-1)⁵³ The incapacity to observe facts or the refusal to accept them when observed, mark many of the followers of these cults.

(31-2) The conversation among these people reminds the outsider of a madhouse yet, ironically enough, it passes for truth-seeking.

(31-3) This kind of mysticism, which stews truth in the same pot with absurd fantasy, may attract those who seek the dramatic but often repels those who appreciate the scientific.

(31-4) Someone [once]⁵⁴ told me an amusing story which well illustrates the necessity of never abandoning common sense and the critical faculty when one treads this mysterious ground. She was dining with a certain Russian Grand Duke who was a complete believer in spiritualistic and psychic theories. A medium regularly visited his mansion and gave him messages from a certain spirit. He pointed to a small black metal figure of Osiris and said that he treasured it exceedingly. The spirit had told him that this figure of Osiris should be kept with care as he, the Grand Duke, had been a Pharaoh in a previous incarnation and at that time he possessed this very figure of Osiris which was now with him again; it was a link for him with that incarnation. The

⁵⁰ Referring to St. Paul the Apostle.

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⁵² PB himself inserted "vol.30" in the bottom right corner of the page by hand.

⁵³ The paras on this page are numbered 1 to 9; they are not consecutive with the previous page.

⁵⁴ "once" was typed above the line and inserted with a caret.

visitor listened and later, idly picking up the figure, discovered that a small label on its underside said: "Price 2 fr. 50, Galleries Lafayette, Paris."

(31-5) Just as the dream-mind of sleep creates pseudo-personalities with utter ease, so the reverie-mind of meditation creates images and messages with the same ease.

(31-6) All occult development should be shunned until the character has been thoroughly changed, the emotions purified,⁵⁵ the will hardened and superstitions removed by knowledge. It may then come by itself as a resultant by-product of advanced mystical practices in meditation. In this way it will come safely and prove useful. In any other way, moral and mental deterioration may ensue, personal dangers may be incurred, whilst general futility may be the end of all.

(31-7) This study shows us a valuable aspect of the truth but it does not show us the whole truth.

(31-8) Small isolated groups -

(31-9) Untaught by the disappointing consequences of many previous self-deceptions, they greet each new hope as though it were the absolutely certain one.

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(33-1)⁵⁸ Nobody is likely to be a worse mystic but on the contrary, he is likely to be a better one if he adds to his knowledge of the laws which govern human existence a knowledge of the forces which operate in human life and the influences which affect human mind. His mystical experiences will not suffer if he develops more clarity of mind about the world in which he lives and more definite understanding about the personality through which he functions.

(33-2) They accept such beliefs as are their own wish-fulfilments.

⁵⁵ The end of this word was cut off by the edge of the page; we have inserted a comma based on context.

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⁵⁷ Pages 33-62 are duplicates of pages 67-96 in Vinyl XX to XXIV.

⁵⁸ The paras on this page are numbered 10 through 21, making them consecutive with the previous page.

(33-3) It is better for his real progress that his eyes should fill with the tears of repentance than with the tears of ecstasy.

(33-4) All his fears melt in this triumphant tranquillity as though they had never been.

(33-5) His private judgments intrude on the universal revelation, mix with it, and adulterate it.

(33-6) We must go through the revelation with a farm-rake and remove the prejudices, the preconceptions, the whims and the self-interest which have been inserted by the revealer's personality rather than by his soul.

(33-7) His own imaginings enter into his highest mystical experience and give a spurious validity to the intellectual emotional and traditional tendencies which birth and environment have implanted in him.

(33-8) Whatever message he delivers to the world, it will be in part the result of his personal history, subconscious attitudes, intellectual capacity and emotional tendencies, as well as of the religious formulations suggested by his own or earlier times. Their influence will be inescapable so long as he does not make a thorough and determined effort to detach himself from them.

(33-9) What they will find is partially pre-determined by the equipment with which they set forth.

(33-10) The social and racial groups in which he has shaped his mind also contribute materially towards the understanding which he receives or the message which he gives out.

(33-11) "He who knows not the world-order, knows not his own place therein" — Marcus Aurelius.

(33-12) The mystic who can bring a trained mind to the understanding or communication of inward experience, is rare.

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(35-1)⁶⁰ His imagination will sub-consciously add something to what is originally received, will adulterate or embellish it with alien material.

(35-2) He cannot get away from colouring his reception of truth by the attitudes engendered out of his historical past, by the attributes qualities and traits which distinguish his human personality.

(35-3) He unwittingly brings his ego into his vision.

(35-4) He projects inherited bias and acquired partiality into his perception.

(35-5) Mystical experience does not yield a cosmogony, hence does not tell us something new about the universe or about God's relation to the universe, even though it does tell us something gloriously new about ourselves, that is about man. In such experience, it is not the universe that reveals the inner mysteries of its own nature, but man.

(35-6) Philosophical mysticism differs from the orthodox kind, rejecting certain exaggerated self-deificatory claims. It demands that the aspirant cultivate the reason, develop practicality and establish balance.

(35-7) A further test to distinguish between the higher and lower in these inner experiences is this: the lower ones leave the mystic still full of himself whereas the higher ones largely denude him of egotism.

(35-8) A larger experience will relentlessly pour cold water on those immature enthusiasms.

(35-9) Those who seek in psychic realms find only reality's ghost. The peril here is that a reality may be turned into a delusion, and what is authentic may be turned into a sham.

(35-10) The leading ideas on which their mysticism has so far been based, now need to be reviewed and re-examined to find out which have led them into this unsatisfactory situation.

(35-11) The philosophic approach to mysticism avoids the pitfalls of exaggerated emotionalism, superstitious reverence sloppy thinking, premature conjectures and occult sensation-seeking.

⁶⁰ The paras on this page are numbered 22 through 33, making them consecutive with the previous page.

(35-12) Such concepts were prominent in the antique and medieval schools of mysticism, but the radical difference of the modern situation renders it desirable to modify them. Otherwise we shall continue to hear the recurring criticism that they are suited only to impractical sleepy and sloppy dreamers, not to practical alert and efficient [realists.]⁶¹

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(37-1)⁶³ His human personality affects his reception of the message and permeates his communication of it.

(37-2) Most of their errors are precisely those which might be expected to result from their lack of philosophic knowledge and their never having practised philosophic discipline.

(37-3) He becomes too greedy to collect disciples.

(37-4) The cult of saint-worship is popular in the East both in religious and mystical spheres. Its very foundation being a blasphemous misapprehension of the true relation between man and God, no one need be surprised at learning that it teems with superstitions, abuses, and exploitation.

(37-5) The standard classics of mystical experience should be referred to occasionally so as to check the vagaries through which his own inner experience is likely to pass.

(37-6) His ego, with its preferences and repulsions, will stamp its character upon his interpretation unless [in the moment of revelation,]⁶⁴ he can abandon it utterly.

(37-7) No other explanation of the differences between the inspirations of men belonging to the same religion or between those of prophets founding rival religions so meets all the facts as this one.

⁶¹ "realists." was typed in the right margin and inserted with an arrow.

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⁶³ The paras on this page are numbered 34 through 45, making them consecutive with the previous page.

⁶⁴ "In the moment of revelation" was typed below the line and inserted with a caret by PB himself. PB himself inserted commas after "unless" and "revelation" by hand.

(37-8) His capacity to receive the soul's enlightenment may be quite large but his capacity to formulate it correctly in his own thinking – and consequently for other people's thinking – may be quite small.

(37-9) The true Word of revelation is an eternal one. The varieties of human hearing do not affect it. Can we recover it in all its immaculate purity of sound?

(37-10) He has received a real message from the Overself but he has subconsciously manufactured the form it has taken and consciously clothed it in familiar words.

(37-11) The emotional nature needs to be balanced by the intellectual faculties, in the mystic even more than in others. Otherwise mental disease can easily parade itself as spiritual experience.

(37-12) When neurotic persons of unstable emotions enter the field of mysticism, the sides which will always attract them are the magical, the sensational and the occult – all dubious and often dangerous.

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(39-1)⁶⁶ Yes, mystical experience can be rightly interpreted only by a rightly disciplined mentality. But the discipline required is so subtle, so hard and so complex that it is rarely undergone in all its fullness.

(39-2) It is useful only because it prepares the ground for the next stage of his advance, not because it is a goal in itself.

(39-3) The inspiring force uses the thought-forms which are already present in his mind and which are most familiar to him. The message or revelation is then associated with these ideas.

(39-4) His own past stands in the way of an unmixed reception of the divine self-giving.

(39-5) He should not reject these visions but neither should he dwell overlong in them. He must receive them but also learn to pass into the pure presence beyond them.

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⁶⁶ The paras on this page are numbered 46 through 53, making them consecutive with the previous page.

(39-6) What the mystic usually gains is not the knowledge of new outward facts but the feeling of new inward life.

(39-7) It is a deplorable fact that an unstable emotional temperament and an undeveloped intellectual faculty, when conjoined with mystical enthusiasm, easily leads to religious mania, psychopathic states or mental unbalance. Whether they are really serious or merely borderline cases, those who become victims of such conditions cannot make authentic spiritual advancement but can only revolve within the circle of their own hallucinations.

(39-8) It is most important that I make it clear that I do not teach the error that all mystic experience is merely private opinion, judgment or prejudice, solely personal imagination, belief or wish-fulfilment, but rather that I hold it to be a private interpretation of a general experience, a personal response to a universal event. On the first and erroneous view, mysticism would merely tell us something about the feelings and ideas of the person having the experience. On the second view, it tells us all this, undoubtedly, but it also tells us much about something which is itself quite independent of the individual's feelings about mystical reality and the divine soul in man. Whereas the first view denies any truth to mystical experience, the second one vindicates, even if it qualifies, it. The difference between the two views is most important. Mystical experience emphatically refers to something over and above the projection of man's wishes or the draping of man's opinions. Whatever interpretation he places upon his experience

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

(41-1)⁶⁸ Because the guidance comes to him from such a medley of sources, he is in danger of being seriously wrong and of making grave mistakes. For the glamour and strength of the higher source may unconsciously be bestowed upon the lower ones.

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⁶⁸ The paras on this page are numbered 54 through 57, making them consecutive with the previous page.

(41-2) But there are also elements of danger here. There is a path downwards into the abyss which is being trod by some leaders who have succumbed to greeds and lusts. They begin by exciting unsuspecting curiosity and end by obtaining foolish credence. They end by betraying their followers with unfulfilled predictions and unredeemed promises, and themselves with travelling at an ever-wider tangent from the path of assured peace. Better by far to walk alone than walk into such pitfalls and snares in the company of others.

(41-3) The adroit imaginativeness of these imposters, paranoids and exhibitionists, their facility in inventing Masters whom they have probably never seen, is helped by the inability of their followers to check the veracity of their pretensions about pilgrimages to Tibet.

(41-4) The pathway of the mystical goal is strewn with human wreckage. Why? Several reasons would be needed to give a complete answer but one of the most important is this: Between the state of ordinary man and the state of the matured mystic there lies a perilous and deceptive psychological region which has been given various names in mystical literature. It has been called the astral plane, the intermediate zone, the hall of illusion, and so on. The early efforts of all aspirants in concentration, in meditation, self-conquest and study, bring them into this region. But once here their egoism becomes stimulated by the subtle forces they have evoked, their emotional nature becomes more sensitive and more fluid, their imaginative power becomes more active and is less restrained. The consequence of failure to negotiate these changes properly is swollen vanity, superstitious credulity, emotions run riot and imagination gone wild. The safeguards against all this are first, submission to the philosophic discipline and second, submission to competent guidance.

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(43-1)⁷⁰ Not to lose himself in blind egoistic transports but to find himself in mind-illuminating heart-expanding calm.

(43-2) Emotional vapourings may, at this early stage, be mistaken for authentic inspirations, even neurotic ravings welcomed as sacred revelations. Their content may even be partially or totally false.

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⁷⁰ The paras on this page are numbered 58 through 69, making them consecutive with the previous page.

(43-3) It is because I have affirmed, and do still strongly affirm the necessary validity of meditation, that I have also the right to criticise the aberrations, excrescences, mistakes, exaggerations and deceptions which grow like weeds in the same field.

(43-4) The emotional mystic who quivers with ecstatic delight today may sigh with melancholy bereavement tomorrow.

(43-5) These self-flattering little groups, of whom no influential person ever takes the slightest notice, become in time the obsessed victims of their own fanatic dreams.

(43-6) If the votaries of mysticism wish to defend themselves against the charge of being a pack of madmen –

(43-7) The demand is two-fold. I want a scientific as well as a metaphysical mysticism. I want mystics to become rationally-minded and scientifically observant.

(43-8) All the conflicting tenets of religion, all the contradictory revelations of mysticism point plainly to the fact that delusion must somewhere have got mixed up with inspiration, that the ego has sometimes simulated the voice of the Overself.

(43-9) Many a mystic has been carried by his ego beyond the actual frontier of the illumination granted him, and so led into making statements which embody both error and truth, both opinion and fact.

(43-10) The rapturous lunacy, the pious idiocy of these sects

(43-11) The need of unwrapping particular theological clothes from mystical experience becomes clear when we note that St. Teresa,⁷¹ brought up in the Roman Church, fits her trance revelations neatly into the Catholic dogmas whereas a modern Christian mystic, Holden Edward Sampson, brought up in the Protestant Evangelical church, was led by similar trance experience to regard those dogmas as false.

(43-12) If a spiritual teaching is maintained in an unspiritual way, it is no longer what it purports to be.

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⁷¹ Referring to St. Teresa of Ávila.

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(45-1)⁷³ We should distinguish between the theories and doctrines woven round the mystic's experience, from the significant features of the experience itself. And those features are: the awareness of another and deeper life, of a sacred presence within the heart, the certitude of having found the Real, the gladness and freshness which follow the sense of this discovery.

(45-2) These imperfections in apprehending the truth prevent most revelations from being final and universal.

(45-3) It is one thing to have an authentic mystical experience, another thing to have an authentic explanation of it.⁷⁴

(45-4) These mystical phantasts cannot lead humanity into more light but only into more muddle.

(45-5) When he gives utterance to exaggerated claims and extravagant doctrines, he leads himself, as well as others, astray.

(45-6) The situation is a complicated one. For the ego's opinions are inextricably woven together with the Overself's intuitions.

(45-7) If the different revelations made by mystics do not agree on several points, here is a warning that first, although a mystic may honestly describe what is revealed to him this is no guarantee of its perfect truth, no safeguard against its being partly mistaken or even wholly biased, and second, the spiritual authority of no man should be so exaggerated as to deify his statements.

(45-8) It is the fate of all human speech and writing to reveal something of the instrument through which they manifest. They may reveal his mental greatness and moral integrity but they may also reveal his littleness and bias.

(45-9) It is dangerous to have any dealings or enter into any communications with such obsessed persons. For their conduct is entirely unguided by conscience or reason or consistency, their words entirely unguided by truth or self-control. Instead evil passions and insane emotions are at the helm; hysteria, hatred, anger, fear, jealousy, greed, vanity, lying, and so on may take it in turn.

⁷³ The paras on this page are numbered 70 through 79, making them consecutive with the previous page.

⁷⁴ We have inserted a period that was likely cut-off by the right margin.

(45-10) It is nobler than the socially-unproductive and self-centred mysticism of so many yogis.

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(47-1)⁷⁶ Mysticism must be saved from the hot embraces of emotionally-diseased neurotics, intellectually-unbalanced fanatics and credulously naive simpletons. It will find its best support in those who appreciate it without losing their mental equilibrium; in those who show in their own persons that it has nothing to do with hysteria, neuroticism, credulity, sensation-seeking and pathological states. Only by avoiding extravagant claims and uncritical appraisals can it get the attention and deserve the respect of the intellectual classes.

(47-2) Most aspirants possess extremely hazy notions of the powers of a mystical adept. Many even possess quite fantastic or quite exaggerated notions about him while few seem to realise that he has any limitations at all. This is not altogether their fault. It is largely the fault of irresponsible loose-thinking muddle-headed enthusiasts for mysticism, or incompetent half-baked exponents of it, or incorrect teaching about its goal. When an adept is supposed to have attained complete union with God Almighty, when there is supposed to be no difference between his mind or power and God's mind or power, where is the miracle we may not legitimately expect him to perform.

(47-3) The emotions swiftly insert themselves into the experience and give it a personal bias. The thoughts enwrap themselves around it and, following confirmed habit, give it a familiar shape.

(47-4) Despite these large variations of belief, doctrine, method and experience, it would be fair to say there still remains a considerable number of important principles which have been held in common by mystics everywhere.

(47-5) The failure of his predictions ought to open their eyes to the fallacy of his doctrines. But so weak-minded are many mystical believers, that it fails to do so. What they will not learn from experience, what they could more easily have learnt from reason, they will later have to learn from suffering.

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⁷⁶ The paras on this page are numbered 80 through 86, making them consecutive with the previous page.

(47-6) He may only expect to receive such enlightenment as he is inwardly prepared to receive, not what is likely to be above his level of comprehension.

(47-7) There is no sound reason why a man's critical faculty should be forced into a coma [merely]⁷⁷ because he seeks to cultivate a higher faculty.

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(49-1)⁷⁹ The realisation which underlies these different intellectual concepts of it, may be one and the same. But the divergences exist and must be explained. The only valid explanation is that the mystics have made their conceptual formulations under the bias or pressure of personal complexes.

(49-2) He needs to learn in his own best interest how these phenomena are produced. He needs to be informed about their governing laws if he is not to fall into errors about himself. Every message he receives from an interior source is reliable or not according to the degree that he holds this knowledge.

(49-3) The kind of spiritual experiences a man gets depends upon the degree of development attained by his character, intelligence and aspiration.

(49-4) There are a thousand candidates for adeptship in occult powers. There is scarcely one candidate for adeptship in goodness, self-control and piety.

(49-5) St. Teresa did not hesitate to criticise her own sex when she named these emotionalist ecstasies and visions "raptures of feminine weaknesses."

(49-6) Perhaps it would be better to call it the essential and ultimate experience, but I find the short word "pure" more convenient to use.

(49-7) We should not leave our intelligence at the door merely because we have entered the chamber of mystical happenings. We shall not be acting disloyally if we use the faculty of critical discrimination in the endeavour to understand those happenings.

⁷⁷ "merely" was typed above the line and inserted with a caret.

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⁷⁹ The paras on this page are numbered 87 through 96, making them consecutive with the previous page.

(49-8) It is the emotional reaction to events or environments which provides the real springs behind our world-view; the intellectual justification comes later.

(49-9) Such an unsuspecting and indiscriminating attitude inevitably leads to disaster. The experience will be painful but the tuition will be necessary. For if successful inquiry is then made into its causes, its repetition in worse forms may be avoided.

(49-10) The necessity of abandoning grotesque exaggerations, of casting our mysticism in a rational form, is especially present today.

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(51-1)⁸¹ In this cloudy no-man's land of psychism which lies between the solid earthly life and the ethereal divine life, there are no certainties and many deceptions.

(51-2) It is the difference between self-made hallucination and authentic spiritual vision, between wildly formed imaginative fantasy and mentally reflected divine knowledge.

(51-3) They live in a constant round of excited expectations. They await a weekly revelation of the Infinite, a monthly meeting with an adept, a bi-monthly intervention of supernatural forces in their personal affairs, and so on.

(51-4) Are we to be identified with the half-wits only because we believe in a world intangible, a reality supernal a life divine?

(51-5) The man who is untrained in philosophy will naturally express himself in terms of the intellectual, emotional and traditional environment in which he has been steeped.

(51-6) To be able to contemplate the Overself as an "other" is already an achievement of high order. But because it is first; an intermittent one; second, an incomplete one and third, an imperfect one, it is not yet the highest. In the latter there is final permanent and perfect immersion in the Overself.

(51-7) He has to teach himself to apply tests to his own experiences and to reject the self-flattering vanity-appealing notion that they are all wholly divine. They may be but it is

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⁸¹ The paras on this page are numbered 97 through 105, making them consecutive with the previous page.

much more likely that they are a mixture of the truly divine and merely human, or revelation and opinion.

(51-8) We deal here only with psychic phenomena which are the result of a genuine higher activity, and with the way in which this activity manifests itself in the everyday consciousness. We are not dealing here with those which are nothing else than hallucinations, self-deceptions or neurotic sicknesses.

(51-9) It is necessary for the advancing mystic to understand something of the mechanism which works his psychic experiences. If he fails to do so, he may get entrapped in delusions or halted in his progress. He must therefore apply tests to those experiences and learn to distinguish the authentic ones from those which are not.

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(53-1)⁸³ The problem of extraordinary psychic phenomena which sometimes arise in the course of meditation is puzzling but not insoluble. Visions may be seen, voices heard or revelations automatically written down or conversations carried on with another entity. We propose to deal here with authentic phenomena and not with cases of insanity, epilepsy, hysteria and neuroticism, which unfortunately get mixed up with mystical aspiration and, unjustly, but not unreasonable, bring censure down on mysticism itself.

(53-2) A man may be quite advanced mystically but yet quite in error intellectually.

(53-3) It is certainly satisfying; pains and sorrows are no more for the time, cares and anxieties make a temporary exit. But to stop here and not advance farther is to accept oblivion under the mistaken belief that it is salvation.

(53-4) If he is well-grounded in the metaphysics of truth and well-balanced in character, neither the plausible voices of false doctrines nor the pretentious claims of false prophets can deceive him.

(53-5) They are treading a path which leads supposedly to greater enlightenment but actually to greater darkness.

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⁸³ The paras on this page are numbered 106 through 116, making them consecutive with the previous page.

(53-6) The revelation will be conditioned by his own mentality, his racial tradition, his point of view, his area of experience and his grade of development. These constitute the channel in which it has to manifest and through which it has to pass to others. They may interfere to the point of rendering it inaccurate.

(53-7) This sham-profound stuff –

(53-8) To the degree that he can free himself from the personal ground that he stands on, to that degree can he transmit the message pure and undefiled.

(53-9) A “pure” intuition is a rarity in our experience because wishes and desires, fancies and fears interfere with it, maul it and even kill it.

(53-10) To regard this as a philosophical teaching is wrong. To regard it as a corruption of philosophical teaching is correct.

(53-11) Let them recognise us by our sanity, not by our fanaticism.

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(55-1)⁸⁵ Although he has become the recipient of God’s infallible truth he has not ceased to be fallible man. Consequently when the two mingle, each is coloured by the other.

(55-2) Even his personal habits will help to shape the form of his revelation.

(55-3) The errors into which so many mystics have fallen, could not have lain in their path if their emotions had been submitted to the philosophic discipline and if their thoughts had been conformed to philosophic knowledge.

(55-4) He should cultivate a rigidly scientific attitude towards the superstitious nonsense which forms the entire fringe of mysticism.

(55-5) The rush of agitated emotions which the experience brings to beginners and the enormous excitement it stirs in them, are absent from the psychological state of proficiency.

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⁸⁵ The paras on this page are numbered 117 through 130, making them consecutive with the previous page.

(55-6) It has given a little light but also spread much shadow.

(55-7) If he is a man of ambitious nature, his predictive messages or directive intuitions will themselves reflect this. They will reveal a brilliant future of leadership and urge him to assume the robe of authority or to ascend the dais of Power. Thus a new cult will be born.

(55-8) To masquerade as an instrument of the Supreme Power

(55-9) It is the difference between spiritual force and hysterical frenzy.

(55-10) – they stagger, with anaesthetised brains, from one cult to another.

(55-11) – emotionally unstable character.

(55-12) There are those with an infinite capacity for deceiving themselves.

(55-13) The ecstasies of the meditation-chamber can no more constitute the final goal of mystical life than the ecstasies of the nuptial-chamber can constitute the final goal of married life.

(55-14) There are three things man needs to know to make him a spiritually educated man; the truth about himself, his world and his God. The mystic who thinks it is enough to know the first alone and to leave out the last two, is satisfied to be half-educated.

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(57-1)⁸⁷ The wild transports of joy to which the novice gives himself when these glimpses come to him are, by their very wildness, an indication that this is not yet the true final goal. Here, on the contrary, the proficient will experience a peaceful joy, will give himself up to utter serenity.

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⁸⁷ The paras on this page are numbered 131 through 139, making them consecutive with the previous page.

(57-2) Is it possible to attain a knowledge of the Real unconditioned by our human perceptions and individual tendencies?

(57-3) The beginner should not seek communications, messages oracles predictions or impressions from the divine. He inevitably lacks the capacity and knowledge to discriminate between those that come from the true divine and those that come from the pseudo-divine. Because the first class is rare but the second common, he is more likely to be deceived than inspired. This kind of effort may lead to dangerous results.

(57-4) He is in a foolish and sometimes dangerous state of mind who deceives himself into believing that he possesses genuine spiritual knowledge when he possesses only its distortions and adulterations.

(57-5) If we are to believe the high priests and chief representatives of these pretentious cults, there is no salvation for misguided humanity outside their own little folds.

(57-6) By a “pure” interpretation of the experience, we mean one wherein not the slightest intrusion of personal complexes, limitation or temperament has happened, one where the mind has not been held captive by the educational or environmental thought-forms⁸⁸ implanted in it by others.

(57-7) Do these psychic experiences and extraordinary revelations take their rise in a truly divine source or in a merely human one?

(57-8) Those who regard the struggle of civilised life as not worthwhile, sound the bugle of retreat and go backwards to the comfort of inertia.

(57-9) Many a man who has received the revelation of spiritual existence from his own timeless placeless soul has attributed it according to the suggestions made to him by his historical, geographical and intellectual environment.

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(59-1)⁹⁰ This personal wholeness is not so much a means of attaining reality as a guarantee that no personal complexes will intervene in the attainment itself.

⁸⁸ PB himself deleted a comma from after “forms” by hand.

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(59-2) It is not wholly spurious revelations that we refer to here, as we are totally uninterested in them, but those which are of a mixed uncertain character.

(59-3) He cannot obtain from ordinary mystical experience alone, precise information upon such matters as the universe's evolution, God's nature or the history of man. This is because it really does lack an intellectual content. The only reliable increment of knowledge he can obtain from it is an answer to the question "What am I?", an affirmation of the existence of man as divine soul apart from his existence as body. Apart from that his inner experience only improves the quality and increases the intensity of his life, does not constitute a way to new knowledge about what extends beyond it.

(59-4) The visions may help him, and are to that extent acceptable. But they should be accepted with a clear knowledge of the limits upon their usefulness and of the risks inherent in their guidance. They are not to be made the supreme goal, but to be regarded as what they are – transient phenomena, obliquely mediated from the soul, perhaps, but still not the soul in its pure super-sensuousness.

(59-5) His temperament and character, the race traditions with which he is imbued, seep through into and closely affect his revelation.

(59-6) Wonderful, exalted, joyous feelings accompany this state. The unphilosophical mystic is carried away and regards them as being the state itself, but the philosophic mystic understands that it is rather a different consciousness.

(59-7) Occultism's mixture of mumbo-jumbo and pseudo-science –

(59-8) We may consider it first, at the ideological level; and, second, at the practical one.

(59-9) Mystical interpretations of scriptural passages can stretch as far as each mystic's ingenuity and credulity and bias will carry him.

(59-10) The danger of being carried away by occult curiosity from the quest of holiness must be guarded against.

⁹⁰ The paras on this page are numbered 140 through 149, making them consecutive with the previous page.

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(61-1)⁹² He cannot afford to put himself at the mercy of every subconscious impulse, even if it takes the name of God.

(61-2) Whatever suggestions have been previously imprinted strongly upon the mind may get mixed up in the subconscious with the genuine intuition from the Overself.

(61-3) When the triumph of emotional unbalance over calm reason is announced and accepted as a heaven-sent inspiration, when error is asserted in the name of mystical communion with God, we can only stand aside thoughtfully and note the dangers of unphilosophic mysticism.

(61-4) Philosophy fully admits and believes in the possibility of revelations, be they religious, mystical or even psychical, but it points out that to the extent the seer mixes in the picturisations of his own imaginative faculty or the ratiocinations of his own thinking process, to that extent what he receives or gives out is no longer a revelation. It is only an ordinary idea. Philosophy goes even farther than that and asserts that his [human]⁹³ ego may interfere unconsciously with the very process whereby he becomes aware of the revelation. When that happens his awareness is tinged by inherited traits or by suggested beliefs or by personal wishes.

(61-5) The seeker who has not awakened the critical faculty – and is therefore still a child in his intellectual development – is naturally unsuspicious plastic and docile. Even the seeker who has awakened it, is sometimes so overawed by exaggerated or false claims, as to leave it off on the threshold when he enters the presence of spiritual charlatanry.

(61-6) Let us not ascribe to the ordinary self of man what belongs to the Overself. The mystical phenomena, the “inner” experiences engendered by an adept, are done through him, not by him.

(61-7) The medium is either deceived by, or confused about, the very nature of the phenomena he encounters. The aspirant should not dally in them but should pass beyond as quickly and as far as he can.

⁹² The paras on this page are numbered 150 through 157, making them consecutive with the previous page.

⁹³ “human” was typed above the line and inserted with a caret.

(61-8) These charlatans invite all and sundry on plausible pretexts to put reason under the guillotine. A sensible aspirant will close his ears and turn away from such an invitation, for he will detect its danger from its very mode and manner.

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(63-1)⁹⁵ The woman who cultivates mere passivity rather than purity, who seeks contact with 'the other world' rather than truer knowledge of this one, lays herself open to mediumship. In this deplorable condition, lying spirits may enter her mind and misguide her, evil spirits may enter her body and degrade her.

(63-2) Another danger on the quest is a kind of mild madness during the long phase when occult phenomena are sought everywhere, esoteric interpretations are read into everything and entry into the Overself is expected every day. No natural cause, no physical explanation will be accepted for any event if a super-natural one can be found. The worldly career may be marked by foolish acts which not only harm the actor, but unwittingly sometimes others too. Possessions may be squandered, opportunities thrown away and false friends cultivated.

(63-3) The aspirant who is sincere but ill-informed is always in a less secure position than with one who is well-informed. This is not only because "knowledge is power," as an old thinker once said, but because the opposition of evil forces has to be encountered and mastered.

(63-4) It is a common trick for these men, whether outright imposters or unfinished mystics drunk with pride, to give mysterious hints about their marvellous occult powers and miraculous occult feats. But the hints remain as hints only.

(63-5) Their romantic enthusiasms for false teachings and knavish masters can rarely be cooled down by forewarnings: they are usually brought to an end only by having to experience the bitter consequences of such misplaced faith.

(63-6) The medium is in the end brought to a point where she has no will, no power to choose, no free life of her own. She obeys the enslaving entity's suggestions and orders

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⁹⁵ The paras on this page are numbered 158 through 164, making them consecutive with the previous page. PB himself numbered these paras "158 to 163" by hand.

in everything. If this entity feeds its passions and satisfies its instincts through her, she is lost indeed.

(63-7) The failure of the cults like New Thought and Christian Science, which make so much of the power of thought, is that they make so little of the power of will.

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(65-1)⁹⁷ He will find such a diversity of opinions among these cults and creeds that he may emerge from their study with some confusion. For there is too often less interest in finding facts accurately and interpreting them rightly, than in speculating and imagining theories.

(65-2) There is no reason why mystics should be thought crazy in mind and queer in speech. For they should keep their mysticism a secret to be revealed only to the ready seekers.

(65-3) Only a very small percentage of these cults which feature the study of Truth and the life of its quest, ever actually realise the pure truth or stay on the right path. Most are wandering astray, with leaders and led losing themselves in a mixture of truth and error, and functioning on a level of fantasy and opinion, illumined with shafts of inspiration and revelation. Quite a number are unconsciously tinted with hidden black magic and harmful evil. No man can arrive at the quest's goal through their agency; he must leave them first.

(65-4) The hysterical fanaticism and misplaced loyalty of these unsophisticated followers, are pathetic. Their foolish conduct quite rightly makes critics doubt whether they are ahead of the mass-level in evolution as they assert, or whether they are behind it.

(65-5) He interposes his own personal feelings into the experience of this intuition, and thus colours it.

(65-6) There are fourteen signs of the mediumistic condition. The medium suffers from: (1) Loss of memory, (2) Inability to keep mind on conversation, (3) Frequent mental

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⁹⁷ The paras on this page are numbered 165 through 173, making them consecutive with the previous page.

introversion, (4) Decreasing power of prolonged concentration, study, thought analysis and intellectual work, (5) Increasing emotionality, (6) Weakened will power, (7) Greater sensitivity to trifles, with nervous irritability and silly vanity resulting therefrom, (8) More suspicions of others in his environment, (9) More self-centred and egotistic, (10) Frequent glassy stare of the eyes, (11) Increased sexual passion, (12) Appearance of hysteria or uncontrollable temper where previously absent, (13) Disappearance of moral courage, (14) The feeling at times that some unseen entity takes possession of him.

(65-7) He is a slave to the beliefs put into his head in childhood and adolescence, by society and education, and simply echoes them back for the rest of his lifetime, even when he enters the light of a mystical experience.

(65-8) They change the meaning of truth and bring it to signify what gives them pleasure or power.

(65-9) An insane teacher may be accepted by a sane aspirant merely because he happens to come into the latter's life just when the mystical urge has itself come uppermost.

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

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(67-1)⁹⁹ The spiritual quest is not a romantic [or dramatic]¹⁰⁰ adventure but a stern self-discipline. Nevertheless there is an element of mystery in it which at times can be quite thrilling.

(67-2) Each seeker's needs are different, so that the path to be prescribed for him must be different too.

(67-3) The disciple must not shirk the isolation of his inner position, must not resent the loneliness of his spiritual path. He must accept what is in the very nature of the thing he is attempting to do.

(67-4) It is passions and desires which push men towards acts and deeds that are harmful to themselves or to others. It is these which form the greatest hindrance to the novice, his heaviest cross.

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⁹⁹ The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

¹⁰⁰ "or dramatic" was typed above the line and inserted with a caret.

(67-5) Those who are willing to take themselves in hand, ready to trample on their lower natures, are alone fit for this quest. They are few. The others, who come to it for its sensational, dramatic, psychical and occult possibilities, hover around the entrance but never get on the path itself.

(67-6) There is no entry here for the proud, the conceited, the self-pedestalled. They must first be humbled, shorn and shamed. They must drop to the ground on their knees; must become weeping beggars and wounded mendicants.

(67-7) It is the hardest of struggles for the aspirant to overcome his passions and his desires. Buddha said that the man who conquered himself was greater than the conqueror of cities. The effort involved is indeed so great that it must necessarily extend over many, many reincarnations. Here are two practical ways in which the aspirant can make the struggle shorter, the triumph easier. The first is to take advantage of the power of habit. Thus, the habit of dwelling on woman's beauty leads in the end to the desire for woman, whereas the habit of dwelling on the spirit's beauty leads in the end to the desire for her spirit. The second practical way is to make use of the opposite thought, the contrasting idea. He should take a moral quality which represents the very contrary of the weakness which is troubling him. In his daily meditation he should bring this desired quality or trait before his mind's eye and picture himself possessing it, identify his character with it. The creative power of such concentration will emerge in the course of time, for it will percolate down into those idle moments when the mind instinctively flies back to its desires and passions at the sight of some external stimulant.

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(69-1)¹⁰² The undeveloped mind lives only for the day. It can see the immediate events in a series but cannot conjure up the ultimate ones. The disciple dare not risk such a blind condition. He must deliberately set out to bring the two together, by the use of creative imagination or by analytic reflection or by both. If passion rises in him, at least its counterbalance, the mental picture of the evil consequences of passion, rises a second later, with it.

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¹⁰² The paras on this page are numbered 8 through 17, making them consecutive with the previous page.

(69-2) Reason and intuition may formulate decisions or resolutions, but will must carry them out.

(69-3) Those who sincerely and intelligently live according to the philosophical ideal as best they can, surrendering the ego to the Overself continually, receive visible proof and wonderful demonstration of a higher presence and power in their lives. They can afford to trust God, for it is no blind trust.

(69-4) Spiritual pride will become harder to conquer the more he advances, for it will nourish its own strength by such advancement. The conquest of his animal nature will only intensify the power of this foe which lurks in his human nature; the upbuilding of his intellectual understanding of truth will only make him more abjectly its victim. At no stage should he let go of his chief protection against such a dangerous attacker, which is humbly to refer everything accomplished to the Overself and, secondly, prudently to measure his progress by the distance still to be travelled.

(69-5) The allotment of time in a single earth-life is too small to accomplish this all-round preparation of character let alone to bring the quest itself to a successful end. So a great patience must possess him as the prospect of many earth-lives to come unrolls before him.

(69-6) Whereas he came first to the quest out of dire need for solace in suffering failure, tragedy or despair, he comes now out of heartfelt love for the True, the Good, the Real.

(69-7) This aspiration must be his one master-feeling, the single key that fits all the ciphers of his destiny.

(69-8) Another will than his own takes possession of him.

(69-9) When intuitive recognitions of truth, swift flashes of understanding, come on hearing or reading these inspired statements, this is a sign of having been engaged in its quest during former incarnations.

(69-10) In the reading of these books, just as in the presence of the masters, we grow emotionally and are at our best mentally.

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(71-1)¹⁰⁴ We must not become obsessed by technique but must learn to grow naturally like a plant, even while we use the technique.

(71-2) When the sublime light of the Ideal shines down upon him and he has the courage to look at his own image by it, he will doubtless make some humiliating discoveries about himself. He will find that he is worse than he believed and not so wise as he thought himself to be. But such discoveries are all to the good. For only then can he know what he is called upon to do and set to work following their pointers in self-improvement.

(71-3) When the ego contemplates the Overself with perfect attention, there is dismay in hell but joy in heaven.

(71-4) His quest will begin to bear fruit when the sacrifice it entails and the discipline it enjoins are borne, not with unwilling emotions and hesitating thoughts, but with clear understanding and patient resignation.

(71-5) With the intelligence to perceive and the frankness to confess his faults and shortcomings, progress becomes possible. Without them it remains slow and halting.

(71-6) His self-reproach and self-disgust will grow to such a height that a fresh start in a fresh birth will sometimes seem the only way out.

(71-7) The rationalisations by which the ego can persuade him that he is loftily motivated when he is not, are many and subtle.

(71-8) The lower nature is incurably hostile to the higher one. It prefers its fleeting joys with their attendant miseries, its ugly sins with their painful consequences, because this spells life to it.

(71-9) He should guard against being unconsciously insincere, against protesting his love of the divine when it is really a mask for love of himself. "Beware lest you call desire of the world search for God." — Al Hallaj (Sufi adept).¹⁰⁵ But more often his quest is inspired by mixed motives. On the one hand, he is interested in the personal benefits he hopes to get from it. On the other hand, he is also interested in learning the impersonal truth about life.

¹⁰⁴ The paras on this page are numbered 18 through 28, making them consecutive with the previous page.

¹⁰⁵ Referring to Mansur al-Hallaj. The actual quote is: ""Beware lest you call remissness maturity and desire of the world search for God.""

(71-10) He will have to enlarge his purposes to suit this higher standard.

(71-11) This second mystical crisis yields, as one of its fruits, a moral cleansing.

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Philosophic Ascetic Discipline

(73-1)¹⁰⁸ The philosophic discipline makes use of physical austerity at certain periods and in a limited way. But it does not prescribe it arbitrarily. The prescription must come from within the aspirant himself. This ensures the right time, the mental readiness for imposing whatever outward discipline may be required.

(73-2) An external asceticism of a sensible kind is also called for. If, on the specious advice of those who say repression is worse, he yields to sexual passion every time it solicits him, he makes harder the internal battle against it. For temptation is not removed by yielding to it if the removal is merely temporary and the recurrence is certain and swift.

(73-3) Sex must be brought to heel, the illusions engendered by it must be exposed for what they really are. He will have to choose between abject unreflective surrender to a biological urge, grotesque over-evaluation of a glandular excitation on the one hand, and freedom, peace and security on the other.

(73-4) An occasional and limited austerity, intended to help and strengthen the growing will, is valuable to everyone. It is even more valuable to the spiritual aspirant because it teaches him to dissociate the self from the body.

(73-5) A temperate self-discipline is certainly inculcated by philosophy but it does not call into the extreme of rigorous asceticism. A reasoned austerity at certain times and a wise self-denial at other times fortify and purify a man.

(73-6) He has to reject the appeal of sensuous things for a time and retreat from their pursuit. This is intended to free him from their tyranny over him.

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¹⁰⁷ PB himself changed "III" to "IV" by hand.

¹⁰⁸ The paras on this page are numbered 29 through 38, making them consecutive with the previous page.

(73-7) If he finds in the end the ideal to be impossible of realisation, if he feels the longing for it to be doomed to perpetual impotence, if he sadly accepts the fact of his incapacity to attain it, then his attitude may change to bitter cynicism.

(73-8) Our objection is against that kind of asceticism which, on the one hand, merely expands vanity and increases egotism and on the other is only outward, formal and physical.

(73-9) The body is to be disciplined, subjugated, mastered.

(73-10) The cravings of the senses are to be brought under control. The soul is to be their master, the mind is no longer to be their slave.

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Philosophic Ascetic Discipline

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Philosophic Ascetic Discipline

(75-1)¹¹⁰ Had asceticism been limited to man's control of the senses by his higher will, it would have been acceptable to Philosophy, for the latter regards as most important such a preliminary purification of the self. But unfortunately the term has come to mean not only man's denial of the senses by his lower will but also his self-tormenting flagellation of them. Typical instances of exaggerated and unreasonable asceticism which philosophy utterly rejects are: the Curé d'Ars'¹¹¹ refusal to smell a rose; Suso¹¹² inflicting horrible tortures on his body with iron instruments, hair shirts and even sharp nails; the Muhammadan fakir¹¹³ dwelling eating and sleeping among the graves of a cemetery; Madame Guyon putting stones inside her shoes when about to go for a walk.

(75-2) It is the business of philosophy to show up the falsity of numerous pseudo-dilemmas such as: "Either you remain in the world and become bad or you enter into a monastery and become good." Or "Either you support the capitalist system and support permanent misery for the masses or you support the communist system, and

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¹¹⁰ The paras on this page are numbered 39 through 43, making them consecutive with the previous page.

¹¹¹ Also known as St. John Vianney.

¹¹² Referring to Henry Suso.

¹¹³ "faqeer" in the original.

bring permanent happiness to them.” And it not only shows them up but propounds a third alternative which is better than the other two. (SANITY)¹¹⁴

(75-3) It is not a doctrine of life only for ageing hermits but quite as much for keen young men who wish to do something in the world. It is a practical goal which could also be a practicable one for millions who now think it beyond their reach, if only they would accept and act on the psychological truth that “thinking makes it so.” It is a strengthening reassurance to minds awakening from the slavish dreams of lust that they need not stay slaves forever. It is not an asceticism that is happy only in making itself miserable, but a comprehension that weighs values and abides by the result.

(75-4) The mystical ideal has always been historically associated with asceticism. Disciplinary practices are quite rightly a part of the earlier stages of the mystical method. We do not object to that. We object only to the exaggerated importance laid upon them and to the extreme pursuit of them.

(75-5) If severe asceticism is often useless, mild asceticism is always useful.

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(77-1)¹¹⁶ After all, ascetic disciplines, when intelligently and properly applied are aimed against the senses’ domination of the mind so that the latter may be free to turn its attention inward upon exploring its own recesses.

(77-2) There are certain vital differences between the harsh asceticism of ordinary mysticism and the balanced discipline of philosophy. The first is an effort to arrive at a spiritual state by physical means, by forcible suppression and by mechanical obedience. The second is an effort to arrive at the same state by mental means, by gradual self-training and by intelligent response. That is, the philosophical aspirant waits for the inner call to impose a bodily renunciation upon himself. He does not impose it

¹¹⁴ “(SANITY)” was typed at the end of the line, but it makes the most sense as a response to the final sentence of the para. —TJS, 2020

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¹¹⁶ The paras on this page are numbered 44 through 49, making them consecutive with the previous page.

arbitrarily merely because some external authority commands him to do so or because he seeks blindly to imitate the saints.

(77-3) Ascetic self-discipline must precede spiritual self-realisation. We must let go of the lesser things of earth if we would find the greater ones of heaven.

(77-4) Marriage brings about an interfusion of destinies and auras which may have important consequences. If the partner is actively opposed to the ideals and ideas of the quest, the aspirant will find it much more difficult to follow its star, if he be not indeed completely halted for a time.

(77-5) Such temporary ascetic practices {are}¹¹⁷ an unmistakable gesture to the Overself that he is willing to make some sacrifices in return for dominion over his animal nature, that he is prepared to pay with the coin of self-discipline for liberation from slavery to his lower appetites, that, in short, he really has elevated his values.

(77-6) We gain our victory over the lower nature both by struggling with it and by flight from it. That is, we need the world-arena because of the temptations and oppositions which it provides to test our strength, try our character and reveal the real measure of our attainment. But we also need places of solitary retreat where we can detach ourselves from the outward struggle occasionally, examine its nature analytically and survey ourselves coolly. Only by playing this double role of activist and hermit, householder and monk; only by practising this double movement of entering the fight and withdrawing from it, can we achieve that properly balanced progress which is solid to the core and

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(continued from the previous page) is as substantial as it appears to be. Let it be added, however, that whereas the world's business must necessarily take a large share of our time and energy, the recess' quietude need take only a small one.

(79-1)¹¹⁹ Thus what we develop mentally in solitude we must work out physically in society. What we achieve quietly in the heart's stillness must be expressed and tested in

¹¹⁷ We have changed "is" to "are" for grammar's sake. — TJS, 2020

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external activities. What we learned in peaceful rural retreat must be appraised for its soundness by bustling city work and pleasure. This must be the twentieth-century way, not the permanent indulgence in escape which was the antique and medieval monasticism.

(79-2) But if the student need not place himself under the severe and permanent rule of a repellent asceticism, he must nevertheless find some place in his programme for occasional self-denials and temporary abnegations of a limited character.

(79-3) Just as philosophy advocates the rule of occasional and temporary retreats as being helpful to practise meditation, pursue study and clarify the mind, so it advocates the rule of temporary asceticism as being helpful to purify desire, fortify will and discipline the body. This is a component of its moral message to the present age just as total retreat and total asceticism was the right rule for former ages. Such a difference is of vast magnitude to the individual concerned and of vital importance to the society in whose midst he dwells. It is often a personal convenience to combine the two – the retreat with the asceticism – and thus keep any disturbance of social life as little as possible.

(79-4) If the mere repression of sex impulses could turn an ordinary man into a genius, why have so many ascetics been intellectually or inventively sterile?

(79-5) There is no room in the ranks of philosophy for that asceticism which is inwardly at enmity with the beauties and joys which may be got from life.

(79-6) No candidate could enter the King's Chamber and be initiated therein into the Greater Mysteries without stooping in emblematic submission beneath the low doorway at its entrance. For no man may attain adeptship without surrender of his personal egoism and his animal nature.

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Stages of the Quest

¹¹⁹ The paras on this page are numbered 50 through 55, making them consecutive with the previous page.

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(81-1)¹²¹ By degrees his personal character will take on the colouring of his spiritual ideals.

(81-2) The errors and superstitions of the earlier stages have to be discarded as he advances, but the truths and achievements retained.

(81-3) When the struggle with the flesh is ended, a great calm will fall upon the heart.

(81-4) This intellectual preparation and emotional purification is a task that strains man's faculties to the extreme. Nobody therefore need expect it to be other than a lifetime's task. Few even succeed in finishing it in a single lifetime – a whole series is required in most cases. Nature has taken a very long time to bring man to his present state, so she is in no hurry to complete his development in any particular reincarnation. Yet such is the mystery of grace, this is always a grand possibility, always the sublime X-factor in every case. But the individual aspirant cannot afford to gamble with this chance which, after all, is a rare one. He must rely on his personal efforts, on his own strivings, more than anything else, to bring him nearer to the desired goal.

(81-5) He will not be the first aspirant nor the last, who continues to worship the ego under the delusion that he has begun to worship the Overself.

(81-6) He will come to perceive that his real strength lies in remembering the higher self, in remembering the quest of it and above all, in remembering the two with intense love, devotion and faith.

(81-7) Thus the symbol becomes equated with the Soul, with entry into and memory of it. Thus the indefinite and formless, the remote and abstract Reality takes on a nature which, being approachable comprehensible and visible, can help him seek, worship and love that Reality in a personal and human way.

(81-8) We establish institutions to uplift man. The institutions turn themselves by degrees into vested interests. The original purpose is then lost and a selfish purpose replaces it. The consequence is that men are both affected and infected by this moral deterioration of the institution. They are no longer helped to rise nor even prevented from falling.

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¹²¹ The paras on this page are numbered 56 through 63, making them consecutive with the previous page.

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(83-1)¹²³ He is not set free from the evolutionary task of developing his personality because he has developed the capacity to enter mystical states. He must fulfil this task and thus bring all his capabilities into equilibrium and until he has done this, his enjoyment of the divine bliss will be only [a]¹²⁴ sporadic and broken [one.]¹²⁵ But this task fulfilled, it will become a natural and continuous one.

(83-2) The dark night is a tragic period. Hardly anyone emerges from it without bitter murmuring and rebellious complaint against the Divinity he earlier professed to adore. Wherever the man turns he can find no relief for his suffering. His conduct, under the suggestion of helplessness, becomes aimless and meaningless.

(83-3) Glimpses will come to him now and then, they will cheer his heart and enlighten his mind; but a constant level of serene perception will be quite beyond the orbit of his experience.

(83-4) In those moments of inward glory all his life expands. His intelligence advances and his goodness perceives new vistas of growth. Heaven opens out for a while in his emotional world.

(83-5) This beautiful state of heart has yet to become natural and continuous. And that cannot happen until the personal ego is laid low and until the whole psyche of the man engages in the struggle for self-conquest.

(83-6) The sense of a divine presence will be with him, the conviction of its supreme reality will grip him and the feeling of an indescribable serenity will suffuse him.

(83-7) Constant rather than occasional enlightenment is the ultimate aim.

(83-8) But the glow of this transcendence lingers in the heart for long after its actual manifestation. It suffuses him with unearthly happiness and fills him with solemn reverence.

