

Carbons 15 (Pink Folder 1)

Table of Contents

Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself.....	2
Old ii: Relax and Retreat ... NEW III: Relax and Retreat	3
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation.....	6
Old iv: The Path ... NEW I: Overview of the Quest	9
Old v: What is Philosophy ... NEW XX: What is Philosophy?	14
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	15
Old vii: The Intellect ... NEW VII: The Intellect.....	21
Old viii: The Body ... NEW V The Body	23
Old ix: The Negatives ... NEW XI: The Negatives.....	26
Old x: Mentalism ... NEW XXI: Mentalism	32
Old xi: The Ego ... NEW VIII: The Ego.....	33
Old xii: The Overself ... NEW XXII: Inspiration and the Overself	34
Old xiii: The World-Mind ... NEW XXVII: The World-Mind	36
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth	38
Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity.....	41
Old xvi: The Absolute Mind ... NEW XXVIII: The Alone	42
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	46
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	50
Old xix: Religion ... NEW XVII: The Religious Urge.....	55
Old xx: The Sensitives ... NEW XVI: The Sensitives	60
Old xxi: The World-Idea ... NEW XXVI: The World-Idea	62
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life	65
Old xxiii: Orient and Occident ... NEW XV: The Orient.....	66
Old xxiv: General ... NEW XII: Reflections.....	76
Old xxv: Human Experience ... NEW XIII: Human Experience.....	77
Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self.....	79
Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You	80
Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation	81

Editor's Note: This document contains paras from Old Categories I–XXVIII. Considering the references to LSD and other drugs, and that all the pages are the same type of paper typed on the same typewriter, we can say with some confidence that this material is from the mid-1960s. PB himself made some notes on page 17 in the PDF. all the other handwriting on the fronts are by Paul Cash and are post mortem. The notes on the backs of the pages are largely by Lorraine (Romaine) Stevens; some are by Paul Cash, mostly having to do with pagination.

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

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

1
I

(1-1)¹ He will express himself and his aspirations fully only when he, his body, and his thoughts are unified.

(1-2) Here are words aglow with divine ecstasy, ashine with divine truth.

(1-3) The people of Athens could think of no better honour for their tragic dramatist Sophocles after his death than that a god had lived with him as a guest!

(1-4) Philo, the Alexandrian, tells of feeling so inspired that the ideas flowed of themselves effortlessly through his pen.

(1-5) That book renders a real service which lets in light.

(1-6) What intuition reveals, later experience confirms.

22
I

¹ The paras on this page are numbered 25 to 30; they are not continuous with the previous page.

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

3
II

(3-1)³ The uncertainty which reigns among people, whether there is or is not an Intelligence which presides over the processes of Nature and the fortunes of mankind, a God, as well as the conflicting views of educated persons, shows⁴ the lack of inner experience, the failure to practise meditation.

(3-2) The belief that this sort of enterprise belongs only to monks sitting in their monastery cells, is proper only for those who have withdrawn from life, has some truth in it but not enough to justify it being used as a deterrent for those of us who are neither monks nor sadhus.

(3-3) Without belittling the practical values of daily living which the western world shares everywhere, it must be said that a better-balanced use of its time would bring it a better realisation of our spiritual possibilities. A period – however short – of physical isolation from its restless routine of bustle, work and pleasure, repeated every day and used for meditation, would be well repaid. Nothing would be lost by playing the recluse for a few minutes or, better, for a fraction of an hour, but much would be gained.

(3-4) The popular association of poverty with holiness among Orientals is undeniable. The fakir (Arabic) begged his way as he wandered, the dervish (Persian) begged at the door – both had given their lives to religion.

(3-5) Rabelais held up to ridicule the inner emptiness of so many monks who were his contemporaries. Yet Rabelais was not a layman criticising from the outside: he was himself a monk and knew from the inside what he was writing about.

(3-6) If he is to be away from outer temptations which stimulate afresh and keep alive thoughts that he is desirous of subduing, then it is better he should be away from society. If he is to avoid the semblance of situations which may outwardly compromise him even though he is inwardly guiltless, it is again better that he should be away from society.

(3-7) But the essential thing is what we do with the mind. Socrates nurtured his philosophy in what was for that time, a large city; he did not need, like Thoreau, to

³ The paras on this page are numbered 1 to 11; they are not continuous with the previous page.

⁴ “show” in the original, which is bad grammar. – TJS ‘19

withdraw into Nature's solitudes.

(3-8) The solution of the world's problems does not lie in renouncing the worldly life itself. If every man became a monk and every woman a nun, they would merely exchange one set of problems - worldly ones - for another set - monastic⁵ ones. It is probably correct to say that the first kind are harsher and grimmer than the second kind. But whatever type of life is adopted, problems will inescapably be there.

(3-9) We must pay homage to the Overself, and pay it daily. Anything less is at our peril.

(3-10) Does retirement from the world really lessen our attachment to it?

(3-11) If he enters a monastery he must surrender part or much of his freedom. To that extent, he is a prisoner of the monastery.

II
4

(4-1)⁶ Many complain that they feel too tired after a day's work to sit down for the practice. But if they would only lie down, utterly flat on the back, going limp all over the body, they might find that this exhaustion would actually help the emptying of their mind, coming as a welcome relief. And is not this result half the work in meditation?

(4-2) Those who complain of the burden of having too many possessions should remember the misery of having too few possessions.

(4-3) To retire and do nothing while others work and do something is not necessarily a sin. It may be so in the case of the young, the healthy, or of those with obligations: it is certainly not so in the case of the aspirant who has reached a crisis where he needs to get away for a time to give all his thought, all his energy to the inner search for God.

(4-4) The notion that, in order to live a spiritual life or to attain spiritual salvation, a man must always flee from the world arises from several different causes, as well as from certain understandable confusions. It is not baseless although in a number of cases it is useless. One of the causes is disgust with the evil that surrounds us. One of the confusions is failure to perceive that mental flight is far more important than physical flight.

⁵ "monastical" in the original.

⁶ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

(4-5) What were the motives which caused men⁷ to desert worldly life, and drew them singly into caves, forests, retreats and hermitages, and collectively into monasteries?

(4-6) He knows that such an ordered life, with its rhythm of deliberate activity and deliberate repose, of outgoing and ingoing attention, is in conformity with the cosmic order itself.

(4-7) It is not that things and possessions are wrong in themselves but that too much preoccupation with them, with its consequent neglect of inner values, is wrong.

(4-8) Personal matters, professional matters, the business of earning a livelihood, family and domestic matters – these absorb all his thoughts. If then there is neither interest in, nor search for, truth it is not surprising. If thereafter he seeks in mere amusement and pleasure the filling up of the time left over, it is still not surprising. But what folly, what emptiness!

(4-9) It is right, natural and pardonable for a young man to be ambitious, to make a successful career for himself in his chosen field. But it is equally right and pardonable if he finds himself to be one of the few who feel a call to higher things, who are more attracted to and admire, the life of meditation, study, self-mastery, to withdraw from the struggle of worldly life.

(4-10) How large or how small is the percentage of westerners – especially professional and business men – who spend their holidays in spiritual retreat?

(4-11) The ascetic view that possessions are burdensome has much merit, but also some falsity. Lack of possessions is also burdensome. What is wrong with the desire to live well, with the ambition to go forward and upward materially?

II
5

(5-1)⁸ Why should not a man be permitted to pursue his own favoured mode of living, so long as it does not interfere with, or disturb, another man's?

(5-2) Must a man take formal vows in order to discipline himself? Can he not be loyal to his ideal, which in the end is self-chosen or he would not have turned his back upon the world, without making promises and uttering pledges which it may not be possible to redeem? Are the tonsured head and the coarse robe essential to ensure the practise

⁷ "me" in the original, but the context makes it clear that "men" is meant.

⁸ The paras on this page are numbered 23 through 27, making them consecutive with the previous page.

of self-control in act and thought? If he is to persevere in the purification of character, is it not enough that he himself wants it: if not, why touch the thing at all?

(5-3) The roaring swirl of city life would be unbearable to a sensitive person if he had not this secret place of inner retreat.

(5-4) Our days are too occupied with this or that: "We have no time to stand and stare," wrote the poet W.H. Davies.⁹

(5-5) There are no idyllic paradises, no harmonious utopias, few places where a man can dwell undisturbed by the undesirable, criminal or condemnatory attentions of his fellow men, unharassed by predatory or dictatorial governments.

II
6¹⁰

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

III
7

(7-1)¹¹ What is the difference between the state of deepest contemplation, which the Hindus call Nirvikalpa Samadhi, and that which they call Sahaja Samadhi? The first is only a temporary experience, that is it begins and ends but the man actually experiences an uplift of consciousness, he gains a new and higher outlook. But Sahaja is continuous unbroken realisation that as Overself he always was, is and shall be. It is not a feeling that something new and higher has been gained. What is the absolute test which distinguishes one condition from the other, since both are awareness of the Overself? In Nirvikalpa the ego vanishes but reappears when the ordinary state is resumed: hence it has only been lulled, even though it has been slightly weakened by the process. In Sahaja the ego is rooted out once and for all! It not only vanishes, but it cannot reappear.

(7-2) [{PB's note to himself} Write up lit para for Class.]¹² Fit up a private shrine corner in home where meditation is practised or study is done, decorated with leafy plants or colourful flowers. Keep up this contact with Nature, if immured in a city apartment.

⁹ Referring to William Henry Davies

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¹¹ The paras on this page are numbered 1 to 8; they are not continuous with the previous page.

¹² PB is telling himself to write up a "literary" para for this Category of his ideas. As I understand it, he meant a para that was more expository than the usual intuitive tweets. – TJS

But cut flowers should not be used as they are dead, bereft of a soul and are mere empty forms. Use only living ones or potted plants or climbing, trailing ferns in pots.

(7-3) The pursuit of the self comes at last to an irreducible element. The analyser cuts his way through all intermediate regions of the mind.

(7-4) The Russian Staretz Silouan, who lived and died on Mount Athos, objected to the presence of a clock in his cell, and again in the hospital because its ticking sound disturbed his meditations and prayers.