(83-9) These vivid moments when the divinity within us seems to come to life –

¹²³ The paras on this page are numbered 64 through 73, making them consecutive with the previous page.

¹²⁴ “a” was typed above the line and inserted with a caret by PB himself.

¹²⁵ “one” was typed above the line and inserted with a caret by PB himself.

(83-10) Once the soul has revealed her lovely self to him, he cannot help adoring her, cannot help the feeling of being carried away in lifelong pursuit of her. The attraction is not of his own choosing. It is as natural and inevitable as the movement of the sunflower towards the sun.

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(85-1)¹²⁷ Emotional intensity –

(85-2) Unrecognised and unacknowledged though it be.

(85-3) Exalted far above his normal experience.

(85-4) If on the one side, philosophy bids him develop all these four elements of his personality (will thought feeling and intuition) on the other side it paradoxically bids him to negate all personality.

(85-5) Most aspirants have an unequal development. Some part or other of the psyche is deficient. One may be a very good man but at the same time a very foolish one. Another may be quite intellectual but also quite unintuitive. Each enlightenment, as it occurs, is a call to repair this inequality.

(85-6) The testimony of history in every age and land proves convincingly that this is no fruitless search for undiscoverable treasures, no mocking quest for unattainable nirvanas.

(85-7) Such delightful minutes are rare guests in our life.

(85-8) Is it beyond the achievement of ordinary mortals?

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¹²⁷ The paras on this page are numbered 74 through 86, making them consecutive with the previous page.

(85-9) No man is freed from the necessity of developing his thinking capacities merely because he is developing his mystical ones. The reverse is just as true. Nature is not satisfied if he is a good mystic but a bad thinker.

(85-10) He is forced into the seeming darkness by the processes of Nature. She wishes him to turn back and, on the one hand, purify those parts of his character and especially of his egotism which have remained untouched; on the other hand to develop those parts of his psyche which have remained undeveloped.

(85-11) Nature requires him to counterbalance the qualities he possesses by the qualities he lacks.

(85-12) In short, he possesses a kind of double entity, harbouring at times within his breast a life and consciousness that seems higher than what was originally and still is normally his own.

(85-13) Where an aspirant has sincerely tried [but]¹²⁸ failed to gain any spiritual experience during his lifetime, the hidden tradition affirms that he will certainly gain it at the time of passing out of his earthly body.

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(87-1)¹³⁰ Three quotations from "The Diwan" by Nasir Khusraw:¹³¹ (11th century Persian poet traveller and mystic)

1. "Ere me from their earthly casings uncounted spirits have fled,
And I, though long I linger, may be counted already dead."
2. "For Satan had caught and constrained me to walk in his captives' train,
And 'twas Reason who came and saved me, and gave me freedom again."
3. "My soul is higher than Fortune; then why should I Fortune fear?"

¹²⁸ PB himself changed "and" to "but" by typing over the original word with x's.

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¹³⁰ The paras on this page are numbered 87 through 89, making them consecutive with the previous page.

¹³¹ "Nasir-I-Khusraw" in the original.

(87-2) There is much confusion about this reiterated counsel to practise self-surrender, to give up the ego and to become unselfish. Its primary meaning is not that we are at once to run out in the street and transfer all our possessions to other men. Indeed, it is not concerned with society at all. It is that we are to effect in consciousness a displacement of the lower by the higher self. Such a displacement cannot happen so long as there is any inner resistance on the ego's part. Hence the counsel warns us to avoid such resistance, encourages us to offer the ego willingly as a sacrifice to the Overself, stimulates us to let go of the animal and human complexes which retard the consummation of such a sacrifice. Each struggle passed through successfully builds up our higher will.

(87-3) A man does not become really humble until he has first seen himself as really great. The glimpse of his divine self throws a powerful light by reaction upon his darker self. For the first time he discovers how sinful, how ignorant, how weak and how arrogant he is and has been in the past. With this crushing discovery he is brought to the ground and turns to God for a help which he knows he is himself powerless to provide. With the shaming contrast between the animal and the angelic in him, between the human and the divine, he is penetrated through and through with the need of imposing the higher will forcefully upon the lower one, with the duty of self-purification and self-conquest.

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(89-1)¹³³ He cannot even step foot on this path if he has not become convinced of his weakness and wickedness. For only then will he be really rather than vocally willing to desert the ego.

(89-2) Here is the source of many ennobling thoughts which find entry into his consciousness.

(89-3) However wounded it may be, the ego will keep on offering its resistance to the last.

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¹³³ The paras on this page are numbered 90 through 99, making them consecutive with the previous page.

(89-4) His submission to the divine will is henceforth spontaneous and innate; it is no longer the end product of a painful struggle.

(89-5) Earthly things are to be regarded as possessing a secondary value and offering a limited satisfaction. Where they have such a grip on the heart that this attitude cannot be taken up, then they are to be deliberately renounced to the extent and for the period necessary to set the heart free. Thus philosophy is somewhat ascetical but not wholly ascetical.

(89-6) Without going so far as to exaggerate the need of self-purification into a harsh and rigorous asceticism, philosophy attaches importance to methodically bringing the bodily senses and the emotional passions under control.

(89-7) The exhilarating phenomena and ecstatic experiences which often make the quest's beginning so colourful, have no permanence in themselves but only in their effects. When they come to an end, a force is left behind which works upon the psyche both to integrate it with the departed inspiration and to prepare it for the next one.

(89-8) The divine self reveals itself for a few thrilling moments and then draws back into the void where it dwells. But the glimpse is enough to tell him that a higher kind of life is possible and that there is a being beyond the ego.

(89-9) The ego is deceitful enough to use his very spiritual aspirations as a lurking place, cunning enough to use his very meditations as a field of subtler activity.

(89-10) There is no more beneficial form of criticism for a man to engage in than that which is directed against himself. There is no more harmful form than that which is directed against others. Let him criticise sin, not the sinner, ignorance not the ignorant, error, not the mistaken one.

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(91-1)¹³⁵ Without qualified guidance the labour of the aspirant becomes a process of trial and error, of experiment and adventure. It is inevitable, consequently, that he should

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sometimes make mistakes, and that these mistakes should sometimes be dramatic ones and at other times trivial ones. He should take their lessons to heart and wrest their significance from them. In that way they will contribute towards his growth spiritually.

(91-2) However commendable pity to other persons may be as a trait of character, it is worse than useless to the student on this path when directed to his own person. It merely feeds his weaknesses and nourishes his ego. It prevents him from facing himself and from looking into his real problems. Self-pity stops him from uncovering the true causes of some of his troubles.

(91-3) Although it is said that each aspirant has to find his own individual path to truth, it is of course a fact that there still remains some universal experiences which are undergone by all aspirants in common.

Ego

(91-4) When a man becomes aware of his wrong-doing and realises its meaning for himself and its effect upon others, he has taken the first step towards avoiding its inevitable consequences. When he becomes deeply repentant he has taken the second step. When he tries to eliminate the fault in his character which produced the evil conduct and to make amends to others, where possible, he has taken the final step.

(91-5) Nothing that his own will can do brings about this displacement of the ego. The divine will must do it for him.

(91-6) The more he makes these truths his own, the stronger will he become. The more he gazes upon the Ideal, the nearer will he approach it.

(91-7) The ego, which is so quick to complain about other people's bad treatment of it and so slow to confess its own bad conduct, is his first and worst enemy.

(91-8) He has to learn how to surrender his egotism and swallow his pride. He has to cleanse his heart of impurity and then open it to divinity.

(91-9) With the thought of the higher power, an image will spontaneously spring up in his mind. It will be the image of that man who manifests or represents it to him.

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¹³⁵ The paras on this page are numbered 100 through 108, making them consecutive with the previous page.

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(93-1)¹³⁸ However dark or blundering the past, however miserable the tangle one has made of one's life, this unutterable peace blots it all out. Within that seraphic embrace error cannot be known, misery cannot be felt, sin cannot be remembered. A great cleansing comes over the heart and mind.

(93-2) Some means of testing his faith and character, his ideas and motives, his values and goals must be found. Life itself provides that means.

(93-3) Disillusionment about pseudo or half-truths often precedes discovery of the real or full truth.

(93-4) With this event a new era opens in his personal life. He feels that, for the first time in his life, he has touched real being when hitherto he has known only its shadow. It is the first link in a whole chain of good consequences. Consequently it is in reality the most important one. Whoever once gives his allegiance to the Overself as affirmed and symbolised by his entry on the quest, undertakes a commitment of whose ultimate and tremendous consequences he has but a vague and partial notion.

(93-5) He is to sacrifice all the lower emotions on the altar of this quest. He is to place upon it anger, greed, lust and aggressive egoism as and when each situation arises when one or another of them shows its ugly self. All are to be burnt up steadily, if little by little, at such opportunities. This is the first meaning of surrender to the higher self.

(93-6) The quest often begins with a great sadness but always ends with a great happiness. Its course may flow through both dark and bright moods at times but its terminus will be unbelievably serene.

(93-7) He may have to weep for a mere glimpse of the soul. But this got, he will certainly weep again for its return. For he knows now by unshakeable conviction and by this vivid demonstration that the durable realisation of the Soul is what he is here on earth for.

¹³⁷ We have reverted the subhead to "Stages of the Quest" to parallel the subheads in the original—Vinyl IV to V—of which this is the carbon. —TJS, 2020

¹³⁸ The paras on this page are numbered 109 through 119, making them consecutive with the previous page.

(93-8) Grace will shatter the power of an evil past.

(93-9) The grace of an infinite being is itself infinite.

(93-10) The acknowledgement of evil done in the past and the confession of weakness experienced in the present are indispensable preliminaries.

(93-11) The seeker of mystical experience now becomes the achiever of it.

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(95-1)¹⁴⁰ If he can bring himself to desert his habitual standpoint and begin to think as a sage thinks, his battle will be over bloodlessly. But if he cannot do so, cannot let go so abruptly of his old egoisms and animalisms, then there will be a long struggle, with its attendant wounds and inescapable sufferings.

(95-2) The illuminatory experience may come to a man who is without previous preparation, seeking, effort or self-discipline. But if it comes so unexpectedly it leaves him just as unexpectedly. The visitant is transient. The effects are permanent. If it be asked why it should come to such a person, who neither desired nor strove for it, when others are unable to secure it despite years of seeking, the answer must be that he worked for it in earlier lives. He has forgotten himself for an interval but the illumination recalls him to the quest even though it passes away; hence the permanency of its moral and mystical results.

(95-3) The training in self-knowledge, the effort at self-improvement, the struggle with self-discipline, are indispensable to the quest. It is rare that anybody ever grows spiritually without them. Here and there a seemingly fortunate man is wafted easily and quickly on the wings of grace to the upper ether, but almost all others have a hard slow ascent.

(95-4) When the disciple reaches the end of the phase through which he is travelling, his attention is diverted towards a new one. Uncertainty and chaos descend upon him

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¹⁴⁰ The paras on this page are numbered 120 through 126, making them consecutive with the previous page.

with reference to it. He cannot clearly see his further way into it or easily get right direction through it.

(95-5) He is not asked to make impossible demands on himself; not told to renounce sex wholly and at once. Instead he is asked to restrain it little by little, to weaken his thralldom to it unhurriedly and by degrees.

(95-6) Passion and emotion are easier to control than thought. For this and other reasons they are brought to heel – not completely, but sufficiently as a preliminary to the practice of meditation.

(95-7) Only when the thought and experience have run deep enough and wide enough are the ego's emotional and fleshly hungers likely to yield to spiritual hunger.

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(97-1)¹⁴² There are not only widely different stages of evolutionary growth for every human being but also widely different types of human beings within each stage. Hence a single technique cannot possibly cover the spiritual needs of all humanity. The seeker should find the one that suits his natural aptitude as he should find the teacher who is most in inward affinity with him.

(97-2) Regard, affection and friendliness, sympathy, fellow feeling and love are not feelings to be thrown away because he has taken to the philosophic quest. On the contrary they may become valuable stepping-stones in his progress if he treats them aright, if he evaluates them correctly, purifies them emotionally and ennobles them morally.

(97-3) That initial realisation has henceforth to be established and made his own under all kinds of diverse conditions and in all kinds of places. Hence his life may be broken up for years by a wide range of vicissitudes, pains, pleasures, tests, temptations and tribulations.

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¹⁴² The paras on this page are numbered 127 through 136, making them consecutive with the previous page.

(97-4) Philosophy uses sacrifice and discipline to train the practical will. For we are not only to hear its voice but also to obey it.

(97-5) He has to regenerate his whole being – the intellect which thinks, the emotional nature which feels, and the practical will which acts. That is one meaning of the “dark night.”

(97-6) At such moments he is filled with a flowing inspiration, a splendid hope, a vivid understanding.

(97-7) These experiences are only foretastes of the farthest one which lies at the end of this quest, and only limited partial tastes at that.

(97-8) The reward will be an outpouring of grace.

(97-9) The longing for self-improvement should be a burning one. The endeavour to realise it should be an incessant one

(97-10) It is an age-old requirement of the higher self that those who seek its favours shall be ready and willing to empty their hearts of all other affections if called upon to do so. Prophets like Jesus and seers like Buddha told us this long ago and there is nothing that modern inventive genius can do to alter the requirement.

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(99-1)¹⁴⁴ Although all this working of grace takes place outside the level of ordinary consciousness – whether above or beneath it is a matter of the point of view – nevertheless it influences that consciousness far more than most people suspect.

(99-2) When he becomes acutely aware both of the sacred duty of self-improvement and of the pitiful weakness which he brings to it, the need of getting grace follows logically.

(99-3) He cannot draw grace to himself but can only invoke and await it.

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¹⁴⁴ The paras on this page are numbered 137 through 150, making them consecutive with the previous page.

(99-4) Muhammad¹⁴⁵ knew the power of tears. He bade his followers to weep whenever they recited the Koran.

(99-5) When the divine has become the sole object of his love and the constant subject of his meditation the descent of a gracious illumination cannot be far off.

(99-6) Grace settles the intellect on a higher level and stabilises the emotions with a worthier ideal.

(99-7) The working of grace is sometimes elusive and undetectable. When a man thinks it is his own exertions that are advancing him on the path it may really be the Overself's grace that is doing so.

(99-8) We do not arrive at salvation by self-effort alone nor by grace alone. Both are needed.

(99-9) There is a point where self-effort must cease and self-abasement must begin. Not to recognise it is to show conceit and hinder grace.

(99-10) But if no man can create grace for himself, every man can create the conditions required by grace before it will manifest itself.

(99-11) If the Overself's grace does not come to the help of a man, all his exertions will be fruitless. But, on the other hand, if he does not exert himself, it is unlikely that the grace will come at all.

(99-12) Grace is the unknown factor in the mystical life.

(99-13) The one dynamic and dominant, the other passive and receptive.

(99-14) When a man begins to see the error of his ways, to repent greatly and lament deeply about them, it is a sign that grace is beginning to work within him. But how far the grace will go and whether it will carry him into a religious conversion or still farther, into a mystical experience, no one can predict.

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¹⁴⁵ "Muhammed" in the original.

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(101-1)¹⁴⁸ The moral re-education required by philosophy is not a mere Sunday-school pious hope. It is a practical necessity because of the psychological changes and nervous sensitivity developed by the meditation practices. Without it these exercises may prove dangerous to mind, character and health. The virtues especially required are: harmlessness in feeling and deed, truthfulness in thought and word, honesty with oneself and with others, sexual restraint, humility.

(101-2) His passage from the common animality to a spiritualised humanity will necessarily involve a raising of force from the generative organ to the thinking organ. What was heretofore exteriorised must now be interiorised; what was wasted must be conserved and what was physically spent must be spiritually transformed.

(101-3) He has spiritually to ascend to a new level of feeling, thinking and willing.

(101-4) The stages of the quest are fairly well-defined. First, the aspiration toward spiritual growth manifests itself in a man's heart. Second, the feeling of repentance for past error and sin saddens it. Third, the submission to an ascetic or self-denying discipline follows as a reaction. Fourth, the practice of regular exercises in meditation is carried on.

(101-5) This momentary glimpse of the Overself provides the real beginning of his quest. The uninterrupted realisation of it provides the final ending.

(101-6) But what is true for those who are still seeking the Overself is no longer true for the adept who has already gained its consciousness.

(101-7) When a man turns his back on erroneous thought and sinful conduct, and penitently seeks to cultivate wisdom and virtue, he enters on a path whose rate of progression and particular course are alike incalculable. For they are in God's hands and only partly in his own.

¹⁴⁷ PB usually used "Quest" and "the Path" interchangeably, but since he altered the subhead himself at this point in the text, we have done so as well. —TJS, 2020

¹⁴⁸ The paras on this page are numbered 151 through 158, making them consecutive with the previous page.

(101-8) When the intervening stages of approach have been passed through one by one, truths which once seemed incredible now appear quite credible.¹⁴⁹

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(103-1)¹⁵¹ That same light which reveals his spiritual importance reveals also his personal insignificance.

(103-2) The peaceful feeling which comes over him shows more vividly than words what the desireless state means.

(103-3) Whoever invokes the Overself's grace ought to be informed that he is also invoking a long period of self-improving toil and self-purifying affliction necessary to fit him to receive that grace.

(103-4) When he begins to see that passion is something which arises within him and with which he involuntarily associates his whole self-hood, he begins to see that the metaphysical study of "I" and the mystical discipline of thought can help greatly to free him from it.

Symbol in Devotion¹⁵²

(103-5) Philosophy recognises that the human mind cannot even grasp the concept of the Void that is Spirit save after a long course of study and reflection, much less realise it. Therefore it provides for this situation by offering a Symbol of that Void, a picture or an idea of which the mind can easily take hold as a preliminary until he can make the direct attempt.

(103-6) His failure follows inevitably from his attempt to serve two masters. The ego is strong and cunning and clamant. The Overself is silent and patient and remote. In

¹⁴⁹ There is a typed note at the bottom of the page – it does not appear to be referring to anything on this particular page, however. The note reads: "Note: (4 and 6 "Independent of" seems better word than "detached from" (from outside things)."

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¹⁵¹ The paras on this page are numbered 159 through 168, making them consecutive with the previous page.

¹⁵² "End Stages of the Path – Begin Symbol in devotion" in the original.

every battle the dice is loaded in the ego's favour. In every battle high principle runs counter to innate prejudice.

(103-7) All of us have to travel in the same broad direction if we would rise from the lower to the higher grades of being. But the way in which we shall travel the Way is essentially a personal one. All of us must obey its general rules but no two seekers can apply them precisely alike.

(103-8) He is to find his highest satisfaction, his strongest attachment, in the divine Beloved.

(103-9) When the power of grace descends into his heart, no evil passion or lower emotion can resist it. They and their accompanying desires fade and then fall away of themselves.

(103-10) He renounces the possession of his own thoughts and the performance of his own deeds. Henceforth they belong to the higher self.

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Symbol in Devotion

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Symbol in Devotion

(105-1)¹⁵⁴ There is a difference between the symbol which only tells us that a higher reality exists, and the symbol which not only tells us [that]¹⁵⁵ but also inspires, leads, informs and helps us to its attainment.

(105-2) The symbol is to be no mere abstraction, no formal usage, but a living presence.

(105-3) The quest is a deliberate attempt to shorten the passage from life in the underself to life in the Overself. Therefore it involves a constant discipline of actions, feelings thoughts and words.

(105-4) At this stage of his inner life the disciple will find himself being led more and more in the direction of his own past. He will find himself considering its various

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¹⁵⁴ The paras on this page are numbered 169 through 174, making them consecutive with the previous page.

¹⁵⁵ "that" was typed above the line and inserted with a caret by PB himself.

phases but especially those which were marred by ignorance error and sin, wrong decisions and foolish actions. These broodings will inevitably take on a melancholy saddening character. That however is no reason for avoiding them. Those super-optimists who would have men gaze only at the present and future, who deprecate all remembrance of the blundering past, seek a transient pseudo-happiness rather than a truly durable one. For, in the disciple's case certainly and in other men's cases perhaps, it is by frank confession of these mistakes and misdeeds and by gloomy recognition of their chastening consequences, that their valuable lessons are distilled and their useless recurrence avoided. The disciple should search thoroughly for his weaknesses of character and faults of intellect and having thus detected them as well as humbled himself, be constantly on his guard against them until he has succeeded in eliminating them altogether.

(105-5) In the earlier periods of his development the higher self will become accessible to him under the form of some mental image registering on his human senses. In the later periods, however, it will be discerned as it is in itself and consequently as pure Being without any form whatever.

(105-6) The human symbol under which the devotee receives his inspirations and illuminations in vision or feeling is after all, personal to him. It is not a universal one, not for all mankind at all times and in all places. Consequently his onward progress will one day demand of him that he transcend it. However useful and even indispensable it has been, it will best fulfil itself when he is able to format it.

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(107-1)¹⁵⁷ Why does not the Overself show its existence and display its power once and for all? Why does it let this long torment of man, left to dwell in ignorance and darkness, go on? All that the ego is to gain from undergoing its varied evolution is wrapped up in the answer. This we have considered elsewhere. But there is something more to be added to that answer. The Overself is so utterly humble before man that it waits with deepest patience for him to prefer it completely to everything and everyone else. It waits for the time when his longings for the soul will leave the true aspirant no

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¹⁵⁷ The paras on this page are numbered 175 through 185, making them consecutive with the previous page.

rest, when his love for the divine will outlast and outweigh all other loves. When he feels that he needs it more than he needs anything else in this world the Overself will unfailingly reveal its presence to him. Therefore devotion is one of the most important qualifications a disciple can possess.

(107-2) The inspired person has established mental contact with something or someone higher than himself. The possessed person has surrendered his whole psyche to this outside thing or entity. Thus the first state is included in, and transcended by, the second and superior one.

(107-3) The symbol is to be remembered and revered daily.

(107-4) These exalted moments depart, alas, as spontaneously as they visited him.

(107-5) He will cast himself into this lowly attitude of thought and feeling.

(107-6) Without this ever-burning thirst for spiritual awareness no seeker is likely to travel far.

(107-7) His ideas will gain in definition and his aspirations in momentum as time and experience improve them.

(107-8) How primitive and confused those early seekings of his will be! How clear and determined they will become with ripened experience and matured knowledge!

(107-9) When he becomes aware of the divergence between his ideals and his actions, he experiences remorse.

(107-10) The more he gives himself up to the Overself as a consequence of these glimpses of what it requires of him, the sooner will their transience be transformed into permanence.

(107-11) A sense of being lifted up from all worldly cares will pervade him for some time as an afterglow of this experience. The gracious feeling swims away again and leaves him not forlorn but forsworn. He will never again be alone. The remembrance of what happened is by itself [enough to be company for him the rest of his life.]¹⁵⁸

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Symbol in Devotion

¹⁵⁸ The last line of text on this page was pasted on using a separate piece of paper.

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(109-1)¹⁶⁰ On this journey there are stages of ascent, stations of understanding, lights of peace and shadows of despair.

(109-2) If he were pure enough and prepared enough to receive the light in all its fullness and in all the parts of his being, the glimpse would not leave him. But he is not.

(109-3) The inner work of mental purification, the travail of emotional cleansing will constantly go on. Many times in a single day he will be called on to reject wrong thoughts and to repel lower feelings.

(109-4) It is not often easy to discern the why and wherefore of its operations and manifestations. Grace does not conform to human expectations, human reasonings, or human modes. It would not be divine if it always did that.

(109-5) The experience tells him vividly luminously and memorably that there is an existence beyond the physical one, and a consciousness beyond the personal one.

(109-6) There are a number of westerners who are attracted by the profound explanations of philosophic mysticism but repelled by its austere disciplines.

(109-7) The thought-form whose reverence helps him to keep concentrated, the mental image whose worship holds his attention quite absorbed, justifies a place for itself in the meditator's method. Only at an advanced hour may he rightly put them aside. But when that hour arrives, he should not hesitate to do so. The devotional type of meditation, if unaccompanied by higher metaphysical reflection, will not yield results of a lasting character although it will yield emotional gratification of an intense character. Overself is only an object of meditation so long as he knows it only as something apart from himself. That is good but not good enough. For he is worshipping a graven image, not the sublime reality. He has to rise still higher and reach it, not as a separate "other" but as his very self.

(109-8) He who is possessed by this love of truth and who is so sincere that he is willing to subordinate all other desires to it, will be repaid by truth herself.

¹⁶⁰ The paras on this page are numbered 186 through 194, making them consecutive with the previous page.

(109-9) The devotional life consists of prayer and worship, the mystical life of intuition and meditation.¹⁶¹

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

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(111-1)¹⁶³ Trataka Yoga texts enjoin concentration of a steadfast gaze upon a small object until the eyes begin to shed tears. The result of such practices is that the mind becomes fixed and unmoving while the body may become stiff as wood, cataleptic.

(111-2) He feels very far away from the world.

(111-3) We need certain times and a special place for meditation because their association with the exercise helps us to drill the mind and body. The habit thus created becomes a source of power.

(111-4) In this deep state of meditation which assumes for the outer observer the signs of trance, or half-trance, there will be some transitional moments when consciousness itself disappears, when the {deepened}¹⁶⁴ bliss of the experience is broken by utter insensibility, when its growing light is met by darkness and when the meditator's own awareness of any kind of being at all, lapses. If his moral and intellectual preparations have been sufficiently and properly made, he need have no fear of this temporary state, which will be quite brief in any event. The Indians call it "Yoga sleep," and indeed it is as pleasant and as harmless as ordinary sleep. Before the higher functions of the human entity's psychological machinery can displace the lower ones, it seems that Nature requires in most cases this interruption in existence, this discontinuity of awareness to take place for a few moments.

(111-5) There is, in this third stage, a condition that never fails to arouse the greatest wonder when initiation into it begins. In certain ways it corresponds to, and mentally parallels, the condition of the embryo in a mother's womb. Therefore it is called, by mystics who have experienced it, "the second birth." The mind is drawn so deeply into itself and becomes so engrossed in itself that the outer world vanishes utterly. The

¹⁶¹ These paras are continued on page 139.

¹⁶² Blank Page

¹⁶³ The paras on this page are numbered 1 to 5; they are not consecutive with the previous page.

¹⁶⁴ "deepen" in the original.

sensation of being enclosed all round by a greater presence, at once protective and benevolent, is strong. There is a feeling of being completely at rest in this soothing presence. The breathing becomes very quiet and hardly perceptible. One

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(continued from the previous page) is aware also that nourishment is being mysteriously and rhythmically drawn from it. Of course there is no intellectual activity, no thinking and no need of it. Instead, there is a knowing. There are no desires, no wishes, no wants,¹⁶⁶ a happy peacefulness, almost verging on bliss, as human love might be without its passions and pettinesses, holds one in magical thrall. In its freedom from mental working and perturbation, from passional movement and emotional agitation, the condition bears something of infantile innocence. Hence Jesus saying: "Except ye become as little children ye shall in no wise enter the kingdom of heaven." But essentially it is a return to a spiritual womb, to being born again into a new world of being where he is personally as helpless, as weak and as dependent as the physical embryo itself.

(113-1)¹⁶⁷ To develop these brief intuitions and bring them to maturity in lengthier moods, is his task.

(113-2) In some ways the full practice of meditation is parallel with falling asleep. The same physical, nervous and psychological phenomena reproduce themselves in both cases.

(113-3) The powers of self-abstraction which are so definitely needed for the mystical work are found innate in a few cases but need development through hard practice in most cases.

(113-4) If, in the act of falling asleep, he invites the higher self through aspiration to touch or take him, he will one day find that in the act of waking up an inner voice begins to speak to him of high and holy things. And with the voice comes the inspiration, the strength and the desire to live up to them.

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¹⁶⁶ We have inserted a comma for clarity.

¹⁶⁷ The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

(113-5) This condition arises when the first focus of meditation, the original line of thought fades gradually away and is finally lost without a new one arising to replace it. Thinking ceases operation. The consequence is and can only be that nothing can be known, neither as a thought, a vision or an experience. And because the ego is the summation of all thoughts it also lapses, albeit temporarily. What can such a condition be? The answer is that it is paralleled by deep slumber, whose blissfulness

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(continued from the previous page) is known immediately after awakening. The mystic may have the power to induce it at will, whereas the ordinary man can only sink into it at the bidding of Nature, when it remains {hidden in}¹⁶⁹ slumber.

(115-1)¹⁷⁰ If he learns to cultivate these brief intuitive moments aright, there will develop out of them in time mystical moods of much longer duration and much deeper intensity. Still later, there will come to maturity the ripe fruit of all these moods – an ecstatic experience wherein grace descends with life – changing results.

(115-2) Waking world is the crux. Realisation must be won here and now.

(115-3) This exercise renders its possessor tranquil in spirit and imperturbable in activity.

(115-4) The reader may here enter a world whose atmosphere seems too rarefied for ordinary minds.

(115-5) We have looked outward long enough; it is now time to look inward as well.

(115-6) What must we do, to reach the condition of spiritual realisation?

(115-7) He must protect it from the profanation of the ignorant.

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¹⁶⁹ There is a gap in the para here; we have inserted “hidden in” to complete the idea. –TJS, 2020

¹⁷⁰ The paras on this page are numbered 11 through 21, making them consecutive with the previous page.

(115-8) Even those who, through the restraints of innate temperament or external circumstances, accept these ideas only partially, who share these ideas only half-heartedly, may welcome the teaching.

(115-9) It is a good practice to sit in meditation for a while each day before you begin to study philosophy, with the sole object of calming and clearing the mind and concentrating its power. You will thus be better equipped to solve philosophical problems and to master difficult propositions.

(115-10) Competence in Yoga provides the mental detachment needed for this study, thus permitting him to shake off personal worries and pettier interests. In this way he can fully concentrate and become quite absorbed in his thinking. Without such sustained and unwandering absorption progress is impossible.

(115-11) The intuitive method should not be asked to solve problems which can easily be solved by the reason otherwise it may fail to respond.

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(117-1)¹⁷² In trying to get an intuitive answer it is important to formulate the problem or the questions clearly and as sharply as you can.

(117-2) This is the Void wherein, as in deep sleep, the thought of world-experience is temporarily stilled. But here consciousness is kept, whereas in sleep it is lost.

(117-3) From his recollections of the past, from his experiences of the present, from the events reactions and deeds of each passing day, he will draw material for this secret work upon himself.

(117-4) A Warning: Those who take to meditation with unprepared character and uncritical intelligence, too often render it guilty of ignoble results and wild aberrations. (Insert the above in my new editions.)

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¹⁷² The paras on this page are numbered 22 through 32, making them consecutive with the previous page.

(117-5) The practice of self-quest eliminates the opposition of the intellect in a marvellous manner and brings the mind up to the very borders of the transcendental, where it is taken up and put to the service of the Divine.

(117-6) Self is a tree with many branches – body, intellect, feeling, will and intuition – but only one root. Aim at finding this root and you may control the growth of the whole tree. {Hold your will thoughts within the leash.}¹⁷³

(117-7) It is true that he must quickly recover his serenity and steadiness. But he is able to do so only by sheer force of habit and by deliberately returning in reflection and meditation to the universal and eternal truths which blot out the temporal and particular griefs.

(117-8) “This evenness of mind is known as Yoga,” says Krishna. “He who wins it by solitary meditation in the cave gains nothing higher than he who wins it by selfless work in the market-place.”

(117-9) Yoga is not much more than a device to still the multifarious activities of the brain.

(117-10) The contemporary mentality finds meditation a hard exercise to perform.

(117-11) Not only does the mind become utterly blank and lose all its thoughts, but it loses at last the oldest, the most familiar and the strongest thought of all – the idea of the personal ego.

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(119-1)¹⁷⁵ Only those who have done these exercises and not merely read about them, can, only the practitioners of the art of meditation, can appreciate the relief which comes when this initial irksomeness vanishes and struggling apprenticeship passes into smooth proficiency.

¹⁷³ This odd sentence is also in the original of which this is the carbon (Viny I to III 466-4). I think that it could read “Hold your thoughts within the leash of the will;” we have left it alone for now. – TJS, 2020

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¹⁷⁵ The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

(119-2) The marks of an authentic intuition include conclusiveness and finality.

(119-3) Lost within himself in utter self-absorption, numb to everything that traces back to the world of action, no longer held by the power and limit of the senses, he becomes pure mind, disembodied spirit.

(119-4) When a man first approaches the infinite in actual experience, as he stands on its verge, he experiences some moments of fear or even terror. He does not know what awaits him in its mysterious depths. The possibility of indefinite self-anaesthesia or even utter self-annihilation confront him.

(119-5) He must not only practise sitting perfectly still and thus stop squandering the body's energies but also, and at the same time, practise emptying the mind of thoughts and thus conserve his mental energies, too. The whole effort is indeed intended to "stop the out-going energies," in the Gita's phrase. This is why sports, long walks, protracted manual labour and especially sexual intercourse are prohibited to the would-be yogi.

(119-6) "Hold your breath, for this is most important in Taoist art. Close eyes, relax mind, clear it of all thoughts, maintain a mental void. In consequence you will find respiration gradually slowed down. Wait until you can no longer hold breath and then let it out gradually and noiselessly." —Su Tung-p'o

(119-7) The mind rests on the summit this Olympus wherefrom it gazes on the sorrows and cares of this burdened existence and wonders why they were ever permitted to disturb it. For on this mountain-top, life seems so clear, so right, so [tranquil.]¹⁷⁶

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(121-1)¹⁷⁸ The fixed statue-like posture of the hunter watching a prey close at hand, refraining from movement lest he disturb it, eyes and mind completely intent on the animal, gave the Yogi seers another object lesson in the art of concentration.

¹⁷⁶ PB himself inserted "Vol 1 2nd Series" at the bottom of the page by hand.

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¹⁷⁸ The paras on this page are numbered 39a and 40 through 51, making them consecutive with the previous page.

(121-2) If the preparatory moral work has not been done but the attempts to penetrate more deeply in meditation are made in haste and out of desire for their fruits, the result may be either mere failure or utter catastrophe.

(121-3) He stands on the verge of a great and enigmatic stillness. All Nature seems arrested, all her processes within himself come to a halt.

(121-4) He will reach a point where he will be only half-aware of his surroundings but whether he will travel even deeper than that, depends on the purpose and nature of the exercise.

(121-5) As you go about your daily work in your ordinary life and in relations with other people, in hours of toil or pleasure, or indeed at any period of your life, remember the Overself.

(121-6) He makes the novice's mistake of assuming that what is good for him, necessary for him, is equally good and necessary for others. But what is essential for mystical experience is one thing and one thing only – the faculty of fixing one's attention within and sustaining it.

(121-7) Sit regularly for meditation if you would acquire the cumulative benefits of habit.

(121-8) When this glorious feeling comes over him, whether at a gentle pace, or with a lively rush, he should accept the gift straightway.

(121-9) One day it will not be an irksome duty but something to be enjoyed.

(121-10) It is only when the ideas of a book live in your memory and thinking long after you have put away the book itself that the author's purpose has really been achieved.

(121-11) If the results he has been obtained from meditation are good and his procedure has been correct, he will develop to a much higher degree still.

(121-12) In that moment he feels on the very verge of eternity, about to lose himself in its impersonal depths.

(121-13) As the self-concentrated mood deepens the eyes close and the head falls back on the shoulders or forward on the chest. Then all movements of the body cease to affect its face and form.

(123-1)¹⁸⁰ He will attain a stage when he can sink in self-imposed rapt absorption at will.

(123-2) Sit perfectly still and let this higher presence flow into you.

(123-3) He is lost in a silent world of interior being, in a trance-like condition where there is nothing except his higher self.

(123-4) In that passionless calm, where the littlenesses of the ego melt and dissolve, and its agitations sink and lose themselves, he may touch a few moments when he loses the sense of his own identity. The tremendous wonder of it, this delicious liberation from the confines of his own person.

(123-5) Meditation in a solitary place remote from the world may help others who are still in the world, but only under certain conditions. It must, for example, be deliberately directed towards named individuals. If it floats away into the general atmosphere without any thought of others, it is only a self-absorption, barren to others if profitable to oneself.

(123-6) An inspired writing is more than something to be read for information or instruction; it gives a man faith, it becomes a symbol to which he can hold and from which he can draw a renewal of trust in the universe. It is this trust which makes him deny himself and inspires him to reach beyond himself. For his mind to fasten itself to such a writing, therefore, and to use it as a focus for meditation, is unconsciously to invoke and receive the grace of the illumined men who brought the writing to birth.

(123-7) "No more serious mistake can be committed than considering the hibernation of reptiles and other animals as illustrating the Samadhi stage of Yoga. It corresponds with the Pratyahara, and not the Samadhi stage. Pratyahara has been compared with the stage of insensibility produced by the administration of anaesthetics, e.g. chloroform." — Major B.D. Basu,¹⁸¹ Indian Medical Service.

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¹⁸⁰ The paras on this page are numbered 51a and 52 through 59, making them consecutive with the previous page.

¹⁸¹ Referring to Major Baman Das Basu.

(123-8) The pages of genius are not to be skimmed with the practised swiftness with which we skim other books.

(123-9) The aura which permeates such a place is something one can feel, and it is something

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(continued from the previous page) friendly to the soul's growth.

(125-1)¹⁸³ They put too much stress on external methods, on physical techniques. But spirituality cannot be engrafted from the outside alone. The greater stress should be laid on an approach from the inside.

(125-2) Ignatius Loyola,¹⁸⁴ the Jesuit founder, wisely restricted mystical exercises to certain times. They should not be overdone.

(125-3) When he has previously purified his character he will naturally be able to sustain long periods of meditation without being distracted by wayward emotions.

(125-4) Yoga is both a method to be practised and a result to be attained. It is both going inside the mind and being the undistracted mind itself.

(125-5) It is true here as in other fields that study of the history and theory of mysticism will never be a satisfying substitute for practice of the exercises of [mysticism].¹⁸⁵

(125-6) "So by passing wholly beyond all consciousness of form, by the dying out of the consciousness of sensory reactions, and by turning the attention from any consciousness of the manifold, he enters into and abides in that rapt meditation which is accompanied by the consciousness of the sphere of unbounded space – even unto the fourth Jnana (ecstasy)." – The Dhammasangani (A Buddhist Scripture).

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¹⁸³ The paras on this page are numbered 60 through 62 and 62a through 62f, making them consecutive with the previous page.

¹⁸⁴ Referring to St. Ignatius of Loyola.

¹⁸⁵ PB himself deleted the para after this para by hand. It originally read: "(62c) The tranquil passivity deepens and deepens until a point is reached where even thinking is stilled and the mind emptied. Into that inner silence there enters, we know not how, the Overself's godlike consciousness."

(125-7) The earlier stages of meditation are often associated with psychic phenomena. This has led to the false belief that all the stages of meditation are so associated and to the gross error of taking the absence of these phenomena as indicative of failure to progress. The truth is that they are not inevitable and not essential. When they do appear the seeker is so easily led astray that they often do more harm than good.

(125-8) If we can train the mind to be still, it will clear itself of muddy thoughts and let the Soul's light shine through.

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(127-1)¹⁸⁷ [path]¹⁸⁸ which appreciates the special practice of rapt, absorbed, concentrated thought called Jhana,¹⁸⁹ the ecstatic tranquillity of mind. The method of Jhana meditation is called 'the path of tranquillity,' and the disciple who has practised this path should enter in the end to the acquisition of that full knowledge which leads to Arahatsip. Those who practise Samadhi meditation in the beginning, experiencing psychic powers as the aid of enlightenment, should practise insight at the end to attain Arahatsip. Those who practise insight in the beginning, with or without Samadhi practice, will attain Arahatsip. The Samadhi system, therefore, is optional in Buddhism, and is regarded as only a mental discipline preparatory to the attainment of full knowledge. But Vipassana being the direct path to full knowledge is indispensable and is universally imperative for the attainment of Nirvana. Hence insight meditation is the essential method of mental training in Buddhism and it is a unique system in Buddha's teaching. Thus ends an outline of the scheme of mental training explained in Buddhism as the only path to win the goal of man, the Eternal Happiness of Nirvana."

(127-2) The trained meditator can make any episode of his own past seem as real and near as the present. He is able to create distinct and vivid images of it after so long a time as even several years.

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¹⁸⁷ The paras on this page are numbered 66 to 71; they are not consecutive with the previous page.

¹⁸⁸ "Cont" was crossed out, but this is clearly an incomplete para. The full text of this para can be found in para 462-3 in Vinyl I to III.

¹⁸⁹ This is the Pali equivalent of Jnana. — TJS, 2020

(127-3) The books which live are those written out of this deep union with the true self by men who had overcome the false self. One such book is worth a thousand written out of the intellect alone or the false ego alone. It will do more good to more people for more years. The student may use such a work therefore as a basis for a meditation exercise. Its statements, its ideas should be taken one by one, put into focus for his mind to work on.

(127-4) The thread of contemplation once broken, it is nearly impossible to pick it up again quickly enough that same time. This is why it is important to let nothing else, not even a change in bodily posture, come to interrupt the contemplation.

(127-5) The less advanced peoples have sought to enter this condition by the use of drugs; the more advanced by the following of exercises.

(127-6) Meditation with a group may help the beginner through the suggestiveness of a common habit and the stimulant of a common effort, but it is often obstructive to the man who stands higher on the rising scale of sensitivity. Because a teacher meditates with students in a group, it does not mean that he favours this method for all students. It means only that he is forced to use it for the sake of practical convenience and for the saving of time.

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(129-1)¹⁹¹ TRENCH:¹⁹² "Keep thou thine heart":

"A wretched thing it were, to have our heart
Like a broad highway or a populous street,
Where every idle thought has leave to meet,
Pause, or pass on, as in an open mart;
Keep thou thine heart, close fastened, unrevealed,
A fenced garden and a fountain sealed."

(129-2) Meditation without purification may be dangerous.

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¹⁹¹ The paras on this page are numbered 72 through 77, making them consecutive with the previous page.

¹⁹² Referring to Archbishop Richard Chenevix Trench. The original poem (which has been paraphrased) is titled "I. Retirement".

(129-3) All aspirants should be warned that self-development in meditation without some co-equal effort and development in morality, intellectuality, and practicality may easily lead to a state of unbalance which would unfit them for the ordinary obligations and duties of life.

(129-4) Since meditation forms an essential part of the Quest's practices, a part of the day must be given up to it. It need not be a large part, it can be quite a small part. The attitude with which we approach it should not be one of irksome necessity but of loving eagerness. We may have to try different periods of the day so as to find the one that will best suit us and our circumstances. This, however, is only for beginners and intermediates, for one day we shall find that any time is good enough for meditation time just as every day is Sunday to the true Christian.

(129-5) The difference between the first stage, concentration, and the second stage, meditation, is like the difference between a still photograph and a cinema film. In the first stage, you centre your attention upon an object, just to note what it is, in its details, parts, and qualities: whereas in the second stage, you go on to think all around and about the object in its functional state. In concentration you merely observe the object; in meditation you reflect upon it. The difference between meditation and ordinary thinking is that ordinary thinking does not go beyond its own level nor intends to stop itself, whereas meditation seeks to issue forth on an intuitional and ecstatic level whereon the thinking process will itself cease to function.

(129-4) The harmony of the highest state is unbroken by thoughts. It is like a song without words, it is the perfumed essence of stillness, the deepest heart of silence.

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(131-1)¹⁹⁴ The second stage of meditation should be brought to an end the moment you become aware of a slowing down in the tempo of thinking and of a quickening of intuitive feeling: after that moment you are ready to attempt to enter the third stage of contemplation proper. Let your consciousness become quiet and still. In truth it has nothing really to do, except to permit that intuitive feeling to spread all over it and envelope it.

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¹⁹⁴ The paras on this page are numbered 78 through 84, making them consecutive with the previous page.

(131-2) You may, by force of will, bring about the first and second stages, concentration and meditation, but you cannot bring about the third stage, contemplation. All you can do is to prepare the prerequisite conditions for its coming... then, when it does come, it will seize you and swallow you. As it comes in, the strength of that which resists it, of the personal ego, begins to go out.

(131-3) If he is merely seeking paranormal powers, the meditator runs a grave risk: nor, when the desire for paranormal powers is mixed up with spiritual aspirations, is this risk eliminated; it is only reduced. The risk results from those beings who dwell on the inner plane, who are either malevolent or mischievous, and who are ready to take advantage of the mediumistic condition into which such a hapless and unprotected meditator may fall.

(131-4) When he has achieved the capacity or gotten the Grace, of sitting in the unbroken stillness of a perfect contemplation, he will feel a loving sweetness indescribable by human words and unmatched by human joys.

(131-5) The period of active effort is at an end; the period of passive waiting now follows it. Without any act on his own part and without any mental movement of his own, the Grace draws him up to the next higher stage and miraculously puts him there where he has so long and so much desired to be. Mark well the absence of self-effort at this stage, how the whole task is taken out of his hands.

(131-6) Before meditation can be safely practised certain moral, intellectual, and devotional preparations are desirable.

(131-7) An author incarnates himself into his writing; a subtle etheric link binds the minds of his readers into temporary spiritual contact with him during their moments of most attentive and most absorbed reading.

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(133-1)¹⁹⁶ In the second stage he is to banish some thoughts and keep the others. In the third stage he is banish all thoughts and keep none.

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¹⁹⁶ The paras on this page are numbered 85 through 88, making them consecutive with the previous page.

(133-2) In these inspired writings we may look for two distinctive qualities, the power to stimulate thought and the power to uplift character. In the first case we shall find them a seed-bed of ideas which can bear ample fruit in our minds; in the second case there is imparted to reading¹⁹⁷ some flavour of the unshakable moral strength which the inspired writers themselves possess.

(133-3) The exponents of some yoga methods have minutely described, in their ancient and modern book, the seven centres or “lotus-flowers” or “whirling wheels” as they are termed, which are situated at intervals from the base of the spine up to the crown of the head in the “soul-body” but which work in intimate relation with similar places in the physical body. Elaborate diagrams have also been drawn to make plainer their claims about this remarkable feature of spiritual anatomy. The truth is that the whole system is nothing but a method of providing useful points for concentrating attention as a yoga exercise. It is easier for undeveloped minds which are unable to entertain abstract metaphysical ideas and meditate upon them, to fasten their attention upon the “centre” in the throat, for example, and meditate upon that. And to encourage these novices to undertake such meditations they are lured with the bait of miraculous powers, a different power being associated with each “centre”; or with that of visions of gods and goddesses, a different deity being associated with each centre. If the novice has practised he will gain tranquillity, but he will not have unfolded any of the so-called powers. When he is thoroughly disappointed he will turn away to a more rational system of yoga. Even the meditation in the heart given in [my]¹⁹⁸ books belongs to the same category, for [it is]¹⁹⁹ valuable to aspirants who are still in the stage of needing to learn how to keep their minds one-pointed.

(133-4) There is a sensitivity and a depth in such works which [are]²⁰⁰ truly remarkable, a power, a light, and a heat to inspire their readers²⁰¹ which is born from genius.

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(135-1)²⁰³ Mechanical engineers tell us that it takes six times as much power to start a fly-wheel from a dead stop as it does to keep it going once it is in motion. In other

¹⁹⁷ PB himself deleted a comma by hand.

¹⁹⁸ PB himself changed “Brunton’s” to “my” by hand.

¹⁹⁹ PB himself changed “they are” to “it is” by hand.

²⁰⁰ PB himself changed “is” to “are” by hand.

²⁰¹ PB himself deleted a comma by hand.

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words, it takes only one-sixth as much effort to keep on the move, once you have steam up and are on the way, as it does to stop a bit to rest and then start over again.

(135-2) The meditation practices of the Jesuits were based on the same principle. Their exercises transformed men's character. The student had to experience imaginatively what he hoped to realise one day physically. The duality which is affirmed and pictured intensely in meditation becomes materialised in time.

(135-3) Thoughts draw more and more deeply inward until at last they sink into their mysterious source.

(135-4) The sensation of nearly (but not fully) getting out of his body may prove a pleasant or a frightening one, according to his preparedness for it.

(135-5) At this point of his meditation he will enter a stage which is exactly like dream, except that he will be quite awake.

(135-6) "Like a caged lion, our mind is always restless," said an ancient yogi master to his pupil.

(135-7) Exercise: when wholly absorbed in watching a cinema picture or a stage drama or in reading a book with complete interest, you are unconsciously in the first stage of meditation. Drop the seed of this attention, that is the story, suddenly, but try to retain the pure concentrated awareness. If successful, that will be its second stage.

(135-8) The Yogi who can think only in terms of the six chakras and of a process of movement up or down them, is thinking only in terms of the physical body and subscribing to the illusion that matter is real. Instead of keeping close to the true teaching he is keeping far away from it.

(135-9) They put too much stress on external methods, on physical techniques. But spirituality cannot be engrafted from the outside in, alone. The greater stress should be laid on an approach from the inside out.

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²⁰³ The paras on this page are numbered 89 through 97, making them consecutive with the previous page.

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(137-1)²⁰⁵ The word “Centre” is a purely mystical term: it is unphilosophical. Where is the possibility of a central point in the mind which is so unlimited? But for practising mystics seeking to retire within,²⁰⁶ the centre is an excellent goal to aim at.

(137-2) He will experience a profound sense of release, a joyous exultation of feeling, and a lofty soaring of thought.

(137-3) We must not exalt the means into an end.

(137-4) Let him picture his own self as if it were at the end of its quest. Let him see it enthroned on the summit of power and engaged in tranquil meditation for mankind’s welfare.

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Symbol in Devotion

(139-1)²⁰⁸ He is not only to seek the Real; he is also to love the Real; not only to make it the subject of his constant thoughts but also the object of his devoted worship.

(139-2) It is easier to meditate on Reality through a symbol than directly.

(139-3) So long as a symbol commands his faith, suggests higher values and seems invested with power, he does well to use it.

(139-4) We are not merely to follow its leading. We must also worship it devotionally.

(139-5) The first value of the symbol is that it at once focuses attention, concentrates thought, arouses love and strengthens faith. The second is that it automatically reminds the aspirant of the higher state, being and power.

²⁰⁵ The paras on this page are numbered 98 through 101, making them consecutive with the previous page.

²⁰⁶ PB himself inserted a comma by hand.