(7-5) "Surangama Sutra" chooses, as the best meditation method for the present historic cycle, the one used by Avalokiteshvara. It disengages bodily hearing from outward sound, then penetrates still deeper into the void beyond this duality, then beyond ego and its object, until all opposites and dualities vanish leaving absoluteness. Nirvana follows as a natural consequence. In other words, disengage consciousness from the senses and return to pure Consciousness itself.

(7-6) St. John of the Cross, whenever he stayed at the Monastery of Iznatoraf, would climb to a tiny attic room in the belfry and there remain for a long time looking out fixedly through a tiny window at the silent valley. When he was Prior of the Hermitage of El Calvario, in Andalusia, one of the exercises he taught the monks was to sit and contemplate where there was a view of open sky, hills, trees, fields and growing plants and to call on the beauty of these things to praise God. We know from his writings that he made imageless contemplation the last stage in all such exercises.

(7-7) The awakening of this power comes mainly by meditation: it helps him to be good and to do good, to intuit spiritual truths and penetrate spiritual symbols. But it does not turn him into a superman.

(7-8) Letting go all thoughts – the ego-thought, the world-thought, even the God-thought – until absolutely none is present in mind: it is as simple as that!

III

8

(8-1)¹³ The morning meditation exercise practised on waking up is excellent, only if the sleep has not been marked by dreams. They require mental activity, just the same as the daytime existence. But there still remain three advantages over the latter. The body is rested and relaxed. Nothing has yet happened to create complexes, moods, emotions or passions that detract from, or obstruct, the course of meditation. And most dreams

¹³ The paras on this page are numbered 9 through 22, making them consecutive with the previous page.

are broken – there are some intervals of deep empty sleep during the night.

(8-2) Some of us have found our way to the glorious stillness which is so deep within the self, have heard its silent message, received its mysterious grace, and been comforted, helped, pacified.

(8-3) In this deep stillness there occurs the event which will hold his remembrance for long afterwards – the passage from his mere existence to his glorious essence. It is brief but transforming.

(8-4) Thinking must be reduced more and more until it goes. But by no deliberate act of will can he bring on contemplation. All he can do is to be passive and wait in patience and keep the correct attitude – aspiring, loving, watching but devoid of any kind of tension.

(8-5) If seen at all, the Light as a Lightning Flash is ordinarily seen at the beginning and near the end of the Quest. In the first case it appears as a slender ray and inclines the man toward spiritual things or wakes him up to their existence. In the second case it appears as a mass of living brilliance pulsating inside, through and around him, or throughout the universe, and brings him close to union with God.

(8-6) The very way he habitually uses his mind may be so wrong that if it inserts itself into his approach to meditation, the result is self-defeating. His practice of the exercise may be faithful and persistent but yet so wrongly carried out that no other result is possible.

(8-7) In this deep state the body, while one's consciousness of it remains, assumes a fixed position of its own accord. A powerful force surges through it, straightening the spine, lifting the head and stretching the feet.

(8-8) The meditation has been successfully accomplished when all thoughts have come to an end, and when the presence of Divinity is felt within this emptiness.

(8-9) The aim is to disentangle Consciousness-in-itself from the thoughts. The method is to keep brushing off the thoughts.

(8-10) Eastern Church used, among other Hesychastic¹⁴ methods of making meditation more successful, the pressing of the chin against the chest.

(8-11) The peace of contemplation, when achieved, falls upon us like eventide's hush. The brain's busy travail stops, the world's frantic pressure upon the nerves ends.

¹⁴ "Hesychastic" in original

(8-12) The first secret of successful meditation is patience – and still more patience.

(8-13) The stillness is not a cold one: it is living, radiant.

(8-14) Concentration requires a capacity for continuous attention.

9
III

(9-1)¹⁵ To sit in this delicate tender exquisite stillness, aloof from all that is ugly, coarse, violent or brutish is a lovely experience.

(9-2) It may happen, more often than he likes, that no peace is reached, no positive result gained, from the session.

(9-3) Menander. “Earth’s noblest sights, the sunset and the dawn.”

(9-4) St. John of the Cross varied his customary sitting posture by lying on the ground under an olive tree in a garden, stretched out in the shape of a cross.

(9-5) All thoughts, and most important the world-thought and the ego-thought, melt little by little into the stillness.

(9-6) When there is no consciousness of the world, yet Consciousness-in-itself remains, ecstasy follows.

10¹⁶
III

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

11
IV

(11-1)¹⁷ A few come to this quest after the shock produced by the unreasonableness and unfairness and stupidity of the treatment they received from the organisation, the group, the sect, the Church, the party, to which they belonged. Some crisis in their lives, such as the need to get married or to get divorced, blocked by a solemn bleak

¹⁵ The paras on this page are numbered 23 through 28, making them consecutive with the previous page.

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¹⁷ The paras on this page are numbered 1 to 7; they are not continuous with the previous page.

dogma or decision, became the occasion of the shock. Or, as in Gandhi's case when he was thrown out of a railway compartment by an arrogant member of the ruling race, heartless discourtesy provoked swift disillusionment. A single jarring incident, a single deliberate injustice or hurt, or insult, was enough to bring on such resentment and indignation penetrating as sharply as a hypodermic needle, that character change and a new outlook was inaugurated. Some have even come to the quest, not because they had any real vocation for it but because they had nowhere else to go, because the world had lost all meaning, all hope, for them through some ghastly tragedy or some heart-breaking loss, and this was a better way than committing suicide. But the best way to come to the quest is of course to fulfil the higher possibilities as a human being.