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²⁰⁸ The paras on this page are numbered 195 to 202; they are not consecutive with the previous page but follow the paras on page 109.

(139-6) He will tend to become more and more solitary in his social habits, less and less disposed to carry on with external work, for he will grudge the time and feel that it belongs by right to the prayers and meditations which are leading him inwards. The same solitude which may lead others to despair or madness, must lead him to calmness and wisdom.²⁰⁹

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(139-7) These intrusions from a realm beyond conscious thinking may be heavenly ones. If so, to resist them would be to lose much and to accept them would be to gain much. But they have to be caught on the wing. Their delicate beginnings must be recognised for what they are – precious guides.

(139-8) When he feels the gentle coming of the presence of the higher self, at this point he must train himself in the art of keeping completely passive. He will discover that it is endeavouring actually to ensoul him, to take possession of him as a disembodied spirit is supposed to take possession of a living medium. His task now is purely negative; it is to offer no resistance to the endeavour but to let it have the fullest possible sway over him. The preliminary phases of his progress are over. Hitherto it was mostly his own efforts upon which he had to rely. Now, however, it is the Overself which will be the active agent in his development. All that is henceforth

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(continued from the previous page) asked of him is that he remain passive, otherwise he may disturb the holy work by the interference of his blind ignorant self-will. His advance at this point no longer depends on his own striving.

(141-1)²¹¹ Little by little, at a pace so slow that the movement is hardly noticeable, his mind will give entrance to thoughts that seem to come creeping from some source other than itself, for they are thoughts irrelevant to his reasonings and inconsistent with his convictions. They are indeed intuitions. If he submits to their leading, if he surrenders his faith to them, if he drops his blind resistances, all will be well with him. He will be

²⁰⁹ The typist inserted a line to mark the end of the sub “Symbol in Devotion” section.

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²¹¹ The paras on this page are numbered 203 through 206, making them consecutive with the previous page.

guided out of darkness into light, out of materiality into spirituality, out of black despair into sublime hope.

(141-2) He has to train himself to catch what the soul intuits as clearly as he can already catch what the intellect thinks and the body reports.

(141-3) A passing sign of progress in arousing latent forces and a physical indication that he is on the eve of noteworthy mystical experience, may be a sudden unexpected vibratory movement in the region of the abdomen. It usually comes when he has been relaxed for a short time from the daily cares, or after retiring to bed for the night. The diaphragmatic muscle will appear to tremble violently and something will seem to surge to and fro like a snake behind the solar plexus. This bodily agitation will soon subside and be followed by a pleasant calm and out of this calm there will presently arise a sense of unusual power, of heightened control over the animal nature and human self. With this there may also come a clear intuition about some truth needed at the time and a revelatory expansion of consciousness into supersensual reality.

(141-4) He must come to see that his own strength is too limited, his capacity to help himself too small for a total self-reliance to be able to bring him through this quest successfully. The need of association with some man more advanced or, failing that, of constant petition for the Soul's grace, will then be seen as indispensable.

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(143-1)²¹³ The fact of grace being an unpredictable descent from above does not mean that we are entirely helpless in the matter, that there is nothing we can do about it. We can at least prepare ourselves both to attract grace and to respond aright when it does come. We can cleanse our hearts, train our minds, discipline our bodies and foster altruistic service even now. And then every cry we send out to invoke grace will be supported and emphasised by these preparations.

(143-2) It is a mistake to believe that the mystical adepts all possess the same unvarying supernormal [powers.]²¹⁴ On the contrary, they manifest such power or powers as are in consonance with their previous line of development and aspiration. One who has come

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²¹³ The paras on this page are numbered 207 through 210, making them consecutive with the previous page.

²¹⁴ The original typist changed "power" to "powers".

along an intellectual line of development, for instance, would most naturally manifest exceptional intellectual powers. The situation has been well put by St. Paul²¹⁵ in the First Epistle to the Corinthians: "Now there are diversities of graces, but the same Spirit. And there are diversities of ministries but the same Lord. And there are diversities of workings but the same God who worketh all in all." When the Overself activates the newly-made adept's psyche, the effect shows itself in some part or faculty; in another adept it produces a different effect. Thus the source is always the same but the manifestation is different.

(143-3) Where he depends on things events or persons too excessively, they may take an unfavourable turn and he will be thrown back on himself again and again. This kind of experience, taken to heart rightly, may quicken his spiritual progress, but taken wrongly may only arouse personal bitterness. If he intelligently accepts the suffering that the Overself, under the law of recompense, brings him, the evil will be transmuted into good. If he blindly clings to a completely egoistic attitude, he fails to show his discipleship.

(143-4) The same mixture of egoism and idealism will show in his character through most of the quest. Only in the more advanced stages will the egoism thin down and down until its final elimination.

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(145-1)²¹⁷ The attachment to worldly goods and family life must be delicately balanced by the consciousness of their impermanence. It is impossible to get such a balance when the attachment is excessive.

(145-2) An unnatural wave of passing emotion or an uncomfortable intrusion of inactive conscience will not be enough to constitute repentance. It must sink deeper than that and run farther in its consequences.

(145-3) Unspoken thoughts may cross space and enter another mind, which may become aware of them and, at times, even their source.

²¹⁵ Also known as Paul the Apostle.

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²¹⁷ The paras on this page are numbered 211 through 217, making them consecutive with the previous page.

(145-4) Each aspirant must solve for himself this problem of gaining time and solitude for the mystical phase of the quest. First, he has to gain twenty to thirty minutes every day for a period of meditation. Next, he has to gain a few entire days or weeks every year of retreat from social distractions, business pre-occupations and family gregariousness for study of the wisdom teaching, more frequent efforts after meditation and surrender to the inspiration of Nature. A small secluded cottage is excellent for this purpose.

(145-5) He will undergo all the sorrow of accusing himself about the past wrong-doing, all the unhappiness which remorse over guilt brings, when it is seen for what it is.

(145-6) He should not be satisfied with being contrite alone. He should also do something first to prevent his sins or errors happening again and second, to repair the wrongs he has already done. The first aim is fulfilled by learning why they are sinful or erroneous, perceiving their origin in his own weaknesses of character or capacity, and then unremittingly working at changing them through self-improvement. The second aim involves a practical and sacrificial effort.

(145-7) Jesus declared clearly that those who could not forsake their earthly attachments could not become his disciple.

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(147-1)²¹⁹ There is something to be said on both sides in the discussion as to which is superior, the lay state or the monastic, but philosophy attaches more importance to the way an individual thinks about them.

(147-2) When he has passed successfully through the last trial, overcome the last temptation and made the last sacrifice of his ego, the reward will be near at hand. The Overself's grace will become plain tangible and wholly embracing.

(147-3) A woman may attract him by her physical beauty yet the same woman may repel him by her intellectual childishness.

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²¹⁹ The paras on this page are numbered 218 through 223, making them consecutive with the previous page.

(147-4) A justly-balanced picture would show every man to be good in some points, bad in other points. There is nothing exceptional in this. Therefore there is necessity for the false pride of anyone who ignores his bad points. But in the spiritual aspirant, such pride is not only unnecessary but also deathly to his progress.

(147-5) The aspirant should emulate the philosopher's patience and not sit down every day to feel his spiritual pulse, as it were, constantly worrying as to whether he is making progress, remaining stagnant or going backwards. He needs to remember that enlightenment cannot be attained by a single act but only by slow degrees and constant toil. Yet unexpected cycles of quickened progress may come on him unaware. There may be times when his inner being will seem to burst open in sudden bloom. But generally there will be no smooth onward progress all the way for him. His spiritual situation will vary strikingly from time to time. The final accomplishment can be brought about only in stages.

(147-6) The truth-seeker will be wise to make use of such outward helps as appeal to him. They may be the written word, the printed book, the moulded statuette, the pictorial representation or the human photograph – always provided they are referable to a genuinely inspired source. He should study the words and works, the lives and examples of practising mystics and follow in their footsteps.

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(149-1)²²¹ If the aspirant deserts the quest in sheer fatigue or utter despair, he loses his way. For the world will satisfy him only for a limited time, and then discontent with it will erupt afresh. If, however, he continues to persevere, then holy visitations will come more frequently and remain longer. He will lose nothing in reality unless and until he lose heart. For that is in the realm of secret causes, while things are in the realm of visible effects. So long as failure does not get inside a man, so long is the road to victory still open before him. The patience which is required of the aspirant is often tremendous. He will be tempted again and again to give up in despair. Although conscious of his ignorance, sensitive to his inadequacy, and recognising his incapacity, he will not escape falling into moods or despondency. He will need the rare quality of endurance where even repeated defeats will not make him give up the struggle. He will probably pass through various phases of enthusiasm for philosophy and antipathy

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²²¹ The paras on this page are numbered 224 through 227, making them consecutive with the previous page.

for it but despite these alternations, he will know in his inmost heart that he can never forsake it. Eventually, he will get the philosophic outlook which, {although it}²²² sees his own human limitations {and}²²³ knows his own human possibilities, he will refuse to despair.

(149-2) Almost every mystical aspirant at first falls far below the ph _____²²⁴

(149-3) Philosophy asks the aspirant to strive earnestly and constantly to endow himself with these qualities but it does not expect him to be perfectly equipped with them. If he were, he would himself be a full-fledged philosopher and not a novice seeking to master its wisdom. Almost every mystical aspirant at first falls far below the philosophical level but he who tries to keep himself on it and who succeeds in doing so, even only partially, will find sufficient reward in the proportionate measure of wisdom, strength, calmness and divine love that will accrue to him.

(149-4) He must accept the chagrin of humbled pride, the bitter taste of self-accusing truth.

(149-5) The unclimbed ranges of enlightenment stretch upward before him.

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(151-1)²²⁶ The neophyte may stumble and fall but he can still rise up again; he may make mistakes but he can still correct them. If he will stick to his quest through disheartening circumstances and long delays, his determination will not be useless. If it does nothing else, it will invite the onset of grace. When moods of doubt come to him, as they do to most, he must cling steadfastly to hope and renew his practice until the mood disappears. It is a difficult art, this, of keeping to the symbol in his serene centre even for a few minutes. It can be learnt by practice only. Every time he strays from it

²²² Although we try not to insert other versions of a para in the carbon, we are doing so here, because this last sentence makes no sense without PB's edits from Vinyl IV to V 253-1. The first edit is the insertion of "although it" after "which." —TJS, 2020

²²³ PB himself changed "he but for he" to "and" in the same para as previously noted. —TJS, 2020

²²⁴ 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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²²⁶ The paras on this page are numbered 228 through 230, making them consecutive with the previous page.

into excitement, egotism or anxiety, and discovers the fact, he must return promptly. It is an art which has to be learnt through constant effort and after frequent failure, this keeping his hold on the spiritual facts of existence. He should continue the quest with unbroken determination, even if his difficulties and weaknesses make him unable to continue it with unshaken determination. It implies a willingness to keep the main purpose of his quest in view whatever happens. He must resolve to continue his journey despite the set-backs which may arise out of his own weaknesses and undeflected by the misfortunes which may arise out of his own destiny. The need to endure patiently amid difficult periods is great but it is worth while holding on and hoping on by remembering that the cycle of bad karma will come to an end. It is a matter of not letting go. This does not mean lethargic resignation to whatever happens, however. He has got to maintain for his existence, striving to seize or create the slenderest opportunities.

(151-2) How increasingly difficult and dangerous the path becomes with every advance, how fragile is the attainment of fourth fifth and especially sixth degrees is pictured by the Tibetan Masters who liken the disciple to a snake climbing upward inside a hollow bamboo tube. It can just barely turn around and a single slip may easily throw it all the way down to the bottom of the tube again.

(151-3) The demands of the ego must be resisted, its activities must be subdued.

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(153-1)²²⁸ From the first moment that he sets foot on this inner path until the last one when he has finished it, he will at intervals be assailed by tests which will try the stuff he is made of. Such trials are sent to the student to examine his mettle, to show how much he is really worth and to reveal the strength and weakness that are really his, not what he believes are his. The hardships he encounters try the quality of his attainment and demonstrate whether his inner strength can survive them or will break down; the sufferings he experiences may engrave lessons on his heart and the ordeals he undergoes may purify it. Life is the teacher as well as the judge.

(153-2) He has found the way to awareness of his Overself at last.

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²²⁸ The paras on this page are numbered 231 through 239, making them consecutive with the previous page.

(153-3) The quest says he is not so helpless as he thinks he is. Why give himself up so unresistingly to the tendencies he finds in his heart, to the thoughts he finds in his mind, to the inward dominion of his possessions and passions? Why be so soft-willed as to refrain from making any effort at all on the plea that he must accept himself as he finds himself?

(153-4) The hermit, the monk and the ascetic, living away from society in the cave of a mountain or the enclosure of a monastery, has a wise purpose in his solitude if he has attained adeptship, wiser still if he has not.

(153-5) He will be able to advance only by stages and to bring his mind under control only by degrees. There is no sudden achievement – except in a few rare cases where genius, the inheritance from former earth lives, comes rushing to the surface and sweeps the obstacles away.

(153-6) He must beware when taking possession of anything, that it also does not take possession of him. He is entitled to needs, but as soon as he strays beyond them into wishes wants desires greeds, envies and passions, he may lose his balance and become enslaved by the desired thing.

(153-7) If many came to this Quest because they are discontented with living or even despairing of it, some came because they feel the joy of living or even exalt in it. There are a few, however who come because they seek truth or reality.

(153-8) So long as he is more afraid of giving up the ego than he is desirous of gaining the consciousness beyond it, so long will he dwell in its gloom.

(153-9) He will hold himself inwardly separate from the world.

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(155-1)²³⁰ If the first contribution of memory is an unconscious one, by intuitively reminding man of what he really is but seems to have lost, the second is a conscious one. It is to keep up his interest in the establishment of the higher awareness and to stop him from forgetting the pursuit of this goal. That is, it is to keep him on the Quest.

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²³⁰ The paras on this page are numbered 240 through 249, making them consecutive with the previous page.

(155-2) At every chance of a forward step he will be tricked, deceived, misguided or even driven back by the ego – if he will not be alert enough to recognise the endeavour.

(155-3) It chastens the ego to take frequent stock of one's failings and faults.

(155-4) Seductive activities, phenomena, ideas or ["guides"]²³¹ try to lure him from this straight course into time-wasting side shows or dangerous directions. Reform, psychism, politics, perverted teachings or counterfeit ones may call but must not be heeded. He has a long way to go yet and must take care to keep on the right road.

(155-5) Only at a well-advanced stage does the disciple begin to comprehend that his true work is not to develop qualities or achieve tasks, to evolve character or attain goals but to get rid of hindrances and pull aside veils. He has to desert the false self and uncover the true self.

(155-6) In reviewing his past he may discover how the ego has cunningly sought to preserve itself, how it has led him into logical deceptions and made him believe it was absent when in reality it was very much present, how it has played subtle tricks of every kind upon him

(155-7) Having done all he could do by his own strivings; being aware that he has travelled so far by the power of self-dependence, he now realises that he can do no more except throw himself humbly on the Grace. He must wait patiently for its coming to complete by its power transcending his own, what has thus been started.

(155-8) The student at this stage feels that another entity is present in his mind and dominant in it, along with his own ego, which is not lost however.

(155-9) Each man must create his own inner peace by his own struggles with himself, with his ego. It is attainable but the price must be paid.

(155-10) If the aspirant takes personal pride in the results of his endeavours, if he regards mystical experiences that come with meditation as favours special to him, then vanity and self-conceit have crept in on a higher level and block his path. He imagines himself to be far advanced on the path and swells with complacency at his achievement. In all this self-flattery, it is his ego who really benefits.

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²³¹ PB himself deleted "my" from after "'guides'" by hand, it may have been a typo of "may".

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(157-1)²³⁴ All science started with questioning and has been built up on it. The practicality of science has been universally acknowledged. Is [philosophy, which]²³⁵ asks general questions of Life and Mind, the Cosmos and Man, less practical?

(157-2) Why limit our knowledge of truth? Why not include the best minds from all sources, from East as well as West, from the Ancients as well as the Moderns?

(157-3) Because this is the purest truth, it is also the most powerful truth. He who is possessed by it can do what others cannot. Therefore we cannot afford to water it down.

(157-4) The theory or philosophy is suited and available to everyone who has the intelligence to grasp it, the faith to accept it, the intuition to recognise its supreme pre-eminence. The practice of philosophy is more restricted, being for those who have been sufficiently prepared by previous inner growth and outer experience to be willing to impose its higher ethical standards, mental training and emotional discipline upon themselves. To come unprepared for the individual effort demanded, unfit for the intellectual and meditational exertions needed, unready for the teacher or the teaching, is to find bewilderment and to leave disappointed. A premature attempt to enter the school of philosophy will meet with the painful revelation of the dismaying shortcomings within oneself, which must be remedied before the attempt can be successful.

(157-5) Philosophy does not seek a popular following. It does not even set out to win friends and influence people.

(157-6) The teaching will always be adapted to the intellectual and moral capacities of its hearers. Hence the teachers will speak differently to different men or groups of men. Only at the highest level of in-take will there be absolute identity and purity of teaching.

²³³ PB himself inserted "Vol 30" at the bottom of the page by hand.

²³⁴ The paras on this page are numbered 1 to 10; they are not consecutive with the previous page.

²³⁵ PB himself changed "the man who" to "philosophy, which" by deleting "the man who" by hand. "philosophy, which" was typed above the line and inserted with an arrow.

(157-7) Can these adepts honourably keep silent about their knowledge when it is so rare, so valuable to humanity?

(157-8) [He dwells apart in solitude. Why?]²³⁶ The world could not grant the existence of his tremendous modesty, his perfect poise, his freedom from chatter, his vast self-restraint, and so, failing to understand, it would misunderstand.

(157-9) They feel humanity's lack of response, understand its inevitability, and bow to it.

(157-10) Philosophy includes religion but not "a" religion. It is universal, not sectarian.

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(159-1)²³⁸ The word 'philosopher' may today mean only a mental speculator, or one who has attended a college course or read a number of treatises, but its primitive sense is as good as any. Why should we not call, as he was once called 'the lover of wisdom' [by]²³⁹ this name?

(159-2) The process of bringing men to engage in the quest is too slow to suit the enthusiastic neophyte.

(159-3) Let him keep everything that religion has given him, provided it be real religion and not the pretence of it, but let him also seek everything that mysticism and philosophy can offer him. He cannot come to the second except through the first, nor to the third except through the second. If he combines them, greater reward will come to him.

(159-4) Philosophical understanding can bloom within him only after he has cultivated his metaphysical intelligence as well as his mystical intuition.

²³⁶ "He dwells apart in solitude. Why?" was typed at the end of the para and inserted with an arrow by PB himself.

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²³⁸ The paras on this page are numbered 11 through 19, making them consecutive with the previous page.

²³⁹ PB himself moved "by" from after "wisdom" to after "this" by hand.

(159-5) It is a firm conviction with the adepts that it is better to have two or three in a community who are earnestly and indefatigably striving to conquer their lower selves and unite with their higher selves than to have two or three thousand public followers who are largely nominal only. They are interested in, and appreciative of, quality rather than quantity. Nor do they consider it sensible to propagate their wisdom among men whose minds are too undeveloped, whose intuition is too uncultivated and whose hearts are too unprepared to receive it readily and sympathetically.

(159-6) A man is not usually ready for the wisdom of philosophy until years of faith and its disappointment, hope and its frustration, desire and its satisfaction, culture and its ripening, and most of the phases which richness of experience brings with it forms the mind to receive such a revelation. The middle-aged appreciate it more than the young. This does not necessarily mean however that all the young are barred from it. Some may have gone through these phases in former reincarnations so completely as to be well enough prepared. Even so, Nature usually sets the age of thirty or thereabouts as her requirement for initiation into philosophy.

(159-7) He believes there is a law of development, that everyone's time will come for philosophy and that meanwhile they can accept only what they are ready for.

(159-8) He knows that the praise of such highly-emotional psychically unbalanced people may turn to blame as readily as their blame may turn to praise.

(159-9) The world and he will forever be aliens, set apart from each other by an impassable gulf of [misunderstanding.]²⁴⁰

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(161-1)²⁴³ Suffice that he replies with silence. If people cannot read that silence, cannot understand who and what he is from inner being alone, then they must go to the gossips, the critics, the enemies and the misunderstanders of him for an interpretation of his character, motives and record. They will then take appearances for reality, and delude themselves and others. Therefore it is with most of humanity he has and can

²⁴⁰ PB himself inserted "(30)" at the bottom of the page by hand.

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²⁴² PB himself inserted "30" at the top left corner of the page by hand.

²⁴³ The paras on this page are numbered 20 through 29, making them consecutive with the previous page.

have nothing to do. Occasionally he meets one who reads him with the inner sight, who speaks his wordless language, and then they recognise each other. For the rest, each descent from his solitude into society nails him to the cross.

(161-2) He declines to waste time upon them and meets their polemics with obstinate and impenetrable silence.

(161-3) It is a long journey from the popular point of view to the philosopher's.

(161-4) The multitude has difficulty not only in understanding the meaning of philosophical teaching but also in receiving it as true.

(161-5) We have to recognise this fact that the mass mentality cannot make clear to itself these impalpable mystic goals. It can however begin to grasp the first hints of these goals which religion provides. Here is the justification and necessity of religion.

(161-6) The mystical knowledge [and practical exercises]²⁴⁴ of philosophy may confer powers on the individual who applies them, quite beyond the average. If he be ambitious acquisitive and unscrupulous, these powers become weapons in his hands which may be dangerous to other people. The custodians of philosophy feel their responsibility and refuse to disclose their secrets promiscuously.

(161-7) In spite of all opposite appearances the truth has never died but has ever renovated itself from time to time after seeming oblivion.

(161-8) They will come to philosophy only after they have tried everything else, and found it wanting.

(161-9) Although it is no longer necessary to disguise the truth under symbols, it is still necessary to give it out with caution, with discrimination and with measurement.

(161-10) No adept presents himself to the public as such it is for others to read the secret of his attainment. And since only those who have developed the same capacities as himself can read it, he usually remains obscure and unknown. He does not even seek to recruit disciples. He knows that the few who could absorb his help will come by destiny.

²⁴⁴ "and practical exercises" was typed below the line and inserted with a caret.

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(163-1)²⁴⁶ Those whose attitude toward life is simple and [unquestioning]²⁴⁷ do not need and do not seek philosophy.

(163-2) It would be improper for him to mention these teachings in public or to put them into print.

(163-3) He is not likely to be associated with any mystic cult.

(163-4) It is not personal desire which [makes] him refrain from communicating himself to others, [but public circumstances.]²⁴⁸ In this he obeys the Greek verse, "When to be wise is all in vain, be not wise at all." Why should he communicate the oracles of heaven to those whose minds run only to trivialities?

(163-5) He tries so to live as to acquit himself honourably before God rather than before men. He has lived long enough to hear many who once praised him, now abuse him. Hence he has lived long enough to know that unless he remains uniformly serene and inwardly detached from the world's opinion, there can be no true happiness for him. He has been taught by the Overself to stand unmoved by the disloyalties of so-called friends and the defections of short-sighted followers. He is too wise and experienced to expect either real justice or correct understanding from them. It will not be possible for them to understand him or his point of view or his logic by a mere exchange of words, so he refrains from attempting what is so useless.

(163-6) Those who have developed no inner life of their own cannot come near such a man and cannot enter into personal communication with him. They may approach his body and hear his voice, but that is a different thing. Yet because of his capacity for so skilfully concealing his true self, they are too insensitive to recognise his greatness and their littleness, too blind to see that they belong to a different and inferior species altogether.

(163-7) No man, not even an adept, can help another when that other lacks the capacity to recognise help when it is brought to him. This is why the wisest men have been so guarded in their contacts with the masses, so reserved in their publication of the truth, so seemingly detached from their fellows.

²⁴⁶ The paras on this page are numbered 30 through 36, making them consecutive with the previous page.

²⁴⁷ PB himself changed "unquestionable" to "unquestioning" by hand.

²⁴⁸ PB himself heavily edited this sentence by hand, it originally read: "It is not personal desire but public circumstances which make him refrain from communicating himself to others."

(165-1)²⁵⁰ The moral dangers resulting from a promiscuous dissemination of philosophy, the confusion of public ethics arising from its indiscriminate advocacy, [were other]²⁵¹ reasons which kept its custodians from revealing it to the masses, from all whose minds were still immature and whose characters were not sufficiently formed. For such people tend to make it a support for their own weaknesses and a pretence for their own sins. Its idea of the relativity of morality would be taken advantage of for immoral ends. Since philosophy advocates a far higher ethic than is commonly followed, how great would be the horror of its custodians at such a lamentable result? Since it advocates the highest kind of personal responsibility for one's actions, how great would be their consternation at the personal irresponsibility which might be shown by those who could only pick up one or two of its truths at best, and that without rightly understanding them? The extreme effect of the highest revelations upon the lowest mind was seen in cases like that secret fraternity of the "Assassins," whom the Crusaders discovered in the Near East, a fraternity of insane and criminal mystics, whose motto was, "Nothing is true: everything is permitted."

(165-2) The traditional words of warning with which the Brahmins initiate their youth into their ranks are, "Learn that this is a mystery which should never be revealed to the common people, otherwise much harm may happen to you."

(165-3) If philosophy can find only a single follower on such hard terms it will still be satisfied, for it does not live for the hour and is too conscious of its own worth to doubt its own future.

(165-4) The world has yet to discover that the teaching of this philosophy is the most brilliant of all intellectual systems, the most religious of all religious paths, the most mystical of mystical techniques.

(165-5) Man is raised above the animal by a few important differences: his faculty of speech, his erect physical posture, his repeated reincarnations on earth as an individual.

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²⁵⁰ The paras on this page are numbered 37 through 42, making them consecutive with the previous page.

²⁵¹ PB himself changed "was another of the" to "were other" by hand.

(165-6) Truth remains but the interpretations of it pass. — rigid logic of Buddhism.

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(167-1)²⁵³ The age of esotericism has come to an end and the age of open teaching is upon us. The hierophants of ancient Egypt were very cunning in the methods they adopted to hide their knowledge and even invented two kinds of symbolic alphabets, the hieroglyphic and the hieratic, for the use of themselves, their students, and initiated members of the aristocracy, leaving the common alphabet for the use of the masses. The Brahmins of India severely punished any one among them who revealed their teachings to the multitude. Most of the lama masters of Tibet made candidates for instruction undergo a long probation before the higher teachings were communicated to them. The necessity of reserve was strongly impressed upon his followers by Pythagoras, so that his own and their writings are involved in obscurity, covered with symbolism, and often misleading if taken literally. But times have changed since those ancient days. Brahmin writers have revealed their own religious system to the world. The ashrams of great Yogis publish in books accessible to all who can read, the sayings and teachings of the Yogi masters themselves. The Tibetan adepts sent Blavatsky²⁵⁴ to the West to disseminate a part of their teaching through Theosophy. From these and other instances it should be clear that the old policy of secrecy has been abandoned. There are not only intellectual reasons for this because of the general diffusion of learning, not only because the masses who could not formerly read or write are everywhere acquiring or have acquired this ability, but much more because humanity itself is faced with such a tremendous peril that the peril of divulging the divine mysteries is small by comparison. The discovery of atomic power has placed in its hands a weapon with which it threatens to destroy itself, to eradicate its society, and to eliminate its civilisation from the face of this planet. Confronted by these tragic and unprecedented circumstances, it is a duty laid upon philosophy to come to the help of those individuals, however few, who are sufficiently impressed by the gravity of their situation, whether before or after the great destruction has taken place, to seek for the true sources of life, guidance, strength, and grace as their only refuge, their only salvation.

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²⁵³ The para on this page is numbered 43, making it consecutive with the previous page.

²⁵⁴ Referring to Helena Petrovna Blavatsky.

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(169-1)²⁵⁶ Because it is incompatible with common superficiality, Philosophy must needs be lonely and detached.

(169-2) Just as a man will be happiest with a tie whose pattern suits his fancy and whose colour pleases his temperament, so he will be happiest with a teaching whose ideas appeal to his emotional nature and whose doctrines harmonise with his intellectual level.

(169-3) Philosophy can only silently spread its internal influence rather than noisily build up any external institution. It can only lead the way to a new consciousness rather than into an old organisation.

(169-4) It is of little use to present the considered results of deep thinking to those incapable of severe and sustained thinking. Titillate their emotions with flaming appeals to passion and prejudice and you can capture them.

(169-5) He is better occupied in quietly revealing his knowledge to the elect than in publicly defending it against those who are incapable of receiving it mentally, and therefore²⁵⁷ incapable of appreciating it morally.

(169-6) Philosophy deals with the contents of the mind and the conduct of life. It seeks to lead us to what is best in both. Therefore, it is not the same as, and should not be confused with, metaphysics, to which indeed it is immeasurably superior.

(169-7) The adept is always willing to give out the truth which he has found, but experience warns him that very few are desirous of hearing it.

(169-8) The mystic would gladly give all that he has gained to all whom he meets, gladly share his revelations and his ecstasies with all beings, but he soon finds that the minds and hearts and wills of others are totally unprepared to receive what he would like to give, and so he soon retreats after painful experiences. In short, he does not have to form or join any esoteric cult. Esotericism is imposed upon him by the facts of human nature.

²⁵⁶ The paras on this page are numbered 44 through 52, making them consecutive with the previous page.

²⁵⁷ PB himself deleted commas from after “and” and “therefore” by hand.

(169-9) It would be the gravest of errors to confuse philosophy with silly movements which gather believers only from intellectual half-wits and emotional neurotics.

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(171-1)²⁵⁹ The term philosophy²⁶⁰ we reserve for the philosophy of truth²⁶¹ which is the harmonious and balanced union of all these elements in their perfected state. We shall not here use this term for the academic word-play, the sterile jugglery of technical terms, the toying with unreal and distant issues, which so often passes for philosophy. This integrality is more in accord with the ancient and essential meaning of the word, derived as it is from the Greek sophia²⁶² (wisdom or ultimate knowledge) and philos²⁶³ (love) .²⁶⁴

(171-2) A jealously-guarded hidden teaching far more advanced and complicated than the present one will be revealed by its custodians before this century closes. But when this does occur the revelation will only extend and not displace the foundation for it which is given in these pages.

(171-3) It is only a few who can comprehend the far-reaching significance of this teaching. They alone will remain utterly loyal to it.

(171-4) Time has brought this teaching within the reach of many persons among the common people to whom, in earlier centuries, it would have been quite inaccessible.

(171-5) Philosophy can bear no label and can claim only its own.

(171-6) Those who have wandered the mystical world seeking for a teaching with which they could harmoniously mate, can find it here.

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²⁵⁹ The paras on this page are numbered 53 through 59, making them consecutive with the previous page.

²⁶⁰ PB himself deleted the quotation marks around "philosophy" and underlined it by hand instead.

²⁶¹ PB himself deleted the quotation marks around "philosophy of truth" and underlined the phrase by hand instead.

²⁶² PB himself deleted the quotation marks around "sophia" and underlined it by hand instead.

²⁶³ PB himself deleted the quotation marks around "philos" and underlined it by hand instead.

²⁶⁴ PB himself inserted a question mark in the right margin at the end of this para.

(171-7) The term philosophy²⁶⁵ is still used by most people to mean a merely speculative metaphysics and not, as it once was and is again with us, a way of living, feeling, and thinking.

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

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(173-1)²⁶⁷ So long as anyone lives in a state of uncontrolled emotion, and especially of ungoverned desire, so long does he remain unready for entry into the higher consciousness. For he is unable to bring his mind into that unruffled balanced state which is necessary to reflect like a mirror the truth and peace of that consciousness.

(173-2) What is the quest but a process of moral re-education and mental self-conquest; a probing for and overcoming of those faults which keep the Light out of the mind?

(173-3) It is the building up of a strong character and virtuous life which is a fundamental requisite for the beginner.

(173-4) His virtues and his shortcomings.

(173-5) The overcoming of his desires and the conquest of his emotions form a joint effort which he is called on to make and can in no way avoid. They constitute indispensable lessons learned, and, this done, he is rewarded by liberated and deepened consciousness.

(173-6) Old situations have to be faced and new events met or mastered. Unfamiliar conditions created by humanity's rapidly-moving life have to be understood.

(173-7) He will not descend to inventing excuses for his lower nature and alibis for his moral failures but will accept the facts grimly. Rather he will freely acknowledge their existence but determine to struggle against them all the same.

²⁶⁵ PB himself deleted the quotation marks around "philosophy" and underlined it by hand instead.

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²⁶⁷ The paras on this page are numbered 1 to 13; they are not consecutive with the previous page.

(173-8) He must watch himself and analyse his conduct, so that he may check evil activities in time and correct his mistaken attitudes.

(173-9) His reason is to be freed from partiality, his emotion to be brought under control.

(173-10) Not only must reason check the vagaries of emotion; at times it must even challenge emotion itself.

(173-11) Out of this unyielding combat with his lower instincts will come, in time, [an]²⁶⁸ increasing self-possession.

(173-12) There are feelings which should be distrusted. There are reasonings which should be discarded. Only when the philosophic discipline has purified the heart and tranquilised the head, can we safely rely on ourselves for judgment.

(173-13) It is from life and experience, events and books, nature and art, intuition and meditation, that he is to gain incentive for ennobled thought and get inspiration for ennobled conduct.

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(175-1)²⁷⁰ Those who can bring themselves to give up all, will receive all. Those who can dare to lift themselves out of emotional oscillation, will find "the peace that passeth understanding." Those who can perceive that they are their own obstacles in the way, will in no long time perceive the truth.

(175-2) Conquest of the emotional nature and knowledge of the true character of death will be evidenced when, at the actual passing of a near one, he seems insensible to grief.

(175-3) There are some who come to the quest to find compensation for unsatisfying earthly circumstance, others who come to find truth. Both classes are welcomed.

²⁶⁸ "an" was typed above the line.

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²⁷⁰ The paras on this page are numbered 14 through 24, making them consecutive with the previous page.

(175-4) What is the use of asking an aspirant to love humanity or to feel compassion towards it, and to practise the altruism which arises out of such love and such compassion? For if he is really earnest in the work of self-improvement he will increasingly hate himself. How can he do otherwise when he sees how ugly is his own character? Then how can a man who is not able to love his own person, bring himself to love all other persons?

(175-5) He should bring to this study of his past as impersonal an attitude as he can summon up.

(175-6) We must rise above mere gush and mawkish sentimentality if we want to attain real spirituality. We have to become detached from our egocentric emotional nature and unconcerned with its vagaries, if we want real peace.

(175-7) Can it ever be a moral duty to tell a lie? (Give story of Yogi, murderous bandit, intended victim, in forest.)

(175-8) Two worthy people may become quite unworthy if thrown together in domestic harness or business association. Every quality in one person seems to stimulate the undesirable qualities in the other. There is constant discord and friction, disagreement and irritation.

(175-9) If what is right for the masses, with their limited standards, is not right for the disciple, with his loftier ones, then the reverse is also true. The code which he must apply to life is well beyond the understanding and reach of the masses. To attempt to impose it on them is to create moral or social confusion and to unbalance their minds.

(175-10) Human attitudes may fluctuate with different positions, environments and periods. But if they are relative, they are also progressive.

(175-11) It is inevitable that a seeking mind as differentiated from a stodgy one - should pass [through various progressive phases of thinking.]²⁷¹

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²⁷¹ "through various progressive phases of thinking." was typed above the line and inserted with an arrow by PB himself.

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(177-1)²⁷³ Those who are willing to practise such hard self-discipline form an elite among mankind.

(177-2) Emotion swings like a pendulum – now here, now there.

(177-3) After enough effort along the new line has been made, his errors will no longer happen again so often and his faults will begin to vanish. Thus the irksomeness of self-discipline will be compensated by the pleasantness of self-fulfilment.

(177-4) He recognises the difference between immediate pleasure and ultimate happiness, and resolves to make his choice accordingly.

(177-5) He must establish, for and over himself, an emotional discipline and intellectual control. He cannot successfully do this all at once, of course. Emotional tendencies and mental habits engendered by years of materialism cannot be overturned and eliminated in a single night. But the goal must be there and must be kept in view.

(177-6) This path requires something more than a search for righteousness or peace. It requires the aspirant to make himself more sensitive to the sorrows and struggles of mankind, ignorance-born and karmically-earned though they may be, to imbue himself with a wise prudent and balanced compassion. He must advance from an outwardly-compulsive goodness to an inwardly-natural goodness. Such a way of life, with its chained desires, holy communion and sensitive compassion, gives any man a higher stature.

(177-7) The moral injunctions which he finds in this teaching and must follow out in his life, are based on understanding the relation between his higher self and his lower self. They are not arbitrary commands but inevitable consequences of applying the adage “Man, know thyself.”

(177-8) Moral conquest of other people is more binding, more thorough, than any achieved by force. This is true, however, only if they submit and surrender.

(177-9) The seeker must be distinctive and not accept conventional views or orthodox religious notions. He must judge all problems from the philosophic standpoint for he should not believe any other will yield true conclusions. This standpoint has the eminent perspective which alone can afford a true estimate of what is involved in these problems.

²⁷³ The paras on this page are numbered 25 through 33, making them consecutive with the previous page.

(179-1)²⁷⁵ The aspirant will receive personal knowledge from within, as apart from mere teaching from without, only to the extent that he has inwardly prepared himself to receive it. The fruits of the quest cannot be separated from the disciplines of the quest. He is considered capable of grasping philosophic truth when, either now or in a previous existence, he has to some degree purified his understanding by self-discipline, introverted it by meditation and tranquillised it by reflection. When his mind has habituated itself to this kind of keen abstract thinking and in some measure developed the capacity to rest absorbed in its own tranquil centre; when the emotions have purified themselves of personal and animal taints he has prepared himself for the highest kind of knowledge. For then he is able to use this highly concentrated, well-purified, efficiently serene consciousness as an instrument with which to engage himself in a quest to understand in true perspective what the ego really is, and to look deep into the nature of the mind itself. For then his self-examination will be free from the emotional distortions, the materialistic impediments of the unpurified, unstilled and unconcentrated consciousness. The truth about his own existence and the world's existence can then be seen as never before.

(179-2) In the course of his life, he will meet with different persons and different situations, new problems and new facts. Troubles or temptations may arise one day with complete unexpectedness. To negotiate them more successfully, it will be helpful to know in advance what his attitude towards them will be. His mental attitude towards them is unlikely to remain the same throughout his life. Readjustments will be called for so a general periodical review will be useful.

(179-3) For he uses this highly concentrated, well-purified, serene consciousness as an instrument with which to engage himself in a quest to understand in true perspective what the ego really is, and to look deep into the nature of the mind itself. For his self-examination will be free from the emotional distortions, the materialistic impediments of the unpurified, unstilled and unconcentrated consciousness. The truth about his own existence and the world's existence can then be seen as never before.

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²⁷⁵ The paras on this page are numbered 34 through 36, making them consecutive with the previous page.

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(181-1)²⁷⁷ The aspirant must begin by examining himself, by enquiring into the honesty or dishonesty, the impartiality or partiality of his views, beliefs and judgments, by questioning how much or how little his will is enslaved by passion, appetite or instinct. For the average aspirant sets up inner resistance to that purification of his emotions, passions, egoisms, prejudices, intellectualisations, desires, hatred, etc., which would permit him to reflect the undistorted truth. Emotional tensions and mental strains which cause inner suffering have first to be brought out into the open and resolved before he can approach truth in the atmosphere of tranquillity which she requires. The mental knots and passional complexes which exist within his personality, whether near the surface or deep out of sight, must be dealt with and dissolved before he can come at the truth. It is these conscious or unconscious forces, these obvious or unrecognised impulses that drive him into deeds²⁷⁸ hurtful to society and discouraging to himself. The complexes which dominate his mind and influence his beliefs must be brought into the open by the philosophic discipline. He must know where, psychologically, he stands. The desires and fears which operate in the subconscious can then be evaluated, developed or discarded. He should seek to understand his own character, to perceive impartially its merits and demerits. On the basis of such self-understanding he should root out persistently those faults which hinder progress.

(181-2) Some have the illusion that the Path is heavily trodden. It is not. "Many are called but few are chosen." The traveller must learn to walk resignedly in partial loneliness. The struggle for certain truth and the quest of the divine soul are carried on by every man and must be carried on in an austere isolation when he reaches the philosophic level. No crowd progress and no mass salvation is possible here. [There²⁷⁹ is and could be no such thing as a sect in philosophy. Each of its disciples has to learn that there is only one unique path for him, dependent on his past history and present characteristics, which constitute his own individuality. To attempt to forego that unique individuality, to impose the spiritual duty of other persons upon himself is, as the Gita²⁸⁰ points out, a dangerous error. Philosophy tries to bring a man to realise his own divinity for himself. Hence it tries to bring him to independent thinking, personal effort and intuitive development. This is not the popular way nor the easy one; it offers no gregarious comfort or herd support. But it is the only way for the seeker after

²⁷⁷ The paras on this page are numbered 37 and 38, making them consecutive with the previous page.

²⁷⁸ "deed" in the original.

²⁷⁹ The text from "There is and could" to "certain definitive advantages." was typed as a separate para on a separate piece of paper that was pasted on top of this para. PB himself marked it by hand to be inserted into this para here.

²⁸⁰ Referring to the Bhagavad Gita.

absolute truth. But if the solitary student may suffer from certain disadvantages; he also enjoys certain definitive advantages.] In any case, man never really escapes from his essential loneliness. He may push his social efforts at avoidance to extremes and indulge his personal ones to the point of creating illusions, but life comes down on him in some way or other and one day forces him back on himself. Even where he fancies himself to have achieved happiness with or through others, even in the regions of love and friendship, some physical disharmony, some mental change, some emotional vacillation may eventually arise and break the spell, driving him back into isolation once more.

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(185-1)²⁸⁴ "Who are my mother and my brothers?" asked Jesus. He himself gave the answer by pointing to his disciples.

(185-2) He will find that undoing his past mistakes will be hampered or helped by his capacity to recognise them for what they really are.

(185-3) Will man never be able to overcome his lower nature? Will he have always to submit to his inferior instincts? Will the worst in him keep this ironical position of ruling over the best?

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²⁸² This page consists of one unnumbered para that was pasted on top of the previous page. PB himself marked it by hand to be inserted into para 181-2.

²⁸³ Void Page. It reads: "Dear Mr Irvine,

Do you know of any shaving cream which does {not have} animal ingredients but is composed only of {vegetables?} The cream may be of either the brushless or {brushed.}

Enclosed self-address envelope.

Thanking you for your trouble.

Sincerely,

PB"

²⁸⁴ The paras on this page are numbered 39 through 52, making them consecutive with the previous page (181).

(185-4) When the ego is hurt, feelings of pride arise.

(185-5) What the unawakened man feels as fear, the awakened one transmutes into needful caution and careful forethought.

(185-6) He seeks no woman's love, be it sensual or affectional or both. He will not put his happiness in pawn to some other frail human. Even if fate draws to his side one who loves him and whom he loves, he will not seek to take hold of her. He knows that by refusing possession he is saved from risking loss, that by being content with the inner fact of their love, he is freed from the desires and agitations, the changes and limitations of its outer form.

(185-7) Bomb the ego out of one line of fortification and it will immediately entrench itself just as strongly in another.

(185-8) But although the aspirant will be greatly helped by a calm analysis of the transiency, suffering and frustration inherent in life, he will be greatly hindered if he uses it as an excuse for a defeatist mentality and depressive temperament. The gallant inspiration to go forward and upward is indispensable.

(185-9) There is no one particular type of aspirant to mystical or philosophical enlightenment. Taken as a whole, all aspirants are a mixed and varied lot in their starting points, personalities, motives and allegiance. They vary in individuality very widely, have different needs, circumstances, opportunities, outlooks and possibilities.

(185-10) He will have to grow into this higher consciousness. No other way exists for him.

(185-11) Such teachers are unable to free themselves from the relativity of their own position. Hence they give instructions which are pertinent only to those who wear the monk's cowl.

(185-12) The philosopher dislikes to be labelled. For he dislikes to put chains upon his thinking and intolerance into his living.

(185-13) He no longer cares to don the {matutinal}²⁸⁵ mantle of Convention in deference to the bidding of an insincere society.

²⁸⁵ We puzzled over this word usage here; it is simplest to simply delete it! I believe that PB meant to refer to the "matins" mantle or simple outer garment worn by monks and nuns at morning prayer to hide the differences of their status indicated by the characteristics of their vestments. —TJS, 2020

(185-14) His actions do not originate in a vacuum. They originate in and are determined by his dominant feelings and thoughts.

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(187-1)²⁸⁷ What did Jesus mean when he enjoined his disciples to love their neighbours as themselves? Did he mean the sentimental, emotional and hail-fellow-well-met attitude which the churches teach? How could he when in order to become what he was, he had once to hate and turn aside from that part of himself, the lower part – that is, the ego and the animal nature – which is mostly what neighbours show forth. If his disciples were taught to hate, and not to love, their egos, how then could they love the ego-dominated humanity amidst which they found themselves? The injunction “Love thy neighbour” has often led to confusion in the minds of those who hear or read it, a confusion which forces many to refuse to accept it. And they are the ones who do not understand its meaning, but misinterpret it to mean “Like thy neighbour!” The correct meaning of this age old ethical injunction is “Practise compassion in your physical behaviour and exercise good-will in your mental attitude towards your neighbour.” Everyone can do this even when he cannot bring himself to like his neighbour. Therefore this injunction is not a wholly impracticable one as some believe, but quite the contrary.

Whoever imagined that it meant the development of a highly sentimental, highly emotional condition is mistaken, for emotions of that kind can just as easily swing into their opposites of hate as remain what they are. This is not love, but the masquerade of it. [Sentimentality is the mere pretence of compassion. It breaks down when it is put under strains, whereas genuine compassion will always continue and never be cancelled by them.]²⁸⁸ True love towards one’s neighbour must come from a level higher than the emotional and such a level is the intuitive one. What Jesus meant was “Come into such an intuitive realisation of the one Infinite Power from which you and your neighbour draw your lives, that you realise the harmony of interests, the interdependence of existence which result from this fact.” What Jesus meant, and what alone he could have meant, was indicated by the last few words of his injunction, “as thyself.” The self which they recognised to be the true one was the spiritual self, which

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²⁸⁷ The para on this page is numbered 53, making it consecutive with the previous page.

²⁸⁸ The section of text from “Sentimentality is” to “cancelled by them.” was originally typed on page 191. PB himself marked it to be moved here by inserting “Insert B in foregoing” on page 191 and “Insert B” here by hand.

they were to seek and love with all their might – and it was this, not the [frail]²⁸⁹ ego, which they were also to love in others. The quality of compassion may easily be misunderstood as being mere sentimentality, of mere emotionality. It is not these things at all. They can be foolish and weak when they hide the truth about themselves from people, whereas a truly spiritual compassion is not afraid to speak the truth, not afraid to criticise as rigorously as necessary, to have the courage to point out faults even at the cost of offending those who prefer to live in self-deception. Compassion will show the shortcoming within themselves which is in turn reflected outside themselves as maleficent destiny.

When the adept views those who are suffering from the

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(continued from the previous page) effects of their own ungoverned emotion or their own uncontrolled passion and desire, he does not sink with the victims into those emotions, passions and desires, even though he feels self-identity with them. He cannot permit such feelings to enter his consciousness. If he does not shrink from his own suffering, it is hardly likely that the adept will shrink from the sufferings of others. Consequently it is hardly likely that the emotional sympathy which arises in the ordinary man's heart at the sight of suffering, will arise in precisely the same way in the adept's heart. He does not really regard himself as apart from them. In some curious way, both they and he are part of one and the same life. If he does not pity himself for his own sufferings in the usual egoistic and emotional way, how can he bring himself to pity the sufferings of others in the same kind of way? This does not mean that he will become coldly indifferent towards them. On the contrary, the feeling of identification with their inmost being would alone prevent that utterly; but it means that the pity which arises within him takes a different form, a form which is far nobler and truer because emotional agitation and egotistic reaction are absent from it. He feels with and for the sufferings of others, but he never allows himself to be lost in them; and just as he is never lost in fear or anxiety about his own sufferings so he cannot become lost in those emotions or the sufferings of others. The calmness with which he approaches his own sufferings cannot be given up because he is approaching other people's sufferings. He has bought that calmness at a heavy price – it is too precious to be thrown away for anything. And because the pity which he feels in his heart is not mixed up with emotional excitement or personal fear, his mind is not obscured by these excrescences, and is able to see what needs to be done to relieve the suffering ones far better than an

²⁸⁹ PB himself inserted "frail" by hand.

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obscured mind could see. He does not make a show of his pity but his help is far more effectual than the help of those who do.

[The²⁹¹ altruistic ideal is set up for aspirants as a practical means of using the will to curb egoism and crush its pettiness. But these things are to be done to train the aspirant in surrendering his personal self to his higher self, not in making him subservient to other human wills. The primacy of purpose is to be given to spiritual self-realisation, not to social service. This above all others is the goal to be kept close to his heart, not meddling in the affairs of others. Only after he has attended adequately and – to some extent successfully – to the problem of himself can he have the right to look out for or intrude into, other people's problems.

This does not mean however he is to become narrowly self-centred or entirely selfish. On the contrary, the wish to confer happiness and the willingness to seek the welfare of mankind should be made the subject of solemn dedication at every crucial stage, every inspired hour, of his quest. But prudence and wisdom bid him wait for a more active altruistic effort until he has lifted himself to a higher level, found his own inner strength, knowledge and peace and learnt to stand unshaken by the storms, passions, desires and greeds of ordinary life.

Hence it is better for the beginner to keep to himself any pretensions to altruism, remaining silent and inactive about them. The dedication may be made, but it should be made in the secrecy of the inmost heart. Better than talk about it or premature activity for it, is the turning of attention to the work of purifying himself, his feelings, motives, mind and deeds.]