(11-2) Those who seek to learn singing as an art, as also speakers who study voice production discover, if they have an enquiring mind, that several different systems and methods exist and that the advocates of each way often commend their own and criticise the others. Systems conflict, methods contradict, teachers disagree. Such a situation prevails also, to a certain extent, in the circles of spiritual and metaphysical theories and training. But most of these doctrines can, again to a certain extent, be reconciled if it is recognised that because human beings are not all alike, the approaches they use to the spiritual goal also need not be alike. Routes may differ, destinations remain the same. The belief that the seeker must restrict himself to a particular named way only, is a narrow one. It over-simplifies the truth at the cost of truth.

(11-3) That the truth of life must be deeper than what we see and hear and touch, is suspected by intuitive persons, believed or felt by pious persons, and directly known by wise persons. What the surface story tells us is not the whole of it, they say.

(11-4) There is no hint in Jesus' words that he wanted men to form themselves into an organised religion, to appoint a hierarchy, to create a liturgy. Was he himself not in protest against the Hebrew version of these things? Did not he suffer from its tyranny, and in the end die by it? Why should he want to set up a new institution, which would inevitably end in the same way?

(11-5) Each religious group, teacher, cult tries to shape all its members, followers, votaries into a single rigid form. The individual with his own unique characteristics, his own particular possibilities is not considered.

(11-6) There are many who, by lack of capacity, interest, character or inwardness, are unable to arrive at more than a partial possession of truth at best, at more than its counterfeits at worst.

(11-7) How can I hasten my development? is a question aspirants often ask.

(12-1)¹⁸ Cicero wrote a rosy essay on the several and varied blessing of old age. But when one sees one of these allegedly fortunate creatures creeping along the streets supporting his arthritic body with stick, or sticks, one wonders.

(12-2) To sit in a public vehicle or popular cafe and be stared at by others is discomforting to the sensitive person. He knows by his own experience that the glance carries with it mental characteristics, projects the others' thought and feeling of the moment.

(12-3) The rarity of competent living guides in this strange territory of contemplation was noted and deplored by the Russian writer on asceticism, Ignatius¹⁹ Brianchaninov more than a century ago. He advised seekers to turn to the books left behind by such guides as the only resort despite its risks of self-delusion which he acknowledged. He stated that books for beginners, giving detailed instructions and definite exercises, were even specially written by a few of the remaining mystics to counterbalance the scarcity.

(12-4) Because the Higher Power is present in the whole world, it is present in everyone too. Because few seek the awareness of It, fewer still find it.

(12-5) The purpose of all paths being to bring the traveller to the same single destination - union with God - any path which either fulfils this purpose or partially helps to do so, is acceptable.

(12-6) If God is everywhere, as He must be, then He is in man too. This fact makes possible his discovery, under certain conditions, of a diviner element in his being which is ordinarily obscured.

(12-7) Men are apt to complain of old age: Buddha even listed it as one of the sights which set him on his course to search for a way out of life's suffering. But there is one advantage of being an old man: one will not easily accept illusions for the sake of their false comfort.

(12-8) When life has cheated their hopes and illness has darkened their years, their shallowness and frivolity may appear insufficient and inadequate.

(12-9) He makes choices whether or not to adhere to a certain moral code, belong to a particular organised group or institution, follow some spiritual guide or teaching. This

¹⁸ The paras on this page are numbered 8 through 23, making them consecutive with the previous page.

¹⁹ Ignatii in the original

is the fact, whatever he may assume, believe or assert to escape personal responsibility.

(12-10) He may be glad, like Cicero, to reach old age, with its comparative calm. But most men dread its onset.

(12-11) Men are brought into life without any knowledge of its object. This they have to find later for themselves, or at least receive, and be satisfied with, other men's opinion of it.

(12-12) His aloneness is not a cause of suffering, as it is with so many people. Because he uses it aright it becomes a grace.

(12-13) He is always ready to revise his methods, habits, dogmas, because he is always ready to learn by experience.

(12-14) Do not use the technical terms "quest" or "disciple" but write in general terms.

(12-15) He must not only seek truth, but must seek it eagerly.

(12-16) Are there any easy methods for attaining this condition of enlightenment?

13

IV

(13-1)²⁰ When this craving for a guru becomes excessive, inordinate, it is a sign of weakness, an attempt to escape one's own personal responsibility and to place it squarely on somebody else's shoulders, a manifestation of inferiority complex such as we are accustomed to see in races that have been long enslaved by others.

(13-2) In sheltering from the need to think for himself, he joins the flock of sheep which follows Authority - an understandable act - but which does so quite blindly - a reprehensible act. This does not free him from personal responsibility for the decisions, actions and results, however much he deludes himself otherwise.

(13-3) Three subjects of study: the natures of man, the universe, God. Three duties are owed: to yourself, to other living creatures - human and animal - to God.

(13-4) Man can find truth if he uses all the power of his faculties. But he may not find it quickly: a whole lifetime may be involved.

²⁰ The paras on this page are numbered 24 through 40, making them consecutive with the previous page.

(13-5) If the literature on these subjects is so much larger today, the problem of choosing correctly what is most reliable is so much more difficult.

(13-6) Too often the clinging to a particular teacher, the membership of a particular group, leads at best to a naive faith in the self-sufficiency of the tenets advocated, at worst, to a new sectarianism.

(13-7) That critical, mysterious and desolate period called 'the dark night,' when the quester finds himself _____²¹ from spiritual paralysis.

(13-8) If any path, technique, exercise or practice arouses his dislike, he need not engage himself in it.

(13-9) If 'being different' is an honest result of the search for higher truth, it must be acceptable. But when it is merely a disguised egocentric exhibitionism, it becomes reprehensible.

(13-10) It is particularly the young who ought to feel the wish to better character and ennoble life, the desire for self-improvement.

(13-11) The work of overcoming the illusions which enthrall all mankind, and of removing the obscurations which prevent spiritual self-knowledge, belongs to this quest.

(13-12) Unwittingly, he never really escapes from the act of pronouncing judgment - be it on worldly or spiritual affairs, no matter how much he shelters behind an institution, an authority, a leader or a religion.

(13-13) But if the Quest has its suffering frustrations, it has also its joyous satisfactions: if it has seemingly unscalable walls, it has also easily trodden floors.

(13-14) He who determines, at a comparatively early age, to seek wisdom and practise virtue, is a fortunate man.

(13-15) The Dark Night is much less a dark night when he believes, understands, or possibly knows that it is a work of the Overself, a movement of Its grace.

(13-16) Each person is an individual, unique, and in the end must find his own path to self-discovery.

²¹ 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.

(13-17) The slow gradual enlightenment of views will finish his development.

14
IV

(14-1)²² During the dark night the will is apathetic, the emotions depressed, the thoughts futile and inconclusive.

(14-2)²³ There is no single approach which is the only true one, the only true religion. God is waiting at the end of all roads. But some suit us better than others.

(14-3) Old age brings its infirmities and enfeeblements, its humiliations and lonelinesses, its feelings of being useless and being unwanted.

(14-4) The ordinary mind, unlit by truth, pushed hither and thither by impulse, guided by egoistic instinct, ignorant of the karmic law, misconceives life's purpose and meaning.

(14-5) His gurules independence keeps him sect-free, staying outside organisations and not joining communal groups.

(14-6) However genuinely idealistic an institution may have been in the beginning, it tends to become corrupted with time.

(14-7) Give questers this order of Daily Exercise:

- (1) Prayer in posture.
- (2) Breathing in posture.
- (3) Affirmations in mantra-semi-meditation.
- (4) Full meditation.

(14-8) And so they come here to this quest because they learn at last to put a proper value on inner peace. They seek it not only to heal wounds but to sustain them in the world.

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

15

²² The paras on this page are numbered 41 through 48, making them consecutive with the previous page.

²³ This para was published in the Notebooks series, in Category 17: The Religious Urge > Chapter 1: Origin, Purpose of Religions > # 188

(15-1)²⁴ He is a scientist to the extent that he respects fact, a metaphysician to the extent that he wants reality, a religionist to the extent that he recognises a higher power.

(15-2) Genuine philosophy is a living force actively at work in moulding the character and modifying the destiny of its votaries.

(15-3) To suggest that these practical concerns, aesthetic enjoyments and intellectual studies are out of place in an ascetic's, hermit's or mystic's life is very often true, but they are certainly not out of place in a philosopher's life.

(15-4) The ideal of Balance keeps us from falling into dangerous extremes. The self-controls which follow detachment are meritorious but its lengthening into callousness is not.

(15-5) Those who associate this quest with ecstasies and austerities need to learn about other viewpoints.

16²⁵

V

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

17

VI

(17-1)²⁶ When St. John of the Cross was Prior of the Monastery of Segovia, he was unjustly dismissed from his high position by his own superiors in the Order and banished to an unhealthy hermitage in semi-wild country. But he bore no ill-will against his persecutors, and even wrote in a letter: "Where there is no love, put love and you will get back love." This is so, but he did not state that the returning love might take a long time to appear, so long that a whole lifetime in some cases, or several incarnations in other cases might be needed. The lesson is that it must be accompanied by patience. If we look for quick results, we may look in vain. Indeed, we ought not to look for any positive results at all. In all such relationships with hostile persons, we ought to do what is right, forgiving, extending goodwill, if we wish, but leaving the

²⁴ The paras on this page are numbered 1 to 5; they are not continuous with the previous page.

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²⁶ The paras on this page are numbered 13 to 24; they are not continuous with the previous page. – but they appear to have originally followed the next page. The original page order is 18, 17, 20, 19.

outcome to take whatever course it did. "Act, but do not be attached to the consequences of your action," was the counsel which Krishna gave the young prince Arjuna. Be Patient if you want to practise goodwill.

(17-2) Why was it required of candidates for entry into the Pythagorean School of Wisdom that they be of a "contented disposition"? Why does the ancient Hindu Scripture Shvetashvatara²⁷ Upanishad forbid the teaching of the deepest knowledge to one "who is not tranquil in mind"?