Just as the word compassion is so often mistaken for a foolish and weak sentimentality, so the [words]²⁹² egolessness, unselfishness and unselfcentredness are equally mistaken for what they are not. They are so often thought to mean [non-separateness]²⁹³ from other individuals or the surrender of personal rights to other individuals or the setting aside of duty to ourself for the sake of serving other individuals. This is often wrong. The philosophical meaning of egoism is that attitude of separateness not from another individual on the same imperfect level as ourself but from the one universal life power which is behind all individuals and on a deeper level

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²⁹¹ The section of text from "The altruistic ideal" to "motives, mind and deeds." was originally typed on page 191 with the typed header "Insert (A) in foregoing". PB himself marked it to be moved here by inserting "Insert (A)" here by hand.

²⁹² PB himself deleted "separateness and" from after "words" by hand.

²⁹³ PB himself changed "separateness" to "non-separateness" by hand.

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(continued from the previous page) than them all. We are separated from that infinite mind when we allow the personal ego to rule us, when we allow the personal self to prevent the one universal self entering our field of awareness. The sin lies in separating ourselves in consciousness from this deeper power and deeper being which is at the very root of all selves.

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(193-1)²⁹⁶ Emotion that is unchallenged by reflection, may be misleading. Wait on your problems and crises. Time cools emotions, thus helping it to become truer, and allows vague ideas to formulate themselves.

(193-2) He should not care about any injury to his personal feelings; he can always profit by such injuries and learn much; they may be even good for him.

(193-3) He will appear in a nobler light if he refrains from crying out against critics.

(193-4) The serenity which possesses his heart, permits him to regard the shabbiness, the injustice or the meanness of the treatment which he may receive from others with lofty indifference. With resignation too, it ought to be added, for he realises that nothing better need be expected from such characters and such perceptions as theirs.

(193-5) He remains unperturbed by ill-manner yelps and lying yawps and quietly continues to go his own way.

(193-6) He must train himself become so accustomed to bearing the injustice of surface judgments, that he will expect few of the other kind.

(193-7) How much better to live in dignified silence, ignoring the petty printed sniping and jealous vocal yapping of those who incarnate the dog, the reptile or the flea!

(193-8) Everything depends on the standpoint which a man adopts. There are two sides to every case. This does not of course mean that both are equally good, for they never are, but only that both exist and should be accounted for.

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²⁹⁶ The paras on this page are numbered 54 through 67, making them consecutive with the previous page.

(193-9) Nothing that his enemies say will ever have the power to wound him if he listens to it with the ear of inward detachment.

(193-10) He should pursue an even path, undisturbed by the malevolence of jealous enemies, unmoved by the criticisms of the thoughtless and ignorant. His mind is made up, his resolve to spend the remainder of his incarnation in quest of enlightenment of others is unalterable. He should surround himself only with those who have formed a like resolve and who are not likely to vacillate from loyalty to it, come what may.

(193-11) The disciple's inner work is manifold but sincere striving for self-improvement is the most important part of it.

(193-12) It needs candour mentally to recognise one's error as such and it requires courage to reverse one's actions as a result.

(193-13) All this is only to state the philosophic ideal. It is next needful to ask by what way of living it can best be realised.

(193-14) It silently rebukes our sins, stretches our self-criticism and raises our aspirations.

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(195-1)²⁹⁹ The use of multi-purpose synthetic food is inspired eating. It sets us free from the big bugbear of slavery to home kitchens and restaurant tables. By the use of multi-purpose food, we can dine at home with little trouble and with less cost. By the application of science, we can alter our ways of living to an extent our forebears never dreamt of. We can take the drudgery out of preparing meals; we can get rid of the loss of mental freshness that usually follows them.

(195-2) It is as proper and natural to be emotional about religion as it is to be calm about philosophy. But the evolution into this calmness is not brought by the death of that emotion.

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²⁹⁸ PB himself inserted "(30)" at the bottom of the page by hand.

²⁹⁹ The paras on this page are numbered 68 through 79, making them consecutive with the previous page.

(195-3) Is it entirely useless to point out an ethical height to which very few can soar? No – the usefulness lies in the sense of right direction which it gives, in the inspiring love of truth and hope of self-betterment which it arouses.

(195-4) The first law of the disciple's life is to bring his thoughts under law.

(195-5) The emotions will need constant schooling.

(195-6) Such a man may have many acquaintances, may make a modest number of friends but he is unlikely to find more than a few intimates,

(195-7) He will take all events calmly and even his detractors with an easy [smile]³⁰⁰

(195-8) Without pride in his achievements but without morbidity over his failures
– naive and fallacious

(195-9) Help in his work of self-preparation and self-purification will often come to him effectively disguised as misfortune.

(195-10) His errors and shortcomings can be excused by his sincerities and intentions, but that is not enough. He may accept such excuses but life itself will not.

(195-11) He refuses to place his life at the mercy of impulsive [feeling.]³⁰¹

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(197-1)³⁰³ In the face of great provocation he should strive to be calm, patient, and courteous. Such a display of moral grandeur will not only profit his character but also minimise the evil of such a situation.

³⁰⁰ PB himself deleted the para after this para by hand. It originally read: “(75) The monk has the advantage of living in an external atmosphere which does not draw out his lower nature by its emphasis on lower things. He has the benefits of an environment which is friendly to his higher aspirations.”

³⁰¹ PB himself inserted “(vol.16)” at the bottom of the page by hand.

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³⁰³ The paras on this page are numbered 80 through 87, making them consecutive with the previous page.

(197-2) In his search for equilibrium he should study his inner weaknesses, his deeper emotional conflicts.

(197-3) If he is patient and willing to wait, the answer to all questions within the seeker's heart will be found one day, provided he works at self-purification whilst he is waiting. And the first purification to which he is called is that of the body through fasting. The practise of this ancient technique unveils true instincts of the body, of the feelings, and of the mind, instincts which have been deeply buried beneath the conventional materialism of society, civilisation, and tradition.

(197-4) Another important use of the fast is its power to weaken old habits. The longer the fast, the more does it weaken them, and this refers not only to physical habits but also to mental and emotional ones. The routine of living keeps us chained to the past, and therefore to all that is bad in the past. The most effective way of breaking the links of this chain is by fasting.

(197-5) Philosophy cannot give any man complete happiness, because it cannot make him completely oblivious of every tragedy which is happening around him. But it can give him the greatest possible happiness that life on this earth can yield. And this will not have fragility and transiency of every other kind but will rest upon a rock-like, lasting base.

(197-6) To retain its hold the ego will devise subterfuges in his action and insinuate concealed evasions into his thinking.

(197-7) He should keep a cool, philosophical perspective even when everyone else seethes with violent emotion and bitter prejudice. He should preserve his independence even when everyone else submerges his own in a fashionable party or a popular group.

(197-8) He must constantly make allowances for the possibility that his own attitudes are not the higher self's.

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(199-1)³⁰⁵ Make peace with yourself by confession of failure, by repentance and amendment, by rejection of false values and futile dreams.

(199-2) Is the philosophic goal an attainable one, and its technique a workable one?

(199-3) His new sense of proportion begins to make changes in his values, his attitudes, and his motives. He puts first things first, secondary things in their proper place. He meets problems, which once frightened him, with calm assurance.

(199-4) He must be brave enough to risk, when necessary, the disapproval of the tribe and the frown of his neighbour.

(199-5) He has to search out and rid himself of phobias and prejudices, inhibitions and neuroses, obsessions and other mental ills. He has to see himself not as his admirers but as his enemies see him.

(199-6) In seeking his own welfare he need not leave out others' welfare. There is room for both. Consequently he need not injure, harm, exploit, or rob them as the price of his own achievement. That he cannot satisfy his personal interests without subjugating other people's is a delusion into which the ignorant man easily falls. But the law of karma holds a sword over his head.

(199-7) Philosophy places a high appraisal upon this quality. It says blessed is the man who can keep serenely balanced and inwardly progressive amid the carking troubles and exciting pleasures of the modern world.

(199-8) Terms of the psyche: intuitive feeling, emotional feelings.

(199-9) The compassionate man is naturally lenient toward others' weaknesses and tolerant of others' differences

(199-10) Both are guilty but both are not equally guilty.

(199-11) He must first work at the cleansing of his mind. This is done by vigilantly keeping out degrading thoughts and by refusing entry to weakening ones.

(199-12) He will be neither a slavish sycophant of modern sophistication nor an over-enthusiastic votary of ancient folly.

³⁰⁵ The paras on this page are numbered 88 through 99, making them consecutive with the previous page.

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(201-1)³⁰⁷ The work of research proves endless. The task of collecting all the data has no finish to it and if we are to arrive at any conclusion at all, there is some point at which we have to cut short our investigation and reflection. Thus, by the very act with which we serve the cause of practical truth, we render a disservice to the cause of theoretical truth. The very means whereby we make a decision, join a party, take a side, or evaluate a right from a wrong produces only a makeshift result.

(201-2) The goodness which philosophy inculcates is an active one, but it is not a sentimental one. It is more than ready to help others but not to help them foolishly. It refuses to let mere emotion have the last word but takes its commands from intuition and subjects its emotions to reason. It makes a clear distinction between the duty of never injuring another person and the necessity which sometimes arises of causing pain to another person. If at times it hurts the feelings of someone's ego it does so only to help his spiritual growth.

(201-3) Those who do not seek to improve themselves will not be able to bear the criticisms which may be uttered by their well-wishers.

(201-4) If the aspirant will take care to fill his mind with thoughts that are always elevating, always positive, and always constructive; if he will be vigilant to keep out all thoughts that are degrading and destructive, this simple technique will keep his mind so continuously filled with the right kind of thought and feeling that he will unconsciously and little by little completely overcome the wrong kind. Thus his character will change and approach his ideals.

(201-5) When the fast is followed by a voluntary change of diet, this marks or heralds an internal change, a mental one, denoting advance.

(201-6) From the point of view of philosophy we ought not to be virtuous merely because of baits of peace and contentment and lessened suffering which dangle from virtue itself, but because the very purpose of life on earth cannot be achieved unless we are thoroughly virtuous.

(201-7) Some environments create compulsive reactions which he finds hard to prevent or govern.

³⁰⁷ The paras on this page are numbered 100 through 106, making them consecutive with the previous page.

(203-1)³⁰⁹ But because few persons can detach themselves from their own egos sufficiently, few persons are fit to be the sole judges of their own actions. It is therefore useful to ask for criticisms from other people.

(203-2) Nearly everyone complains at the slowness of [his]³¹⁰ inward growth and the stubbornness of [his]³¹¹ lower impulses.

(203-3) What has been personally observed in the spiritual struggles of thousands of people, both Orientals and Occidentals, has also contributed valuable data towards these instructions.

(203-4) So many earnest aspirants struggle for long periods but seem to make no progress, it is not to be wondered at that the cry for competent instruction is insistent and repeated.

(203-5) When the beast in man will bow in homage before the intelligence in man, when the ideal of perfected being set up for him by the serene figure of the Sphinx shall be recognised, accepted, and striven for, then indeed will he become a conscious collaborator with the universal Mind. Whoever knows how and where to look can find in himself the assurance of this ultimate victory.

(203-6) As the full meaning of reincarnation and of karma sinks deeper and deeper into his mind, a generous tolerance will rise higher and higher in his feelings. He will begin to see that every wrong-doer is what he is because of his past experience and present mentality and has to act in the way he does and cannot act in any other way. The life of such a man develops inevitably and naturally out of his character, out of his mode of thought, and out of his experience on this earth in the present and in former lives.

(203-7) Out of his own heart a man may seek guidance for his future. His former sins become his future teacher. His errors once perceived show him the right way. His thoughts once overcome provide him with new strength and new virtues. His trials

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³⁰⁹ The paras on this page are numbered 107 through 114, making them consecutive with the previous page.

³¹⁰ PB himself changed "their" to "his" by hand.

³¹¹ PB himself changed "their" to "his" by hand.

met and mastered open new doors of consciousness to him. His weaknesses offer him a challenge and if he takes it up and if he uses his will to transmute them, he will be the gainer.

(203-8) If we consult psychological facts rather than personal wishes we are much more likely to arrive at the truth.

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(205-1)³¹³ We are all imperfect and the making of mistakes is to be expected. The mishandling of problems need not surprise us and the yielding to weakness is a common experience. Let us grant all this but it does not excuse us from being bereft of the desire for self-improvement, of the aspiration for self-ennoblement, nor of the search for self-enlightenment.

(205-2) In looking back over the past, he humbly perceives his mistakes and sadly apports the blame for his failure to himself. He no longer wastes his time in hunting alibis or in criticising other people for his troubles. Nor does he complain of fate. He now sees that in aspiring for spiritual growth and praying for spiritual help, those very experiences which exposed his weaknesses and brought out his faults were the answers to his prayer, the grace shed upon his aspirations.

(205-3) The seeker has to contend not only with limiting environments but also with internal enemies. Apathy delays him and depression obstructs him. Loneliness frustrates him and...

(205-4) One of the first requisites is to cultivate a sense of balance, a healthy poise between thinking and doing, believing and doubting, feeling and reasoning, between the ideal and the actual.

(205-5) In all dealings which involve other persons, he has to free himself from the common attitude.

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³¹³ The paras on this page are numbered 115 through 123, making them consecutive with the previous page.

(205-6) The frenzies of passion let loose, the manias of the lower emotions run wild are never again to be known to him. This high standard is the goal. It may seem unattainable to a human entity, yet history and biography prove that it is not.

(205-7) The quest will lead him for a long time up a steep and rugged way.

(205-8) The quest imposes tasks to be undertaken over the years and work to be done upon oneself. It is not for the easy-going and indolent.

(205-9) Idealism is as necessary as realism. But acceptance should depend on whether the idealistic visionary has wild, unfactual fantasies to offer us or whether he has attainable advances, worthwhile directions, to offer.

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(207-1)³¹⁵ Practical wisdom in overcoming the most difficult situations and perfect skill in managing the most delicate ones, are qualities which should emerge from the balanced training given by this quest.

(207-2) He has not only to guard against wishful thinking and comfortable believing whenever these collide with truth. He has also to guard against passion – distorted thinking and emotion-warped believing.

(207-3) In every situation requiring an important decision, he will get a truer one if he can successfully analyse the personal and emotional factors involved in it.

(207-4) Troublesome and painful situations may develop when one partner in a married life gives himself or herself to the quest whilst the other despises it.

(207-5) This need of a balanced personality does not only arise from metaphysical causes but also from psychological ones. What is the use, for instance, of prescribing meditation to a person who is already too introverted. It will only withdraw him still farther from the ability to adjust himself to life and to meet its problems both courageously and adequately, and from the willingness to face its external realities.

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³¹⁵ The paras on this page are numbered 124 through 128, making them consecutive with the previous page.

Such a man is already an escapist. _____³¹⁶ not harm brothers and help him to make him even more an escapist than he is. Not by escape into further illusion or fictitious goal can he find a true path for himself. It is true that we all feel at times the need of escape when overwork or over-worry presses too much upon us or when too many contacts and too much bustle in cities make us look yearningly toward the country and towards solitude. Indeed, philosophy asserts that at such times escape is beneficial, indeed necessary. But it says, be reasonable with your retreat, make it occasional in frequency and limited in duration. Go away from time to time but go away for a limited time only. It never says find a permanent escape and remain a permanent escapist. Thus there are two kinds of escapism, the permanent which is really harmful and the temporary which is really beneficial. A well-balanced life calls for a balanced form of retreat.

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(209-1)³¹⁸ The disciple should be as relentless in his periodic, critical observation of himself as he should be merciful in his observation of other people. He must never shrink from exposing his own faults to himself and he should not trouble himself with the faults of other people, except that his dealings with them render it essential to allow for such faults.

(209-2) He must review his faults and errors and weaknesses and sins with honest impartiality and humble guilt. He must seek to know every situation, what the hidden factors are, which arise out of his selfish thoughts or undisciplined emotions or blind passions. And knowing them, he must resist them!

(209-3) It is easy to believe mere softness to be compassion. It is easy to deceive oneself in this way. But a vigorous analysis of one's thoughts and observation of their results in action, will expose the very real difference between them.

(209-4) A sharply self-accusing honesty of purpose, blunt integrity of conscience, will have again and again to thrust its sword into his conduct of life. An ethic that far

³¹⁶ 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. The original editor also inserted a question mark in the left margin next to the blank space.

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³¹⁸ The paras on this page are numbered 129 through 138, making them consecutive with the previous page.

outleaps the common one will have to become his norm. Conventional ideas of goodness will not suffice him; the quest demands too much for that.

(209-5) With the passing of years, if his inner life is at all progressive, emotional restraint and mental control reveal themselves as signs of such progress.

(209-6) His faith will be reinforced by occasional gleams of partial knowledge. It will help him greatly to endure the burdens and overcome the dangers of life's course.

(209-7) Little by little, in tranquil moments or in deliberate meditation, there will come to him the revelation of errors in conduct and thought which, until then, he did not even know were errors.

(209-8) Most men live as prisoners of ideas which are not even their own but which have been suggested to them by other men. Independent thinking is rare.

(209-9) They believe what they wish to believe.

(209-10) The moral side of the quest begins with a contrite heart.

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(211-1)³²⁰ He is never the enemy of any human being but only of the sin in that being. All his social-relational thinking is governed by goodwill but his conduct is ruled by reason added to the goodwill. In that way, he does not fall into unbalanced sentimentality nor harm others under the delusion that he is benefitting them.

(211-2) The disciple must have no room for false sentimentality if he seeks truth. Consequently, he will not apply the phrase "a broken heart" to himself at any time, for he knows that what it really means is a broken ego, a severed attachment to some external thing which has to give up if the way is to be cleared for the coming of Grace. It is only when he is unwilling or unable to do this for himself that destiny steps in, taking him in his search for truth and reality at his word, and breaks the attachments for him. If he accepts the emotional suffering which follows and does not reject it, he is able to pass into a region of greater freedom, and of progress to a higher level. His

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³²⁰ The paras on this page are numbered 139 through 144, making them consecutive with the previous page.

heart is not broken arbitrarily or capriciously, but only there where it most needs to be broken, where passion, desire, and attachment bind him the strongest to illusion and to error.

(211-3) He must try to keep his life in his own hands if he would keep it free from influences that would take away the ideals which he has specifically set up for it to follow. If he values freedom he must refuse to put himself in a position where he will be compelled to echo the views of those who do not share his ideas. He may have to choose between the trials of sturdy independence and the temptations of enervating security.

(211-4) Ideas influence their thinker himself, thoughts react on their generator if they are intensely held, deeply felt, and frequently born. Thus they help to form tendencies and shape character. The aspirant can take advantage of this truth.

(211-5) Enmity from others stirs him, not to infuriated anger but to calm perception of its cause.

(211-6) The utterance of pious platitudes is not enough.

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(213-1)³²² Some well meaning moralists who say that the disciple should no longer look for the evil in others, swing to the other extreme and say that he should look only for the good. Philosophy, however, does not endorse either point of view, except to remark that we have no business to judge those who are weaker than ourselves and less business to condemn them. It further says that to look for the good only in others would be to give a false picture of them, for a proper picture must combine the bright and the dark sides. Therefore it prefers mentally to leave them alone and not to set any valuation upon them, to mind its own affairs and to leave them to the unerring judgment of their own Karma. The only exception to this rule is when a disciple is forced to have dealings with another man which make it necessary for him to understand the character of the person with whom he is dealing, but even this understanding must be fair, just, calmly made, impartial, and unprejudiced. Above all, it must not arouse personal emotions or egoistic reactions: in short, he will have to be

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³²² The paras on this page are numbered 145 through 150, making them consecutive with the previous page.

absolutely impersonal. But it is seldom that a disciple will have to make such an exception. He should refrain from giving attention to the imperfections and shortcomings of others, and he should certainly never blame them for these. He should turn his critical gaze towards himself alone – unless he is specifically asked by others to examine them – and exercise it to correct himself and improve himself and reform himself.

(213-2) Is he to remain the prisoner of his own past thinking or is he to free himself from it? Is he to remain faithful to everything he once believed even after he has found it to be no longer true or only partly true? Has long habit so committed him to certain ideas that he can no longer escape into better and larger ones?

(213-3) Prudence takes its walk between two extremes.

(213-4) Suggestions from our own past, from our surroundings, or from other minds are continually coming to us.

(213-5) The past can be made to yield up its clumsy mistakes.

(213-6) Obedience to the Overself will then become the only code of ethics that he can follow.

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(215-1)³²⁴ To start on the quest is the first step. To continue on it is the second, and possibly harder. Thoroughly to finish the quest is the hardest step of all.

(215-2) To finish the course he has started will try his resolve and test his character to the uttermost. For he will have to travel through frustrations and disappointments, through stagnations and set-backs, to gain the self-mastery and earn the grace which can render him independent of his own moods and environments.

(215-3) The aspirant of today may be the adept of tomorrow, but the course is interminably long, the goal reached only through innumerable experiences and efforts.

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³²⁴ The paras on this page are numbered 151 through 157 making them consecutive with the previous page.

(215-4) The past can be made to yield up its clumsy mistakes – his own and other people's – its sins and its sorry failings. They can be studied analytically and learnt from humbly.

(215-5) What man will set out on a task which he can never hope to accomplish? It is too much to expect the average seeker to become a mahatma. We portray the nature of this quest not because we hold such a vain expectation but because we believe in the value of right direction and in the creative power of the Ideal. The general direction of his thoughts and deeds – rather than those thoughts and deeds themselves – as well as the ideal he most habitually contemplates, is what is most important and most significant in his life.

(215-6) In the ordinary man there is no desire constantly to improve the moral nature, no hunger imperatively to enter the mystical consciousness. Spiritually, he is in a state of inertia, unwilling and unready to use any initiative in enlarging the horizons of the ego. Most, but not all, of this inner laziness can be traced to the fact that he is the victim of his own past, the prisoner of his own particular innate tendencies, and habitual thinking. Nevertheless, the same evolutionary process which has placed him where he now is, will also advance him to a higher point.

(215-7) What he cannot do in the beginning, he may be able to do in the middle of his journey. He should not let misgivings about his capacity to travel far stop him from travelling at all.

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(217-1)³²⁶ He may have to pass successively through the three stages of intemperate idealism, disappointed idealism, and philosophic idealism. The last is as balanced and discerning as the first is not.

(217-2) But although philosophy refuses to accept a wild emotionalism or an unbalanced one or an egotistic one, it would be a grave mistake to think that it refuses to accept emotion altogether in its own sphere. On the contrary, it asserts that without the intensest possible feelings, a genuine devotion to the Overself, cannot be given. And without such devotion, the Overself in turn is unlikely to give its grace. What

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³²⁶ The paras on this page are numbered 158 through 167, making them consecutive with the previous page.

philosophy does ask however, is that emotion should be balanced, purified, and deepened.

(217-3) Pride, greed, and jealousy are three lower emotions which have harmed many an aspirant's inner life.

(217-4) He who considers thought and feeling to be realities will not accept stiff ceremonial formalities at their conventional worth.

(217-5) The ego will do anything rather than make confession of, and find redemption from, its own errors. Hence its evasive tactics are many, various, and skilful. One is to lay its own faults at another man's door. Another is to escape facing the main problem by raising a petty side-issue.

(217-6) The pleasant and painful vicissitudes of human life are common to all but a correct view-point regarding them, is not. So the philosophical discipline aims to provide it.

(217-7) This balance needs to be restored, and if he will not effect this for himself, then Nature will intervene and do it for him.

(217-8) It is in the nature of unbalanced and unphilosophic mentalities to see everything in extremes only and to confront others with the unnecessary dilemmas which they pose for themselves.

(217-9) A mind surcharged with hysteria or neuroticism will not be able to appreciate, let alone find, the highest truth.

(217-10) Time, with the varied experiences it brings; Reflection, with the matured conclusions it leads to; Intuition, with the new directions it supplies;³²⁷ these create a set of values for him which influence, control, or even determine his conduct.

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(219-1)³²⁹ Once he has started on this quest in earnest, he will never be able to leave it again. He may try to do so for a time and to escape its claims but in the end he will fail.

³²⁷ PB himself inserted a semicolon by hand.

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For some power which he cannot control, will eventually and often abruptly emerge in the midst of his mental or emotional life and control him.

(219-2) This conflict of loyalties will end in mental and volitional paralysis.

(219-3) Such is the grand objective. What is the means of its attainment?

(219-4) From the first day that he began to tread this path, he automatically assumed the responsibility of growth. Henceforth there had to be continuity of effort, an ever extending line of self-improvement.

(219-5) No one can be devoid of feeling and the philosopher will not be exempt from this rule. But whereas the ordinary man's feelings are transient emotions, passions, stresses, or moods, the philosopher's feelings nourish a sustained, elevated state.

(219-6) There is a point at which no aspirant can surrender his ideals under the compulsion of a materialistic society, can no longer come to terms with it. Such a point will be vividly indicated to him by his own conscience. It is then that, of his own free-will, he must accept the cup of suffering.

(219-7) He must be on his guard against frittering his energies away on activities irrelevant to his supreme purpose.

(219-8) If he is to gather experience he can hardly help making mistakes. For they are often the heavy cost of inexperience. But he can certainly help repeating those mistakes. And this depends first; on how ready he is within his own heart to admit them as such, second; on how ready he is to search for weaknesses of character or capacity which may lie behind them.

(219-9) This quality of seeking to understand views which he does not share, must be fostered.

(219-10) Those who already possess a flair for mysticism will naturally advance more easily and more quickly than those who do not. But that is no reason for the unmystical to adopt a defeatist attitude and negate the quest altogether.

³²⁹ The paras on this page are numbered 168 through 177, making them consecutive with the previous page.

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(221-1)³³¹ Once he has engaged himself in this quest there is no rest or happiness for him unless he obeys the laws that govern it and carries out the duties that pertain to it.

(221-2) The ego's inflated pride and obstinate self-will lead it constantly to justify its deeds, however foolish or wrong they be.

(221-3) His moral thought and metaphysical ideation will be so deep and earnest that they will converge upon his emotional feeling, when that has been sufficiently purified, and coalesce with it. Thus they become part of his inner being.

(221-4) Everything he can do to mend his failings, should be done.

(221-5) He has a great end in view. He must make thought and deed conform to it.

(221-6) He will hold to the quest amidst all the vicissitudes of fortune with a calm resolve.

(221-7) He must be prepared to spend a whole lifetime in making this passage from aspiration to realisation.

(221-8) He should begin with the belief that his own character can be markedly improved and with the attitude that his own efforts can lessen the distance between its present condition and the ideal before him.

(221-9) In this world he has to deal with people. To deal efficiently with them he needs to understand their characters. But to turn a blind eye towards their weaknesses will only mar this understanding and spoil this efficiency. Even where he seeks to help them, such results will only hinder his compassionate aim.

(221-10) He who has achieved goodness in thought and feeling cannot fail to achieve it in action.

(221-11) Too often a counsel of perfection is nothing less than a counsel of despair.

³³¹ The paras on this page are numbered 194 through 207; they are not consecutive with the previous page. However, there is a note at the top of the page reading "PARAGRAPHS 178 - 193 HAVE BEEN WITHDRAWN" - so PB removed at least one, if not two, pages from this notebook that would have linked this page with the previous page, page 219.

(221-12) To command our obedience and gain our reverence... certain disciplinary steps have to be taken on this quest.

(221-13) If, as he constantly finds, other men have different characters and hold different views from his own, he will not blame them for it. Now, he understands why this is so and understanding, accepts it.

(221-14) The range of his goodwill excludes none, includes all. He recognises no enemies, only unevolved men.

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(223-1)³³³ The world can satisfy some of our desires some of the time but it can never satisfy all of them all the time.

(223-2) Is he to be really a living creature, using all his faculties, or merely a stuffed animal behind a showcase in a scientific museum?

(223-3) To purify his motives and exalt his purposes

(223-4) Quite a number seek understanding of life's meaning but few seek a true understanding. Most want a partisan or prejudiced one, an endorsement of inherited ideas or personal satisfactions.

(223-5) He will draw his material and lessons both from the general trends of his past history and from its isolated episodes.

(223-6) He will not climb to this height without rebellious backward looks to the easier plain he has left behind.

(223-7) A time comes when the seeker is so thoroughly penetrated with philosophic ideals that the higher life will become the everyday life.

(223-8) If he obstinately shuts his eyes to all those facts which displease him, he can still claim to use logic but not reason.

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³³³ The paras on this page are numbered 208 through 220, making them consecutive with the previous page.

(223-9) The student should seek clear ideas and warm feelings in his spiritual studies and devotional aspirations.

(223-10) He cannot stake too much on the outcome of such exalted strivings. Even all that the world can offer falls far below what the quest can offer. If outer sacrifices and inner renunciations are called for, the compensation will be more than just. In the end he gains immensely more than he loses. So why not let go freely if the quest bids him do so.

(223-11) Few people can take in the truth. Most often it calls forth protests or evasions, bigotries or antagonisms. Hence the need of some preparation to make them fit to receive it.

(223-12) The negative emotions include arrogance and vanity, cowardice and moral weakness.

(223-13) In his upward climb he should slowly learn to drop the emotional view of life and to replace it by the intelligent view. Thus he will show his passage from a lower to a higher level. But it is to be an intelligence that is serene in activity, impersonal in judgment, warm in benevolence, and intuitive in quality. There should be no room in it to hold bias or bigotry on the one hand, or dead logic-chopping on the other.

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(225-1)³³⁵ It is true that environment contributes to the moulding of character but not true that it creates or even dominates character. Thought and will are linked with our own reincarnational past. Character can be improved by effort and grace. If we will only attend to the first and persistently carry out the inner work required on ourselves, destiny will attend to the second and not seldom remove the outer obstacles or improve the outer environment in the process.

(225-2) The beginnings of this higher life are always mysterious, always unpredictable, sometimes intellectually quiet and sometimes emotionally excited.

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³³⁵ The paras on this page are numbered 221 through 229, making them consecutive with the previous page.

(225-3) There is much talk by those who always want their own way, but who forget that self-discipline is not less necessary than self-expression.

(225-4) It is in the very nature of emotion to vary like the wind. Consequently, he who would attain inner peace cannot base his attainment upon emotion alone. He has to find something much more stable than that, much more constant than that. This is not to say that the life of the spirit is without feeling, but it is a calm, unbroken feeling.

(225-5) The quest upon which he has entered will be a long one and the task he has undertaken a hard one. But the Ideal will also be his support because his conscience will endorse his choice to the end.

(225-6) He may act at times against his own higher ideals. He may stumble even when trying to follow them. But he will not forsake the quest.

(225-7) It will not be a headlong gallop to the finishing post. There will be obstacles, delays, failures, and falls on the way.

(225-8) The mistake of taking personal feelings as fit judges of truth or reality is a grave barrier which often lies across the portal of philosophy. People put a grossly exaggerated value on them and are thus led astray from the true knowledge of a fact or a situation.

(225-9) Such inward invulnerability seems too far away to be practicable. But the chief value of seeking it lies in the direction which it gives to thought, feeling, and will. Even if it is unlikely that the aspirant will achieve such a high standard in this present incarnation, it is likely that he will be able to take two or three steps nearer its achievement.

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(227-1)³³⁷ He should study the teaching until conviction is settled. He should correct his ideas, purify his emotions, and subdue his passions.

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³³⁷ The paras on this page are numbered 230 through 246, making them consecutive with the previous page.

(227-2) Whatever promotes a man's spiritual advance is good for him, whatever hinders it is bad.

(227-3) The ideal is never to depart from this balanced state of mind.

(227-4) More and more of its light will enter his mind, its strength his heart, and its presence his meditative periods.

(227-5) As he grows in wisdom, he automatically gains in strength.

(227-6) He is to live for the praise and blame, not of other people, but of his own higher self.

(227-7) The course is an uneven one; long intervals of stagnation and even failure may offset the brief exaltations. Perseverance, faith, patience, and hope are therefore indispensable.

(227-8) He shows an uncommon patience because that is Nature's way. He expresses an impartial understanding because that is Truth's way. He accepts people just where they are and is not angry with them because they are not farther along the road of life.

(227-9) His past is a matter for analytic consideration, not for melancholy brooding. He must gather its fruit in the lessons it yields, convert its sufferings into virtue and wisdom.

(227-10) He must begin to analyse his own attitudes.

(227-11) Inner Peace has been the yearning of many but the possession of few. Why this contrast?

(227-12) Each aspirant has to struggle with the demon inside himself if he is to realise his higher purpose in life.

(227-13) There is a disciplinary part of philosophy which leads the aspirant through systematic exercises in mind-stilling, in self-control, in emotional restraint, and in bodily purification.

(227-14) If the human race has not yet learnt to love its neighbour, it is not likely to take the farther step of loving its enemy.

(227-15) He must refuse to violate his intellectual integrity or sacrifice his spiritual independence.

(227-16) This is no matter for tea table cults, we have to devote our whole lives to it.

(227-17) He must needs declare open war on his own passions, for he now sees that he cannot have them and peace too.

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(continued from the previous page) Like all war this one will witness both victories and defeats, hardships and sufferings. But out of these battles with himself he may progress, learning discrimination and gaining will-power.

(229-1)³³⁹ As he develops more intelligence and subtler perceptions, he will wake up from being merely a conventional puppet and become a real person at last.

(229-2) He should reflect upon his own behaviour and try to learn wisdom from its results and reactions.

(229-3) Tolerate weakness in others but not in yourself.

(229-4) All his entire psyche must enter into this operation of seeking reality, not merely his intellect or his will or his emotion alone.

(229-5) He must substitute fundamental principle for emotional opportunism as the governing factor of his life.

(229-6) He must learn the delicate art of holding his possessions loosely, of refraining from clutching at them.

(229-7) It is irksome, distasteful, and even painful to make a daily practice of such strict, scrupulous self-examination. Therefore we find few persons attempting it.

(229-8) He must conquer the animal and purify the human elements within himself.

(229-9) The very idea of a quest involves a passage, a definite movement from one place to another. Here, of course, the passage is really from one state to another. It is a holy

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³³⁹ The paras on this page are numbered 247 through 255, making them consecutive with the previous page.

journey so he who is engaged on it is truly a pilgrim. And [as on]³⁴⁰ many journeys difficulties, fatigues, obstacles, delays, and [allurements]³⁴¹ may be encountered on the way, yes! and here there will certainly be dangers, pitfalls, oppositions, and enmities too. His intuition and reason, his books and friends, his experience and earnestness will totalise to constitute themselves as his guide upon it. There is another special feature to be noted about it. It is a homeward journey. The Father is waiting for his child. The Father will receive, feed, and bless him.

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(231-1)³⁴³ It will not be enough, if he wants to find time for graver pursuits, to throw out of his life all harmful pleasures; he will also have to throw out time-wasteful and useless ones. Such exercise of self-denial proves a profitable one in the end, whatever it costs in the beginning.

(231-2) The man whose thinking is unbiased by prejudice and whose feeling is untainted by selfishness, is invested with a moral authority which others lack.

(231-3) We aspirants ought not to waste our time or sully our minds to criticise the weaknesses of others. There are countless people in this world who expend their energies in this useless task. It brings them no gain. It keeps them tied to the lower nature. It attracts worldly troubles to them. We are to be as constructive and positive as they are destructive and negative. This will lessen the disharmony in our surroundings and increase the harmony in our hearts.

(231-4) We cannot enter the Void if we carry any possessions – material or intellectual, emotional or social – with us. This is surely what Jesus meant when he said the rich man could not enter the kingdom of heaven. It is not the bank book that can prevent anyone's entry but rather the heart that is unable to leave the bank book.

(231-5) Anger and hatred are dangerous emotions to carry about with you. Whether or not they lead to actions harmful to the person they are directed against, they are

³⁴⁰ PB himself changed "like" to "as on" by hand.

³⁴¹ PB himself deleted " – incidents (of these)" from after "allurements" by hand.

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³⁴³ The paras on this page are numbered 256 through 264, making them consecutive with the previous page.

certainly harmful to you. Conquer them quickly, get these psychological poisons out of your system.

(231-6) His intellectual clarity must be deep and his emotional tolerance broad.

(231-7) Having set this goal, the next need is to attain it.

(231-8) The philosophic outlook has disciplined itself to face unflinchingly the true facts about a situation, whether or not they are attractive or repulsive to its taste. How hard this is only those who have undergone the discipline know.

(231-9) But most people are, in fact, very far from the stage where they can sagely trust their emotions or indiscriminately yield to their instincts.

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(233-1)³⁴⁵ The time will come when he can no longer lower his character in the eyes of Truth merely to raise his rating in the eyes of society.

(233-2) But it is not all his ideas which govern man's life. Only those are decisive which are breathed and animated by his feelings, only they prompt him to action. Hence a merely intellectualist acceptance of these teachings, although good does not suffice alone.

(233-3) The need of taking care against being thrown off his emotional feet by sex, anger, hatred, or resentment –

(233-4) Petal by petal the bud of his growing virtues will open as the years pass. His character will be transformed. The old Adam will become a new man.

(233-5) He walks at first with the clumsy footsteps of the neophyte.

(233-6) He who does not take the trouble to impose the philosophic discipline upon his thoughts, feelings, impressions, and reactions, cannot hope to arrive at an unfalsified perception of the world.

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³⁴⁵ The paras on this page are numbered 265 through 276, making them consecutive with the previous page.

(233-7) It is not enough to talk about the higher consciousness, it has also to be attained. But this can only be done by a conscious [effort.]³⁴⁶

(233-8) All a man's enemies are not outside. Some are within himself. Ungoverned passions, for instance, may harm him both spiritually and physically.

(233-9) He is not only different in that he seeks both to commend and to criticise, whereas the ordinary man seeks only to do the one or the other, but also in that he seeks to understand the worldview and life-experience which have given rise to such a viewpoint.

(233-10) [Each is]³⁴⁷ so accustomed to obeying the lower ego that [he finds his]³⁴⁸ greatest comfort in continuing to do so, [his]³⁴⁹ greatest discomfort in disobeying it. In so far as the quest seeks to bring about such a reversal of acts and attitudes, it becomes the most difficult enterprise of [his]³⁵⁰ whole life. Much new thinking and much new willing are required here.

(233-11) The aspirant must try to abolish prejudices, to take broad views, to practise more tolerance.

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(235-1)³⁵² If this process of self-examination is to bear fruit, the disciple must pick out those virtues which he lacks or in which he is partially deficient and he must set to work, as a practical exercise, to cultivate them. If his practice is to be complete it will take him into the emotional, intellectual, and volitional parts of his being. He should constantly strive to think, to feel, and to do what he should be and do.

³⁴⁶ PB himself deleted the para after this para by hand. It originally read: "(272) 'Mystical philosophy' is a better term than pm (philosophical mysticism -?)."

³⁴⁷ PB himself changed "We are" to "Each is" by hand.

³⁴⁸ PB himself changed "we find our" to "he finds his" by hand.

³⁴⁹ PB himself changed "our" to "his" by hand.

³⁵⁰ PB himself changed "our" to "his" by hand.

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³⁵² The paras on this page are numbered 277 through 279, making them consecutive with the previous page.

(235-2) Emotionally speaking, the path is a crucifixion of the personal ego. The aspirant's heart must be searched and searched until it is free from all reservations and utterly surrendered to the higher self. It is impossible to pass through such a process without undergoing the terrible ordeal of crushing some feelings and surrendering others. The adept is indeed the man who has triumphed over his emotions, but it would be an indefensible and inexcusable error to think he lives in a complete emotional vacuum, that he is a man without feeling or sensibilities of any kind. Bulwer-Lytton³⁵³ has pictured for us in his brilliant novel "Zanoni" a character of this type, the Rosicrucian adept Mejnour. This picture is close to reality in certain respects but it is far from reality in other respects. Let us not make the mistake of believing that the adept does not know the meaning of the words affection, sympathy, compassion, joy, enthusiasm, and even ecstasy. He does, but he knows them all within the higher self, which rules them. The only emotions he does not know are those lower ones, such as anger, resentment, hatred, prejudice, bitterness, lust, pride, and intolerance. Yes! – the philosophical life does not lack emotional content but it is not the kind of narrow, selfish, vacillating emotion so many human beings are accustomed to.

(235-3) There will be murmurings, complaints, and disheartenments; there may even be short or long lapses; but he will understand sooner or later that he will have to go through with this quest till the very end. Something that is certainly not his ordinary self, drives him to do so. Indeed, his power of choice or freedom of will have become irrelevant to this particular matter.

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(237-1)³⁵⁵ Is it within the capabilities of the average human being today? Can he easily acquire the philosophic qualifications? It would be a disservice to philosophy itself as well as a misguidance of people to put forward the claim that it can be assimilated without exceptional patience and unusual endeavour.

(237-2) He should take attitudes he has inherited by the accident of birth, the views he has acquired from the suggestions of environment, the beliefs he has accepted through tradition and instruction and deliberately and attentively submit them all to the searching light of these universal and eternal truths. It may be that social necessity will

³⁵³ "Bulwer Lytton" in the original. Referring to Edward Bulwer-Lytton.

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³⁵⁵ The paras on this page are numbered 280 through 288, making them consecutive with the previous page.

prevent him from applying some or even all the results of his inquiry but for the sake of his own inner integrity, this must be done.

(237-3) After all, it is not so pleasant to remain the helpless slave of the body's appetites and the mind's fancies, if we have to face the disagreeable results of our follies.

(237-4) His first task is to dig up and uncover mercilessly and impartially the hidden roots of his character, and especially of his attachments, weaknesses, and repulsions.

(237-5) His whole life in thought and deed must be made to render account of itself to his own highest and most impartial judgment.

(237-6) Pessimism will corrode our better nature, optimism may disillusion itself in the end. The middle way is the better way – and also the truer way. For it gives both sides of the case.

(237-7) He must give himself up to the daily practice of devotional exercises in prayer and meditation. He must give up to this practice time that might otherwise be spent in pleasure or wasted in idleness.

(237-8) Those who can only learn self-discipline by leading the restricted life of ascetism may do so. The wise however will rule themselves by reason, which is not something one suddenly calls up for the first time in one's life but the matured fruit of a gradually-growing habit of thinking.

(237-9) The victim of exterior suggestion is never quite an innocent victim for his own quota of consent must also be present.

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(239-1)³⁵⁷ The student will now see how necessary it is to develop the quality of equipoise. Without it he is at the mercy of every desire and passion, every emotion and impulse, every negative thought, which rises from within himself or is picked up from contacts or neighbours outside himself. But with it there will be at least a conflict before surrender or a conflict leading to victory.

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³⁵⁷ The paras on this page are numbered 289 through 295, making them consecutive with the previous page.

(239-2) He should profit from experience by searching to the utmost for the lesson underlying it. He should ask himself for the significance of everything, every event and every person that comes into his life.

(239-3) In the end the Quest becomes an effort to separate himself from his lower principles, to disown his lower nature, and to repudiate his lower self. He must consider the task a lifelong one, and therefore guard against premature complacency by making repeated self-scrutiny with humility and abasement.

(239-4) The faults of character and defects in personality which bar advancement in the quest will also bar advancement in other spheres of human life. Being in him they will inevitably bring their results on the physical plane in the course of time. They will manifest themselves in his business or career, his home or social relations. It is not too much to say therefore, that the self-improvement brought about by the quest's discipline will be to his advantage in other ways.

(239-5) He must see his weaknesses as clearly as if they were under a microscope, he must appraise his faults as bravely as if the most important consequences depended on the result.

(239-6) The family link becomes unhealthy when it becomes exaggerated. No personal relation is enduring. All end with the efflux of time. Even the most enduring of all – the disciple-master one – must end too with the disciple's own graduation.

(239-7) The virtue which he is to practice is not bounded by the standards set by law and custom nor even by conventional morality. His standards are far higher and far nobler. For they are not measured by human weakness but by human possibility. If, for so much of his lifetime they have to exist side by side with his shortcomings, the latter are not accepted but are resisted.

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(241-1)³⁵⁹ Nobody can afford to ignore feeling but must certainly come to terms with it. For it provides the heat which shall energise his life. But he needs the light of

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³⁵⁹ The paras on this page are numbered 296 through 299, making them consecutive with the previous page.

intelligence also and he needs it even more than heat. It tells him in which direction to move. If he should move in a wrong direction then the more dangerous will his situation become. Better if he generates the heat out of his light; then he will both walk aright and walk well. Therefore emotional faith must be bridled by reasoned thinking. It is enough for most to follow their feelings blindly but the student, remembering that philosophy can make no room for any mystification, must question his own. If they turn out to be leading him in a right direction then he will follow them just as eagerly as the others do. But he will have the additional satisfaction of seeing where he is going.

(241-2) At any given moment, a man thinks and acts according to, and as a result of, his whole mental and physical experience of life, and his whole character and nature. These cannot be limited to the single short life on earth he now knows, for that will not explain many of his tendencies and traits. They must include all his previous lives.

(241-3) If his lower emotions and earthly passions are to be brought under proper control, will and reason, intuition and aspiration must be brought into the struggle against them. If his acts are to be his own, and not the result of environmental suggestion; if his thoughts are to arise from within his own mind, and not from other peoples' minds, he must learn the art of fixing them on whatever he chooses, and concentrating them whenever he wishes.

(241-4) "Friends are friends if nothing can separate them," observed the Buddha. He spoke not of the superficial relation which subsists between persons belonging to the same class, rank, profession, or locality. True friendship is not formed as are most of these by self-interest, vanity, custom, or habit. It is a profound tie formed not seldom between those who have lived together and died together under remote skies and remoter centuries no less than in familiar lands and more recent times. We are bound to each other by links that have lost themselves in the archaic past, links of affectionate studentship and hallowed trust, and – not seldom – the mutual

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(continued from the previous page) suffering of sharp persecution, when the prison cell and the torturer's stake were the punishment for expressing or believing truth.

(243-1)³⁶¹ He will not only take care not to exceed his own just rights, not only be scrupulous not to invade other people's rights, but he will even take care not to interfere with their free will.

(243-2) The individual mind not only exists within the World-Mind; it is born of the World-Mind.

(243-3) The ego never fails to find an excuse for its wrong actions or a way to deceive him. Thus, driven out of one place within the psyche, it seeks refuge in another.

(243-4) The same act which is wrong when done in anger and on impulse, may become right when done in calmness, after due reflection. Such an act might be, for instance, the protection of other persons against an unjust invasion of their rights or a violent aggression against their bodies.

(243-5) (EVIL) Is there an unchangeably evil principle or Person, utterly incapable of being redeemed, in the world?

(243-6) "Brotherhood? No, be the thought far from me. They are Adam's children – alas, yes, I well remember that, and never shall forget it; {hence}³⁶² this rage and sorrow. But they have gone over to the dragons; they have quitted the Father's house, and set up with the Old Serpent: till they return, how can they be brothers? They are enemies, deadly to themselves and to me and to you, till then; till then, while hope yet lasts I will treat them as brothers fallen insane." – Carlyle,³⁶³ "Latter-Day Pamphlets"

(243-7) The particular problems which life has presented him with are exactly the ones suited to his own personal development. In their solution by his own efforts and his own thinking, lies his own advantage and growth. To turn them over to someone else, is an evasive and undignified action harmful in the end.

(243-8) In the philosopher unity and balance have been achieved so that emotion is always reasonable and reason is always in accord with emotion.

(243-9) The ideological struggle which goes on in his mind at this stage is a natural outcome of his advancing knowledge and experience.

³⁶¹ The paras on this page are numbered 300 through 308, making them consecutive with the previous page.

³⁶² I looked up the original; "hence" was missing from PB's version, but is needed for comprehension. The original is in Vinyl VI, we have made the same adjustment there. – TJS, 2020

³⁶³ Referring to Thomas Carlyle.

(245-1)³⁶⁵ He must remember that he has set his feet upon a path, and he has begun to move on that path. He must continue to do so. He must not desert the Quest under any circumstances. He must go on until the goal is reached. It is impossible in life to avoid at some period or other difficulties, trials, handicaps, obstacles, temptations, and so on. They must come, but that is no reason why anyone should give up the Quest. One should stick to the Quest in spite of all that is happening to one. Even if he gets a sense of failure – he may get it – or a sense of intense depression, and he may think that the Quest is too difficult, and its rewards remote, and he may be tempted to give it up. He must understand what is happening. He should understand that he is expressing a mood, a mood of depression, and a sense of failure. But he should remember that it is just a mood; it will pass away. And so he can say to himself: ‘Very well, I will not occupy myself with thoughts of the Quest for the present. I can feel no enthusiasm for it.’ Very well, but he must not give up the Quest. He should realise that he is doing it just for the present, that tomorrow or next week, or next month, or even next year, he will take it up and continue, that he is not giving it up, that he is just ‘lying low,’ so to speak, for a while, but keeping in the back of his mind that he is sticking to the Quest, even though for a while he has to give up conscious effort. If he feels that he has failed; if he feels that he has sinned, even they are no reasons why he should give up the Quest. He may fall a thousand times. That does not justify his giving up the Quest. He must pick himself up and try for the thousand and first time. There is no steady, smooth progression to the goal. It is not an easy path. He walks, and there is no possibility of moving towards the goal without meeting with hindrances and rebuffs. And he has to learn to be patient and to be tolerant with himself, not to withdraw because he meets with those rebuffs, or because he becomes dissatisfied with himself. He must not give up. He can wait, and then he can continue, and even if he falls, still he can say he will try again.

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³⁶⁵ The para on this page is numbered 309, making it consecutive with the previous page.

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(continued from the previous page) Because he may really fail a thousand times, and it may be that he is destined to succeed the thousand and first time. So he must try, because he never knows which of his efforts is going to be a successful one, and if he persists, there will come a time when this effort will and must succeed. It is as though the gods like to play with him for a while to try his patience and endurance, just to see how keenly he wants this attainment. If he gives up at the first few hindrances or rebuffs, it means that he is not so very keen after all, but if he can endure and keep on, and keep on, and still keep on, no matter what happens, well then, the gods say, here is someone who really wants truth, so we must give it to him. That is the attitude which he must develop. It doesn't matter how troubled he is personally, or how dark circumstances are; they will change because they must change. The wheel of destiny is turning all the time. So he must not let circumstances or his own inner moods deter him from continuing on the path. As a matter of fact, once he has begun on the right-hand path, there is no turning back. He has accepted the responsibility, and he will have to go on with it, and if he tries to turn back, what happens is that he meets with nothing but suffering and disappointment in order to force him to return to the path. So, it is really a serious undertaking to enter upon this path, because he has to continue, and the gods will give him no rest if he runs away from it, once he has really set his foot on it.

(247-1)³⁶⁷ In the 20th Sutta of "Majjhima Nikaya," Gotama³⁶⁸ recommends students who are haunted by a bad idea of undesirable character to try five methods for expelling it: (1) attend to opposing good idea; (2) face the danger of the consequences of letting the bad idea emerge in action; (3) become inattentive to the bad idea; (4) analyse its antecedents and so paralyze the sequent impulse; (5) coerce the mind with the aid of bodily tension.

(247-2) In this matter I must take my attitude from Epictetus when he asked, "Who, then, is the invincible man?" He himself answered it thus: "He whom nothing that is outside the sphere of his spiritual purpose can dismay."

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³⁶⁷ The paras on this page are numbered 310 and 311, making them consecutive with the previous page.

³⁶⁸ Referring to Gautama Buddha.

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(249-1)³⁷⁰ Lao-Tzu³⁷¹ said, “Do nothing by self-will but rather conform to heaven’s will, and everything will be done for you.” The whole of the quest may be summed up as an attempt to put these wise words into practice. However the quest is not a thing of a moment or a day, it extends through many years, nay, through a whole lifetime. Therefore merely to learn how to “do nothing” is itself a long task, if it is to be truly done and if we are not to deceive ourselves.

(249-2) The key to understanding Lao-Tzu’s book, “The Simple Way,” is to understand that it describes a goal and not a path to a goal. It does not give advice to aspirants as to what they should do, but it describes the actualised condition of an adept. Hence it would be foolish for aspirants to adopt its policy of Wu Wei, meaning inaction, doing nothing, to take one instance, and let everything be done for them – as it would be foolish for a sheep to dress itself up in the skin of a lion and then attempt the exploits of a lion. It would be foolish for a beginner to apply the technique, adopt the way of life, assume the power, and expect the results of an adept. He would begin with self-deception and end with confusion. He would fail because he has not yet himself attained contact with the ruling power.

(249-3) To take such sentences from Lao-Tzu’s book as, “The way undertakes no activities, and yet there is nothing left undone,” and to assume, as so many Western commentators assume, that it means complete retirement from the world as a way of life because everything will be done by the Higher Power is to confuse the minds of aspirants. The virtue and power lie not in the retirement but in the linking up with the higher force which flows through the adept, a force which is unable to flow through the beginner. To take another sentence from Lao-Tzu: “The Sage manages his affairs without assertion and spreads his doctrine without words,” would again be foolish or dangerous if applied to the beginner. It is natural for the ego to assert itself and it will continue to do so even if he retires from the world. Only when the ego loses the power to rule the affairs of a man does the Overself step in and rule them for him, but this position is not reached merely by saying or wishing that it should be reached.

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³⁷⁰ The paras on this page are numbered 312 through 314, making them consecutive with the previous page.

³⁷¹ PB himself changed “Tzu” to “TSE.” However, for the sake of consistency across files, I have changed it back to Lao-Tzu – TJS, 2020

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(continued from the previous page) It represents the culmination of a life-long struggle. Then again unless a man has become completely united with the force which lies within the depths of silence, he must necessarily depend upon words to spread a doctrine: only the adept who has united himself with that force, which is immeasurably more powerful than the intellect, can afford to remain silent with the perfect confidence that the doctrine will spread despite it.

(251-1)³⁷³ The conventionalists will be able to make nothing of a man whose nonconformity and intractability are entirely spiritual and therefore entirely inward. They will be able to make nothing of a man who belongs to no religious affiliation, no political party, yet who is more devout than any affiliate, more concerned with humanity's welfare than any politician.

(251-2) The follower of a labelled cause, movement, or party tends to become unfair to competing causes, exaggerating their weak points but minimising or even shutting his eyes to those of his own. He who refuses to attach himself but remains independent is more likely to judge without prejudice and after genuine investigation of both sides.

(251-3) No right action, done through unswerving faithfulness to the philosophic ideal, is ever wasted even if its results are not to be seen. It will surely bear its good fruit at some time in the individual's existence, however long deferred and however far off that may be.

(251-4) He has silently to overcome and set right within his own mind the one-sidedness of most people's views, the unfairness of their attitudes, and the incompleteness of their development.

(251-5) They are weak or they are leaners. They want someone to whom they can take their worldly troubles, their emotional turmoils, or their domestic distresses.

(251-6) His progress will not be smooth and orderly. It may be abrupt and broken.

(251-7) When wholetime meditations and his spare-time thoughts are unremittingly given to uprooting passions that hinder spiritual progress and cultivating ideas that promote it, the neophyte well not be left without reward.

(251-8) It is not that he is asked to become inhumanly frigid and unfeeling but that he is asked to become disciplined.

³⁷³ The paras on this page are numbered 315 through 322, making them consecutive with the previous page.

(253-1)³⁷⁵ He may wander through the low haunts of life, seeking the smiling figures of Fortune and Love. He may go, too, into the higher abodes of better people. In both places he finds illusion and frustration. So it comes about that he ceases his wandering and sits silently by a lone hearth. He knows then what he had always dimly suspected.

(253-2) It is easy to express the wish to become an instrument in the hands of the Divine but hard to become one in actuality. Countless pious persons say countless times, "Thy will be done," but they seldom do it. They are not to blame, however. For they are ignorant of the fact that before their words can get any real meaning, they themselves must pass through a discipline, a preparation, a self-development, and a balancing-up.

(253-3) Few men can live by the pattern of their ideal alone, few can follow the quest all the way and all the time.

(253-4) It is the human being alone of all living creatures on this earth who willingly submits himself to restraints on his emotions and actions for purely moral reasons.

(253-5) If a man remains incorrigibly egoistic and irrationally emotional in his attitude towards the experiences of life, he will know neither inner peace nor outer harmony.

(253-6) He must discipline himself in patience, where patience is needful. He must learn to wait and let a situation ripen until it is really ready for him to use advantageously. On the other hand, it would be foolish for him to delay and overprepare, for an opportunity which occurs once, may never occur again.

(253-7) Such self-examination will be fruitful if it suppresses nothing and reveals everything; more especially if it seeks out failings rather than [virtues.]³⁷⁶

(253-8) In this blend of analysing the results of past actions, reasoning about the probable results of present tendencies, measuring up to the standards of spiritual ideals,

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³⁷⁵ The paras on this page are numbered 323 through 331, making them consecutive with the previous page.

³⁷⁶ PB himself deleted "TITLE: A TITAN AMONG PYGMIES" from between this para and the next by hand.

and obeying the quiet whispers of intuition, he will find a safe guide for shaping his future course of conduct.

(253-9) Some people are slowly brought to the quest by the inescapable conclusions of reason, others are brought into it more quickly by the natural guidance of instinct.

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(255-1)³⁷⁸ As man's impulses to action come mainly from his feelings; hence it is necessary to re-educate his feelings if we him to act aright.

(255-2) You may recognise the voice of wisdom when having to make a decision by the fact that it proceeds out of deep inner calm, out of utter tranquillity, whereas impulse is frequently born in exaggerated enthusiasm or undue excitement.

(255-3) Let us not say that the aspirant has set himself an impossible task. Let us say rather that he has set himself a task whose accomplishment is so distant that it must be looked for in a later incarnation.

(255-4) A lapse in artistry may be pardoned but a lapse in sincerity may not. Be sincere! That is the message from soul to self, from God to man.

(255-5) Only when this search for a higher life has become an absolute necessity to a man, has he found even the first qualification needed for the Quest.

(255-6) Philosophy requires every acolyte to submit to a self-imposed discipline. He shall not knowingly cherish an untruth in his feeling, is the first and easier. He shall not unknowingly cherish an untruth in his thinking, is the second and harder.

(255-7) The student must streamline his attitudes by eliminating unworthy complexes and overcoming awkward dissociation.

(255-8) The grave moral problem has followed naturally after the grave intellectual problem. What values are we to place on the experiences of life, on the instincts of man, and on the social codes?

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³⁷⁸ The paras on this page are numbered 332 through 343, making them consecutive with the previous page.

(255-9) Do not form any false or one-sided conceptions about this quest. If it will bring you joy it will also bring you suffering; if peace, then also struggle.

(255-10) He must stop regularly to ask himself whether his actions are right ones and whether his thoughts are true ones.

(255-11) No man can function as a spiritual counsellor for long without sadly noting how few finish the grade, how many slip into a smug complacency.

(255-12) To know the real worth of such a principle we must not only know its intellectual origin but also its practical result.

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(257-1)³⁸⁰ Whoever holds fiercely to his hatreds can not only never enter the kingdom of heaven, but will certainly never enter the kingdom of truth.

(257-2) He has only to resolve that he will always be faithful to his higher self and the trick is done. But alas! resolution is one thing, execution another.

(257-3) We must interpret the word duty in a larger sense, not merely as some task imposed on us from without, but as a spiritual decision imposed on us from within.

(257-4) His ideals are to be lived and more so when, in difficult situations, desertion seems the pleasanter way.

(257-5) By practising more frequently and more vigilantly this reflective self-watchfulness, the aspirant will advance more quickly and less arduously.

(257-6) Calvin³⁸¹ taught that all men were more or less mad because their reason had been corrupted by sin.

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³⁸⁰ The paras on this page are numbered 344 through 352, making them consecutive with the previous page.

³⁸¹ Referring to John Calvin.

(257-7) There will be times when he, who built on philosophic coolness through the years, who thought himself proof against tears, will yield to them all too readily, and too helplessly.

(257-8) So long as he mistakes his own longings for actualities, so long will disappointment wait for him in the end.

(257-9) Philosophy is reasonable enough to appeal to the most scrupulous thinking.

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(259-1)³⁸³ There is this weakness in the poet who is only a poet and nothing more – that he is likely to accept almost anything as truth provided it be beautiful enough.

(259-2) There is nothing new in modern materialism. Twenty-five hundred years ago Kapila taught it in India. Fourteen hundred years ago Fan Chen³⁸⁴ taught it in China.

(259-3) Life will be better guided when scientific knowledge lets itself be joined to spiritual consciousness.

(259-4) Metaphysics gives itself the work of uncovering intellectually life's deepest secret.

(259-5) The right use of spiritual, religious mystics and metaphysical terms, with the attempt to get full consciousness of their meaning, may help the development of spiritual understanding.

(259-6) When a word becomes so vague that it carries different meanings in different mouths, the way in which it is being used should be specifically clarified.

(259-7) When reason rises to its purest metaphysical stretch, it becomes impersonal and exalts and ennobles man. When it descends into its murkiest materialistic depth, it becomes more cunning and turns his best into his worst.

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³⁸³ The paras on this page are numbered 1 to 11; they are not consecutive with the previous page.

³⁸⁴ Also known as Fan Zhen (pinyin).

(259-8) By skilfully selecting some facts but suppressing more facts, by emphasising a few and ignoring many, by distortion and dishonesty, a case could be built up for evil as good and for good as evil.

(259-9) When a word has become quite lifeless, when it is habitually used without any consciousness of a meaning attached to it, there is real danger of deceiving oneself every time it is so used.

(259-10) The earliest beginnings of thought, as apart from instinct, when it was itself still but a lurking tendency belong far back in primeval time. The human intellect as we find it today, so rich and developed an instrument for the consciousness of the ego, did not arrive at this fullness without a long series of graduated stages.

(259-11) As the aspirant progressively follows the pattern of this teaching two, three and four times over, he will find the answers to many questions which arose in his mind at the first study. Those [philosophical statements]³⁸⁵ which were meaningless at the first

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(continued from the previous page) reading, may now seem meaningful at the tenth. Time and trial and familiarity will help solve this abstruse doctrine.

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(261-1)³⁸⁶ Intellect, unhelped by revelation or unguided by intuition, can never be equal to the task of answering "the why, the whence and the whither" of human and cosmic existence. All it can do is limited to answering another and grosser kind of question.

(261-2) Materialism is an intellectual illusion. The cleverer its adherent thinks himself to be, by reason of his adherence, the more he deceives himself. As he sinks deeper into it, intuition is proportionately paralyzed.

(261-3) The order of his thoughts may be perfectly logical yet the truth of them may be largely absent. For the premises with which they start may be ready-made theories, the facts upon which they rest may be less important than those which they ignore and personal factors may have unconsciously accepted the one and chosen the other.

³⁸⁵ "philosophical statements" was typed above the line and inserted with a caret.

³⁸⁶ The paras on this page are numbered 12 through 21, making them consecutive with the previous page.

(261-4) What we need is a third point of view which shall fall into neither of these two extremes of emotional credulity or rational scepticism, whilst reconciling what is sound in both. This exists in the intuitive point of view.

(261-5) Once, for a whim, persuade yourself to pay a debt to Reason, like a debt at play.

(261-6) But time alone can test and prove the truth of these assertions.

(261-7) But if the facts are quite clear the argument is quite distorted.

(261-8) Those who take the trouble to form a rational opinion upon any matter by investigating the facts at first hand, have a stronger claim upon the attention of the thoughtful than those who receive ready-made opinions from books or hearsay.

(261-9) Nobody wonders at this in an ignoramus, but the man who has received the highest education which the most advanced country in Europe can offer, should have known better.

(261-10) We envy his power of mental acrobatics. He can take an errant lie and call it a truth; he can make a definite promise and completely forget it henceforward.

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(263-1)³⁸⁸ Everyone has heard these statements before who has heard the platitudinous oratory at public banquets.

(263-2) A good argument should be cogent, and it is always better if it is concise. But —X's— is neither.

(263-3) Discussion of this point is not likely to be fruitful whilst we do not know what it is that we are discussing. We should first ask the question, what is meant by —X—

(263-4) The case for —X— could be left there. It is formidable enough already. But there is some supporting evidence which is worth adding here.

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³⁸⁸ The paras on this page are numbered 22 through 37, making them consecutive with the previous page.

(263-5) "Do not descend to the plane of malign critics and ignorant traducers," is the injunction I have constantly given myself when faced by the attacks of those who misunderstand my nature and mishandle my ideas.

(263-6) It should never be necessary for anyone to encircle the fine philosophy of the Spirit with the unworthy defences of a refusal to face facts.

(263-7) The well informed do not need to waste their time over such nonsense as this criticism, but for the sake of others we deem it helpful to pen a timely answer.

(263-8) His criticism is calculated to give a wrong impression of the meaning of my statements.

(263-9) This is a grotesque misstatement of facts.

(263-10) Any writer or speaker, propagandist or advocate who skilfully employs the misdirected arts of deliberate omission and disproportionate emphasis, can prove almost any case he wishes to prove.

(263-11) However, it is one thing to begin to suspect the fallacy of these views, it is another to be completely certain of it. A long road lies between the two states and it passes through uneasiness, anxiety, wretchedness and anguish.

(263-12) There is a limit to the extent of concessions to prejudice; we must not move beyond it.

(263-13) The confession of thought which exists here arises because of the failure to distinguish between and comprehend the underlying principles in this matter.

(263-14) When people who have either voluntarily surrendered the right to independent thought or lack all capacity for it proclaim such doctrines, nobody need be fluttered about it. But when people who are put both by their own claims and by general reputation on the loftiest pinnacle of spiritual insight, proclaim such doctrines, it is time to utter a protest.

(263-15) The whole structure of false beliefs will come tumbling to the ground.

(263-16) Few have fully grasped the nature of these ideas and fewer still have thought out their full implications.

(265-1)³⁹⁰ Current thinking on this topic is often questionable.

(265-2) We must not only renounce such an unsatisfactory doctrine, but also denounce it.

(265-3) Their intellectual standpoint is too far off from our own.

(265-4) I want to file the following consideration in demurrer against this contention.

(265-5) His argument is pitifully poor.

(265-6) Are things to laugh at, as one laughs at the antics of a clown trying to amuse the audience.

(265-7) Too many bad doctrines exist today because their pleaders' eloquence has saved them. But man cannot live by talk alone.

(265-8) His wit was diverting, but it could still be deadly.

(265-9) We ought to treat such a tawdry doctrine as it deserves.

(265-10) We can continue our cant of —X— in order to deceive ourselves, but we deceive no one else. The gods look on and see through it down to the rather pitiful pretence of —X— at the bottom of it.

(265-11) The querulous crudities of —X—

(265-12) I am sorry. I admit that I erred in penning the phrase. It was wrong and unjustified. The reader must remember that it is only a man who writes. Even Homer nodded a few times. How much more must I nod a few hundred times!

(265-13) We must reason from relevant facts until we reach more remote truths.

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³⁹⁰ The paras on this page are numbered 38 through 57, making them consecutive with the previous page.

(265-14) They prefer to follow Pope's idiotic advice: "Be not the first by whom the new is tried. Nor yet the last to lay the old aside."

(265-15) The blunders from the correct premises of —X— over the precipice of illogical thought into the abyss of a stupid conclusion.

(265-16) We may admit their devout emotions while we rebut their doubtful reasonings.

(265-17) And uncovered a mass of fact which is vital to us if we are to understand the true proportions of this tangled subject.

(265-18) The solemn staid exponents talk as though the advocate were also the arbiter. They put forward their own silly theories with such thick veneers of impartiality that one wonders how anyone can have the tremendous temerity to turn round and say they are wrong!

(265-19) These pseudo-philosophers who skim lightly over the deep phrases of thought, may affect to ignore this truth, but they would be better employed in minding it.

(265-20) The narrower in mind, the noisier in tongue they become.

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(267-1)³⁹² We could criticise this foolish philosophy from its first postulate to its last conclusion; we could rend its illogical arguments and self-contradictory claims into a thousand pieces; but it is not worth the trouble doing so, while our time is worth more than being wasted upon such profitless work.

(267-2) Partiality does not become less partial when it becomes more pompous.

(267-3) If this truth be taken before the tribunal of reason, it need fear nothing.

(267-4) These traducers attack a name because they dislike a person.

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³⁹² The paras on this page are numbered 58 through 74, making them consecutive with the previous page.

(267-5) They and their words will perish into the dust with time but that source whence he draws his peace “passeth their understanding,” and will endure when time is not.

(267-6) The only way to provide cover against such criticisms is to –

(267-7) They are plagued with the idea of plagiarism.

(267-8) This is no feverish prejudice hastily thrust in to shore up my case because logic has broken down!

(267-9) They make statements which cannot be substantiated.

(267-10) Prejudice will shrink from the conclusions but reason cannot refute them.

(267-11) It is better to submit these statements to rational weighing in the scales of one's independent judgement rather than to accept credulously or dismiss wildly.

(267-12) Such people are unable to walk unaided in the world of thought, and directly they step into it, they call out for a pair of crutches in the form of a dogma.

(267-13) Reading this I was astounded. So I fled for knowledge to the dictionary and there learned³⁹³ (– definition).

(267-14) We cannot all think to a prescribed pattern.

(267-15) To present an array of facts is not thereby to prove the thesis. Every critic knows this. Facts ignored through ignorance or prejudice, as well as forgotten ones, may suffice to make the gunpowder which will explode your pretty theory.

(267-16) Fanatical partisans full of pet theories naturally become intoxicated over them; thus they are unable to see straight and perceive truth until they recover their intellectual sobriety again.

(267-17) This superficial doctrine put forward by men who fill their writings with foolishness and our ears with bad oratory, is unworthy of any extended examination. We need not look at it twice to discover that it is merely an article of faith, not a proposition of exact science.

³⁹³ PB himself obviously meant to complete this with the definition of some word, but failed to do so.

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(269-1)³⁹⁵ It is quite right for intelligent and thinking persons to ask for logical proof and direct evidence that these statements are true. This demand we shall endeavour to satisfy, according to our ability.

(269-2) If we were to adduce further facts in support of this proposition, we could not add to its convincing character; it would be but to prove the obvious.

(269-3) It is amusing to hear these bigots set down their theories and call them facts, or revere them as propositions about which there could be no more doubt than about the theories of Euclid.

(269-4) The authority of antiquity means nothing to me. Are we to believe in some doctrine merely because certain people, who have lain for centuries in their graves, believed in it?

(269-5) Without the slightest training in the science of evidence, people airily deliver themselves of judgements that will not stand expert dissection for five minutes.

(269-6) The most intelligent of writers are sometimes the least intelligent of philosophers.

(269-7) These literary authorities deem it undignified to be lively and hence sink into a stagnant pool.

(269-8) Literary wasps, who fight and try to sting though never provoked, since it is in their miserable nature.

(269-9) Their arguments are of no more value than perishing apples when brought into the market of debate.

(269-10) Metaphors do not make arguments: they merely illustrate them.

(269-11) His propositions are strong in the sound of words but weak in proof.

³⁹⁵ The paras on this page are numbered 75 through 91, making them consecutive with the previous page.

(269-12) He has one of those confused minds which are permanently unable to differentiate fact from fiction.

(269-13) We must admit the truth of their statements, even though we do not admire them.

(269-14) Such superficial nonsense will actually pass for profound thought among the herd.

(269-15) This bawling-out of age-old prejudices forms no answer to this argument.

(269-16) It is somewhat amusing to see the pompous style, the inflated self-importance, the windy theorising of these spiritual nonentities when H.P. Blavatsky, Sri Krishna and I.³⁹⁶ Shankaracharya³⁹⁷ wait to be heard on the subject.

(269-17) It is sometimes pleasant to deceive ourselves with specious sophistries.

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(271-1)³⁹⁹ Such are the truths with which the panoply of knowledge is starred.

(271-2) As a rule the wise man will not spare strength to engage in polemical thrust. But when the inner monitor bids him enter the fray, he has no other recourse then to submit.

(271-3) There is a breed of critical hounds (fortunately few) who tear at the reputation of a man because they disagree with his doctrines.

(271-4) The soundness of a theory does not depend upon the number of its adherents.

(271-5) Where there was so much smoke it is not unreasonable to believe there may have been a little fire.

³⁹⁶ This "I." is in the original, but I have no idea how that relates either to the original or the then current Shankaracharya (Chandrasekharendra). – TJS, 2015

³⁹⁷ "Shankaracarya" in the original.

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³⁹⁹ The paras on this page are numbered 92 through 105, making them consecutive with the previous page.

(271-6) Those who will read this statement with an ironical smile have my full sympathy and assent. For once I read similar statements with the same ironical smiles – Nowadays I am too weary to argue; I prefer to agree with my adversary quickly, for I have realised that experience is not merely the best teacher; it is the only teacher.

(271-7) Pages fairly bristle with statements that rouse my argumentative faculties. A sensible man must find much fuel for his criticism.

(271-8) My criticism in earlier books of intellect as an unsatisfactory guide to truth, and of intellectualism as yielding a lot of contradictory opinions, must be misunderstood. They were directed against intellect, not reason: I differentiate between both. Intellect uses logical method, reason uses a higher one. Theological-philosophy is based on logic. Scientific philosophy is based on reason. I uphold rationalism against intellectualism, the thinking power in man against the classifying power, the mind which evaluates thoughts against the mind which merely collects and describes them.

(271-9) Those who disparage this philosophy as intellectualism talk nonsense. Right understanding is essential, said Buddha. Said the Blessed One: “It is through not understanding this doctrine, Ananda, through not penetrating it, that thus mankind fails to extricate itself from suffering, rebirth.”

(271-10) Such half-articulate nonsense atones for the poverty of its philosophical authenticity by the pose of its linguistic authority.

(271-11) It can only be stated as a dogma for it cannot be demonstrated as a fact.

(271-12) It is customary to make a case by ignoring contrary facts.

(271-13) All this is intended to throw the questioner off the point at issue.

(271-14) Such assertions are based on faith, not proof.

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(273-1)⁴⁰¹ The misleading character of such statements arises not from what they say but from what they omit to say. It may be such omissions are either deliberate or else

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ignorant but the result is the same. Indeed the inclusions compare with the omissions as thin pamphlet compares with a fat book. Hence instead of revealing the true character of such expressions, they merely conceal it.

(273-2) There is a spurious rationality on the surface of these pages. But a little prying will soon reveal its true character.

(273-3) There is enough evidence to sustain this position.

(273-4) We can discuss, accept or deny a statement when it possesses some meaning. But when it is quite unintelligible then we are entitled to ignore it.

(273-5) It is quite natural for those whose thinking flounders incoherently, to hold views which stop inconclusively.

(273-6) It is too simple an explanation to cover such a complex fact.

(273-7) It is logically untenable.

(273-8) The question itself is direct enough but his reply is a dissertation on some other subject. This reminds me of a Tamil proverb about the bazaar shopkeeper who is asked for salt, but fails to admit that he has not got it in stock, and instead replies that he has got lentils!

(273-9) They constantly talk about —X— but they have never troubled to think out concretely what they mean by —X—

(273-10) Disagree with these conclusions if you like, but do not mistake their meaning.

(273-11) This is one of those pernicious platitudes which will hold a people in thrall no less surely than a tyrant's hand.

(273-12) The stupid reference to ancient books or bibles as a substitute for scientific proof has lost its one-time value. Keen eyes have seen through it, as in Voltaire's sarcasm: "Antiquity infallible and cannot err! Its antiquity is the indubitable proof of the soundness of an opinion, a custom or a ceremony!"

(273-13) It is pitiful that people seriously trouble their understanding with such a perverted philosophy, and that they think so much for so small gain.

⁴⁰¹ The paras on this page are numbered 106 through 120, making them consecutive with the previous page.

(273-14) The worthless reputation of such criticism is exemplified by the fact that the opposition of these narrow-minded critics forms the best service they can render our doctrine.

(273-15) People who are abysmally stupid or intellectually unweaned will sneer and scoff at these statements.

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(275-1)⁴⁰³ The flimsy materials out of which this philosophy has been constructed, are fit only for the attention of the fabulist, certainly not for the serious scientist. The entire structure rests on a base of fiction unmingled with the concrete of single fact. One may well exclaim with Macaulay,⁴⁰⁴ "When the consequences of a doctrine are so startling we may well require that its foundation shall be very solid."

(275-2) We must bring this teaching to the test by running the rule of common-sense over it. It is then that we discover its claims to be weak and extravagant. The sonorous prose in which its gospel is gathered together plays a trick upon its readers, if not upon its author also. The path from its facts and promises to its conclusions and perorations is covered with a haze of obscurity and vagueness. It is in this eye-covering haze that the logical trick is performed.

(275-3) Because truth has been bound up with such absurdities, often for self-interested motives, it behoves us to accept no message without due investigation and deep caution.

(275-4) Argument is a language they cannot understand, because logic is a science they have never learned; but invective and ridicule are something that they can understand, something that will arouse their passions and cut their feelings and corrode their credulity.

(275-5) There is nothing to cavil against in these statements because they are philosophically correct.

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⁴⁰³ The paras on this page are numbered 121 through 135, making them consecutive with the previous page.

⁴⁰⁴ Referring to Thomas Babington Macaulay.

(275-6) "Against stupidity the gods themselves strive unvictorious." — Schiller.⁴⁰⁵

(275-7) The free critical and inquiring mind cannot be content with such subterfuge.

(275-8) All these claims need not be taken for granted and may easily be put to the test when they will quickly be found unsustainable.

(275-9) The old theories are inadequate to cover the new facts.

(275-10) I have been studying this question only about thirty years but my critic has been studying it only about thirty minutes.

(275-11) It will catch the careless and thoughtless, and all those who accept extreme claims without receiving definite proof.

(275-12) They advance no proof in support of these airy assumptions.

(275-13) Much fervour but little fact informs their arguments.

(275-14) This statement is short and terse but the following of proofs which trail after it, is lengthy.

(275-15) It is easier to substitute feeling for thinking when it is hard to balance the claims of opposing doctrines.

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(277-1)⁴⁰⁷ We ought to put such a discussion, which deals with the sublimest topics that confront the human mind, upon a dignified basis. If we argue merely for the sake of scoring an intellectual victory over the opponent, or getting the upper hand over him, we argue wrongly. If however we argue with the sole desire that truth may appear out of the conflict of viewpoints, we argue rightly.

⁴⁰⁵ Referring to Johann Christoph Friedrich von Schiller.

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⁴⁰⁷ The paras on this page are numbered 136 through 153, making them consecutive with the previous page.

(277-2) We must rid our minds of this cant. We must clear our eyes of this cataract of prejudice which covers them and dims the sight against our real remedy.

(277-3) Fling up the coin of their rhetoric and when it comes down on the ground of test, you will know it to be base.

(277-4) When someone begin to preach puerile platitudes upon —X—, I straightway fall into a state of profound sleep.

(277-5) When the hailstones of truth falls upon these fields of worthless assumptions and these growths of false logic, the result will be not a little entertaining.

(277-6) Such arguments are pointless, since they have nothing to do with what is basic and little to do with what is best in the science of mysticism.

(277-7) And it is also a fine piece of evidence of our detractors' sense of evidential values.

(277-8) This is surely something that should appeal to a reasonable and reflective person. That is why few will be found at first to listen to it, for few take the time to reflect; most are led by the nose since they are led by prejudice.

(277-9) Perhaps all one can say of such doctrines is that they raise fatuity to a fine art.

(277-10) It has never amounted to much more than a mere fetish at any time, but now it is a mere farce.

(277-11) It is neither possible nor profitable to consider such fantasies.

(277-12) He is a literary burglar who works with a pen in one hand and a jimmy in the other.

(277-13) Convert a man to your opinion and you have him for long; compel him to adopt it and you have never really got him.

(277-14) It is a common enough mistake among the thoughtless to confound the abstruse with the absurd.

(277-15) We must not make the common error of believing that to be simple which is merely stupid.

(277-16) He accepts such ideas either because he is intellectually infantile or because he is intellectually senile.

(277-17) To over-simplify such a problem is to falsify it.

(277-18) But the cold facts are there, breaking inexorably through every hot argument of the _____ists.⁴⁰⁸

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(279-1)⁴¹⁰ There are some truths which grow stale by reiteration but this is not one of them.

(279-2) Such ways of thought must now be put far behind.

(279-3) The mission of this idea is now exhausted and there is nothing better for it to do than make a swift retreat.

(279-4) It is the fact, and not the label which conventional opinion has put upon it, that matters.

(279-5) Time will either develop or deform this idea.

(279-6) There is something wrong here either with the premise with which they start or the process by which they reason or both.

(279-7) It is easier to see the falsity of this teaching if we carry it to its logical conclusion and extreme end.

(279-8) It is queer and comical how those who have studied a subject only casually and hurriedly, will often be quite dogmatic and most positive in their conclusions about it.

(279-9) We must differentiate between the factual and the fanciful.

⁴⁰⁸ 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 before "ists."

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⁴¹⁰ The paras on this page are numbered 154 through 173, making them consecutive with the previous page.

(279-10) If the assumptions with which they start are inaccurate, then the conclusions with which they finish must be regarded as unacceptable.

(279-11) Where we do not know the different sides of a case, where we have not ascertained the various facts behind the answer to a question, it is wiser to suspend judgment, fairer, if possible, to refrain from taking action.

(279-12) The arguments they advance are mere casuistry.

(279-13) It was a favourite practice with the young Disraeli,⁴¹¹ even so early as from the age of fifteen, to utilise his creative imagination and picture himself as England's Prime Minister. (For Creative Meditation Exercise)

(279-14) It is not their published statements that are so significant as the omissions from their statements.

(279-15) We must not be doctrinaires; we must not sit at the sanctified feet of the god of opinion.

(279-16) We must build a flexible system for the facts, not for the probable exceptions to the facts.

(279-17) This fallacy springs from superficial thought; a deeper thinking removes it. We must apply the axe of clear thinking to the root of this mistaken idea.

(279-18) Facts are as hard to find as they are disconcerting to the demagogue.

(279-19) The spirit of science – which happens to be the spirit of this age – has rationalised us, and we are naturally impatient of all misguided persons who appear irrational.

(279-20) We must drag the true facts from out of the darkness wherein they dwell.

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⁴¹¹ Referring to Benjamin Disraeli.

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(281-1)⁴¹³ Most of the consolations offered us today are quite useless because they are all based on the assumption that X is first, Y is second, Z is third.

(281-2) They have become inebriated by words and think they present convincing statements and arguments when they have merely lost themselves in the maze of their feelings. What is the sense of being so fervid if they are fuddled?

(281-3) To patch up their inability to sustain a connected chain of thought.

(281-4) His fluent verbosity leads to more rhetoric than light. He is learned, but not luminous.

(281-5) Let us carry logic to its extreme end without fear.

(281-6) And therefore it is to such that these well-known humorous verses, once sung at Oxford, would apply: "I am the master of this College, And what I know not is not knowledge."

(281-7) When such critics cannot meet your impersonal arguments, they will assault your personal character.

(281-8) Such a faulty conclusion is a fitting reward for those who judge hastily on insufficient evidence.

(281-9) What are the facts to support this conception of —X—? What are the reasons which make the argument on its behalf a logical and plausible one?

(281-10) Such sophistries, like white-metal cutlery, will not stand the wear of time.

(281-11) The careful scholar, who loves Truth better than he loves partisanship, will...

(281-12) We may admit this fact yet deny the inference.

(281-13) To tell most people the simple, if subtle truth, is to provoke them to partisan wrath.

(281-14) Such false and foolish thoughts weigh⁴¹⁴ like heavy stones upon the soul of man.

⁴¹³ The paras on this page are numbered 174 through 192, making them consecutive with the previous page.

⁴¹⁴ "weight" in the original; we have changed it to the more familiar "weigh" for clarity. —TJS, 2020

(281-15) When a man first starts to think he has to pass through the disease of mental measles, and get not a few obnoxious prejudices out of his head.

(281-16) Mere assertion is not enough to convince men of intellect and reason. They rightly require proof by investigated evidence, and demonstration by example and experiment.

(281-17) There is less in this argument than its advocates imagine but a good deal more in it than its critics will admit.

(281-18) It by no means follows that the common-sense attitude towards life is the commonplace one.

(281-19) We must be on our guard against the impressive obscurities of immature philosophers.

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(283-1)⁴¹⁶ Such a diet of empty phrases ('flapdoodle' as H.P.B.⁴¹⁷ used to call it) would sicken any other stomachs than those of these foolish followers.

(283-2) Criticism should not indulge in ill-natured personalities.

(283-3) These people pulled down the blinds over their minds soon after reaching maturity, because they did not desire to see any horizon wider than the musty dogmas which they possessed.

(283-4) The sharp-fanged critics pour out their abuse upon these ideas, but amid it all I have not noticed one serious argument.

(283-5) They are quite competent to return the verbal missiles they have received.

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⁴¹⁶ The paras on this page are numbered 193 through 210, making them consecutive with the previous page.

⁴¹⁷ Referring to "Helena Petrovna Blavatsky"

(283-6) We are compelled to express these notions in pointed periods because people have ignored them when written down in gentler phrases.

(283-7) Such is the conclusion which falls upon us with peremptory force, when we trace this thought out to its logical end.

(283-8) It is a good sample of partisan logic, which obeys laws of its own and not those enunciated by Professor Jevons.⁴¹⁸

(283-9) When a man's thinking unconsciously mixes up the central issue of a problem with diverse other issues, and does not keep that entirely to itself, his conclusions are likely to be self-deceptive ones.

(283-10) We may accept such doctrines only by strengthening faith and weakening reason.

(283-11) If such questions have never entered their minds, it is hardly likely that the answers themselves will.

(283-12) Those who can follow this thinking in their own minds, will see the perfect rightness of its conclusions.

(283-13) What is really valid in the claims made for this belief?

(283-14) This is true but it is only part of the truth.

(283-15) It is neither to be accepted unquestioningly nor opposed emotionally, if a critical balanced judgment of the matter is to be reached.

(283-16) We must admit the irreconcilability of these two extremes.

(283-17) Hitler⁴¹⁹ has unconsciously and unwittingly shown men everywhere the immense danger of blindly accepting and unreflectively following an outside authority.

(283-18) We are not here saying that they should refuse to accept any ideas merely because the latter come from other people, but that they should refuse to accept them without prior examination, independent reflection and practical testing.

⁴¹⁸ Referring to William Stanley Jevons.

⁴¹⁹ Referring to Adolf Hitler.

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(285-1)⁴²¹ Those who can understand the importance of this issue, both on its theoretic and practical sides, will be those who can take long-range views and who can perceive what is already implicit in the two points of view.

(285-2) It is a fallacy to be refuted.

(285-3) It will appeal mainly to those who believe without a reason and swallow words under the delusion that they are swallowing facts.

(285-4) Assertion is not demonstration. They mistake their personal prejudices for sound reasons. The fact that it is their pleasure to hold certain opinions, constitutes for them sufficient argument. As a result their folly is sent into the world as philosophy. Any doctrine which demands a hearing today, must render sound reasons for its appearance.

(285-5) To such unintelligent objections, we may well answer with old Dr Johnson,⁴²² "I have found you a reason, sir – I am not bound to find you an understanding!"

(285-6) These people possess a remarkable talent for finding out difficulty in what is perfectly plain. They complain at our arguments because in brief, the latter have been directed to a higher intellectual level than that of a boy of ten.

(285-7) It is by no means consequential that those who are distinguished in debate, intellect, journalism or literature are therefore proper persons to discuss philosophic truths. The latter will forever remain an unknown land to those who lack intuition – the faculty wherewith we begin to apprehend the presence of a divinity.

(285-8) We are sorry and surprised that this fallacious teaching should have deceived the keener intelligence of the – X –.

(285-9) Argument can be refined, dignified and courteous and still remain argument. But the crude and immature think it necessary to express themselves by abuse and vilification in order to prove their points!

⁴²¹ The paras on this page are numbered 211 through 222, making them consecutive with the previous page.

⁴²² Referring to Samuel Johnson.

(285-10) It is an elementary axiom in logical science that we can understand the relation between two given facts from their relation to a third fact.

(285-11) The facts are there; but such thick mists of different speculations have fallen upon them, that we stagger among them as though we were blind.

(285-12) The vice of over-statement is habitual with these cult leaders.

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(287-1)⁴²⁴ Men who are specialists in a single profession are usually men whose minds run in a single groove. Each can contribute his own viewpoint quite creditably but he cannot understand and sympathise so readily with the viewpoint of another man whose experience lies along totally different lines. Even if we go farther and attempt to step beyond such limitations into a synthetic viewpoint and gather up into one co-ordinate whole the contributions of all our modern mentors, we shall yet fail to arrive at the deepest understanding of the world's problem. This is because these men deal not with root causes but with effects, the effects of profounder causes which ultimately take their rise in subtler less-obvious sources.

(287-2) He will be on his guard against the superficial view, the incorrect statement, the exaggerated emphasis, the unsound premise, the unreported fact, the fallacious reasoning and the distorted picture. He will know that most people do not seek the truth, but seek rather to justify themselves, that is, their egos.

(287-3) The Pali texts of the southern school contain great wisdom but they also greatly contain unimaginative pedantic hair-splitting of the true scholasticism. It is strange how such sterility develops when men desert normal living for monastic retreat.

This one sidedness leads to the queer metaphysical illusion that the fine-spun intellectual analysis of life will suffice to yield the secret of life. On the contrary, it can no more do this than the scientific analysis of the materials out of which an organ is made, can yield the secret of its ethereal musical charm.

(287-4) Logical Positivism is a school which has excellent critiques to offer concerning matters of purely physical reference but which is completely misleading and

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⁴²⁴ The paras on this page are numbered 223 through 226, making them consecutive with the previous page.

mischievous when it wanders farther into matters of purely metaphysical mystical and non-physical reference. According to Logical Positivism words are formed to deal with what is visible and tangible to us, to what the sense can grasp. The pre-supposition here is that this is all that exists. But this pre-supposition is wrong, as metaphysics demonstrates and mysticism reveals, for an immaterial and infinite mind is the source and sustenance of the senses themselves. The high priest of this school writes: "Let us find out how we teach the meaning of expressions, words and sentences to children and to primitive people; then we shall know what is meant by meaning!" The fallacy here is that we are neither children nor primitives. Both these classes are naturally materialistic, naturally take appearances for reality. We as adults are capable of abstract reflection and profound enquiry which free us from such naive materialism. We may now comprehend why Logical Positivism, taking its cue from children and primitives, as it does, is such a materialistic school.

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

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(289-1)⁴²⁷ The mentalness of time has been taught by Shakespeare⁴²⁸ in a vivid picture: "Time gallops for the man who is waiting to be hanged and drags for the maiden awaiting her lover."

(289-2) We in the West have brought punctuality to perfection and developed business into a religion. We customarily – and from our standpoint rightly – despise the East for its light-hearted attitude towards these matters. We arrive at our business engagements with clock-like precision and involuntarily carry the same spirit into our social appointments too. We work hard and well, and to relax when the mood prompts us is to yield to one of the seven deadly sins. Perhaps the only shining exceptions are to be found in bohemian and artistic circles, whose attitude was aptly and humorously put by Oscar Wilde into the mouth of one of his characters: "He was always late on principle, his principle being that punctuality is the thief of time." During my wandering in the East I have not failed to note the difference of outlook, the easy-going attitude towards work and time, and though this at first excited my irritation, it now receives, within due limits, my approbation. For I too have felt the pleasure of taking life easily, the delight of ceasing to be pursued by old Kronos, the comfort of no longer

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⁴²⁶ PB himself inserted "Vol 30" at the bottom of the page by hand.

⁴²⁷ The paras on this page are numbered 1 to 3; they are not consecutive with the previous page.

⁴²⁸ Referring to William Shakespeare.

reacting to a clockwork and mechanical discipline. In Egypt I found this spirit at its apogee, and now it suits me well. Yet I hope I shall never succumb as far as that rotund Hindu Indian moneylender of Lahore, who boasted to me that when he had an appointment for ten o'clock in the morning he invariably turned up at two in the afternoon. I looked at him, shocked, and then reproached him for such inconsiderate conduct. "Oh, don't worry," he replied, "for even if I did turn up at ten my client would invariably turn up at two!" However I mastered one lesson through my sojourn under the pleasant Egyptian sky, a lesson which has been well put by Rabelais,⁴²⁹ who said that the hours were made for man, and not man for the hours. It is not that I want to enter into a defence of unpunctuality – far from it – but that I want to enter into a defence of that inner personal freedom which can live in the Eternal Now, which can carry on its work and duties without being enslaved by them.

(289-3) Man himself is an evolving and therefore a changing entity. His perceptions and his understanding are growing in range. How then dare he claim that any of his knowledge is final, any of his truths absolute?

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

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(291-1)⁴³¹ Despite all its parade of learning and experiments, what science really knows about the real origin, the essential nature and inmost working of the human mind, is [still]⁴³² amazingly little.

(291-2) The work of different psycho-analysts has enabled them to penetrate different areas of the subconscious mind. The mistake of some psycho-analysts, notably Freud,⁴³³ has been to regard their limited area for the whole mind. Yes, Dr Freud, sex is certainly there, but it is not the only thing there.

(291-3) The ego reincarnates under the compulsions of its own karma.

⁴²⁹ Referring to François Rabelais.

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⁴³¹ The paras on this page are numbered 1 to 7; they are not consecutive with the previous page.

⁴³² PB himself inserted "still" by hand.

⁴³³ Referring to Sigmund Freud.

(291-4) Just as each man has a separate identity, so all men have distinctive traits and marks, forms and appearances. Nature does not indulge in the monotony of uniformity.

(291-5) We must indeed make a distinction between the conscious self which is so tied to the body and the super conscious self which is not got at or grasped by the bodily senses.

(291-6) What we commonly think of as constituting the "I" is an idea which changes from year to year. This is the personal 'I.' But what we feel most intimately as being always present in all these different ideas of the 'I,' that is the sense of being, of existence, never changes at all. It is this which is our true enduring 'I.'

(291-7) Every scientist who has peered beneath the surface of things knows what every metaphysician should know that the world-process is an interplay of the creative and destructive forces. The cosmos could not be continually alive if it were not all continually dying. The struggle of these opposing forces is an eternal movement which is reflected in the birth of majestic stars and the death of minute cells. Only a static motionless universe could have avoided it. But that out of which it arises and to which it returns is a sublime stillness, a holy [calm.]⁴³⁴

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(292-1)⁴³⁵ The question why man was suddenly endowed with soul at {a}⁴³⁶ certain stage of evolution is one for the religionists. I do not know if they can answer it. As a mentalist I do not consider he was ever without it! Wherever there is life there is mind. And life extends from the mineral upwards.

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(293-1)⁴³⁷ What is this thing which is consciousness in a human being? If we could find the answer to this simple question, we would at the same time find the answers to an entire series of complex grave and important questions.

⁴³⁴ PB himself inserted "OVER" at the bottom of the page by hand.

⁴³⁵ The para on this page is numbered 8, making it consecutive with the previous page.

⁴³⁶ This word was entirely cut-off by the right margin.

⁴³⁷ The paras on this page are numbered 9 through 17, making them consecutive with the previous page.

(293-2) Consciousness runs deeper than its contents, subtler than its thinking activities and serener than its surface-agitations.

(293-3) A man commits suicide because of one of a variety of causes: he may become completely panic-stricken; he may become utterly hopeless; he may let go of all sense of proportion; or, if to any degree mediumistic, he may be influenced suggestively by an evil spirit.

(293-4) As egos they are certainly individual lives and beings. Their separateness is unquestionable. But as manifestations of the One Infinite Life-Power, their separateness from It is a great illusion.

(293-5) "Give up thyself" is the constant injunction of all the great prophets. Before we can understand why this was their refrain, we must first understand the nature of the self about which they were talking. There is in every man a false self – the ego – and a true one – the Overself.

(293-6) There is no enduring ego

(293-7) Only by constantly analysing and finally perceiving the illusory character of the ego,

(293-8) The very nature of reincarnation prevents anyone from completely proving it. But there is no other theory that is so reasonable to help us understand our evolution, history, capacity, genius, character and inequality; no other so useful to help us solve the great problem of why we are here on earth at all. This doctrine, that the ego repeatedly visits our plane in fresh physical forms, is demanded by reason, supplied by intuition and verified by revelation.

(293-9) The world-thought is an object to the ego-mind which is the subject to it. But the ego-mind is itself an object: the awareness of it is simply the awareness of the ego-thought.

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(continued from previous page) That we know this awareness exists means only that we have an idea of awareness. We do not see that awareness as itself an object, nor can

we ever do so. If we are to know the awareness by itself, first we would have to drop knowing its objects, its reflections in thought, including the ego-thought, and then be it, not see it.

(295-1)⁴³⁹ There is only a single light of consciousness in the mind's camera. Without it the world could not be photographed upon the film of our ego-mind. Without it, the ego-mind itself would be just as blank. That light is the Overself.

(295-2) It would be wrong to believe that there are two separate minds, two independent consciousnesses within us, one the lower ego-mind, and the other, the higher Overself-mind; with one, itself unwatched, watching the other. There is but one independent illuminating mind and everything else in only a limited and reflected image within it. The ego is a thought-series dependent on it.

(295-3) Each consciousness of the personal self not only includes thoughts, but also feelings and volitions.

(295-4) The doctrine of transmigration of souls into animal forms was given out for, and led to the same effects as, the doctrine of after-death punishment in hell. Timaeus Locrus,⁴⁴⁰ the teacher of Plato, said as much and observed that "if the mind will not be led by true reasoning, we restrain it by false." The Buddhist and Christian picture of the souls of murderers being burnt in the fires of the underworld serves the same warning and disciplinary purpose as the Hindu picture of those souls incarnating into the bodies of wild beasts. Transmigration of this kind is not to be taken literally. Brahmin priests who teach it publicly do not, if they are also initiates in philosophy, believe it privately. It is the exception, not the rule, and opposed to the evolutionary course of Nature.

(295-5) It is this personal ego which tricks us into believing that it is ourself, our true self, ever grasping and ever desiring, ever creating fresh illusions and false beliefs; it is this ego, with its wily ways, which keeps us from the discovery of reality.

(295-6) If there is not to be an endless series of observers, which would be unthinkable, there must be an ultimate one, itself unobserved and self-illuminated.

(295-7) What really happened to Descartes⁴⁴¹ when he lost himself in deep meditation whilst walking the quays of Amsterdam and had to be led home to his lodging? He forgot his personal identity.

⁴³⁹ The paras on this page are numbered 18 through 24, making them consecutive with the previous page.

⁴⁴⁰ "Locrius" in the original. Referring to Timaeus Locrus aka Timaeus of Locri

⁴⁴¹ Referring to René Descartes.

(297-1)⁴⁴³ The body does not function blindly like some machine. On the contrary, it is an expression of the divine wisdom and the divine power, which is taking care of every cell within it from [head to toe.]⁴⁴⁴ If the personal ego, with its materialistic ignorance and blind desires, did not wilfully or unknowingly interfere with the body's natural operation in health and in sickness, we would have much less trouble with it. Even so, despite the constant interference of the ego, the body is still a remarkable tribute to the wisdom and power inherent within it.

(297-2) The sense may trick us with a physical illusion, but can the self trick us with a mental one? Is not the one certain fact which does not depend upon the sense's experience the fact that we exist as individuals and consciously exist? Is not the right to say "I am" the one certainty which cannot be dispelled, the one truth which cannot be denied?

(297-3) What is Spirit? It is that which is the essence of mind and therefore mind in its pure state divested of all thoughts, all personal emotions, and all personal egoism. Therefore it transcends the human concept of individual being; to ascribe human qualities to it is to falsify it and yet, because it is the essence of the mind, it is the essence of every human being.

(297-4) The true self of man is hidden in a central core of stillness, a central vacuum of silence. This core, this vacuum occupies only a pinpoint in dimension. All around it there is a ring of thoughts and desires constituting the false self, the ego. This ring is constantly fermenting with fresh thoughts, constantly changing with fresh desires, alternately bubbling with joy or heaving with grief. Whereas the centre is forever at rest, the ring around it is never at rest; whereas the centre bestows peace, the ring destroys it.

(297-5) It would be wrong to say that the pictorial review of life experience when dying is merely a mental transference from one's own shoes to those of the persons with whom one has been in contact during the life just passed, as the pictures unveil before

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⁴⁴³ The paras on this page are numbered 25 through 29, making them consecutive with the previous page.

⁴⁴⁴ PB himself changed "toe to head" to "head to toe" by hand.

him. What really happens is a transference from the false ego to the true Self, from the personal to the impersonal. It is a realisation of the true meaning of each episode of the life from a higher point of view.