(17-3) "Manners ... will save us from barbarism," wrote J.R. Lowell in a letter. Certainly their decay, or lack, is showing in, and showing up, so many of the younger generation, to their own loss and society's harm.

(17-4) Certainly he must be eager to seek the truth, willing to give time for the search since it requires study and meditation, but equally he must be prepared to practise some self-discipline. This is partly because the quest of truth succeeds to the extent that he disengages himself from the ego and from the thoughts, the passions and the moods it produces.

(17-5) It is the least that can be asked from a civilised human being that he perform the duties of courtesy.

(17-6)²⁸ Conduct is a deliberate, consciously purposeful and willed activity whereas behaviour is general, casual and not specifically directed.

(17-7) How much can anyone be trusted to criticise himself impersonally, to look back at his own past without covering up his shortcomings and without interposing his ego between him and his actions?

(17-8) The refinement of tastes, the betterment of manners and the raising of standards benefits society as well as the individual.

(17-9) We need to conform to society's dictates, or tradition's pressures may become oppressive.

(17-10) Soon or late, every man who wants to make this high grade will see that he must put a curb on his passions.

(17-11) Emotionalists need to learn some restraint on expression, to practise some

²⁷ "Svetasvadar" in the original.

²⁸ This para was published in the Notebooks series, in Category 6: Emotions and Ethics > Chapter 3: Discipline Emotions > # 77

discipline of communication with others.

(17-12) There are few men who do not have two sides to their character.

18
VI

(18-1)²⁹ It is sometimes spiritually beneficial for a man to lose part of his wealth, an official his position, a nation its empire. For then they may lose the arrogance which too often accompanies these things.

(18-2) When a man has some activity of conscience, but circumstances – temptation or tribulation – move him to questionable actions, he formulates some plausible apology to his better self.

(18-3) Elegance is often found as an accompaniment of refinement. This is not only true of physical things, behaviour and conduct, but also of character and mind.

(18-4) Why not see men just as they are, along with just what they may become? Why not admit their worst as well as best, yet remember also the divine creatures they are destined to evolve into?

(18-5) It is not that he will not feel desires and aversions, attractions and repulsions, but that he will not be moved by them. They will be under control, not only of the ego but of a power higher than the ego. Thus the tensions which agitate the uncontrolled man and stresses which animate him, will not be present.

(18-6) The mind's detachment from the world will bring the body into line with it in time: this takes longer than the ascetic's way of forcibly imposing rigid renunciations but it is more natural and less harsh, easier and philosophic. It softens the rigour of inescapable controls. What is more important perhaps, is that it works in a deeper ground, so its result is more durable than the other way.

(18-7) When one has had a large experience of the world, with widely different groups of people, races, tribes, nations, classes and castes, one is unwilling to offer admiration without some sort of qualification, to any human institution or any human being. And when one has studied the human entity metaphysically and psychologically, discovering the place and power of the ego, one finds philosophical support for this mental reservation. But this need not imply cynicism: the presence of goodwill and the faith in ultimate salvation for all would preclude it.

²⁹ The paras on this page are numbered 1 to 12; they appear to have originally preceded page 17.

(18-8) The most effectual way to deal with undesirable or unwanted emotions, with negative or debasing thoughts, is to repel them at once. The longer they stay, the harder it becomes to dismiss or defeat them.

(18-9)³⁰ What is sin? It may be defined first, as any act which harms others; second, as any act which harms oneself; third, as any thought or emotion which has these consequences.

(18-10) That alone is true culture which refines taste, improves character, lifts standards, corrects behaviour and teaches self-control.

(18-11) In the end the question of goodness involves the question of truth: one may be correctly known only when the other is also known.

(18-12) What man would like his own shortcomings if he knew what they were doing to him, and doing to his appraisal in the minds of other men?

19
VI

(19-1)³¹ Refinement, both outward and inward, is a sign of the Superior Person, according to a Chinese sage.

(19-2) So far as they distract the mind and disturb its peace, the struggle against the passions must go on.

(19-3) Those who dwell largely in their emotions, or those who are often controlled by them, need to nurture the restraints of reason, intuition, caution and reflection.

(19-4) Some of us can keep our goodness only while we keep in good circumstances. Alter them for the worse, scatter our fortunes to the wind, and we may let our honesty depart with them.

(19-5) When detachment is used as an excuse for escape, it is being misused.

(19-6) In the end the heartlessly cruel punish themselves, though whether here in this life, in purgatory after death, or in some future re-embodiment is another matter.

³⁰ This para was published in the Notebooks series, in Category 6: Emotions and Ethics > Chapter 1: Uplift Character > # 371

³¹ The paras on this page are numbered 40 to 61; they are not continuous with the previous page. – but they originally followed the next page.

(19-7) If his tolerance, sympathy and understanding are wide enough to enter every point of view, this does not mean that his judgment, balance and discrimination are inactive.

(19-8) When fame brings benefits we welcome it eagerly, but when it brings calamities we sigh unhappily for obscurity.

(19-9) Bad manners are unsightly, unaesthetic and unpleasant. Good manners win respect, attract goodwill.

(19-10) No man is so bad that he is without any good quality at all.

(19-11) Some feel a frosty chill in the very idea of emotional and mental detachment.