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(299-1)⁴⁴⁶ A man's ignorance and helplessness is in proportion to what he feels about the Universal Mind. If he denies its very existence, if he is an utter materialist, then he has set himself at cross-purposes to Nature and will one day discover that his power and knowledge are as nothing. If he believes in the existence of a Universal Mind, but regards it as something utterly apart and separate from himself, then his position is much safer. If he recognises that he is rooted in the Universal Mind, and seeks to develop his awareness of it, then he will become strong and wise in proportion to this development. In the first case, the man's attitude will constitute a permanent danger to him; in the third case it will constitute a deliverance for him.

(299-2) Psychoanalysis and psychiatry have to deepen themselves if they are to fulfil their own best possibilities. The emotional vacillations and mental perturbations of the lower self must be studied and understood, but this will never be adequately achieved if the existence of the higher Self is denied or ignored.

(299-3) The birth and death, the coming and going of every individual creature is governed by a higher power.

(299-4) In the strictest meaning of the term, no man can give up himself, for no man can give up his innermost being. But what is really meant by the term and what every man could give up is the false sense of self which makes him think that he is only the ego or only the body.

(299-5) The ego is after all only an idea. It derives its seeming actuality from a higher source. If we make the inner effort to search for its origin we shall eventually find the Mind in which this idea originated. That mind is the Overself. This search is the Quest. The self-separation of the idea from the mind which makes its existence possible, is egoism.

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⁴⁴⁶ The paras on this page are numbered 30 through 36, making them consecutive with the previous page.

(299-6) He will then see that the ego is not his true self, that the evil and error which it spawns are the avoidable causes of avoidable distresses.

(299-7) So long as he is unconscious of his true self and lives only in his false self, the ego, so long has a man failed to fulfil his higher purpose on earth.

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(301-1)⁴⁴⁸ Men are not separated from each other by the yards between their bodies alone, but even more by the inequality of their characters and the discord between their attitudes. Men do not become neighbours merely because their bodies live near to each other, but because there is affinity between their characters and harmony between their attitudes. Two loving friends are near each other even though their bodies are in separate continents; two hating enemies far from each other even though their bodies are in the same room.

(301-2) The mystery of personality can be solved if we will first grant that there can be but one real self. Once this is granted, it will be seen that anything else claiming to be the personality can only be a false self.

(301-3) You raise one of the points on which I happen to disagree with your respected master and that is his experiment in the direction of attaining physical immortality. From a scientific standpoint I would not dare to say that anything is impossible or to set any limits to human achievement but from a philosophic standpoint I am a follower of the Buddha whose words on this point are as follows: 1. "That which,⁴⁴⁹ whether conscious or unconscious, is not subject to decay and death, that you will not find." 2. "No Samana,⁴⁵⁰ Brahman nor Mara, nor any being in the Universe can bring about the following five things, namely, 'That which is subject to old age, should not grow old; that which is subject to sickness should not be sick; that which is subject to death, should not die; that which is subject to decay should not decay; that which is liable to pass away should not pass away.'"

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⁴⁴⁸ The paras on this page are numbered 37 through 42, making them consecutive with the previous page.

⁴⁴⁹ The remainder of this passage is a direct quote from "Buddha; His Life, His Doctrine, His Order" by Oldenberg, Hermann, 1854-1920; Hoey, William, 1849-1919, tr p 216.

⁴⁵⁰ According to the text from which this is taken, Samana refers to Śramaṇa (Pali: samaṇa), here used to mean "a powerful ascetic such as the Buddha was before he broke from the extreme yogis—not a Buddhist novice, as the term later came to mean. —TJS, 2020

(301-4) Even the shell-shocked soldier who suffers from an almost total amnesia, forgetting his personal identity and personal history, does not suffer from any loss of the consciousness that he exists. Its old ideas and images may have temporarily or even permanently vanished, but the mind itself carries on.

(301-5) The disincarnate entity finds itself after death in a mental world of its unconscious creation.

(301-6) If there were not something within a man higher than his little ego, he would never be brought to abnegate it as, on occasions, he does abnegate it.

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(303-1)⁴⁵² This is effected by voluntarily and deliberately regarding his person as the earth which is occupied with these space-time movements and the hidden observer as the sun which remains stationary all the while. This is the higher individuality which he shall always preserve whereas he will preserve the personality only intermittently. Thus the 'I' is not excluded in the end but reinterpreted in a manner which completely transforms it. When a man has advanced to this Witness's standpoint, he understands the difference between the descriptive phrase, 'I am the great Caesar' and the terse statement 'I am.'

(303-2) If this exercise is done about half-a-dozen times during the day, that will be enough to produce good fruit and yet not enough to interfere with the day's duties. One essential point is that the practice should be begun abruptly; it should have the force of unexpectedness. The practical result is to banish all his habitual dwelling in time. There is something terrifying to the ordinary, self-centred person in the thought of the procession of eternities moving endlessly through Infinite Duration, but to the more mystical person it imparts the sense of an immense power tirelessly supporting and sustaining him from underneath. The city-born and city-bred man finds it almost impossible to grasp the meaning of Infinite Duration and Infinite Space because he lives from moment to moment in a constant quest of movement and activity amid a curbed and circumscribed environment. The meaning dawns almost imperceptibly and inevitably quite naturally to one who has been reared in immense desert spaces, great

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⁴⁵² The paras on this page are numbered 43 through 46, making them consecutive with the previous page.

oceans, and vast open wildernesses because the tremendous stillness and silence reacts upon his mind.

(303-3) What, then, is this 'I'? We take it for granted that there is a single being which thinks, feels and acts, which is separate from all other selves and different from them in many ways. But what is this thing we call our personal self? Can we intellectually lay definite hold of it?

(303-4) Because we have all – yes! sinners as well as saints – come forth from the divine substance in our bodies and from the divine mind in our entities, there is something god-like in each of us.

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(305-1)⁴⁵⁴ The materialist tells us that the sciences of biology and anthropology prove man to be a thinking animal and nothing more. But we have already demolished the materialistic theory of the world. Therefore we cannot bow in complacency before such a solution of the enigma of human existence. How then shall we regard the materialistic view? Armed with philosophic preparation, we must now look within ourselves for answer and subject the self to a strict analysis. We must bring it up out of the darkness and look it full in the face. This alone when sufficiently prolonged and perfected can cause its meaning to appear.

(305-2) "What am I, the thing that can say I?" asked Carlyle. The creature which has become capable of appreciating the full significance of 'I' has become fully conscious of its own personal existence. This happens to every normal human being at an early age. Only, as the poet Tennyson⁴⁵⁵ wrote,

"The baby new to earth and sky,
What time his tender palm is prest
Against the circle of the breast,
Has never thought that 'this is I'."

(305-3) "But for a man to know himself well," said Socrates, "it is not enough that he knows his own name."

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⁴⁵⁴ The paras on this page are numbered 47 through 50, making them consecutive with the previous page.

⁴⁵⁵ Referring to Alfred Tennyson.

(305-4) A dreaming body which believes itself to be running away from a tiger is really lying flat and motionless in bed. Behind the dream figure of a tortured man projected by the dream mind stands the dreamer himself. He is actually undergoing no torture at all. Similarly, if a waking world, tortured man could penetrate deeply enough into his own mental being he would find the deeper portion of his mind which has projected his own waking self and which is likewise undergoing no torture at all. To achieve this however, he would have to be as able to stand aside from the waking standpoint as he already is able, after awaking, to stand aside from the dream standpoint. But it must never be forgotten that the waking, dream, and deeper selves are three standpoints of one and the same mind, are all parts of the complex character of ourself. The mind wears three faces, as it were, two of which are visible and the other invisible.

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(307-1)⁴⁵⁷ There is a valuable practical lesson to be drawn from these facts. Man should endeavour to gain a fuller view of life by gaining the viewpoint of this observer in addition to his present one. Such an alteration of standpoint will enable him not only to be an actor on the stage of life, as he is at present, but also a spectator. He will thus fulfil a double role, paradoxically and simultaneously being the observer of his world and the observer of the observer of his world! When a man has begun to play the Witness of his own life, he has begun to learn what serenity means.

(307-2) Nor must we limit the working of consciousness to the working of our individual consciousness. We have no right to assume, for instance, that because the involuntary events which occur in the nervous system lie outside the field of personal awareness, they must therefore lie outside the field of all possible awareness. If we are unaware of certain mental processes we are also unaware of some physical processes which are carried on inside the human body. The reactions to danger,⁴⁵⁸ the reflexes and movements of the body, such as gland-secretion and stomach-digestion, which are supposed to occur in the world of mechanism; the automatic workings of internal organs like the heart which maintain the body; the rational activity which makes to repair internal and external injuries – all these are manifestations of a directing intelligence within the body itself.

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⁴⁵⁷ The paras on this page are numbered 51 through 53, making them consecutive with the previous page.

⁴⁵⁸ PB himself inserted a comma by hand.

(307-3) Countless, complex blood-cells are born, mature, and soon die in every human body. They live active, purposeful lives. Yet each is unaware that there is a common entity called Man behind the whole group. Thus there are two forms of mental life; that of which we are conscious and that which lies beyond the range of our consciousness. Mind is not definable in terms of consciousness alone. Just as we are never aware of the processes whereby the white and red corpuscles of the blood carry on their work, so mind contains physical awareness but may not be limited to it. Consciousness is activity which is present within mind but mind still remains when waking consciousness goes.

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(309-1)⁴⁶⁰ A metaphysical tenet which has previously been studied is that the stored-up karmic impressions of world-experience live powerfully and continuously within the personal consciousness as thought-forms of those external things and beings which form the basis of its own separateness. Indeed, without his knowing it they compel the individual to think this world into his personal experience. Therefore man cannot have the body-thought without having the world-thought at the same time. The reverse is equally true. His consciousness of the physical ego is inter-locked with his consciousness of the physical world. This is why he loses the conjoint consciousness of both during sleep when the 'I'-thought lets go of the body-thought and is itself withdrawn into the mind. If now we consider meditation again, we find that when attention becomes so concentrated on its object that it actually identifies itself with it, then the consciousness of the latter as a separate existence stops altogether. The process which begins with simple concentration gradually flows until it consummates itself in deep reverie. Mentally there is then only a single thought and physically a state of intense self-absorption is induced. The latter will indeed seem to an outside observer to be what he is likely to call a 'trance' and it is generally so called by writers on the subject of yoga. Hence when an ordinary yogi is able to bring his thinking operations to a dead-stop as the climax of his practices, all these karmic impressions are annulled. The five senses then cease operating because the mind's attention is absent from their organs, with the consequence that the entire external world disappears from his field of consciousness and he passes into a trance. Nature however, reasserts herself and revives the impressions, with the consequence that he passes out of his trance and back

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⁴⁶⁰ The paras on this page are numbered 54 and 55, making them consecutive with the previous page.

into world awareness again. If now he ruminates over what has happened to him he feels, then, that the world is only a thought.

(309-2) Thus in his onward march the aspirant has to overcome his sensations and emotions, his thoughts and reasonings, all indeed that he has hitherto known as himself, before he can wake up to the existence of the hidden observer.

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(311-1)⁴⁶² What is its consciousness like? If we use our ordinary faculties only, we may ponder this problem for a lifetime without discerning its solution for it is evident that we enter a realm where the very questioner himself must disappear as soon as he crosses the frontier. The personal 'I' must be like a mere wave in such an ocean, a finite centre in incomprehensible infinitude. It would be impossible to realise what mind-in-itself is so long as we narrow down the focus of attention to the personal 'I'-thought. For it would be like a wave vainly trying to collect and cram the whole ocean within itself, whilst refusing to expand its attention beyond its own finite form.

(311-2) Because this emanated consciousness of the Overself ties itself so completely and so continuously to the thought-series, which after all are its own creations, it identifies itself with the illusory ego produced by their activity and forgets its own larger, less limited origin.

(311-3) If we examine the human entity we find that it has a twofold nature. On the conscious side, there is a composite of animal and man, whilst on the unconscious side there is the divine soul.

(311-4) The same destiny which brought us to birth will bring us to death. And just as a drama of different phases of consciousness unfolded itself after birth, so a drama of changes in consciousness will unfold itself after death. It is not annihilation that we ought to fear, for that will not happen. It is rather the evil in our own self, and the pain that follows in the train of that evil as a shadow follows a man in the sunlight.

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⁴⁶² The paras on this page are numbered 56 through 62, making them consecutive with the previous page.

(311-5) We are tenants in this rented house of the body. We have no certainty of possession. There is no lease on parchment paper with government stamp to guarantee even a single year's holding.

(311-6) The fact that we know our bodies is a guarantee that we can know our souls. For the knowing principle in us is derived from the soul itself. We have only to search our own minds deeply enough and ardently enough to discover it.

(311-7) The person is like an oyster shell, a mere house built around and existing for the living inhabitant within, yet a house that has somehow grown out of it and become inseparably a part of it.

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(313-1)⁴⁶⁴ If it could be both that which is observed and the observer itself for a single second then surely the two mental conditions would instantly annihilate each other. The task is as hard and as foredoomed to failure as trying to look directly at one's own face. Thus the inherent impossibility of such a situation stands revealed. There is only one last hope for success in such a quest and that is to abandon all attempts to know it by the ordinary methods of knowledge. What would such an approach necessarily involve? It would involve two factors: first, a union of the personal 'I' into the hidden observer, of which it is an expression, although the merger must not be so absolute as to obliterate the ego altogether; second, an abandonment of the intellectual method which breaks up consciousness into separate thoughts.

(313-2) When, and thus also, because of distracted attention, we are wholly absorbed in watching a cinema picture to the extent that we forget ourself and our personal affairs, the ego temporarily disappears and ceases to exist for us. This too means, if it means anything at all, that the ego exists only by virtue of its existence in our consciousness. If we exercise ourself in withdrawing attention from the ego, not to bestow it upon a cinema picture but to bestow it upon our own inner being, we may succeed in getting behind the ego and discovering the Witness-self.

(313-3) Another result of a full comprehension of mentalism is that it makes possible a change of attitude towards the doctrine of reincarnation. Those who reject this doctrine

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⁴⁶⁴ The paras on this page are numbered 63 through 66, making them consecutive with the previous page.

because they are not interested in any past or future person who is not completely identical with their present person do not perceive that this lack of interest arises out of their total self-identification with the physical body. They regard it to be the real 'I.' But this is utter materialism. For they do not see that the mental 'I' is more really their self than the fleshly one. Mentalism can help greatly to rectify their error.

(313-4) He who has taken many births has a great wealth of total experience behind him. This manifests itself naturally in wiser decisions and better self-control.

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(315-1)⁴⁶⁶ His reappearance on earth would be justified by two results alone, that it gives a man a chance to start life anew and to mend character.

(315-2) The tendencies brought over from earlier births determine his character and conduct but the impact of his present surroundings upon his personality, the influence of his latest race, religion, education, and class upon his psyche, the suggestions absorbed from this historical period, newspaper reading, and artistic culture modify or colour both.

(315-3) They believe that matter has formed by itself its highest product – Man – who in turn has put forth his own highest product in Thought. The next step from this is to proclaim that man's happiness wholly depends upon his environment and not at all upon his inner life.

(315-4) Whatever becomes an object to consciousness cannot be the conscious self which notes it as an object. Every thought, therefore, even the thought of the person, is such an object. The real self must consequently inhere in a consciousness which transcends the person and which can be nothing other than pure consciousness itself. The keen insight of the Chinese sages perceived this and hence they used the term {Ko},⁴⁶⁷ which means 'to be aware' as representing the transcendental knowledge of real being, and the

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⁴⁶⁶ The paras on this page are numbered 67 through 73, making them consecutive with the previous page.

⁴⁶⁷ This is in error so far as I can determine. "Ko" may mean "eternal;" it comes from the situation in Go amounting to a stalemate where the same moves can be infinitely repeated. 知道, zhīdào is more commonly used to indicate awareness. — TJS, 2020

same term, which also means 'he who is aware,' as representing a man like the Buddha who is possessed of such knowledge.

(315-5) The experiences of life will in the end overcome these inner resistances. The silent instruction multiplied during the re-embodiments will defeat the psychological defence mechanisms set up against unpalatable truths or new ideas. It is the repetition and deepening of all these lessons through the accumulating rebirths that enables wisdom to penetrate consciousness completely and effectively.

(315-6) You will lose nothing but your littleness. You will not disintegrate into utter unconsciousness.

(315-7) How paradoxical: – that the fourth state⁴⁶⁸ should be the First Principle of Being!

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(317-1)⁴⁷⁰ So long as there is something, whether it be a physical object or a mental idea, which forms an object of our thinking and is, therefore, still not the power that thinks, so long do we prevent ourself from knowing mind as it is in its own naked purity.

(317-2) The final 'I' is not the 'I' of the senses nor of the desires but a deeper entity, free and unattached, serene and self-sufficient.

(317-3) When the ego discovers that it is a part of the whole, it will naturally cease to live only for its own good and begin to live for the general good also.

(317-4) We understand correctly our relation to external possessions like chairs and carpets, but not to possessions like hands and thoughts. Here our understanding becomes confused. Our habitual speech betrays this. We say, "I am hurt" when it is really the body that is hurt, or "I am pleased" when a thought of pleasure arises within us. In the first case the body still remains an object of our experience, despite its closeness. In the second case, thinking is a function performed by us. Both are to be distinguished from our being, however interwoven with our activity.

⁴⁶⁸ PB means the fourth state of consciousness – turīya, as per the Mandukya Upanishad. – – TJS, 202020

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⁴⁷⁰ The paras on this page are numbered 74 through 79, making them consecutive with the previous page.

(317-5) The honour that is shown to a corpse by attempting to prolong its form is misplaced. It is a glaring contradiction to accept the credo of survival and then give to dead flesh what should be given to living soul. A rational funeral would be a completely private one. A rational funeral service would be one held to memorialise the memory of the deceased, and held not in the presence but in the absence of the corpse. A rational disposal would be cremation, not burial. The psychic and spiritual health of a community demands the abolition of graveyards.

(317-6) There is ultimately but a single source of all power – the cosmic source – and of all intelligence – the cosmic mind. But the ego greatly attenuates and narrows down both the power and the intelligence by obstinately clinging to its own petty individuality alone. If, through the practice of philosophical mysticism, it enlarges its outlook and attunes its mentality to the cosmic mind in which it is itself rooted, then the resultant inspiration will blossom forth in a tremendous transformation of its whole life.

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(319-1)⁴⁷² The conventional idea of the 'I' suffices for the practical purposes of working, eating and talking but if we look further than these mundane activities we shall find that this idea is not enough. There is something more to man than bodily functions. There are higher non-physical ones.

(319-2) The true picture of a man is to be seen in his mind and heart, not in his body. Yet the world generally believes in, and acts on, the very contrary of this truth.

(319-3) They bear the human form externally but are largely predatory animal internally. Mind, that is character and consciousness, is the real essence of a man.

(319-4) When we ask what is the purpose of the individual's existence, we shall find that the physical world can give us neither a complete nor a satisfying answer.

(319-5) Our habitual trend of thinking on earth will necessarily be the habitual trend of thinking with which we shall start spirit-life although we shall not end that life with it.

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⁴⁷² The paras on this page are numbered 80 through 89, making them consecutive with the previous page.

(319-6) Philosophy does not ask us to attempt the impossible task of casting the body-thought entirely out of our consciousness at all times and in all places – which doctrines like Advaita⁴⁷³ Vedanta and Christian Science ask us to do – but to cease confining the I-thought⁴⁷⁴ to the body alone – which is quite a different matter.

(319-7) If a man persists in acknowledging his bodily self alone and in denying his spiritual self, he is not to be blamed for that. His experience of life has brought him to this point of utter materialism while his power of metaphysical reflection has not developed enough to carry him beyond it. He is to be pitied therefore, rather than blamed.

(319-8) What is the use of asking for an impossible durability?

(319-9) Those who affirm materialism and deny the soul are to be tolerantly understood but pitied. For they have not fully sounded their own heart's depths.

(319-10) The personality is rooted in the Overself. Hence its own power and movement do reflect, albeit minutely, slightly, and distortedly, some of the Overself's own attributes.

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(321-1)⁴⁷⁶ The discarnate man naturally turns towards his memories of earth-life, dreams of those he does not want to let go, and thus unconsciously recreates his former conditions and environments. He lives in his private thought-world and among his personal thought-forms. Is it surprising then that spiritist communications are so discrepant, so conflicting, in their accounts of the other world?

(321-2) The unawakened ego submits passively to the lower influences which come to it out of the shadows of its own long past and to the sense-stirring suggestions which come to it out of the surroundings in which it moves. But when it has found and surrendered to the Overself in the heart, this blind, mechanical responsiveness comes to an end and an aroused, enlightened, fully-aware, inner rulership replaces it.

⁴⁷³ "Advaita" in the original.

⁴⁷⁴ PB himself changed "'I-thought" to "I-thought" by hand.

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⁴⁷⁶ The paras on this page are numbered 90 through 96, making them consecutive with the previous page.

(321-3) Everything and every creature that is in the universe owes its own being to the undifferentiated Being, Mind. If then we declare that there is something godlike immanent in man, we are not guilty of declaring an absurdity. It is not enough to look at his body and say we have seen a man. We must look also into the mysterious depths of his mind.

(321-4) If it be asked why this purificatory experience after death does not alter the character that re-appears in the next birth, the answer is that it is a half-introverted, dreamy state which only vaguely and superficially touches the consciousness. Only here in the awakened, full-extroverted state of earth-world does experience etch itself in sharp, vivid lines on the ego.

(321-5) So long as these varied thoughts hold together, so long is the sense of a separate personality created in the mind. That this is so is shown by mystical experience, wherein the thoughts disappear and the ego with them, yet the true being behind them continues to live.

(321-6) When he has become ripened by experience and reflection, he will accept this truth with the spontaneity of a biological reaction.

(321-7) What is human life? Is it a speck of foam on the ocean of universal existence? Is it the first faint glow of an eternal Light?

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(323-1)⁴⁷⁸ From this standpoint the expression of a face is as important as its features.

(323-2) When the lower ego consents to resign its own life into that of the higher ego, the great evolutionary turn of our times will have fully manifested itself.

(323-3) Our knowledge of the meaning of life ascends progressively with our knowledge of the nature of our own minds.

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⁴⁷⁸ The paras on this page are numbered 97 through 110, making them consecutive with the previous page.

(323-4) Such is the triple nature of man – a lower self of animal instincts, a middle self of human thoughts, a higher self of divine nature.

(323-5) That which man calls 'I' is only a part – and a very limited part – of his total being.

(323-6) The ego has no totally separate existence because its thoughts and flesh come to it as much from outside as from inside itself.

(323-7) Mind as man is largely self-ignorant, but Mind as Mind is wholly self-illuminated. For man is shut up by the body, imprisoned by the very senses to which he is so grateful for:⁴⁷⁹ sight, hearing, and feeling. But when he comes into self-awareness he is liberated.

(323-8) The psychology which believes its study of man [to be]⁴⁸⁰ complete with its study of his reflexes, complexes, emotions, and [behaviour]⁴⁸¹ is superficial. It has still to get at and explain his consciousness⁴⁸² of those things.

(323-9) The human entity is not only the thoughts and images found in his consciousness; he is also and much more that consciousness itself.

(323-10) There are no doctrines so reasonable as these doctrines of reincarnation and the law of recompense to help explain human experiences which are otherwise inexplicable.

(323-11) For more than a century we have been listening to what men think about the universe. It might be more illuminating, now, to learn what the universe thinks about man.

(323-12) In a man's belief about himself and certainly in his knowledge of himself, are rooted those characteristics of his behaviour which are either good or evil.

(323-13) In the complicated structure of the human personality, we find different levels of being with different forces operating at each level.

(323-14) But this is an over-simplified explanation. For other factors are also at work.

⁴⁷⁹ We have inserted a colon for grammar's sake. – TJS, 2020

⁴⁸⁰ PB himself inserted "to be" by hand.

⁴⁸¹ PB himself inserted "behaviour" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing).

⁴⁸² PB himself underlined "consciousness" by hand.

(325-1)⁴⁸⁴ We have begun on flat solid ground from the common attitude that man is only a material body dwelling in a material world, even though we have ended in a loftier altitude. But we ought to show a more instructed outlook. We have touched man's transient bodily life with our words but we have not touched his thinking mind, his personal feeling with them.

(325-2) We have the feeling of complete self-identification with the body. The five senses, the four limbs, the two eyes, and the entire torso report as part of ourself. Yet mentalism shows that this feeling arises because they are really manifestations of our own consciousness, thoughts in our mind.

(325-3) The question then arises and is indeed often asked: Does consciousness still exist in this higher impersonal individuality after a man's death or does it merge in the total ocean of cosmic consciousness?

(325-4) The human mind is compelled by its own particular characteristics to create a picture of the outside world in a certain way and in no other way. The kind of world it experiences follows naturally from the kind of perceptions it exercises. Many different planes of existence would therefore be open to it were these characteristics to be altered abruptly in many different ways. We may be – indeed we are – living alongside of millions of other human minds of whom we totally unaware merely because they do not come within the present restricted range of our perceptions. Life after death in another world is not merely a theological possibility but a scientific probability and a philosophic actuality.

(325-5) Our attachment to the ego is natural. It arises because we are unconsciously attached to that which is behind it, to the Overself. Only, we are misled by ignorance wholly to concentrate on the apparent 'I' and wholly to ignore the unseen, enduring self of which it is but a transient shadow. The 'I' which trembles or enjoys in the time-series is not the real 'I.'

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⁴⁸⁴ The paras on this page are numbered 111 through 116, making them consecutive with the previous page.

(325-6) "The dying man sees himself in his true character" – Muhammad Misree⁴⁸⁵
(19th-century Turkish Sufi)

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(327-1)⁴⁸⁷ I am sorry to say that the theosophy of latter days has over-emphasised the value of individuality in contrast to the theosophy of Blavatsky, who knew the truth. Let me tell you that the so-called astral plane is equivalent to the dream-world and nothing more. Hence the after-death state is just like a very vivid dream, after all. Therefore in the true esoteric school we do not pay much attention to such matters but concern ourselves with life here and now, on this earth, with which we have to deal whether we like it or not.

(327-2) The student has to stand aside from the thought-forms which means that he must stand aside from the person and look at it as something external to himself. If and when he succeeds in getting behind it, he automatically adopts the standpoint of the Overself. He must make the person an object and the Overself its observer. Now this element of pure awareness is something constant and unbroken; hence it is not ordinary consciousness, which is a discontinuous thing made of totalised thoughts, but transcendental consciousness.

(327-3) It is not through any intellectual process of reasoning from premise to conclusion that we come to know we exist but through an immediate and spontaneous intuition.

(327-4) To every materialist who is neither ignorant nor thoughtless I would say: Tell me how you arrive at the belief that matter is the only reality of which you are aware?

(327-5) Thus the wandering of the mind upon this problem we arrive back at our own hearths. Man himself is the Ultimate.

⁴⁸⁵ This appears to be a quote from "On the Spiritual Life of the Soffees {sic}" by J.P. Brown, published in Journal of the American Oriental Society with an editor's note explaining that Brown insisted on his own transliterations, which were outdated even by the standards of the day.

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⁴⁸⁷ The paras on this page are numbered 117 through 125, making them consecutive with the previous page.

(327-6) We see these millions of human insects crawling hither and thither and over the crust of this planet.

(327-7) Individuated life is forever doomed to die whereas the ALL which receives the dying can itself never die.

(327-8) The temptation to antedate the journey out of the flesh is sometimes irresistible.

(327-9) The chains of earthly desire will be worn down to paper thinness.

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(329-1)⁴⁸⁹ There, in this necessity of developing, balancing, and co-ordinating all the parts of one's being, is a further argument for the necessity of reincarnation. A single lifetime is too short a period in which to fulfil such a task.

(329-2) The ego issues forth from the Overself.

(329-3) If there were no such thing as consciousness in the body, we would be perfectly entitled to call it nothing more than a machine, albeit made of flesh and bone instead of steel and wood.

(329-4) Our thoughts follow each other so swiftly that they keep up in us the feeling of a particular personality which the body gives us.

(329-5) We, the universe, everything, are pure Mind. This is unchangeable, hence unevolvable, or it could not be the Real. Once you awaken to IT you know it always was what it is, it can never evolve. All the rest was a kind of self-hypnotisation, hence unreal. In that sense the Garden of Eden story is correct. We were then immortal, immaterial, innocent. We lost this by losing our awareness and accepting a limited idea of ourselves. We have been driven out of the Garden because we wanted knowledge. Knowledge presupposes 'a second thing' – something to be known. Thus we lost unity, sought a world of objects, and got into oblivion of self. The happy Edenic state can be restored by right thinking and de-hypnotisation of ourselves.

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⁴⁸⁹ The paras on this page are numbered 126 through 133, making them consecutive with the previous page.

(329-6) At about the time⁴⁹⁰ when the Buddha was telling Indians that every single entity formed out of a number of elements was subject to decay and death, Plato was telling Greeks that every entity which could be divided into a number of elements would decay and disappear. The Overself, as an ultimate and indivisible entity, is beyond the ravages of decay and death.

(329-7) Cremation is a definite and emphatic challenge. If one really believes that the soul of man is his real self, or even if one believes that the thinking power of man is his real self, then there can be no objection to it, but, on the contrary, complete approval of it. The method of burying dead bodies is fit only for one who believes that this thinking power is a product of the body's brain, that is, for a materialist.

(329-8) Our lives keep turning round and round on the little ego.

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(331-1)⁴⁹² You know the old Greek fable, don't you, about the lion cub brought up among sheep who did not know that he was the king of beasts, but thought he was only a sheep? Yet one day, out in the jungle, the cub, now fully grown, heard another lion roar out on a neighbouring hill. In that instant the cub roared back and so came into his lionhood. We are like that, too. We are lions in reality, but we persist in believing that we are nothing more than sheep. We are divine but we think we are only animated lumps of matter.

(331-2) We have to distinguish constantly between the universal integrity of undivided being and the finite, individual ego with which that being is associated and for which it is consequently mistaken.

(331-3) Insufficient insight is the cause of the power which ego-illusion retains over us. When we perceive that reality is beyond speculation, our intellectual searchings lose their utility and value and die down; the mind becomes undisturbed and calm. Insufficient insight is the cause of the power which ego-illusions retain over us.

⁴⁹⁰ "(CHECK PB)" was typed after "time," presumably as a reminder for PB to confirm the timeline referenced in this para.

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⁴⁹² The paras on this page are numbered 134 through 142, making them consecutive with the previous page.

(331-4) Whoever enters into the philosophic experience for the first time and thus penetrates into the real nature of the ego, discovers to his surprise that instead of being a centre of life as it pretends to be it is really a centre of death for it immensely minimises, obstructs, and shuts out the undisclosed life-current in man.

(331-5) From the moment that the lower ego manifested itself, it embarked on a career of ever-expanding separateness from the other egos and ever-increasing externalisation from its sacred source.

(331-6) What a bitter irony it is that the soul, which is so near, in our very hearts in fact, is yet felt by so few!

(331-7) The essence of his human personality is a divine individuality.

(331-8) An immortality which does not purify, exalt, and transform his life, which does not give him the new, spiritual birth, will prove as unsatisfactory to the disembodied man in the end as it is already to the embodied thinker.

(331-9) Even in his ultimate phase of development, man keeps his higher individuality and higher consciousness. There is no merger.

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(333-1)⁴⁹⁴ The materialists stretch the tenet of heredity to an irrational degree. No man merely reproduces the characteristics of his parents or of his distant forefathers. The differences exist and are plain in most cases. On the contrary, there is always some variation which separates him from his ancestry, always something original to himself. And this is explicable only on a basis of reincarnation.

(333-2) The powers of the mind increase with age in some men (as with Winston Churchill)⁴⁹⁵ even when the powers of the body decay. If thought were the product of flesh, it would always become enfeebled along with it. But this is not the case. Therefore the materialistic argument fails here.

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⁴⁹⁴ The paras on this page are numbered 143 through 151, making them consecutive with the previous page.

⁴⁹⁵ Referring to Sir Winston Leonard Spencer Churchill.

(333-3) In reactions and desires, in needs and mental patterns, in tastes and interests we may search the planet's millions but find no two individuals absolutely alike. Difference and variety are imprinted upon the human race.

(333-4) Canting moralists busy themselves with drawing up the catalogue of virtues. They could better employ their time by first coming to an understanding of the one who is to possess these admirable virtues, the Self. For then they would find, if they find the Self, the very fountainhead of all virtues.

(333-5) The body observes the world outside it and the ego-mind observes the body. That which stands apart from both as the third observer, is the Overself.

(333-6) Spirit is not entrapped in matter, the soul is not immured in the bodily person, divinity is not asleep in the flesh. It is the ego, the I-thought, we who are entrapped, asleep, immured.

(333-7) Speaking metaphorically we may say that the Overself is that fragment of God which dwells in man, a fragment which has all the quality and grandeur of God without all its amplitude and power.⁴⁹⁶

(333-8) The logical thing for a materialist to do is to put a pistol to his head, take his life, and be done with it. Why face a problematical future, certain to be sorrow-lined, and ending only in the grave?

(333-9) There can be no thought without a thinker, and when we begin to search for that which thinks, we begin to follow a trail which leads to the Soul.

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(335-1)⁴⁹⁸ We must find heaven this side of the grave; we must understand that heaven and hell are deep inside the heart and not places to which we go; and we must know that the true heart of man is deathless.

⁴⁹⁶ The typist (probably Lorraine Stevens) inserted a question mark in the margin next to this para, presumably asking PB to check its contents.

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⁴⁹⁸ The paras on this page are numbered 152 through 161, making them consecutive with the previous page.

(335-2) The use of animistic phraseology by religionists, has led to the misinterpretation of this philosophy and the tainting of its texts with its importation of terms like “eternal souls” and the “supreme Creator.”

(335-3) This divided state of personality must be led to a holy integration, this civil war within himself must be brought to an end in a righteous peace. How much mental exhaustion, discordant nervousness, and emotional upset may be attributed to it!

(335-4) The ultimate goal is to regard oneself as primarily a mental being and not a physical one, to cease this idolatrous identification of self with flesh, blood, and bone.

(335-5) He can have no higher aim than to be possessed by the divine Overself. This is the only kind of mediumship which can safely be practised and the only kind which ought to be practised.

(335-6) Knowledge creates the antithesis of the subject-object relation; for to know implies something to be known. A state wherein this relation disappeared would be a state that transcended conscious knowledge as ordinarily understood. Such [is]⁴⁹⁹

(335-7) The psychological theory of the Unconscious must indeed be carefully distinguished from the psycho-analytical theory of the Unconscious.

(335-8) The person is simply the totalised collection of all the thought-forms of experience throughout the day. That element in all these ever-altering thought-forms which does not alter but remains fixed throughout is the pure awareness of them.

(335-9) That mental images and mental facts, emotional trends and intellectual tendencies still exist in a deeper level of mind when they are absent from our consciousness, that the very ego itself still exists therein even when our conscious existence has become utterly blank in deep sleep; these facts indicate how wonderful a thing the mind is.

(335-10) That man can hold the secret of this stupendous universe in his little head, is something to be marvelled at.

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⁴⁹⁹ PB himself deleted “Absolute...” from after “is” by hand.

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(337-1)⁵⁰¹ The impersonal and eternal part of us is the god in us, symbolised by the upper half of the Sphinx's head, as the lower half symbolised the human part, and as the body itself symbolised the animal part.

(337-2) The form of consciousness may change, the fact of consciousness may be temporarily obscured, but the reality behind consciousness can never be annihilated.

(337-3) Death brings the good man, peace, the bad man, punishment. It liberates both from the disguises of the flesh and the deceptions of appearance.

(337-4) This explanation of the nature of the self abolishes at a stroke all the traditional illusions of psychology which have deceived those who...

(337-5) How many riddles shall we solve, how many secrets unlock when we solve the riddle of our own mind!

(337-6) So may we assuredly hope that when Time, that dread figure with the scythe of death, comes sweeping his strokes can not touch these ancient truths.

(337-7) If we believe that our personal life has no more significance than a ripple on the surface of the ocean, it is either because we are blinded by materialism or because we are blind to the ultimate secrets of human personality.

(337-8) The transmigration of souls from human to animal bodies is a fiction. The individual consciousness which has one or more specifically human attributes, cannot be brought naturally into the brain and nervous system of any creature which has only animal attributes. That millions of people still believe in its possibility merely shows how widespread is superstition.

(337-9) When it is said that we lose our individuality on entering Nirvana, words are being used loosely and faultily. So long as a man, whether he be Buddha or Hitler, has to walk, eat, and work, he must use his individuality. What is lost by the sage is his attachment to individuality, with its desire, hates, angers, and passions.

(337-10) Every life in the fleshly body represents an opportunity to obtain spiritual realisation because man can only discover his divinity to the fullest whilst in the waking state.

⁵⁰¹ The paras on this page are numbered 162 through 171, making them consecutive with the previous page.

(339-1)⁵⁰³ The consciousness which inheres in the personal self is the palest possible reflection of the intensely real consciousness which inheres in the Overself.

(339-2) The anonymous young airman who wrote to his mother just before he was killed in battle: "I have no fear of death; only a queer elation," possessed something more than mere courage. For the time at least he had passed over from self-identification with the body to self-identification with the mind.

(339-3) "O Nachiketas, only by the Divine lovingly possessing thee can this transcendental knowledge be got," is an ancient Upanishadic⁵⁰⁴ statement of this same truth.

(339-4) All thoughts can be traced back to a single thought which rests at the very base of their operations. Can you not see now that the thought of personality, the sense of "I," is such a basic thought?

(339-5) His character has emerged out of a long succession of earth-lives. His mental and emotional tendencies have been shaped by an incalculable past.

(339-6) The personal consciousness has no more reality than that of a reflection in a glass mirror, for it is Mind which illuminates it. The personal life may be as transient as foam.

(339-7) Consciousness, in its unbroken, unmoving state, is like your shadow. If you try to catch it, it eludes you.

(339-8) As we learn to bring this true concept of Self into our thinking –

(339-9) The whole of human duty is contained in this precept: "Know Thyself."

(339-10) It is as difficult to trace the spiritual source of a man's life as it is to trace the mathematical source of 'pi,' of 3.1416.

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⁵⁰³ The paras on this page are numbered 172 through 184, making them consecutive with the previous page.

⁵⁰⁴ From the Katha Upanishad. – TJS, 2020

(339-11) The personal man will survive death but he will not be immortal. The 'I' which outlives the fleshly body will itself one day be outlived by the deeper 'I' which man has yet to find.

(339-12) Thought acquires a right knowledge of itself when it turns back all its attention from the thought-series and seeks its own being.

(339-13) The more deeply we understand the nature of man, the more reliably shall we understand the duty of man.

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(341-1)⁵⁰⁶ Because the philosophic experience is the supreme human experience, it explains and makes understandable all the others.

(341-2) The Overself abides in the void within the heart. From it springs the ego's sense of 'I.' Only, the ego misconceives its own nature and misplaces the 'I' as the body.

(341-3) We may well wonder how animal lust, human cunning, and angelic nobility can come to be mingled in a single entity. That indeed is the mystery of man.

(341-4) The person is ordinarily in a state of unconsciousness: about its own innermost nature and reality.

(341-5) It is this that gives our poor personal lives their meaning and rescues them from their foam-like [character].⁵⁰⁷

(341-6) When I hear from time to time of the far-reaching results of this work I feel afresh the need of a great humility. For if it has achieved anything at all it has not been achieved by any other power than that of Grace, which moves so mysteriously and so silently and so [effectively].⁵⁰⁸

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⁵⁰⁶ The paras on this page are numbered 185 through 191, making them consecutive with the previous page.

⁵⁰⁷ The original typist inserted "(Marked XII)" at the end of this para. It makes sense that this para fell into the wrong envelope; it belongs with the other material on Category XII, which is "Inspiration and the Overself." – TJS, 2020

⁵⁰⁸ The original typist inserted "(Marked XXI)" at the end of this para. Category XXI refers to "The World Idea." – TJS, 2020

(341-7) That if death is the price of dwelling in this space-time world then a spaceless and timeless world where there is no 'here' and no 'there,' no 'then' and no 'now,' no change from one stage to another, would also be an immortal one; and that if death is the price of being associated with a separate individuality, then an existence which mysteriously embraces the whole world-system in unity, must be [imperishable.]⁵⁰⁹

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

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(343-1)⁵¹¹ The sage lives in unruffled poise, perfect balance. This is a quality which singles him out in the sight of even the most materialistic of observers.

(343-2) The world should be more grateful for the presence of such men. The good they do is mostly indirect, however, through intermediaries, or mostly hidden because psychological, so it escapes the world's notice.

(343-3) When the ego is truly given up, the old calculating life will go with it. He will keep nothing back but will trust everything to the Overself. A higher power will arrange his days and plan his years.

(343-4) In these pages I shall attempt to trace the winding course of a sage's life, to picture his unique personality and to interpret the few scripts which have been written down or dictated by historic sages.

(343-5) People form quaint and queer notions of what constitutes an illumine. They would divest him of all human attributes, make him a man who never even sneezes or yawns!

(343-6) Where are the proofs of this belief that mahatmas sit in secret conclave on the roof of the world to manipulate the destinies of nations?

⁵⁰⁹ The original typist inserted "(Use this with XXI, 22 - which revise)" at the end of this para. Category XXI is "The World Idea; Category XXII is The Reverential Life...which doesn't make sense, so "22" must be referring to something else. —TJS, 2020

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⁵¹¹ The paras on this page are numbered 1 to 15; they are not consecutive with the previous page.

(343-7) The illuminate has a cosmic outlook. He thinks and feels for all creatures no less than for himself.

(343-8) His attainments in the mental, ethical and philosophic spheres must take concrete shape in the disinterested service of humanity, or he is no illuminate.

(343-9) The genuine illuminate will discourage all attempts at deification of himself whereas the pseudo-illuminate glorifies in it.

(343-10) The simple and modest outward bearing of an illuminate frequently belies the infinite subtlety of his intelligence.

(343-11) We may never hope to meet a man so sincere as an illuminate, so less moved by worldly motives.

(343-12) The illuminate is conscious both of the ultimate unity and immediate multiplicity of the world. This is a paradox. But his permanent resting place whilst he is dealing with others is at the junction-point of duality and unity so that he is ready at any moment to absorb his attention in either phase.

(343-13) We humans are a race of walking and working somnambulists. Only the illuminate is really awake.

(343-14) When we shall apprehend the meaning of life, we may discover that it provides its presage in such prodigies.

(343-15) If the illuminate detaches himself from the world because of its immediate transiency, he attaches himself to

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(continued from the previous page) the world again because of its ultimate unity with himself.

(345-1)⁵¹³ No man of this ethical calibre could keep quiet in the face of universal ignorance and its consequent world suffering.

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(345-2) The illuminate has a homogeneous world-view.

(345-3) This ideal of a spiritualised worldly life on the part of an illuminate is held even where it might be thought the last place to be found in – Buddhism. For out of the three Goals it sets before men, the last is that of the Bodhisattva. Linguistically, the term means one who is bent upon wisdom but technically the term means one who is destined to become a Buddha. Practically, it means one who stands on the very threshold, as it were, of Nirvana, but refuses to enter because he wishes to remain behind and relieve suffering humanity. This tremendous self-sacrifice indicates the tremendous spirit of compassion which actuates him. “I cannot have pleasure whilst another grieves and I have power to help,” said Gautama whilst yet a Bodhisattva. He has all the capacities and qualities, all the mental and ethical advancement to render him quite capable of swiftly attaining the Goal but prefers to use them only as far as its threshold and no farther. Hence, we find that Bodhisattvas are historically persons who practise pity, kindness and charity to an incredible extent, but not forgetting to use discrimination at the same time. He is soft-hearted but not a soft-hearted fool. Thus, he renounces the ego but he does not renounce the world. He may marry, as Gautama when a Bodhisattva sought to marry the princess Pabhavati: (Jataka 531);⁵¹⁴ he may live in luxury, ease and comfort and say as the same Gautama-Bodhisattva said: “Infatuated, bound and deeply stained am I, Brahmin, with pleasures, fearful though they be, but I love life and cannot [them deny.]”⁵¹⁵ Good works I undertake continually.” (Jataka 378). With all this, however, he does not drop his wisdom but holds perpetually to the meditation on the world’s transience, suffering and illusion but he does not hold to it to such an extent that he would fully realise Nirvana; here again, he pauses at its threshold. For he refuses to break his ties with common humanity. Thus, he is reborn in the most diverse bodies, environments and ranks and undergoes the most varied vicissitudes, thus giving the benefit of his altruistic presence in the most universal and large-hearted scale.

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⁵¹³ The paras on this page are numbered 16 through 18, making them consecutive with the previous page.

⁵¹⁴ The Jataka Tales are stories about previous incarnations of the Buddha. This particular one (#531) is about an extremely ugly Bodhisattva having to marry a very beautiful woman and how they eventually learned to accept each other and themselves.

⁵¹⁵ PB himself changed “deny them” to “them deny” by hand.

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(continued from the previous page) Consequently, if we meet him in the flesh, we meet a citizen of the world, a man utterly free from all racial, colour or class prejudice. He is ready to live in the world therefore, even as a worldly person. He loves knowledge and will not disdain it when it deals with the things of earth alone; nothing that is human is unfit for him to learn. He will foster brains, practicality, self-reliance, strength, resolution, perseverance. He considers his word sacred and unfailingly keeps a promise and throughout the entire course of his worldly life he never cherishes ill-will to anyone, not even to enemies who have insulted, injured, betrayed or burnt him with their hate. For he remembers that he is a Bodhisattva – one who intends loving-kindness to all.

(347-1)⁵¹⁷ From “Tripura”⁵¹⁸ (Old Sanskrit Work): “Some (realised) jnanis are active; some teach scriptures; some worship deities; some abstract themselves into Samadhi; some lead an austere life and emaciate themselves; some give clear instructions to their disciples; some rule kingdoms quite justly and rightly; some openly hold disputations with other schools of thought; some write down their teachings and experiences; others simulate ignorance; a few do even reprehensible actions; but all these are famous as wise men in the world.”⁵¹⁹

(347-2) The illuminate never achieves perfect happiness because he is well aware that others are unhappy and that they are not alien to him.

(347-3) How does the illuminate react to his own Karma? “Even after knowledge of the self has been awakened, Prarabdha (the portion of past karma now being enjoyed) does not leave him but he does not feel Prarabdha after the dawning of the knowledge of the truth because the body and other things are unreal like the things seen in a dream to one on awakening from it,”⁵²⁰ replies Nada Bindu⁵²¹ Upanishad, i.e. he treats his karmic suffering as being but ideas.

⁵¹⁷ The paras on this page are numbered 19 through 24, making them consecutive with the previous page.

⁵¹⁸ Referring to The Tripura Rahasya.

⁵¹⁹ Tripura Rahasya XV. 12-17. “How then are these differences noticed in the lives of the Jnanis? Some of them are active; some teach scriptures; some worship deities; some abstract themselves into samadhi; some lead an austere life and emaciate themselves; some give clear instructions to their disciples; some rule kingdoms quite justly; some openly hold disputations with other schools of thought; some write down their teachings and experiences; others simulate ignorance; a few even do reprehensible and loathsome actions; but all of them are famous as wise men in the world.” – Tripura Rahasya or the Mystery Beyond the Trinity Translated by Swami Sri Ramanananda Saraswathi (Munagala S. Venkataramaiah) 1959 – – TJS, 202020

⁵²⁰ Here is a translation of this from Nada Bindu Upanishad - Translated by: Mr. K. Narayanaswamy Aiyar.: 22-23(a). “Even after Atma-Jnana (knowledge of Atman or Self) has awakened (in one), Prarabdha does not leave (him); but he does not feel Prarabdha after the

(347-4) Those who benevolently watch the world and care for mankind's welfare do not glory in its pain. But they may not offer more than hint and guidance.

(347-5) We have paid, and are still paying a heavy price for our comfortable conviction that the philosophic illuminate is a fool, to whom it is unnecessary to pay serious attention.

(347-6) Could we but trace some of these higher movements of history, we would have to trace their course back to the

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(continued from the previous page) secret inspiration of some illuminates who live quietly and serve mankind without advertising the fact.

(349-1)⁵²³ Those who have malignantly attacked the person or injured the work of such a man through whom the divine forces are working for the enlightenment of mankind, create for themselves a terrible karma which accumulates and strikes them down in time. He himself will endeavour to protect his work by appropriate means, one temporarily to withdraw his love from them for the rest of his incarnation until their dying moments. Then he will extend it again with full force and appear to them as in a vision, full of forgiveness, blessing and comfort.

(349-2) All speculation upon the motives and the methods of the illuminate will avail little. The light by which he works is denied to ordinary men. We should not try to bind him down to qualities which fit only those who grope in the dark or move in twilight. We should trust where we cannot see and wait patiently for the day of revelation, when we will find all made clear and all riddles solved to our

dawning of Tattva-Jnana (knowledge of Tattva or truth) because the body and other things are Asat (unreal), like the things seen in a dream to one on awaking from it." — TJS, 202020

⁵²¹ "Nadabindu" in the original.

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⁵²³ The paras on this page are numbered 25 through 27, making them consecutive with the previous page.

[satisfaction.]⁵²⁴ It is an old truism in the East that it takes an adept to understand an adept but the West will have to learn this truth by bitter experience with pseudo-adepts.

(349-3) He who arrives at this stage becomes so wise and understanding, so strong and dependable, so kind and calm, that those who seek to foster these qualities within their own selves will receive from his word – sometimes from his mere presence – a powerful impetus to their progress. They will catch fire from his torch, as it were, and find a little easier of accomplishment the fulfilment of these aspirations. And those who are able to share in his effort to serve, to collaborate with his selfless work for the world, will receive daily demonstration of and silent tuition in those still loftier and more mysterious qualities which pertain to the quest of the Overself in the paradox of dynamic stillness, inspired action and sublime meditation. Yet he accepts worship from nobody as he himself worships none. For he will not degrade himself into such materiality nor permit others so to degrade themselves through their own superstition or someone else's exploitation.

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(350-1)⁵²⁵ The illumine is a man at peace with himself, able to stand emotionally aside from his affairs but unable to surrender to transient defeats. He knows when he is defeated; he never knows such a thing as failure. His life is a consecrated one. It has an impressive value. There is a timeless flavour about it. That is why he can work quietly not only for the immediate moment but even for results which he knows he will not live to witness.

(350-2) His compassion is broad-based; it is for all. But his personal work is extremely narrow for it is only for the few who will receive it most readily. This implies that he works among the sympathetic and mature, not among the hostile and immature. The reason for this is the need to practise economy of time and energy that he may not waste his arrows of effort on the vacant air. For a similar reason he prefers to enlighten the leaders, and let the flocks alone.

(350-3) An illumine must be a man who possesses the dual capacity of thoroughly understanding the subject and of transmitting his understanding to others.

⁵²⁴ The original typist deleted "But nobody need remain long-puzzled if he will come humbly and converse frankly with his teacher." from after "satisfaction." by typing over the original words with x's.

⁵²⁵ The paras on this page are numbered 28 through 34, making them consecutive with the previous page.

(350-4) The mystic would certainly wish that all others might attain to his own inner peace. But because he has not himself realised this higher unity (which is all-embracing) he does not feel that he bears any personal responsibility for their uplift. On the contrary while the ascetic, under the illusion that worldly life is a snare set by Satan, sits smugly in his retreat, the illumine knows that all life is divinely born, never relaxes his efforts for the enlightenment of mankind.

(350-5) When a man discovers that he himself is the bearer of divine forces, he ceases to run hither and thither in search of other men.

(350-6) The illumine can transmit his grace directly from mind to mind or indirectly by means of the visual glance, the physical touch, the spoken word or the written letter.

(350-7) He is able to determine precisely what ethical principle is their guiding and dominant force, and what mental status they have reached. Yet, paradoxically enough, the greater clarity with which he can now view the souls of others does not diminish his tolerance but on the contrary, increases it. For he understands that everything and everyone are the result of the previous experience which life has given them, that they cannot help being [other than]⁵²⁶ what they are and that all occupy a certain place, at some stage or other in the universal evolutionary

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(continued from the previous page) scheme – even those who are actuated by devilish and evil characteristics. Instead of placing himself in inward opposition to the wicked and thus setting-up conflict, he silently pities them in his own heart, for he knows that the karmic law will reflect back to its perpetrator or suffering for every evil deed. On the other hand, he will not hesitate impersonally to perform a drastic punitive duty should it be his duty to do so according to his position in the outer world.

(351-1)⁵²⁷ “Those who abide in the Overself even while engaged in complex duties such as ruling a kingdom belong to the highest order; those who can do so only during intervals of inaction are inferior.” Thus says ‘Tripura’⁵²⁸ a very ancient Sanskrit text.

(351-2) “Never will I seek, nor receive, private individual salvation – never enter into final peace alone; but for ever, and everywhere, will I live and strive for the universal redemption of every creature throughout all worlds. Until all are delivered, never will I

⁵²⁶ “other than” was typed below the line and inserted with an arrow by PB himself.

⁵²⁷ The paras on this page are numbered 35 through 41, making them consecutive with the previous page.

⁵²⁸ Referring to The Tripura Rahasya.

leave the world of sin, sorrow and struggle but will remain where I am.” From the Chinese of Kuan-Yin.⁵²⁹

(351-3) We do not need to be told how to recognise nobility; it speaks its own silent word.

(351-4) Sometimes the interrogation in the eyes of an illuminate will prove fatal to the worldly foolishness we bring into his presence.

(351-5) He carries with him a perpetual blessing, although it is seldom possible for those who identify themselves with their fleshly bodies to receive this unheralded gift with their conscious minds.

(351-6) Contrary to common belief the illuminate is not a joyless griefless man who has crushed all human affection, sterilised all human feelings, sunk himself in physical inertia and habituated himself to insensitivity toward the sufferings of others.

(351-7) It is not enough for the illuminate when the veil falls and the inner meaning of universal life is read. His efforts do not come to such an abrupt end. For he does not consider his own salvation complete whilst others remain unsaved. Consequently, he dedicates himself to the task of trying to save them. But in order to do this he has to reincarnate on earth innumerable times. For men can attain the goal here alone and nowhere else. This changes the whole concept of salvation. It is no longer a merely personal matter but a collective one. It also

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(continued from the previous page) alters the concept of survival. This is no longer a prolonged enjoyment of post-death heavenly sphere but a prolonged labour through countless earthly lives for the service of one's fellow-creatures. And yet, even this sombre path bears its own peculiar rewards. For he shall receive the fraternal love of those who have been healed, the encouraging thoughts of those who are beginning to find a foothold in life, the pledged loyalty of those who want to share, with their lesser strength, the heavy burden through untold incarnations.

(352-1)⁵³⁰ We are asked: What is the interpretation of a sentence in that excellent little book, “Light on the Path” by Mabel Collins, which runs: (see the book, it is about the goal for ever receding and never being attained; the flame whose edge alone is

⁵²⁹ “Kwan-yin” in the original.

⁵³⁰ The paras on this page are numbered 42 through 44, making them consecutive with the previous page.

touched).⁵³¹ The meaning of this mysterious sentence is that the illuminate refuses to claim the ultimate mergence which is his right because he refuses to desert "the great orphan Humanity." He stops short at the very threshold of Nirvana simply to remain here and help others reach the threshold. Thus by his altruistic activity, meditative power and intellectual penetration, he continuously earns a title to that utter absorption of his ego in the unutterable Absolute which is Nirvana, but by his continuous self-giving for suffering mankind, he never actually attains this goal. This extraordinary situation may be represented mathematically by the asymptote, a line which is drawn on a graph to approach nearer and nearer to a given curve but which never actually touches it within a finite distance. Only a man who feels with and for his fellow creatures will dare to make such a tremendous sacrifice of the supreme peace which he has won. How much more generous, how nobly grander is this example of ever-active altruistic service than that of ever-idle meditative reclusiveness!

(352-2) Fo-Sho-Hing-Tsan-King:⁵³² "I do not seek for any reward, not even being reborn in a paradise. I seek the welfare of man. I seek to enlighten those who harbour wrong thoughts."

(352-3) In the serene presence of an illuminate, all criticism is charmed to ant-like littleness. What can our broken thoughts do to injure or belittle one who is safely above all thought? And how dull seem these dogmas which

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(continued from the previous page) we have brought into the neighbourhood of one who has liberated himself from all dogmas!

(353-1)⁵³³ There is an aristocracy of time in a truer sense than that which we in the West usually give the word. It is formed from the aristocrats of the mind; a superior caste of men which was founded hundreds of thousands of years before our first European noble was given his accolade. Their breeding is not based on fleeting codes, but on the eternal laws of life. What is ethical to meaner mortals is aesthetical to them.

(353-2) Be he a dictator holding the fortunes of a nation in the hollow of his hand, or a despised outcast, degraded, destitute and sin-steeped, none is too high to find a place in

⁵³¹ The full quote can be found in duplicate paras 707-8 in Carbons 07, and 99-8 of Vinyl XVIII.

⁵³² "Fo Sho hing tsan" in the original. This is the Wade Giles transliteration of "Fú suǒ xíng zàn" "In Praise of the Buddha" - a life of the Buddha written by Ashvagoshā (the Buddhacharita). This particular version was translated by Samuel Beal in the 1870s.

⁵³³ The paras on this page are numbered 45 through 49, making them consecutive with the previous page.

the illuminate's orbit of contact, just as none is too low. For the first virtue of self-knowledge is the inner understanding of others, the intellectual sympathy with them.

(353-3) A Chinese proverb of antiquity says, "A dragon in shallow waters becomes the butt of shrimps." Hence, the illuminate does not advertise his sagehood, make a noise about his wisdom or shout his power in public, but lets most men believe he is just like them. "The Tathagata (teacher) is the same to all, and yet knowing the requirements of every single being, he does not reveal himself to all alike. He pays attention to the disposition of various beings," said Buddha.

(353-4) He will be able to contemplate the crude controversies and unedifying dissensions, the wars and revolutions which periodically afflict society, with much of the mental detachment with which a scientist would witness the battles of the white and red corpuscles in the blood under a microscope. This is not to say that he becomes cold and heartless, only that he becomes a true philosopher and not merely a talking one. For at the same time, the ignorance and anguish of human masses will penetrate his soul so deeply that he will initiate self-sacrificing moves to lighten them, even though as often happens, such a move may mean his physical martyrdom or his mental crucifixion.

(353-5) So wherever the illuminate goes, he is immovably centred in truth. He may descend into the noisy maelstrom of metropolitan life. He may retire to the green quietudes of the countryside. He may meet in his wanderings with violence and accident or with flattery and fortune. Yet always and alike, he remains self-composed, calm and king-like in his mental grandeur.

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(354-1)⁵³⁴ The self-renounced illuminate sits beside the gleaming river of life and dips his pitcher like others into those troubled waters of passion or pain. Yet he wears an inscrutable smile which perhaps says: "I see all and know all. If I drink with you, it is to be you. If I remain with you, it is to help you. For paradoxically, I sit also at this river's source."

(354-2) We cannot dictate the external form in which he will express his attitude. The illuminate will do just that which is demanded of him by the particular circumstances of the case at that particular time and in that particular place. There is nothing arbitrary about his action.

⁵³⁴ The paras on this page are numbered 50 through 55, making them consecutive with the previous page.

(354-3) The illuminate stands on the very apex of the pyramid of knowledge. That is why he can understand the position of all others and sympathise with them too. But alas, that is also why they cannot understand him. Hence the plaint of Buddha: "I do not quarrel, O Bhikkus, with the people, but it is the people who quarrel with me. One, O Bhikkus, who speaks the Truth, does not quarrel with anyone."

(354-4) In his writing he has packed the maximum of philosophical truth into the minimum of space. Of them I would say with the Caliph Umar:⁵³⁵ "Burn the libraries, for their value is in this book." He has distilled into his message the essence of the highest wisdom; there is nothing else to be learnt beyond what he has given us. His attainment of truth is colossal and uncomprehended; only future ages will give him the right measurement of his full stature.

(354-5) The man who had attained some measure of knowledge was not bound to serve his epoch in any particular rigid way. He would carry out his task according to no rules and regulations but according to his personal circumstances and opportunities, and relate it as he could to the needs of his environment. He was free to choose his manner of his service, just as he was at liberty to select those whom he would personally help. Therefore, he was fully justified in devising his own method of working and not blindly following that which critics foisted upon him.

(354-5) We have deeply felt the force of Epictetus' outcry: "Show me a man modelled after the doctrines that are ever upon his lips. So help me, Heaven; I long to see one Stoic!" It is not less easy to preach than to practise in our own times. But here is the acid test which

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(continued from the previous page) will reveal what is and what is not pure gold. On the basis of such a test, mankind seems to cry in vain for a single Illuminate.

(355-1)⁵³⁶ There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary pre-determinations, no obstinacy, and no egoism." – Confucian Analects.

(355-2) "The adept appears without exposing his head" is the Chinese esoteric description. It means that he makes no outward demonstration of his adeptship,

⁵³⁵ "Caliph Omar" in the original. "This book" is in reference to the Koran.

⁵³⁶ The paras on this page are numbered 56 through 62, making them consecutive with the previous page.

behaves unostentatiously and modestly, and is acted through rather than acting with his egoistic will.

(355-3) The illuminate is the conscious embodiment of the Overself, whereas the ordinary man is ignorant of that which his heart enshrines. Hence, the Chinese say that the illuminate is the "Complete Man." He is the rare flower of an age.

(355-4) The illuminate exerts his influence upon others spontaneously and effortlessly rather than deliberately and purposely. He need make no effort but the benign power and light will radiate naturally from him just the same and reach those who come within his immediate orbit. It is sufficient for them to know with faith and devotion that he is and they receive help and healing. The Overself works directly through him and works unhindered upon all who surrender themselves to it.

(355-5) That which the illuminate will give out as doctrine will depend upon the conditions and needs of his epoch and place. He will be neither too active nor ultra-modernistic.

(355-6) The illuminate stands in the centre of the world movement himself unmoving and unmoved.

(355-7) THE BIRTH OF BUDDHAS (From ANGUTTARA NIKAYA) "A unique Being, O disciples, arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods and men. The arising of a unique Being,⁵³⁷ O disciples, is rare in this world.

With the arising of this unique Being, O disciples, there come into existence a great eye, a great light, a great radiance, six supreme blessings; there come the intuition of the four kinds of analytical knowledge, the realisation of various elements, the comprehension of elements in various ways, the acquisition of Wisdom, Deliverance, Fruits and the realisation of Fruits, of a

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(continued from the previous page) Stream-Winner, Once-Returner, Never-Returner and a Perfect Saint.

Who is this unique Being? It is the Tathagata, the Exalted, Fully Enlightened One."

⁵³⁷ PB himself capitalised "being" by hand.

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(357-1)⁵³⁹ The late Spanish {Countess De Morella}⁵⁴⁰ told me that Mabel Collins whom she personally knew said that the Highest Masters are not in Tibet but in North China, Mongolia, where there are from 5 to 7 Masters who work for the welfare of mankind. This group {looks}⁵⁴¹ out on the human race and {decides} what to do and {sends} out forces. They work on men in the mass but single out individuals whom they can use as instruments, judging them by the light of their aura. This group is century-old, almost ageless.

(357-2) A spiritual exaltation which does not manifest itself in the service of humanity exists for its possessor alone. Him alone do we love who forsakes the seclusion of the solitary places wherein he attained Nirvana and goes back among men to help his frailer brothers. He alone is worthy of our regard who descends to exhort us towards the steps of the higher life and to encourage us in our efforts to climb, who nerves us with his strength, illumines us with his wisdom and blesses us with his selfless Love.

(357-3) Too long has the word “Master” been bandied on the lips of people and they talk of the “Master” as of a politician – setting up to judge him or making wild statements about him or letting their imaginations run loose about him. It is not right that the Illuminati should be discussed so lightly and it is far better to let them remain as Illuminati to be thought of in silent hours of meditation and not to be analysed at our tea-tables as we analyse the events of the day.

(357-4) He who has realised truth according to the Secret Doctrine may continue to follow the same vocation which he was practising before. That is, a king may remain a king and a carpenter may continue his carpentering. There is no law or rule which may be laid down as to the kind of work an illuminate may perform or abstain from performing. Similarly, the illuminate is not to be judged by his practice of or omission to practise asceticism. If people say, as they say in India, that he will give up his wife on attaining realisation, they thereby merely reveal their ignorance of truth. The continuance of his state of realisation has nothing whatever to do with the possession or non-possession of a wife, any more than it has to do with his possession or non-possession of one

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⁵³⁹ The paras on this page are numbered 63 through 66, making them consecutive with the previous page.

⁵⁴⁰ De Merella in the original, but given the dates (1864-1936) De Morella overlaps with Mabel Collins (1851-1927) while Countess de Merella wasn't born until 1927.

⁵⁴¹ We have changed “look” to “looks”, “decide” to “decides” and “send” to “sends” in this sentence for verb agreement with “This group”.

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(continued from the previous page) or two legs.

(359-1)⁵⁴³ These seven truths constitute the skeleton of a tradition which has been handed down from illuminate to pupil since pre-historic periods. The tradition itself is imperishable, being rooted in the divinity of human nature no less than in the sacred duty imposed upon the Illuminati to preserve its existence among chosen inheritors prior to their own disappearance or death.

(359-2) Is it not paradoxical that Paul, who never beheld Jesus in the flesh, became his greatest propagandist? Yet Paul was too much imbued with the theosophy of the orphic brotherhoods, the aspirations of the Hebrew prophets and the philosophy of the Greek Gnostics to make the mistake in which later Christianity got itself mired. For nowhere in Paul's Epistles can you find anything glorifying the man Jesus or indeed any account of his personality and career.

(359-3) There are noteworthy differences between the genuine illuminate and the false one. But I shall indicate only a few of the points one may observe in the man who is truly self-realised. First of all, he does not desire to become the leader of a new cult; therefore, he does not indulge in any of the attempts to draw publicity or notice which mark our modern saviours. He never seeks to arouse attention by oddity of teaching, talk, dress or manner. In fact, he does not even desire to appear as a teacher, seeks no adherents and asks no pupils to join him. Though he possesses immense spiritual power which may irresistibly influence your life, he will seem quite unconscious of it. He makes no claim to the possession of peculiar powers. He is completely without pose or pretence. The things which arouse passion or love or hatred in men do not seem to touch him; he is indifferent to them as Nature is to our comments when we praise her sunshine or revile her storms. For in him, we have to recognise a man freed, loosed from every limit which desire and emotion can place upon us. He walks detached from the anxious thoughts or seductive passions which eat out the hearts of men. Though he behaves and lives simply and naturally, we are aware that there is a mystery within that man. We are unable to avoid the impression that because his understanding has plumbed life deeper than other men's, we are compelled to call a halt when we would attempt to comprehend him.

(359-4) DR CASSIUS A. PEREIRA in THE BUDDHIST "It is also

⁵⁴³ The paras on this page are numbered 67 through 70, making them consecutive with the previous page.

(continued from the previous page) expressly stated in Buddhist Books that one who has gained the Final Certainty that “anything whatsoever that has been born or come into being has within itself inherent the inevitability of dissolution” has “neither the wish to die immediately nor the wish to prolong life beyond the natural span.” When the masters of the Dhamma, like the great Theras Sariputta and Mahakassapa⁵⁴⁵ or a heart of life like the Arahant Ananda, saw no necessity to continue living on earth beyond their normal term of life⁵⁴⁶ “for the welfare of gods and men,” it is difficult to accept [that]⁵⁴⁷ the lesser Arahants would attempt to do so, when the Teacher himself said – “The Truths and the Discipline for the Order that I have declared and established for you all, let these be your Teacher after I am gone.”

(361-1)⁵⁴⁸ The wise do not make invidious comparisons between the great Prophets of God. Only the ignorant attempt to show that one ranks higher than another in ethical reach. Such do not know that the teachers who give out a religion to a people or race always consider the circumstances and mentality of the people before preaching their new doctrine. What is not revealed or taught is kept back because it is not needed at the time, never because it is unknown.

(361-2) The inutility of the monks is in striking contrast to the worthy activity of the sages. Thus, the Buddha worked unceasingly for fifty years to remove spiritual ignorance from the minds of men and death caught him trudging unweariedly on foot, an old man over eighty, trying to reach the next place where he was due to teach others and thus serve them in the best way of which he was capable. He was no idler. Jesus too moved unweariedly and incessantly trying to awaken the hearts of men to their true goal and giving to those who approached him with faith the benediction of his grace. Death caught him in the midst of so much of this activity that it aroused the hostility of professional religionists whose vested interests were in danger and who to save their own purses put Jesus on the cross.

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⁵⁴⁵ These are the proper Pali names; Mahassapa is not the same person as the better-known Mahakashyapa. – TJS, 2020

⁵⁴⁶ PB himself deleted a comma from after “life” by hand.

⁵⁴⁷ “that” was typed below the line and inserted with a caret by PB himself.

⁵⁴⁸ The paras on this page are numbered 71 through 74, making them consecutive with the previous page.

(361-3) While worldly men strain their heads and knit their brows, the sage sits quiet or works unhurriedly, self-absent, unutterably wise in the Infinite. In a world half-given over to despair, he dwells with an intrinsic power that all feel who contact him or he moves radiating a calm strength to every environment.

(361-4) We must enter their presence as humble heart-open seekers; we must be teachable if we would not return empty-handed.

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(363-1)⁵⁵⁰ A real maharishi⁵⁵¹ has no preconceived ideas as to what he is going to do.

(363-2) There is a deific quality about these men which transcends description.

(363-3) The illuminate bestows his grace in vain on the man who will not yield up for a moment his intellectual pride and his incessant egotism.

(363-4) Socrates possessed an absolutely original intellect, but took nothing for granted but probed and penetrated into every subject which came under discussion. He struck out a new path in the philosophy of his time and so well was it made that it can still be trodden today with profit.

(363-5) The real illuminate moves about quietly and unostentatiously.

(363-6) The highest service they render is in silent contemplation, which inspires so many spring souls to a higher life. This is truth.

(363-7) So a Chinese illuminate said: "I will do nothing and the people will be transformed of themselves; I will be fond of keeping still and the people will of themselves be correct."

(363-8) To such a man, the here and there become as one.

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⁵⁵⁰ The paras on this page are numbered 75 through 86, making them consecutive with the previous page.

⁵⁵¹ "maharishee" in the original.

(363-9) The illuminate sees objects like other persons, only his sense of materiality is destroyed, for he sees them too as ideas, unreal. The illuminate's viewpoint is not the yogi's viewpoint. The illuminate finds all the world in himself, says Gita. This means he feels sympathetically at one with all creatures, even mosquitoes or snakes.

(363-10) If "dead" illuminati can help the world as readily as those who are among us in the flesh, I would like to ask those who believe this why Ramakrishna uttered the following pathetic plaint as he lay dying in Cossipore:⁵⁵² "Had this body been allowed to last a little longer, many more people would have become spiritually awakened." No, it is more rational to believe that a living illuminate is needed, that one who has flung off the physical body has no further concerns with the physical world and that he whose consciousness is in the Real, uses the world (in the form of a body) to save those whose consciousness is in the world.

(363-11) The illuminate prefers to pull strings from behind the curtain of obscurity.

(363-12) The latitude which is allowed to the illuminate, his inability to commit sin because he can be trusted to consider the welfare of others as his own, is shown by the

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(continued from the previous page) following verses: Chap 6, v. 31 Bhagavad Gita: "Who - so intent on unity worships Me who abide in all beings, that Yogin dwells in Me, whatever his mode of life." Also: Brihadaranyaka⁵⁵⁴ Upanishad: Chap 4.3.22: "In this state a father is no father, a thief is no thief, untouched by good work and untouched by evil work."

(365-1)⁵⁵⁵ The Illuminati protect themselves with a wall of silence.

(365-2) A fresh spiritual impulse, a fresh revelation of the Eternal Truth which inheres in the very nature of the world's essence and of man's essence, must be given shape and form.

⁵⁵² A small neighbourhood in Kolkata

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⁵⁵⁴ "Brihad Aryanaka" in the original.

⁵⁵⁵ The paras on this page are numbered 87 through 98, making them consecutive with the previous page. This page is a duplicate of page 99 in Vinyl XII to XIII.

(365-3) The question arises: “What have this hidden wisdom, these abnormal powers, done for their possessors and for the world?”

(365-4) The divine experience which has come to B⁵⁵⁶ can come also to every man.

(365-5) These great elemental forces in him are purifying ones.

(365-6) The illumine gives his help through silence that weighs no less than through uttered speech.

(365-7) The mystic arrives at treating all people alike through the emotion of love; the illumine arrives at it through the knowledge of reason. The first is likely to be changeable, the last permanent because emotion is variable, reason firm.

(365-8) “Words are wise men’s counters; they do not reckon by them but they are the money of fools.” —Hobbes⁵⁵⁷

(365-9) They tried to influence kings and rulers and leaders of men and culture. They even emerged into public view on rare occasions in order to quicken the pace of evolution by active external work but when this happened, they did not usually reveal their true spiritual identity. Their efforts were not always successful because they had to deal with frail stubborn human nature and moreover, they had to work within the karma of their own land.

(365-10) No mother asks why she should help her child or concern herself with the well-being of her husband. She identifies herself with them and takes it for granted that their interests are her own. Similarly, the illumine takes it for granted that the interests of all mankind are his own and others are his family.

(365-11) To dwell for a while in an illumine’s presence is for a sensitive mind to have an ignition spark thrown among one’s spiritual aspirations.

(365-12) When the band of sixty young men met Buddha whilst

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⁵⁵⁶ We are not sure who is meant here. —TJS, 2020

⁵⁵⁷ Referring to Thomas Hobbes.

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(continued from the previous page) they were looking {for women for their pleasure},⁵⁵⁹ he said to them: "Abide with me a little while and I will teach you [truth.]"⁵⁶⁰ Such is the power of the spoken word of the illumine, when falling on a sensitive or sympathetic ear, that again and again, we find in the history of the Buddha that he quickly converted and quickly brought to spiritual enlightenment those to whom he chose to address his speech.

(367-1)⁵⁶¹ The superior mind is marked by a universality of outlook which is the hallmark of development and spirituality.

(367-2) The true Prophet does not wear a single rag of the cloak of pretence. Therefore, he makes an easy mark for the poisoned arrows of his traducers. For the world does not willingly believe that a man can exist who tries to live his life literally on the principles of Christ's Sermon on the Mount. It prefers to believe that he has some hidden motive, that he lives a life of secret evil. Ye generation of sneerers and slanderers! Woe unto ye, for the history of the near future will prove a fit comment upon your own wretched lives.

(367-3) Fools make complaint that the Prophet brings to them this old message of the eternal Deity that waits to light all human hearts and brings nothing new or fit for this age and hour. We may make a preamble to our answer with the statement that the indubitable gives such scientific and practical turn to his teachings as the time demands, but we must admit that his first and last words remain ever the same as the first and last words of all the illustrious divine teachers. For what other message can he give? When the soul hungers for a happiness it has hitherto been unable to find in its mud-pits of sensuality or in its market-places of barter, is he to offer it a stone of some economic doctrine and not the bread of spiritual nourishment? Is he come to confirm our self-deceptions and our self-grovellings and to give the lie to the divine bliss he enjoys every moment?⁵⁶²

(367-4) Many Yogis are made but some are also born. Destiny transcends all training and oft it needs but a mere touch of an illumine's finger to release the pent-up stores of secret power within soul.

⁵⁵⁹ "a woman of their pleasure" is just too weird, so I changed it to "for women for their" — TJS, 2020

⁵⁶⁰ The original typist deleted "Hence, it was necessary to spend some time in the Teacher's presence." from after "truth." by typing over the original words with x's.

⁵⁶¹ The paras on this page are numbered 99 through 103, making them consecutive with the previous page.

⁵⁶² We have changed a period to a question mark per sentence meaning. — TJS, 2020

(367-5) From Raymond Lully, Spanish medieval alchemist and mystic: – The Illuminati assure us in their goodness of the Great Work... but through ignorance hereupon, many have been deceived regarding the mastery. In their excess of

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(continued from the previous page) confidence, they assumed themselves to be proficient in the form and mode, and it is not our intent to conceal that we ourselves were of those who were stricken in this respect. With such presumption and temerity we took our understanding of this science for granted, yet we grasped it in no wise, till we came to be taught of the spirit by the mediation of Master Arnold de Villa Nova,⁵⁶⁴ who effectually imparted it into us out of his great bounty."

(369-1)⁵⁶⁵ One of the greatest helps to convert our timid thoughts and our trembling wishes into deeds is the inspiration received from a superior mind.

(369-2) The men who can save society are those whom it knows least and disdains most. They are men who have found out its shallowness and meanness and turned their faces toward Truth. They live aside and are not to be found in the ranks of clergymen, as a rule, for the latter help to pillar and prop its crumbling edifice to save their jobs. But the men who have uncovered life, who can provide society with insight and foresight, make no attempt to press upon the public attention. When the world wants them, it will search for them. They can afford to bide their time for they know food is only for the hungry.

(369-3) Anyway, where is the man who can expound truth satisfactorily and who expresses in action the doctrines which he has embraced? Self-anointed babbling gurus exist in the flesh; long-distance Tibetan Mahatmas exist in books.

(369-4) Do you think that these ancient Illuminati full of high intimations and carrying great lights in their hands, appeared before the world out of their silence and solitude to suffer its ridicule and contempt because they wished to brag themselves or to amaze them? They came because they dared not disobey compassion's call save at the pain of being false to all that they knew to be true.

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⁵⁶⁴ Also known as Arnaldus de Villa Nova.

⁵⁶⁵ The paras on this page are numbered 104 through 108, making them consecutive with the previous page.

(369-5) Said Buddha: "No, Maharaja, it is by living alone with a man that one learns his real character and that only after a long time – not by giving the matter a passing thought, not by paying little heed to it. It needs a man of insight and not a dullard to do so. It is by constant intercourse with him, Maharaja, that a man's integrity is known. It is [in]⁵⁶⁶ misfortunes, Maharaja, that a man's endurance is to be known. It is by converse with him, Maharaja, that a man's wisdom is to be ascertained."

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(371-1)⁵⁶⁹ We are asked why, if thought-transference be a fact the hibernating hermit should not still represent the loftiest achievement, should not in fact be as anti-social as he superficially seems. He may be hidden away in a mountain cave but is not his mind free to roam where it likes and has not its power been raised to a supreme degree by his mystical practices? We reply that if he is merely concerned with resting in his inner tranquillity undisturbed by the thought of others, then his achievement is only a self-centred one.

There is much confusion amongst students about these yogis who are supposed to sit in solitude and help humanity telepathically. It is not only yogis who sit in solitude who are doing so. Nor is it needful to be a solitary to be able to do so. The truth is that most yogis who live in solitude are still in the student stage, still trying to develop themselves. And even in the rarer cases where a yogi has perfected himself in meditation he may be using the latter simply to bask egotistically in inner peace for his own benefit and without a thought for others. It is only when a man is a philosophic yogi that he will be deliberately using his meditational self-absorptions to uplift individuals and help humanity for⁵⁷⁰ their good. If the mystic is using his mental powers for altruistic ends, if he is engaged in telepathically helping others at a distance, then he has gone beyond the ordinary mystical level and we salute him for it.

The Adept will not try to influence any other man, much less try to control him. Therefore, his notion of serving another by enlightening him does not include the activity of proselytising, but rather the office of teaching. Such service means helping a man to understand for himself and see for himself what he could not see and understand before. The Adept does this not only by using the ordinary methods of

⁵⁶⁶ "in" was typed below the line and inserted with an arrow by PB himself.

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⁵⁶⁸ "Page 1." in the original.

⁵⁶⁹ The para on this page is numbered 108a, making it consecutive with the previous page.

⁵⁷⁰ PB himself deleted a comma after "for" by hand.

speech, writing and example, but much more by [an]⁵⁷¹ extraordinary method which only an Adept can employ. In this he puts himself in a passive attitude towards the other person's ego and thus

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(continued from the previous page) registers the character, thought and feeling in one swift general impression, which manifests itself within his own consciousness like a photograph upon a sensitised film. He recognises this as a picture of the evolutionary degree to which the other person has attained, but he recognises it also as a picture of the false self with which the other person identifies himself. No matter how negative are the emotions or the thoughts he finds reproducing themselves within his own being, it is without effect upon himself no matter how much sympathy he feels for the other man. This is because he has outgrown both the desires and the illusions which still reign over the other man's mind. With the next step in his technique he challenges that self as being fearful for its own unworthy and ultimately doomed existence and finally dismisses the picture of it in favour of the person's true self, the divine Overself. Then he throws out of his mind every thought of the other person's imperfect egoistic condition and replaces it by the affirmation of his true spiritual self-hood.

Now we know that one mind can influence another through the medium of speech or writing: we know also that it may even influence another directly and without any medium through the silent power of telepathy. All this work takes place on the level of thought and emotion. But the Adept may not only work on this level: it is possible for him to work on a still deeper level. He can go into the innermost core of his own being and there touch the innermost core of the other man's being. In this way Spirit speaks to Spirit, but without words or even thoughts. Within his innermost being there is a mysterious emptiness to which the adept alone gains access during meditation or trance. All thoughts die at its threshold as he enters it. But when eventually he returns to the ordinary state and the thinking activity starts again, then those first series thoughts are endowed with a peculiar power, are impregnated with a magical potency. Their echoes reverberate telepathically across space in the mind of others to whom they may be directed deliberately by the adept. Their influence upon sympathetic and responsive persons is at first too subtle and too

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⁵⁷¹ PB himself inserted "an" by hand.

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⁵⁷³ "Page 2." in the original.

(continued from the previous page) deep to be recognised but eventually they reach the surface of consciousness. This indeed is the scientific fact behind the popular medieval European and contemporary Oriental belief in the virtue of an Adept's blessing and the value of an Adept's initiation. The Adept's true perception of him is somewhere registered like a seed in the subconscious mind of the receptive person, and will in the course of time work its way up through the earth of the unconscious like a plant until it appears above ground in the conscious mind. If it is much slower in showing its effects, it is also much more effectual, much more lasting than the ordinary way of communicating thought or transmitting influence. In this way, by his own inner growth he will begin to perceive, little by little, for himself the truth about his own inner being and outer life in the same way that the Adept perceives it. This is nothing less than a passage from the ego's point of view to the higher one.

(375-1)⁵⁷⁶ There is no such act as a one-sided self-giving. Karma brings us back our due. He who spends his life in the dedicated service of philosophic enlightenment may reject the merely material rewards that this service could bring him but he cannot reject the beneficent thoughts, the loving remembrances, the sincere veneration which those who have benefitted sometimes send him. Such invisible rewards help him to atone more peacefully and less painfully for the strategic errors he has made, the tactical shortcomings he has manifested. Life is an arduous struggle for most people, but much more for such a⁵⁷⁷ one who is always a hated target for the unseen powers of darkness. Do not hesitate to send him your silent humble blessing, therefore, and remember that Nature will not waste it. The enemies you are now struggling against within yourself he has already conquered but the enemies he is now struggling against are beyond your present experience. He has won the right to sit by a hearth of peace. If he has made the greatest renunciation and does not do so, it is for your sake and for the sake of those others like you.

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⁵⁷⁵ "Page 3." in the original.

⁵⁷⁶ The para on this page is numbered 108b, making it consecutive with the previous page.

⁵⁷⁷ "an" in the original.

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(377-1)⁵⁷⁹ The Overself is not merely a pleasant feeling – although it arouses such a feeling – but a veritable force. When it possesses a man, he is literally and actually gripped by a dynamic energy. A creative power henceforth pervades his atmosphere, enters his deeds, permeates his mind and changes his words and runs through his history.

(377-2) When he has fully accomplished this passing-over, all the elements of his lower nature will then have been fully eliminated. The ego will be destroyed. Instead of being enslaved by its own senses and passions, blinded by its own thoughts and ignorance, his mind will be inspired, enlightened and liberated by the Overself. Yet life in the human self will not be destroyed because he has entered life in the divine Overself. But neither will it continue, in the old and lower way. That self will henceforth function as a perfectly obedient instrument of the soul and no longer of the animal body or intellectual nature. No evil thought and no animal passion can ever again take hold of his mind. What remains of his character is therefore the incorruptible part and the immortal part. Death may rob him of lesser things but not of the thing which he cherishes most. Having already parted in his heart with what is perishable he can await it without perturbation and with sublime resignation.

(377-3) This deep union with the Overself occurs in the greatest secrecy. Nobody else knows what has happened to the man, much less understands. Nor will he let anyone know. Except in the case of a prophet sent on a public mission to mankind, people will have to discover it for themselves. The greater the man the more he shrinks from being made a show. The race of sages is nearly dead. There may be some hiding in the monasteries of Tibet or in the penthouses of New York City.

(377-4) If on the one hand, he is conscious of himself in the divine being, on the other he is conscious of himself in the human ego. The two can co-exist, and at this stage of advance, do. But the ego must knit itself to the higher self until they become like a single entity. When his mind is immovably fixed in this state, his personal will permanently directed by the higher one, he is said to have attained the true mystical life.

(377-5) There is a happiness in being possessed by the Overself which must be the higher octave of the happiness a woman feels when she is possessed by her lover.

(377-6) The personal element being kept out of his motives and services, both are pure. The work they require done is no longer his own, but God's.

⁵⁷⁹ The paras on this page are numbered 109 through 114, making them consecutive with the previous page.

(379-1)⁵⁸¹ The transference of thought from mind to mind without any visible means of communication, is a possibility which even science has demonstrated again and again.

(379-2) Much occult phenomena of the adept is performed without his conscious participation and "above" his personal knowledge, as when various people claim to be aware of receiving help from him which he has no recollection of having given. It is the Overself which is really giving the help, their contact with him being merely like the switch which turns on a light. But a switch is not the same as the electric current which, in this simile, represents the Overself. Yet a switch is not less necessary in its own place. If he does not use it, a man may grope in vain around a dark room and not find what he is seeking there. The contact with an adept turns some of the power that the adept is himself in touch with into the disciple's direction. The flick of a switch is done in a moment, whereas the current of light may flow into the light bulb for many hours. The contact with an adept takes a moment, but the spiritual current may emanate from him for many years, even for a lifetime. Just as in the ordinary man's deep sleep no ego is working, so this is the perfect and highest state because no ego is working here either. It reproduces deep sleep by eliminating egotism but transcends deep sleep by retaining consciousness. Thus it brings the benefit without the spiritual blankness of deep sleep into the waking state. If it be said in criticism of his unawareness of so much occult phenomena manifesting in his name, that this lessens his mental stature, he must answer that it also preserves his mental sanity. How, with a thousand devotees, could he be attending to all of them at one and the same time? By what magic could this be done and his peace remain, his sanity be kept? God alone knows all things in a mysterious everywhere and everywhenness. How could he be as God and yet remain as man, much more deal with other men? For all occult phenomena belong to the world of finite form, time and space, not to the world of infinite spirit, to illusion and not to reality. And, if, in further criticism, it be said that his unawareness makes him seem weaker than an adept should be, he can only answer humbly that because he has surrendered his personal rights he is weaker and more helpless than the most ordinary man, that his situation was tersely described in Jesus' confession, "I have no power in myself, but only from the Father."

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⁵⁸¹ The paras on this page are numbered 115 and 116, making them consecutive with the previous page.

(381-1)⁵⁸³ The disciple is aware of the Overself at some times but not at other times. The adept, however, always has this awareness in an unbroken flow.

(381-2) Courage in the face of a risky situation, an uncertain future, a harassing present, comes easily and spontaneously to the man who surrenders his self-will and submits to God's will.

(381-3) His mind is to achieve a complete poise and his heart feel a complete placidity which no passion can ruffle, and no desire excite.

(381-4) When the impeccable peace of the Overself inundates a man's heart he finds that it is no negative thing. It must not be confused with the sinister calm of a graveyard or with the mocking immobility of a paralytic. It is a strong positive and enduring quality which is definitely enjoyable. We actually get a momentary and much-diluted sample of it at such times as when a hated object is suddenly removed from our path, when a powerful ancient ambition is suddenly realised or when we meet a greatly beloved person after long absence. Why? Because at such moments we are freed from the infatuation with the hatred, the ambition or the love simply because they have achieved their object and the desire thoughts become still. The freedom passes almost in a flash, however, because some other infatuation replaces it in the heart within a few moments and thoughts begin their movement again.

(381-5) It is obvious from the rarity of its historic realisation that this ideal was always too ice-mantled a peak of perfection to be claimable by most men. Nevertheless we gain nothing by ignoring it and it is at least well to know towards what goal mankind is so slowly and so unconsciously moving.

(381-6) If the adepts prefer not to live with or near people, there are good and sufficient reasons for it. If their homes are exclusive, their contacts restricted, if they avoid familiarity, it is because their attainment has been paid for by their sensitivity. Truly has it been said that the gulf between the bad man and the good man is not so wide as the gulf between the good man and the adept.

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⁵⁸³ The paras on this page are numbered 117 through 124, making them consecutive with the previous page.

(381-7) The Overself is a living reality. Nobody would waste his years, his endeavours and his energies in its quest if it were merely an intellectual concept or an emotional fancy.

(381-8) The Overself issues its commands and exacts its demand in the utter silence and privacy of a man's heart. Yet they are more powerful and more imperious in the end than any which issue from the noisy bustling world.

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(383-1)⁵⁸⁵ This is the abiding essence of a man, his true self as against his ephemeral person. Whoever enters into its consciousness enters into timelessness, a wonderful experience where the flux of pleasures and pains comes to an end in utter serenity, where regrets for the past, impatience at the present and fears of the future are unknown.

(383-2) As this wonderful feeling steals over him there is a clear and unmistakable sense that the Overself is displacing the ego. Hitherto he has obeyed the rule of the flesh and the brain and consequently shared their pitiful limitations. Now he becomes acutely aware that a new sovereign is taking his place on the throne.

(383-3) These rare moments of spontaneous spiritual exaltation which cast all other moments in the shade and which are remembered ever after, could not have been born if that divine element into which they exalted us did not already exist within us. Its very presence in our hearts makes always possible and sometimes actual the precious feeling of a non-material sublimely happy order of being.

(383-4) It is higher self not only in a moral sense but also in a cosmic sense. For the lower one issued forth from it, but under limitations of consciousness form space and time which are not in the parent Self.

(383-5) When a man's strivings mature, the insight dawns of itself yet he cannot tell which day this is to be, cannot precipitate the wondrous event by his own will. For this depends on grace.

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⁵⁸⁵ The paras on this page are numbered 125 through 134, making them consecutive with the previous page.

(383-6) St. Paul writes so often “living in Christ” that the phrase is almost a cliché in his letters.

(383-7) The real meaning of the injunction so often delivered by spiritual prophets to give up self, is not a humanitarian one and does not concern social relations with other men. It is rather a psychological one, a counsel to transfer attention from the surface self to the deeper one, to give up the personal ego so as to step into the impersonal Overself.

(383-8) Many names have been attached to this inward realisation. Outwardly different to the point of bewilderment, all these names express but one and the same fact.

(383-9) All our ordinary experience comes to us through sense responses or intellectual workings. But here is a kind of experience which does not come through these two channels. It is not a series of sensations nor a series of thoughts. What is it then? Philosophy says it belong to the transcendental world.

(383-10) He possesses a sense of infinite leisure, a manner devoid of all haste, a willingness to achieve his ends little by little.

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(385-1)⁵⁸⁸ Because we draw our very life from the spiritual principle within us, we can only ignore the truth that this principle exists but can never lose its reality.

(385-2) A meeting with such a man, by those who are sensitive enough to register more finely than the gross senses can register, is always a benediction; the remembrance of him always an exaltation.

(385-3) Everything that exists in time must also exist in change. The Overself does not exist in time and is not subject to change.

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⁵⁸⁷ PB himself inserted “30” in the right margin, next to para 385-4, by hand. PB himself also inserted and then deleted “(vol.30)” from the bottom right corner of the page.

⁵⁸⁸ The paras on this page are numbered 135 through 145, making them consecutive with the previous page.

(385-4) He is always himself, without pose, without pretence and without self-consciousness.

(385-5) Do not insult the Higher Power by calling it unconscious; it is not only fully conscious but also fully intelligent. Your real self, which is this power, needs neither commands nor instructions from the physical brain.

(385-6) He has to seek for the mysterious essence of himself, which is something he touches at rare blessed and unforgettable moments. It allures because it is also the Perfect, ever-sought but never-found in the world outside.

(385-7) In that moment man has come to himself. Before then he has been dwelling in alien things, in his passions, his thoughts, his emotions and his desires.

(385-8) At last he will have reached a point where his thinking can be utterly free of past periods and present influences, where it can embody his own research and its independent results, where it is the voice of his own source.

(385-9) The ever-presence of the Overself is to him life's greatest fact. There is nothing to compare with it; he takes his stand upon it. He rejoices in it. When the outside world does him injustice or slanders him or hurts him or defrauds him, he turns inward, deeper and deeper inward, until he stands in the presence of the Overself. Then he finds absolute serenity, absolute love. Every lesser thing must dissolve away in its divine atmosphere and when he returns to mundane thought he feels no resentment against the wrong-doers; if anything he feels pity for them. He has lost nothing, for good name and property are but the accidents of existence, whereas the presence of the Overself is a basic essential, and he has not lost that reality. So long as It loves him and so long as he loves it there can be no real loss.

(385-10) There is a wall between the adept and his detractors. They build it. They themselves must remove it. Nobody can do this for them, not even he. They must undo their self-perpetrated wrongs.

(385-11) It is the wise guidance of the Overself which persuades {such a man to walk indifferently by when his name is vilified and to hold his tongue when his character is}⁵⁸⁹ slandered.

⁵⁸⁹ The section in brackets was typed on top of itself and is difficult to distinguish, however it is visible in duplicate para 203-11 of Vinyl XI to XXIII.

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(387-1)⁵⁹¹ The idea that he has a fancy for writing down his intuitions and inward experiences does not make him a whit greater than another who wraps the veil of silence around his ideas, his intuitions or experiences, which, though now unuttered, may yet dictate themselves through other channels to generations unborn.

(387-2) The logic of a higher life compels him to recognise the divine element in the hearts of those who hate or align him, and he honours them for it, but it does not compel him to waste precious years in unnecessary struggles against them. The years which are left to him and to them on this poor earth are too few to be lost in unworthy squabbles.

(387-3) The Overself is the soul of man, his connection with the Absolute Power.

(387-4) He who, whilst himself remaining unregenerate, tries to regenerate, tries what is not only foolish and hypocritical for himself but also ineffectual and hopeless for them.

(387-5) Because he has no feeling of egoism, he has no feeling of a mission to accomplish. Yet a work will be done all the same.

(387-6) Although the Overself does not pass through the diverse experiences of its imperfect image, the ego, nevertheless it witnesses them. Although it is aware of the pain and pleasure experienced by the body which it is animating, it does not itself feel them; although detached from physical sensations it is not ignorant of them. On the other hand, the personal consciousness does feel them because it regards them as states of its own self. Thus the Overself is conscious of our joys and sorrows without itself sharing them. It is aware of our sense-experience without itself being physically sentient. Those who wonder how this is possible should reflect that a man awakened from a nightmare is aware once again in the form of a revived memory of what he suffered and what he sensed but yet does not share again either the suffering or the sensations.

(387-7) Jalal ad-Din Rumi, the Persian mystic, gave the soul a beautiful and fitting name in many of his poems. He called it "the Friend."

(387-8) His serenity is always, as the Buddha described it "like the broad earth, unvexed."

⁵⁹¹ The paras on this page are numbered 146 through 154, making them consecutive with the previous page.

(387-9) He does not want to impose himself where he may not be wanted. He does not want to intrude on the mental privacy of others.

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(389-1)⁵⁹³ The philosopher accepts his predestined isolation not only because that is the way his position has to be but also because his physical presence arouses negative feelings in the hearts of ordinary people as it arouses positive ones in the hearts of certain seekers. The negatives may range all the way from puzzlement, bewilderment, and suspicion to fear, opposition, and downright enmity. The positives may range from instinctive attraction to a readiness to lay down life in his defence or service. All these feelings arise instantly, irrationally, and instinctively. And they are unconnected with whether or not he reveals his [true]⁵⁹⁴ personal identity. This is because they are the consequence of a psychical impingement of his aura upon theirs. The contact is unseen and unapparent in the physical world but it is very real in the mental-emotional world. It is truly a psychical experience for both; clear and precise and correctly understood by him, vague and disturbing and utterly misunderstood by ordinary people as well as pseudo-questers. It is both a psychical and a mystical experience for those genuine questers with whom he has some inward affinity, a glad recognition of a long-lost, much-revered Elder Brother. Unfortunately, despite the generous compassion and enormous goodwill which he bears in his heart for all alike, it is the unpleasant contacts which make up the larger number whenever the philosopher descends into the world. Let him not be blamed if he prefers solitude to society. For there is nothing he can do about it. People are what they are. Most times [when]⁵⁹⁵ he tries to make himself agreeable to them, as though they both belonged to the same spiritual level, he fails. He learns somewhat wearily to accept his isolation and their limitation as inevitable and, at the present stage of human evolution, unalterable. He learns too that it is futile to desire these things to be otherwise.

(389-2) The idea took possession of the Buddha that his doctrine was too deep for man's intellect and so he thought he would not teach it. However Brahma, the Lord of the World, came and begged him to have mercy on the erring world for "the advent of

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⁵⁹³ The paras on this page are numbered 155 and 156, making them consecutive with the previous page.

⁵⁹⁴ PB himself inserted "true" by hand.

⁵⁹⁵ PB himself inserted "when" by hand.

Buddha is as uncommon as the flower on a fig tree." Then Buddha [reflected]⁵⁹⁶ as to who would be a proper person for him to teach.

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(391-1)⁵⁹⁸ Where do these phenomena originate? Not always from himself, but more often from outside himself, from the mysterious and unknown mind which is the soul of the universe and the ground in which all individual minds are rooted.

(391-2) He takes people just as he finds them and events just as they happen. He does not outwardly express any desire for them to be different from what they are. There are at least two reasons for this attitude. First, he knows that the divine thought of the universe contains the idea of evolution. So he believes that however bad people may be, one day they will be better; however untoward circumstances may be, divine wisdom has brought them about. Second, he knows that if he is to keep an unruffled peace inside him, he must allow nothing outside him to disturb it. Because he regards the outer life as being as ephemeral as a dream, he is reconciled to everything, rebellious against nothing.

(391-3) Yet it would be a great misconception to believe that this peace which he has found in his inner life is bought at the cost of a selfish indifference towards everyone and everything in his outer life. The contrary is the very truth. He attains the wisdom and obtains the power to do more real good for humanity than those who are still walking in darkness and weakness. If he is a philosopher, he will assuredly point out the way for others to light and strength, and may even sacrifice his re-birth on a higher planet to this purpose. He becomes a link between suffering humanity and serene divinity.

(391-4) Being already in possession of the future the sage does not need to plan it. Having mounted on the step of the past to the platform of illumination, he does not care to descend to it again. Seeing the present like a dream, he does not let go of his wakefulness.

⁵⁹⁶ PB himself changed "reflects" to "reflected" by hand.

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⁵⁹⁸ The paras on this page are numbered 157 through 162, making them consecutive with the previous page.

(391-5) He who has found his genuine self does not need to pose for the benefit of gushing disciples. He obtains the deepest satisfaction merely from being himself. What others may say about him in praise cannot bring him anything like the pleasure which his own higher consciousness brings him.

(391-6) He lives every moment in the awareness of his higher self. Yet this does not oppose nor interfere with, the awareness of his lower one.

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(393-1)⁶⁰⁰ There are some questions which, because they pertain to a plane of living beyond the familiar one, are so difficult to answer that they can be correctly answered only by reference to personal experience rather than to speculative theory. We must refer to the biographies of the adepts themselves and find out what they felt in their own lives, and thought in their own minds about these questions.