(19-12) To take a merited rebuke humbly, perhaps even gratefully, is a sign of superior character.

(19-13) We may enjoy the pleasures of life but we ought to discriminate between those which are harmless and those which hurt us.

(19-14) Promptly giving up negative thoughts, inhibiting them immediately they are born, abandoning undesirable use of the mind - this is the first step.

(19-15) He can put himself in the mental position of others, thus understanding theirs, while keeping his own.

(19-16) We must enter battle against negative ideas, against spites and resentments. We must refuse to harbour unkind gossip and unfair condemnation.

(19-17) The largest activity in the world is criticism, the smallest creation.

(19-18) The better he is poised, the more easily he will adjust to unexpected situations.

(19-19) Of what use is it to offer criticism to someone who is unwilling to amend his character.

(19-20) The practice of humility, especially in the form of obedience in monastic systems, is intended to subjugate the personal will and lessen self-love.

(19-21) Jesus standing before Pilate, Socrates before his accusers - they could have saved themselves. But they could see no other course on which they could rightly engage.

(19-22) With enough goodwill on both sides, a compromise can usually be reached in

most disputes.

20
VI

(20-1)³² Value of calmness - "Not he who is not tranquil can reach the Self through knowledge" says Upanishad.

(20-2) The good and the evil are uneasily housed together in each of us.

(20-3) Let us not pretend to the Perfect or the hope of its attainment. But we can have the Ideal and follow it.

(20-4) A time comes when a man must call a halt to this floating like a cork on the sea, must discipline the moods which drag him down into suffering from stricken emotion or raise him up to exhilaration from successful ambition.

(20-5) A personal character which will be beautiful, a way of life which will be the best - if he holds these as ideals a man is more likely to come by them.

(20-6) The danger of this teaching of evil's unreality and moral relativity is that in the hands of the unwise it annuls all distinction between evil and good, while in the hands of the conceited it opens dangerous doors.

(20-7) All our virtues come from that divine source. They are incomplete and imperfect copies of the abstract and original archetypes, the idea of the spirit behind each particular virtue. This is one reason why the path of being, thinking and practising the Good, as far as he is able, becomes, for the unbelieving man, as much and as valuable a spiritual path as any offered by religion.

(20-8) It is not only unnatural to put one's neighbour before oneself, but also unwise. Both Buddha and Maharshi³³ pointedly said that the duty to oneself is primary. Only - one had to find out what was behind the self before that duty could be properly accomplished.

(20-9) The young beatnik rebels against conventional society, its organised forms and cultures, clothes and music, morals and speech, rules of conduct and codes of manners, are groping for a way of life that will be different. But being blind, that is, ignorant, the result is a bad one or at least no better either. For they become worthless in themselves

³² The paras on this page are numbered 25 to 39; they are not continuous with the previous page. - but they originally followed page 17.

³³ "Maharishee" in the original.

and useless to society. The spiritual hermit or monk who has withdrawn from the social order may evolve positive benefits, for himself and others, in time, but not these beatniks.

(20-10) Tread firmly on all negative thoughts, eject them from the mind as soon as they appear, and give them no chance to grow. Spite, envy, moroseness,

(20-11) If the habitual use of the mind is negative and tense, it is wrong and needs to be changed.

(20-12) Do not expect nobler action or higher motives from any man than experience suggests you should expect.

(20-13) His mind gets confused and what he formerly thought virtuous he now thinks sinful.

(20-14) The real choice, decision, judgment, is made in the subconscious mind. Impulses come from it and character is formed in it.

(20-15) Criticisms should always be balanced ones, should avoid the tendency to go to extremes or be one-sided when revealing defects.

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

21
VII

(21-1)³⁴ Is it not strange that the most intense, the most active pursuit of thought leads to human knowledge, whereas the complete cessation of thought leads to divine knowledge!

(21-2) The scientists may detest metaphysics and deny its worth, but circumstances must force them in the end to turn toward its portals. What else can they do when matter, molecules and atoms have vanished; when energies defy detection although known to be present?

(21-3) The academic writers and authorities must be honoured for their painstaking study, their diligent documentation of statements made and evidence offered, their search after, and later assembly of, records needed to understand a particular topic or subject.

³⁴ The paras on this page are numbered 1 to 11; they are not continuous with the previous page.

(21-4) G. Lowes Dickinson, the Cambridge don, read Plato and Plotinus in the original Greek. They led him to believe that there might be a way toward ultimate truth and ultimate experience. But time made him more cautious and in the end he lost this belief. The human mind was quite inadequate to find answers to ultimate questions, he decided, and kept this scepticism until the end of his long life. As for yoga he was willing to grant its mind-over-body power but unwilling to test it, fearing its dangers and suspecting its delusions.

(21-5) To call a man a 'philosopher' when he is only a mere logician is to demean the word. Logic is a useful tool, for certain limited purposes, but it can as easily lead a man into great error as into great wisdom.

(21-6) In the end, the usefulness of intellect comes to one thing - to explain that one must go beyond it, and to point out the direction to take for this further enquiry.