(393-2) His individual characteristics still remain and make him outwardly different from other men. No inward unity can obliterate them. So it would be correct to say, that it is his egoism rather than his ego which disappears.

(393-3) The goodwill which he shows to all men is devoid of any self-seeking motive, is a natural expression of the love which he finds in the innermost chambers of his soul.

(393-4) Those who are sensitive enough to be able to do so, become by faith and sympathy, sharers in his own divine perception of the world. But whereas theirs is a glimpse, his is abiding.

(393-5) Such is the peace which he attains that he can say with Chuang-Tzu, "Within my breast no sorrows can abide, I feel the great world's spirit through me thrill."

(393-6) Intimate communion and personal converse with the higher self [remain delightful facts.]⁶⁰¹ The Beloved ever companions him and never deserts him. He can never again be lonely.

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⁶⁰⁰ The paras on this page are numbered 163 through 174, making them consecutive with the previous page.

⁶⁰¹ PB himself changed "remains a delightful fact." to "remain delightful facts." by hand.

(393-7) This awareness will remain with him all his days.

(393-8) It is the healing ever-now, the liberating ever-free. Here time-bred cares are stilled, place-caged lives released. Here is happiness without external cause, love without persons, truth without thinking. Here is the native land whence man first came and to which he still secretly belongs.

(393-9) A single train would still be too large to carry all the men in America who are living in the awareness of the Overself.

(393-10) In the philosopher, the sense of living in the Overself is continuous and unbroken.

(393-11) Out of his oneness with the Overself, he derives certitude and speaks truth.

(393-12) They are the best men of our age yet they are not pretentious or condescending, not arrogant or conceited.

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(395-1)⁶⁰³ Yes, your guardian angel is always present and always the secret witness and recorder of your thoughts and deeds. Whether you go down into the black depths of hell or ascend to the radiant heights of heaven, you do not walk alone.

(395-2) Although it is true that the Overself is the real guardian angel of every human being, we should not be so foolish as to suppose its immediate intervention in every trivial affair. On the contrary, its care is general rather than particular, in the determination of long-term phases rather than day-by-day events. Its intervention, if that does occur, will be occasioned by, or will precipitate a crisis.

(395-3) It is impossible for human imagination to conceive the duration of a cosmic Aeon. So vast is it that it may be taken as a synonym for Eternity. The Overself lives throughout such an Aeon and then, with the withdrawal of the World-Mind and its entire cosmos of all things and all beings, into utter latency, merges into the ultimate Void. It will manifest again only after the dawn of a new cosmic day.

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⁶⁰³ The paras on this page are numbered 175 through 182, making them consecutive with the previous page.

(395-4) The adept has his limitations, like other human beings. He is subject to the same vicissitudes of fortune that they are. He is liable to the natural changes of life, to sickness and death. He is certainly not [as]⁶⁰⁴ powerful as so many credulous and superstitious believers imagine him to be.

(395-5) He who has discovered how to live with his higher self, has discovered a serenity which defies circumstance and environment, a goodness which is too deep for the world's understanding, a wisdom which transcends thought.

(395-6) The thoughts and feelings which flow like a river through our consciousness make up the surface self. But underneath them there is a deeper self which, being an emanation from divine reality, constitutes our true self.

(395-7) He will find that this tremendous peace puts all his desires to rest, that the great love it engenders overpasses all his other loves.

(395-8) The finite ego is not so completely sundered from the infinite World-Mind that there is not even the most indirect relation between them. There exists a link through which and in which the ego may enter the divine presence. That link is the Overself.

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(397-1)⁶⁰⁶ At the end of all its adventures, the lower self may indeed have to go, but the indestructible higher self will not go. In this sense there is no utter annihilation of the individual, no complete mergence of it into an all-swallowing ocean of cosmic consciousness, as so many Western critics of Eastern wisdom believe to be the latter's last word.

(397-2) In its enfolding peace, he will lose his earthly burdens for a time; by its brooding wisdom, he will comprehend the necessity of renunciation; through its mysterious spell, he will confer grace on suffering men.

⁶⁰⁴ PB himself changed "so" to "as" by hand.

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⁶⁰⁶ The paras on this page are numbered 183 through 191, making them consecutive with the previous page.

(397-3) Listen to the Roman Stoic's definition of the Overself: "the divinity which is planted in his breast" of Marcus Aurelius; "your guardian spirit" of Epictetus; "the sacred spirit dwelling within us, observer and guardian of all our evil and our good" of Seneca.⁶⁰⁷

(397-4) It will suffice for him to be what he is and thirsty seekers will draw from him in a mysterious, silent way, what they need of his power and wisdom, his love and serenity. The beautiful statement of Bishop Phillips Brooks is worth quoting here: "It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage."

(397-5) With the discovery of this higher self, there comes a conviction of truth gained, a sense of perfect assurance, and a feeling of happy calmness.

(397-6) The distinction between his lower self and his higher self will slowly become clear to him through inner experience and reflection thereon.

(397-7) The immediate task today is for philosophy to deliver its message. The secondary task is to assist those who accept this message, to come to a proper and adequate understanding of it. The first is for the multitude and hence public. The second is for the individual and hence private.

(397-8) Such a man cannot be really known by those who have not themselves touched his height; part of him – the most important and precious part – must always remain an inscrutable stranger to them.

(397-9) People have these men of the spirit among them and do not know it, often do not care to know it.

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(399-1)⁶⁰⁹ The spiritually stronger a man becomes, the less he needs to lean on other men. Consequently advanced mystics have little or no need of joining any society,

⁶⁰⁷ Referring to Lucius Annaeus Seneca.

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⁶⁰⁹ The paras on this page are numbered 192 through 201, making them consecutive with the previous page.

fraternity, or community. All talk of the adepts and masters themselves being members of such associations, living together in Tibet or elsewhere, is nonsensical fantasy.

(399-2) The higher self keeps the same kind of individuality without being separate that each facet of a diamond keeps. The light which shines through it shines equally through all facets alike, remaining one and the same.

(399-3) Cryptic and enigmatic his conduct may be at times to the ordinary observer's eye, but good and wise it will always be to the spiritually discerning eye.

(399-4) What this harmony means is that the hidden centre of consciousness within the other man will be alike to the centre within himself.

(399-5) He has paid a high price for this serenity. He has accepted the necessity of walking alone, the shattering of all illusions, the denudation of human desire, and the funeral of animal passion.

(399-6) He whose resort is solely the personal ego, is constantly subject to its limitations and narrowness, and, consequently, is afflicted with strains and anxieties. He who lets it go and opens himself up, whose resort is to his Higher Self, finds it infinite and boundless, and, consequently, is filled with inward peace.

(399-7) The illuminated man's conduct in this world is a guided one. His senses tell him what is happening in the world about him, but his soul guides him to a proper evaluation of those sense reports. In this way he lives in the world, but is not of it. Of him alone is it true to say, that his is a spiritual life.

(399-8) Whatever greatness the world looks up to him for possessing, vanishes utterly from his mind in the presence of this infinite greatness.

(399-9) Those who do not understand and appreciate this great control of feeling, and especially those who are highly emotional themselves, will see him merely from the outside and consequently misunderstand his character. They will consider him to be a cold, shut-in type.

(399-10) Through his higher self, a man can attain the highest good.

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(401-1)⁶¹¹ If the adepts live in such splendid isolation, it is because they have to balance their greatly increased sensitivity in this way. It is not through any conceited sense of personal superiority that they keep apart from others. They are entitled to an environment which least opposes them, least emits discords at every thought, and most harmonises with their nature and habits. They must themselves create such an environment: the world cannot offer it. Thus the paradox arises that because they have entered into secret unity with all men, the adepts must stand aloof from all men!

(401-2) The first great event full of wonder will be his discovery of what is within himself; the second will be his discovery of what is within the world. For within himself he will find the soul and within the world he will find the working of God. He will discover that it is the literal fact that everything happens under the laws and forces of the Higher Power, and that this is as true of human life as it is of plant life and animal life. He will find that the infinite wisdom is, everywhere and everywhen, taking care of every human being; that this includes himself and those who are near and dear to him, and that therefore he has no need to worry weakly and despairingly over them, for the experiences which they get are those which they need or earn. When he is no longer anxious about himself, how can he be anxious about other people? When he has committed his own life to God, what else can he do about other people's lives than commit theirs to God also? He will find that everyone is here not for the body's sake but for the soul's sake, and that this is the real criterion wherewith to measure all happenings and all experiences. Finding all this he will no longer let himself be deceived by appearances, no longer let events rob him of his inward peace. Henceforth he has only to remain passive to the Higher Power, obedient to its leading, and receptive to its prompting. It will carry him serenely and sustain him adequately.

(401-3) So completely has he freed himself from the tyrannic sway of egoism that he can enter, through emotive thought, into another man's personality, however offensive or antipathetic that man might ordinarily be to him.

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⁶¹¹ The paras on this page are numbered 202 through 204, making them consecutive with the previous page.

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(403-1)⁶¹³ The man who finishes the Way must necessarily be solitary inwardly, for he has torn himself away from the common illusion.

(403-2) He accepts his inner isolation and learns to live in it, realising that he can do nothing about it. The compensation for such acceptance is that his serenity remains impregnable.

(403-3) He is among the great solitary spirits of mankind, yet he can never be called lonely for in himself he is always sufficient.

(403-4) Even in the outer life, he and his kind must be reserved and withdrawn; it cannot be helped. He cannot descend any more to the residence of the inwardly shabby, the intuitionally destitute.

(403-5) Whoever expands his consciousness in advance of the contemporary level must not expect more than a few to understand him. Yet it is his business to understand them as it is their misfortune to misunderstand him.

(403-6) If they cannot make any inner contact with one another, the fault is not the philosopher's but the crowd's. He is ever ready to give every man he meets a mental handshake, ever ready to accept all people for what they are. Moreover, he is inwardly laid by his higher self under obligation to benefit mankind by what he knows and is.

(403-7) Like two men speaking in different languages, they are unable to establish any real intercourse with one another. Yet there is this difference, that whereas the philosopher has a clear enough perception of what is in their hearts they cannot comprehend what is in the philosopher's.

(403-8) He can take no credit of his own for the service rendered, and call no attention to himself. How could he honestly do so when he is fully aware that it is only by ceasing from his own activities, by being inwardly still, and by abandoning his own ego that the power which really renders the service manifests itself.

(403-9) Because the philosopher has freed himself from the intense attachment to personality which is so common, he feels no desire to impose his beliefs, ways, views, or practices on other people. And this remains just as true in political matters as in religious ones.

(403-10) He who has got to this stage [has]⁶¹⁴ a serenity and self-rulership which abides with him at all times and in all places.

⁶¹³ The paras on this page are numbered 205 through 214, making them consecutive with the previous page.

(405-1)⁶¹⁶ Such is the World-Mind's grace that it inspires men of the most different types to arise and help their fellows, men as widely apart as General Booth,⁶¹⁷ who founded the Salvation Army, and the late Lord Haldane,⁶¹⁸ who sought to translate his philosophical vision into unselfish public service. Thus even in the darkest epochs, someone eventually appears to help the most ignorant, the most sinful, and the most illiterate even as someone eventually appears to guide the virtuous, educated, and intellectual. Inability to comprehend the highest truth or inability to live up to the loftiest ethics is not made by true sages a bar to bestowing help. They assist the undeveloped from where they now stand. And such is the wisdom of these sages that they know just how much to give and in what form it can best be assimilated, even as they know when it is better to convey material assistance only and when ethical, religious, mystical, or philosophical instruction should be given.

(405-2) If one of your own thoughts could [suddenly, theoretically and practically become you, the thinker,]⁶¹⁹ the transformation would be something like the one which happens [when]⁶²⁰ the ego, becomes the Overself. For you yourself are nothing other than a thought in the Overself's consciousness.

(405-3) As a wave sinks back into the sea, so the consciousness which passes out of the personal self sinks back into its higher individuality.

(405-4) Paradoxically, it is in the trance-like state of self-absorption that the degree of passing away from the personal self is completely achieved. But when nature re-asserts herself and brings the mystic back to his normal condition she brings him back to the personality too. For without some kind of self-identification with his body, his thoughts, and his feelings, he could not attend to personal duties and necessities at all.

⁶¹⁴ PB himself deleted "got" from after "has" by hand.

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⁶¹⁶ The paras on this page are numbered 215 through 220, making them consecutive with the previous page.

⁶¹⁷ Referring to General William Booth.

⁶¹⁸ Referring to Lord Richard Burdon Haldane.

⁶¹⁹ PB himself changed "suddenly become you, its thinker, both theoretically and practically," to "suddenly, theoretically and practically become you, the thinker," by hand.

⁶²⁰ PB himself deleted "you," from after "when" by hand.

(405-5) Whereas every human personality is different in its characteristics from every other one, no human Overself is different in its characteristics from any other one. The seekers of all times and all places have always found one and the same divine being when they found [the]⁶²¹ Overself.

(405-6) When the Overself takes full possession of him, it will change his personality and outlook completely.

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(407-1)⁶²³ When it is said that separateness is the great sin, this does not refer to our relation with other human beings. It refers to having separated [oneself]⁶²⁴ in thought from [one's]⁶²⁵ higher self.

(407-2) How fortunate is the man who has been fully possessed by the higher self!

(407-3) But the Overself's immortality, although ageless by our earthly standards, is still subject to the opening and closing of the cosmic cycle. It is still a part of the World-Mind's manifested cosmos, whose merger in Mind marks its own merger too.

(407-4) This higher self is what the successful mystics of all religions have really achieved union with, despite the widely different names, from 'God' downwards, which they have given it.

(407-5) One part of us lives, suffers, and enjoys in time and space. Another part, mysterious, almost unknown, transcends it utterly and dwells serenely free from its mutations.

(407-6) To have the intermittent experience of the inner self is one thing, but to have the continuous experience of it, is quite another.

⁶²¹ PB himself changed "their" to "the" by hand.

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⁶²³ The paras on this page are numbered 221 through 231, making them consecutive with the previous page.

⁶²⁴ PB himself changed "ourselves" to "oneself" by hand.

⁶²⁵ PB himself changed "our own" to "one's" by hand.

(407-7) The higher individuality is preserved, but the lower personality, with its miserable limitations, is not.

(407-8) He is one whose psyche is ruled by reality.

(407-9) The fact remains that the awakening to the Overself leaves great witness and striking testimony that it has passed over a man's head. It brings new and subtle powers, an altered outlook upon men and events, and a deep calm in the very centre of his being. When he is given his primal glimpse of the spiritual possibilities of man, he is immeasurably exalted. When he discovers the dynamic power of the Overself for the first time and hears the beautiful hidden rhythm of its life, his heart becomes as the heart of Hercules and for hours, days, or weeks he walks on air. He begins to prize his fleshly desires at their true worth and treads them under feet. He has been permitted to taste of the spirit's fruits, and he now knows that they alone are good.

(407-10) Not everyone who is illumined becomes a spiritual teacher of humanity. Only he whose previous [tendency,]⁶²⁶ general character, constant aspiration, [allotted destiny,]⁶²⁷ or personal capacity fits him for that function, becomes a teacher.

(407-11) The blessing of his compassion streams into one's soul.

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(409-1)⁶²⁹ Among those who have attained this higher life, who feel its power and sense its peace, there are some who wish that others shall attain it too. We say some⁶³⁰ for the very powerful reason that not all are able to find it in their hearts to return to this bleak earth of ours, with its sickness and darkness, its sins and sufferings, its evil and ignorance, when there stretches invitingly before them the portals of a diviner world, with its sublime harmony and beauty, its burden-free peace and goodness. This is why Krishna is reported in the "Bhagavad Gita" as declaring that the greatest sacrifice man can offer is that of wisdom, which means simply that the enlightened man should give himself and use his wisdom for the benefit of others. This is also why Buddha asserted

⁶²⁶ PB himself changed "tendencies" to "tendency" by hand.

⁶²⁷ PB himself inserted "allotted destiny" by hand.

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⁶²⁹ The paras on this page are numbered 232 through 235, making them consecutive with the previous page.

⁶³⁰ PB himself changed "'some'" to "some" by hand.

that the greatest charity is to give the truth to mankind. Therefore, the noblest sages give themselves secretly and concentratively to a few or openly and widely to the many to enlighten, guide, and inspire them. They know that this twofold way is the one in which to help mankind, that public work is not enough, that those who wish to do not only the most widespread good in the time open to them but also the most enduring good, must work deeply and secretly amongst a few who have dedicated themselves to immediate or eventual service in their own turn. Thus, compassion is rendered more effective through being guided by intelligence. To the few in the inner circle, the sage transmits his best thought, his hidden knowledge, his special grace, his most mystical power. How grand is the service such a sage can render all those who accept the light of his knowledge! Then indeed is he, in Shakespeare's phrase, "The star to every wandering barque."

(409-2) The dictionary defines individuality⁶³¹ as separate and distinct existence. Both the ego and the Overself have such an existence. But whereas the ego has this and nothing more, the Overself has this within the universal existence. That is why we have called it the higher⁶³² individuality.

(409-3) If we believe in or know of the reality of the Overself, we must also believe or know that our everyday, transient life is actively rooted in its timeless being.

(409-4) He is to expound truth and exemplify goodness.

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(411-1)⁶³⁴ Is it not astonishing that, whereas the experience of every man who realises his Overself, is identically the same, the entity one discovers differing in no way from that which all others discover, no two men have been formed by Nature from the same pattern? In body and mind, in physiology and faculty, in hand-palm and foot-sole, emotion and thought, diversity rules the 2,000 million human entities on this earth.

(411-2) In first, the discovery of the Overself; and second, the surrender to it, man fulfils the highest purpose of his life on this earth.

⁶³¹ PB himself changed "'individuality'" to "individuality" by hand.

⁶³² PB himself changed "'higher'" to "higher" by hand.

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⁶³⁴ The paras on this page are numbered 236 through 245, making them consecutive with the previous page.

(411-3) That the Overself is not the product of an inflated imagination but has a real existence, is a truth which any man who has the required patience and submits to the indispensable training may verify himself.

(411-4) When this has been fully achieved without fluctuations or breaks, when the mind is always established in this lofty state, it is characterised by a beautiful peace.

(411-5) Every man in the depths of his essential being is an emanation of the World-Mind. Therefore he is diviner than he knows, holier than he seems, and wiser than he thinks.

(411-6) His self-effort does not bring the transcendental consciousness into being, does not create it. Eternal and undying, it was always there in the deepest layer of his mind. What he does is to penetrate to it, and realise it.

(411-7) The sage is only a man, not a God. He is limited in power, being, knowledge. But behind him, even in him, yet not of him, there is unlimited power, being, knowledge. Therefore we revere and worship not the man himself, but what he represents.

(411-8) The philosophic insight is not merely a conglomerate of the old familiar faculties of reason, intuition, feeling, and so on. It is something autonomously different, a new creation which transcends them all, it is in short its own unique self.

(411-9) The atmosphere of thought and feeling which he diffuses around him is, to those sensitive enough to feel it, inspiring, exalting, and soothing at one and the same time.

(411-10) The truth is that never for a moment are we really separate from our inner self.

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(413-1)⁶³⁶ He will be enjoying the exalted Overself consciousness and although he will be fully aware of all ordinary experience through the five physical senses, they will not be able to influence him to leave his higher being.

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⁶³⁶ The paras on this page are numbered 246 through 254, making them consecutive with the previous page.

(413-2) In that wonderful moment when he feels that the Overself has enfolded and possessed him.

(413-3) Wherever you read in history of religious martyrs who were filled with supernatural serenity in the midst of terrible torture, be sure that they were supported by the Overself. The consciousness of their divine soul had, by its grace, become stronger than the consciousness of their earthly body. If you wish, you may call it a kind of mesmerism, but it is a divine and not human mesmerism.

(413-4) We live all the time in unflinching, if unconscious, union with the Overself.

(413-5) He will feel that this nobler self actually overshadows him at times. This is literally true. Hence we have named it the Overself.

(413-6) The power of the Overself to enlighten, protect, and exalt man is as actual a fact as the power of electricity to illumine his home – or it is nothing.

(413-7) Buddha said: “Now Patthapada, it may be that you are thinking, ‘Defilement certainly may vanish, purity may increase, and here on earth one may see the fullness and perfect unfolding of wisdom through one’s knowledge, and attain to enduring possession thereof, but that must be a very dreary life.’ But the matter is not thus to be regarded, Patthapada; rather will all that I have mentioned happen, and then only joy, pleasure, quietude, earnest reflection, complete consciousness, and bliss ensue.” – (Translation by Grimm).⁶³⁷

(413-8) Having reached this stage he is free to continue his personal life as before, to accept the load of new responsibilities on his shoulders, or to retire wholly from the world. To work for humanity in public is one thing, to work for it in secrecy is another, whilst to enjoy the freedom and privacy of complete retirement is a third and very different thing. Naturally and inevitably any public appearance will soon turn him into a lightning rod, attracting the aspirations and yearnings of many spiritual seekers.

(413-9) His eyes look upon the same world as other men’s but he sees much in it which they do not see.

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⁶³⁷ This para was lifted in its entirety from “Was Jesus Influenced by Buddhism? A Comparative Study of the Lives and Thoughts of Gautama and Jesus” by Dwight Goddard p. 58. Another reference in that book suggests this came from George Grimm’s translation from “The Doctrine of the Buddha”. – TJS, 2016

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(415-1)⁶³⁹ Once he is clearly aware of the presence of the Overself, he will find that it will spontaneously provide him with a rule of conduct and a standard of ethics at all times and under all circumstances. Consequently he will never be at a loss to know what to do in difficult moral situations, or how to behave in challenging ones. And with this knowledge will also come the power to implement it.

(415-2) Those who are sensitive to true spirituality will always leave his presence with a feeling of having been greatly benefitted.

(415-3) The sense of strain which accompanies present-day living, vanishes. The peace of being relaxed in thought and feeling, nerve and muscle, replaces it.

(415-4) He who attains this beautiful serenity is absolved from the misery of frustrated desires, is healed of the wounds of bitter memories, is liberated from the burden of earthly struggles. He has created a secret, invulnerable centre within himself, a garden of the spirit which neither the world's hurts nor the world's joys can touch. He has found a transcendental singleness of mind.

(415-5) Though overshadowed continuously by this divine being that is really his own other self,⁶⁴⁰ he remains nevertheless quite human.

(415-6) You are saved the moment this divine power takes possession of you, but not otherwise.

(415-7) Overself is the inner or true self of man, reflecting the divine being and attributes. The Overself is an emanation from the ultimate reality but not a division or a detached fragment of it. It is a ray shining forth but not the sun itself.

(415-8) It is true peace because he is inwardly at peace with himself, with his fellow men, and with God.

(415-9) We are forever unconsciously acknowledging our imperfection.

⁶³⁹ The paras on this page are numbered 255 through 265, making them consecutive with the previous page.

⁶⁴⁰ PB himself deleted the single quotation marks from around "other self" by hand.

(415-10) The true I⁶⁴¹ yields quite a different feeling, experience, and consciousness from the familiar, physical ego. Whereas the latter is oppressed by –

(415-11) The sage does not ask for service from others, but only to be allowed to serve them. He does not seek to attach them to himself, but only to [God.]⁶⁴²

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(417-1)⁶⁴⁴ From the moment when the divine soul succeeds in taking full possession of a man's thought and feeling, will and flesh, his motives, words, acts, and desires become obscure and mysterious to other men.

(417-2) Those who do not know what the inward life means and consequently do not understand such a man – walking mantled in unique serenity as he does – often mistakenly regard him, if they themselves are of a markedly emotional temperament, as being cold, aloof, and reserved.

(417-3) Once this stage is attained neither the knowledge of reality nor the feeling of serenity will ever leave him again. He has found them not for a few hours but for ever.

(417-4) When the Overself takes possession of his heart, he will feel that he has been born again.

(417-5) Inner strength, divine joy, deep understanding, and unspeakable tranquillity will pervade him always and not be limited to the hours of solitary meditation. This is so because the Overself whence these things come is always with men. Only, they know it not, whereas he has awakened to its abiding presence.

(417-6) The man who is delivered from sin and freed from illusion, who is emancipated from suffering for all time because the flesh can catch him no more, has earned the right to infinite rest in the eternal Void. But he has also the power to choose otherwise. He may stop at its very threshold and renounce the reward it offers. Since the phenomenal

⁶⁴¹ PB himself changed "'I'" to "I" by hand.

⁶⁴² PB himself deleted "(Discipleship)" from after "God." by hand.

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⁶⁴⁴ The paras on this page are numbered 266 through 274, making them consecutive with the previous page.

world has nothing to offer him, the only reason for such a choice can be compassionate thought for the benighted creatures he is about to leave behind.⁶⁴⁵

(417-7) There only, in the consciousness which is completely self-sufficing because completely real, is it possible truly to pronounce the words: "I am!" For in all lesser states man may only say: "I am this body" or "I am these thoughts" or "I am these emotions." This is why what the unillumined man calls I⁶⁴⁶ is really something else. And this is why he must learn the art of contemplation, which abstracts him from the not-self, if he wants to know the self.

(417-8) He who commands his thoughts and senses from his divine centre, commands life.⁶⁴⁷

(417-9) It is the higher individuality, the permanent self in us.

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(419-1)⁶⁴⁹ I remember one day when A.E. (George W. Russell) the Irish poet and statesman, chanted to me in his attractive Hibernian brogue, some paragraphs from his beloved Plotinus that tell of the gods, although the number of words which stick to memory are but few and disjointed, so drugged were my senses by his magical voice. "All the gods are venerable and beautiful, and their beauty is immense... For they are not at one time wise, and at another destitute of wisdom; but they are always wise, in an impassive, stable, and pure mind. They likewise know all things which are divine... For the life which is there is unattended with labour, and truth is their generator and nutriment... And the splendour there is infinite."

(419-2) It is not every spiritually enlightened man who is called to hold his lamp in mankind's darkness, or is required to be a teacher of others. This is a special art and requires special gifts. Those who attain enlightenment fall into two grades: the first, mystics who are possessed by the Overself but who can neither show others the way to

⁶⁴⁵ PB himself inserted a period by hand.

⁶⁴⁶ PB himself changed "'I'" to "I" by hand.

⁶⁴⁷ PB himself changed an ellipsis to a period by hand.

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⁶⁴⁹ The paras on this page are numbered 275 through 281, making them consecutive with the previous page.

this state nor expound in detail the truth they have realised; the second, sages who can do both these things.

(419-3) There is always a risk that in taking a too intellectual view of the universe and in practising a too methodical system of yoga, the aspirant may get caught in the machinery of both intellect and method. If he is unable to extricate himself then whatever benefit he derives from both it will always be on the lower plane. The transcendental insight which he seeks will then be as elusive as ever.

(419-4) The same lofty realisation which brings him down to serve his fellowmen, isolates him from them at the same time.

(419-5) His service of humanity is a motiveless one. Compassion impels him to it, never the thought or desire of securing any return.

(419-6) The mystical attitude of non-interference in the world's affairs is quite understandable on these grounds, but if it is not complemented by the attitude of eventual service it may easily degenerate into callous indifference.

(419-7) It must be something which possesses him, not something which he possesses.

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(421-1)⁶⁵¹ Just as the splendours of the setting sun bathed in fiery, glowing colours may be profoundly appreciated despite one's awareness of the fact that the sciences of life and optics explain these splendours in a bald, prosaic, disenchanting way; just as an excellent dinner may be eaten with keen enjoyment undisturbed by one's knowledge that the constituents of these tempting dishes were really carbon, nitrogen, hydrogen, and so on, so the varied factors which go to make up the picture of our universal existence may be seen and experienced for what they are by the integrally developed man in their material tangibility despite his deeper awareness of the overwhelming difference between their single Basis and their manifold appearances.

(421-2) The little centre of consciousness that is myself rests in and lives by the infinite ocean of consciousness that is God. The first momentary discovery of this relationship

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⁶⁵¹ The paras on this page are numbered 282 through 287, making them consecutive with the previous page.

constitutes a genuine religious experience and its expansion into a final, full disclosure constitutes a philosophic one.

(421-3) It is true to say that the Overself possesses properties which belong also to God. But because one man is like another, we do not claim him to be identical with that other. The Overself is God-like in nature but not in identity.

(421-4) And once you are reborn in the heart life will become what it should be – the realisation that you are outworking a higher destiny than the merely personal one. And you will know REALITY, and know it too as your own ultimate being, indestructible and ever-existent. Amid the most prosaic surroundings, deep in the core of your own self there will be perfect calm, angelic serenity, complete understanding, and good will towards all.

(421-5) If we do not know the ‘why’ of universal existence we do know the ‘why’ of human existence. It provides the field of experience for discovering the divine soul. The integral quest which ends in this discovery is consequently, the greatest and most important of human undertakings.

(421-6) The sage lives a stranger life than we deem. His surroundings change miraculously. Poverty is no longer drab poverty, while where we can see only pain he also feels peace.

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(423-1)⁶⁵³ If the adepts appear to stand aloof, it is not because they feel proudly superior but because they feel humbly incapable of bettering the work being done on humanity by Nature (God) in her long-range evolutionary plan. They could never have become what they are if they had held illusions of personal grandeur.

(423-2) With this progressive deepening of consciousness the body will come to seem only a part of himself and the physical life only a part of his true life. If he perforce feels that he is the flesh, he also feels that he is much more the spirit. If in the one he is aware of the evanescence of existence here, in the other he is aware of its eternity there.

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⁶⁵³ The paras on this page are numbered 288 through 293, making them consecutive with the previous page.

(423-3) If it be asked how is it possible for the would-be philosopher to dictate in advance what attitude he is going to take after his final attainment, if it be objected that decisions made before this attainment may be discarded as unwise or unnecessary after it and that therefore the philosophic procedure of resolving to devote the fruits of attainment to the service of humanity is foolish, the answer is that these objections would be quite correct if the philosopher accepted attainment to its fullest extent – but he does not. He stops on the very threshold of it, and although bathed in its light and glory, does not accept it.

(423-4) The adept is marked off from his fellows by the aura of controlled emotion and calm sureness which he carries with him. He does not fear his fellow-men however evil they be, for he does not depend upon his own personal strength alone but also upon the Higher Self and its boundless power.

(423-5) We are here on earth in pursuit of a sacred mission. We have to find what theologians call the soul, what philosophers call the Overself. It is something which is at one and the same time both near at hand and yet far off. For it is the secret source of our life-current, our selfhood and our consciousness. But because our life-energy is continuously streaming outwards through the senses, because our selfhood is continuously identified with the body, and because our consciousness never contemplates itself, the Overself necessarily eludes us utterly.

(423-6) He is forced, by the laws of his own being, to hold himself inwardly apart from his surroundings.

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(425-1)⁶⁵⁵ The mysterious character of the Overself inevitably puzzles the intellect. We may appreciate it better if we accept the paradoxical fact that it unites a duality and that therefore there are two ways of thinking of it, both correct. There is the divine being which is entirely above all temporal concerns, absolute and universal, and there is also the demi-divine being which is in historical relation with the human ego.

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⁶⁵⁵ The paras on this page are numbered 294 through 299, making them consecutive with the previous page.

(425-2) It is quite customary to associate the term sage⁶⁵⁶ with some ancient gentleman, whose long grey beard is supposed to make him as wise as his years. But an old man is not necessarily much wiser than a young one. Wisdom cannot be measured by the calendar. We should not respect the years but their fruit. If a man has found wisdom at the cost of his years, we should respect him. But we should not fall into the concealed if persuasive fallacy of respecting his beard. The term 'sage' also gives rise in many minds to the picture of a creature belonging to an extinct species, a boring creature with pompous speech and portentous manner. Yet the lack of ability to laugh at themselves – and certainly the lack of any sense of humour at all – characterises fools and not sages.

(425-3) This anti-technique must not be misunderstood. Without the quality of self-imposed patience the student cannot go far in this quest. If he has only a tourist mentality and nothing more, if he seeks to collect in one, sweeping, surface glance all the truths which have taken mankind lifetimes of effort and struggle to perceive, he will succeed only in collecting a series of self-deceptive impressions which may indeed provide him with the illusion of progress but will lead nowhere in the end.

(425-4) He no longer hears the march of time so attentively and the calendar ceases to interest him so deeply.

(425-5) Here in the ego we may perceive a reproduction of the sacred Overself under the limitations of time and space. Whoever grasps this great truth, knows henceforth that this Overself is no more distant from him than his own heart and that what he calls I⁶⁵⁷ is inseparably united with what men call God.

(425-6) The serenity of his life is a hidden one. It does not depend on fortune's halting course.

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(427-1)⁶⁵⁹ There is a tradition in Siam, Burma, and Ceylon that Nirvana is no longer attainable in our decadent times. The Buddha himself predicted this decline, they say. But statistics about the number of sages are not available. One can give only the

⁶⁵⁶ PB himself underlined "sage" by hand.

⁶⁵⁷ PB himself changed "'I'" to "I" by hand.

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⁶⁵⁹ The paras on this page are numbered 300 through 306, making them consecutive with the previous page.

unpromising results of a fairly wide and fairly constant search. Nor is it likely that they will ever be available, for those who attain Nirvana do not broadcast the news of their attainment and do not parade their knowledge. There are numbers of so-called sages, adepts, Mahatmas, Gurus, masters, and saints in India and Tibet who do not fail to find fairly extensive followings. But then, the criterion set up by these masses is not the loftiest.

(427-2) Let no one imagine that contact with the Overself is a kind of dreamy reverie or pleasant, fanciful state. It is a vital relationship with a current of peace, power, and goodwill flowing endlessly from the invisible centre to the visible self.

(427-3) The Overself is truly our guardian angel, ever with us and never deserting us. It is our invisible saviour. But we must realise that it seeks primarily to save us not from suffering but from the ignorance which is the cause of our suffering.

(427-4) There are no breaks in the awareness of his higher nature. There is no loss of continuity in the consciousness of his immortal spirit. Therefore he is not illumined at some hour of the day and unillumined at another hour, nor illumined whilst he is awake and unillumined whilst he is asleep.

(427-5) If the pure essence of Godhead is too inaccessible, for man, nevertheless he has not been left bereft of all divine communion. For there is a hidden element within himself which has emanated from the Godhead. It is really his higher, better self, his soul.⁶⁶⁰

(427-6) To attain this advanced stage is to attain the capacity to enter directly and immediately into meditation, not merely at a special time or in a particular place, but always and everywhere.

(427-7) It is not the knowing of the Overself that he is to get so much as the knowing that is the Overself.

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(429-1)⁶⁶² Because the fourth state is a thought-free, passion-free state, it is also a steady and unaltering one. Yet it is so delightful that there is no monotony, no boredom in it.

⁶⁶⁰ PB himself deleted the single quotation marks around "soul." by hand.

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(429-2) The other part of the answer is that the Overself is always here as man's innermost truest self. It is beginningless and endless in time. Its consciousness does not have to be developed as something new. But the person's awareness of it begins in time and has to be developed as a new attainment. The ever-presence of Overself means that anyone may attain it here and now. There is no inner necessity to travel anywhere or to anyone in space or to wait years in time for this to happen. Anyone for instance, who attends carefully and earnestly to the present exposition may perhaps suddenly and easily get the first stage of insight, the lightning-flash which affords⁶⁶³ a glimpse of reality, at any moment. By that glimpse he will have been uplifted to a new dimension of being. The difficulty will consist in retaining the new perception. For ancient habits of erroneous thinking will quickly re-assert themselves and overwhelm him enough to push it into the background. This is why repeated introspection reflective study, and mystical meditation are needed to weaken those habits and generate the inner strength which can firmly hold the higher outlook against these aggressive intruders from his own past.

(429-3) When you awaken to truth as it really is, you will have no occult vision, you will have no "astral" experience, no ravishing ecstasy. You will awaken to it in a state of utter stillness, and you will realise that truth was always there within you and that reality was always there around you. Truth is not something which has grown and developed through your efforts. It is not something which has to be made more and more perfect each year. And once your mental eyes are opened to truth they can never be closed again.

(429-4) It is as though he had an inner, separate consciousness which was forever fastened to a central point of his being.

(429-5) He makes no pretence of omniscience.

(429-6) The Overself is implicit in all humanity but explicit only in a few solitary figures.

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⁶⁶² The paras on this page are numbered 307 through 312, making them consecutive with the previous page.

⁶⁶³ PB himself changed "afford" to "affords" by hand.

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(431-1)⁶⁶⁵ For if we are divine and timeless beings now (and who can gainsay it that has had a glimpse of that starry state memorably vouchsafed to him) then we have always been such. How can we evolve who are already self-existent, perfect beings? Does it not seem more probable that something alien has accreted around us, covering up the sublimer consciousness; that Time's work is not to raise us but to free us; that our search is not for a loftier state but for our pristine state, to recover our former grandeur. What we need is not to grow but to know. Evolution cannot help us, but self-knowledge can.

(431-2) Once we become conscious of this truth the scales fall from our eyes. We give up our bondage to the erroneous belief in limitation. We refuse to entertain this false thought that there is some lofty condition to be attained in the far future. We are resolute that the Self shall recognise itself now. For what shall we wait? Let us stack all our thoughts upon the Reality, and hold them there as with a spike; it will not elude us, and the thoughts will dissolve and vanish into air, leaving us alone with the beauty and sublimity of the Self.

(431-3) This is the final and fullest insight, this spontaneous realisation that Mind forever is, whether as Void or world. After a beautiful intuition, an ecstatic mystical meditation, the mystic believes that he has had a visitation by the Overself. But it can never really visit him because it has never really departed from him. It is an ever-presence, always with him. That which changes, that which moves, is thinking. Whether he listens or not and whether he hears it or not, the Overself however perpetually and silently saith: "I AM!"

(431-4) Ibn al-Farid,⁶⁶⁶ the 13th-century adept in practical and theoretical mysticism, lived in Cairo. He attained to permanent union with his real self, (the Beloved) by getting rid of the dualistic illusion of two selves. "It is like a woman possessed by a spirit," he said. By casting off his self-existence he had found the Beloved to be his real self. "Naught save otherness marred this high estate of thine," the Beloved said to him, "and if thou wilt efface thyself thy claim to have achieved it will be established indeed!" (Amongst Sufis otherness⁶⁶⁷ is equivalent to {thinking}⁶⁶⁸ of one's self as something other than God.)

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⁶⁶⁵ The paras on this page are numbered 313 through 316, making them consecutive with the previous page.

⁶⁶⁶ "Ibn ul Farid" in the original.

⁶⁶⁷ PB himself changed "'otherness'" to "otherness" by hand.

⁶⁶⁸ "think-" in the original; we believe the typist made an error in not beginning the next line with "ing" so we have made the alteration here. — TJS, 2020

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(433-1)⁶⁷⁰ “Absolute truth is the symbol of Eternity and no finite mind can ever grasp the eternal, hence, no truth in its fullness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, love of truth for its own sake, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake?” — Blavatsky.

(433-2) Of what use to themselves or to humanity are such bodiless “spiritual entities” living in wild deserted places far beyond the snow-capped Himalayas? Would they not be able to render real service to mankind if they put on a flesh body and came amongst men to teach them the cause and cure of their sufferings?

(433-3) Others avoid him after the first meeting because they cannot endure the uneasy feeling of guilt which arises in his presence. For their most secret sins and most hidden weaknesses are suddenly displayed to their mind’s eye by the mere fact of his propinquity. It is an involuntary and mysterious experience.

(433-4) Anxieties subside and worries fall away when this surrender to the Overself grows and develops in his heart. And such a care-free attitude is not unjustified. For the measure of this surrender is also the measure of active interference in his affairs by the Divine Power.

(433-5) He will feel spontaneous peace that comes from he knows not where, intellectual conviction that the right path has been found, mysterious detachment that takes hold of him during worldly temptations and worldly tribulations alike.

(433-6) He will certainly be unpretentious and may even be unimpressive but that will be only to the external eye. To those who can see with the mind, the heart, and the intuition, he will be a rare messenger of divinity.

(433-7) Whilst others avidly seek publicity, he is indifferent both to popular acclaim and to popular criticism.

(433-8) The Overself is one with the World-Mind without however being lost in it.

⁶⁷⁰ The paras on this page are numbered 317 through 324, making them consecutive with the previous page.

(435-1)⁶⁷² He can communicate to others something of his mystical enlightenment through words and something of his mystical serenity through silence.

(435-2) When a campaign of invective grew Ananda suggested to the Buddha that they should go elsewhere. But the Buddha refused to do so saying, "I am like the elephant that has entered the fray: I must endure the darts that fall upon me."

(435-3) You may meet such a man daily over several weeks and yet know nothing of his mind, have no insight into his true character. This is because you {do not have}⁶⁷³ the high-grade quality of perceptiveness needed to sense him. There is no level of contact, no real communication between you and him.

(435-4) Here are life's highest processes, an experience beyond thinking and an awareness beyond the sensual.

(435-5) The Overself is not merely a transient intellectual abstraction but rather an eternal presence. For those who have awakened to the consciousness of this presence, there is always available its mysterious power and sublime inspiration.

(435-6) Time-harried men, if they have not given themselves up to utter materialism and lost all their sensitivity, will draw serenity and touch repose when they enter his timeless atmosphere.

(435-7) Hitherto we have been considering the state of the man who is seeking enlightenment. But what is the state of the man who has attained it? This is also worthwhile {for}⁶⁷⁴ our closest study. For after all, he is the type we are one day destined to become, the type we are being shaped into by life itself.

(435-8) It is an entity greater, nobler, wiser, and stronger than himself yet mysteriously and inseparably linked to himself; it is indeed his super-self.

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⁶⁷² The paras on this page are numbered 325 through 335, making them consecutive with the previous page.

⁶⁷³ "do not have" is in parenthesis; it is my opinion that this was the typist's way of singling out words or phrases they couldn't read. I have therefore removed them, since the sentence otherwise makes no sense. — TJS, 2020

⁶⁷⁴ "for" is in parenthesis in the original; see note on 435-3 above for an explanation. — TJS, 2020

(435-9) Whosoever enters into this realisation, becomes a human sun who sheds enlightenment, radiates strength, and emanates love to all beings.

(435-10) Our bodies are born at some point of time and somewhere in space but their essence, the Overself, is birthless, timeless, and placeless.

(435-11) There is a strange feeling that not he but somebody else is living and talking in the same body. It is somebody nobler, superior, and wiser than his own ego.

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(437-1)⁶⁷⁶ I believe that there is a soul in man. This is a frank if commonplace avowal. Yet as I look again at these words, I find a false modesty in them. It is a poor tribute to truth to hesitate timidly in making the open declaration that I know there is a soul because I daily commune with it as a real, living presence.

(437-2) During the minutes of prayer Muhammadans⁶⁷⁷ the world over turn concentrically in the direction of Mecca. The physical unity which they thus achieve is a fit emblem of the spiritual unity which all men will one day achieve – for all must eventually turn toward the Overself.

(437-3) It is a kind of impersonal being but it is not utterly devoid of all individuality.

(437-4) Amid all the vicissitudes of human affairs, and the distractions of historical upheaval, he will keep this central peace.

(437-5) The stately serenity of his mind, the glowing truth of his understanding lift his inner life above prosaic, dull, or commonplace levels.

(437-6) Some self other than his familiar one will rise up within him, some force – ennobling, masterful, and divine – will control him.

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⁶⁷⁶ The paras on this page are numbered 336 through 347, making them consecutive with the previous page.

⁶⁷⁷ “Muhamedans” in the original.

(437-7) It is like nothing that we know from experience or can picture from imagination. Space does not hold it. Time does not condition it.

(437-8) Socrates wept over the corruption and ignorance of Athens as Jesus wept over the corruption and ignorance of Jerusalem. And they did so because they were compassionate sages, not merely self-centred mystics.

(437-9) Alone and depending on his little, personal ego, a man can do the merest fraction of what he can do when he becomes an instrument of the Infinite Power.

(437-10) From this complete independence arises part of that authority with which his speech is filled.

(437-11) The sage does not have to be told to help mankind in its struggles towards the light. He is a helper by nature. His compassion overflows and it is out of this, not out of condescension, that he works for them. But his help will not necessarily take the particular forms that humanity in its ignorance expects from him.

(437-12) Such a surrender to the higher self brings with it release from negative tendencies, liberation from personal weaknesses.

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(439-1)⁶⁷⁹ Because the Overself is already there within him in all its immutable sublimity, man has not to develop it or perfect it. He has only to develop and perfect his ego until it becomes like a polished mirror, held up to and reflecting the sacred attributes of the Overself, and showing openly forth the divine qualities which had hitherto lain hidden behind itself.

(439-2) He who perpetually feels the presence of the divine soul within himself, thereby obtains an effortless control of himself.

(439-3) The effect of his presence is benign and blessed.

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⁶⁷⁹ The paras on this page are numbered 348 through 357, making them consecutive with the previous page.

(439-4) This divine self is the unkillable and unlosable soul, forever testifying to the source, whence it came.

(439-5) How can he crimp and cramp his private sense of truth within the narrow limits of some man's opinion? The strange infinitude of mind overpowers him, the mystic reaches of the Unknown haunt him continually; how then is he to walk into some mental prison and keep company with the spiritual captives of his time?

(439-6) The true deathlessness must be a changeless one. Consequently it must be an eventless one. But this does not necessarily mean a boring one. For if we realise our higher individuality we shall be able to hold consciously and unaffected such an immortal life within our hearts whilst entering into relations with a changeful world process without them. And this will be true whether the world be on our present physical level of perception or not, whether in the flesh or out of it.

(439-7) He has his own secret niche in the Hall of Life, honoured by the gods even when he is dishonoured by men.

(439-8) In the loneliness of the divine presence he is always unutterably humble. In the presence of his fellow men he is incomparably self-possessed, quietly dignified, and subtly armed with authority.

(439-9) Such is his freedom from common ego-obsession and such the stretch of his compassion, that he makes whomever he talks with feel that he is genuinely and deeply interested in their (his or her) particular affairs.

(439-10) This divine soul never withdraws from man's life, is never absent from man's fate. For [the]⁶⁸⁰ very purpose [of these last two]⁶⁸¹ is to draw him to seek and find [the soul].⁶⁸²

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(441-1)⁶⁸⁴ His higher self is not polluted by his own pollutions; any more than sunlight is affected by the foul places into which it often shines.

⁶⁸⁰ PB himself changed "their" to "the" by hand.

⁶⁸¹ PB himself inserted "of these last two" by hand.

⁶⁸² PB himself changed "it." to "the soul." by hand.

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(441-2) I am well aware that I have used the term Overself inconsistently and indifferently and that now a fresh definition is imposed upon the word in my new book. Does the cancellation of the earlier definitions render them false? By no means! They are perfectly correct when read in their proper places; their defect is that they are incomplete; they are not representative of the highest truth; they are true in the world of religion, or of mysticism, as the case may be, but not in the world of philosophy.

(441-3) Those who are sufficiently sensitive feel, when they spend a short time with a man who has learnt to live in the Overself, a large relief from all their ancient burden of anxieties and difficulties and darknesses for a while. This effect is so extraordinary, its exalted peace so glowing, that although it passes away its memory will never pass away.

(441-4) The immediate effects of this ascent in consciousness to the Overself are wide and varied. Torn emotions are healed and base ones purified. A flaccid will is brought to adamant strength.

(441-5) A mind which moves in this exalted spiritual stratosphere...

(441-6) The surrender to Overself must be as complete as he can make it. Then only will it work in him and bring his lesser life under its wiser rule.

(441-7) CHRISTIAN SCIENCE = CHRISTMAS SCIENCE.

(441-8) We have not to become divine for we are divine. We have, however, to think and do what is divine.

(441-9) Henceforth he is able to return his consciousness and retract his attention from the ego. And this, not only at will, but throughout his lifetime.

(441-10) Because he has now enlarged his thought of self to include the Overself, it does not follow that he is therefore to disregard the personality and neglect its needs.

(441-11) In the presence of such a man, one instinctively feels that there are tremendous reserves of knowledge, virtue, and power within him, that he has so much more to give than is apparent.

(441-12) The man who has no awareness of his true self enjoys a certain sense of real living but it is largely a self-deceptive enjoyment.

⁶⁸⁴ The paras on this page are numbered 358 through 369, making them consecutive with the previous page.

(443-1)⁶⁸⁶ He does not have to enter into formal meditation to find his soul. It is an ever-present reality for him, not merely an intellectual conception or emotional belief.

(443-2) The Overself is our knowledge, experience, or sight of the World-Mind, of God, and is the only one we shall ever get whilst we are still in the flesh.

(443-3) It is not the visible imprimatur of any pontifical canonisation that really makes a man one of God's saints but the invisible imprimatur of his Overself.

(443-4) The universal power will sustain him simply because he has surrendered himself to it. Failure in the true sense, which, however, is not always the apparent one, will then be impossible.

(443-5) The divine spirit is always there in man, has always been there, but until he cultivates his capacity to become aware of it, it might as well be non-existent for him.

(443-6) He will look at experience from a new centre. He will see all things and creatures not only as they are on earth but also as they are "in heaven."

(443-7) He is as intensely alive in the spirit as most men are intensely alive in the flesh.

(443-8) That out of which we draw our life and intelligence, is unique and indestructible, beginningless and infinite.

(443-9) We can solve all our problems, remove all our difficulties, if we are willing to illuminate them with the knowledge which comes from the Overself.

(443-10) The Overself is never hurt.

(443-11) There are some truths which are durable ones. Change cannot change them. This is one of them.

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⁶⁸⁶ The paras on this page are numbered 370 through 384, making them consecutive with the previous page.

(443-12) The longer they ponder upon the problem of life and the story of man, the more do they become possessed by an uneasy feeling that someone has blundered; that this sorry scheme of things hardly represents a smoothly-running and accurately-made machine.

(443-13) Being itself infinite, the World-Mind is able to express itself in an infinite number of individual souls.

(443-14) The Overself is a part of World-Mind. Whereas World-Mind is beyond human capacity to know, the Overself is within that capacity.

(443-15) He is forced, by the laws of his own being, to hold himself inwardly apart from his surroundings.

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