(21-7) He lifts himself above the herd, and becomes a student of philosophy, who sees how most people come to rest or even go to sleep in mere opinion. They have not enquired further whether it be truth, perhaps because they lack either the intellectual competence to do so, or the preliminary knowledge of comparative opinion which shows up its contradictoriness, perhaps because they begin to find truth displeasing to their biased temperament and disagreeable to their prejudiced mind, perhaps because they are overawed by the massive impressiveness of tradition, authority, established institutional teaching, or finally perhaps because the truth might prove disturbing to their personal position.

(21-8) The pictures limned for us by scientists of a continuous technical progress were charming, until accompaniments of this progress became frightening.

(21-9) Any fool can be happy with any falsehood, but the prudent man will want his truth to bear up to any examination however severe, and any test in experience, however varied.

(21-10) We are thinking beings. It is this that largely makes us human, rather than animal, beings.

(21-11) No idea can give us full and lasting support, for after all it is only a thought, but a true idea can give us much help over many years. But only being established in Being can support us in every way and all the time.

(22-1)³⁵ It is as legitimate to ask, with the early Ionian³⁶ Greeks, “What is this world in which we live?” as it is to ask, with the early Indian mystics, “Who am I?”

(22-2) The medieval period was impelled by theological sources, and the modern period by scientific ones.

(22-3) It is proper for man to use the world, to exploit science, only so long as he does not permit them to enslave him.

(22-4) Martinus: “The unfoldment of noble pity, of self-identification with the sufferings of others, is more necessary than the unfoldment of intellect in the inner life of today’s mankind.”

(22-5) The grand term ‘philosophy’ has come to mean a system of speculative thought, that is a series of logically-stated guesses.

(22-6) If thoughts and ideas are removed what is left of the intellect? What is it if not the aggregate of all these mental activities?

(22-7) If knowledge fails to reconcile science with religion and philosophy, then civilisation will become the victim of a politically-directed materialistic scientific knowledge, and end by destroying itself.

(22-8) Thinking is a kind of guesswork. Logical thinking is intelligent guesswork. At its best it is limited by the thinker’s nature, development, experience, and so on.

(22-9) We may use the instruments and appliances, the tools and techniques which modern science offers. But we may not let them limit our outlook on life without imbalance.

(22-10) When he is able to look at himself with some detachment, he may begin to find some sense in philosophical ethics.

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

23
VIII

³⁵ The paras on this page are numbered 12 through 21, making them consecutive with the previous page.

³⁶ “Jonian” in the original

(23-1)³⁷ These regimes are intended to remove some obstacles to Glimpses happening, obstacles which are physical and emotional. They are methods of cleansing body and feelings to permit the intuitive element to enter awareness more easily. They constitute the preliminary part of the Quest, preceding or accompanying meditation. It is better to eliminate bad habits, stop unhygienic ways of living and cultivate will power if meditation is to take its full and proper effect.

(23-2) Explain the original single-sexed nature of the human being, what the division into two sexes entails, why the problems of sex become more complicated with the evolution of the human being, and the impossibility of giving a satisfactory rule for sexual behaviour to all seekers and why it must be adjusted to the varying stages and circumstances of individual seekers. State the ultimate goal which all have to attain eventually. Point out (a) the dangers of premature monastic celibacy so far as it affects the next incarnation; (b) the dangers of over-stimulation of sex in modern civilisation. Explain how those who seek to curb or control sex desire may get help from the physical disciplines. Breeding children is a duty which cannot be prescribed for all but depends upon individual circumstances, natural inclination and evolutionary stage.

(23-3) To the young Hatha Yoga is a new system of acrobatics. To others who say "I don't want the religious and philosophical side of yoga" it seems purely practical. The proper value of hatha yoga is as a preparation for the spiritual path. But how remote is all this posturing and sniffing, this preoccupation with physical exercises, from real spirituality!

(23-4) It is not necessary to limit sex transmuting only to kundalini raising exercise. The mind can be directed toward affirmations of sex control when doing most of the stretching and bending exercises.

(23-5) Professor V. H. Mottram, former Professor of Physiology at the University of London, writes in "Human Nutrition" (Edward Arnold, London publishers) "We have in our midst vegetarians, living on a diet of cheese, eggs, milk, fruits and vegetables, who, physically and mentally are among our brightest and best" and "Vegetarianism has had a vogue among athletes - the Finns and, in this country, the long distance cyclists are examples."

(23-6) An intelligent asceticism is proper, even praiseworthy, for certain periods at certain times. It gives a man power over himself, his body, his passions, his appetites. It disciplines whereas the mad asceticism merely destroys.

(23-7) Reason can, in Winwood Reade's³⁸ telling phrase, be "kissed to sleep by rosy

³⁷ The paras on this page are numbered 1 to 9; they are not continuous with the previous page.

³⁸ Referring to William Winwood Reade

lips.” This possibility certainly was part, but only part, of Schopenhauer’s aversion to them.

(23-8) Man attempts to complete himself in the momentary gratification of animal sex, or in the more lasting magnetic pairing of lifelong marriage.

(23-9) If the Word was made flesh, if the Cosmic Mind manifested this vast universe out of its own substance, if the world is divine why should we be stopped from enjoying our life in it?

24
VIII

(24-1)³⁹ “The illumination-contemplations which visited me daily for several months disappeared for a few hours if I drank alcohol,” a very advanced European meditator told me.

(24-2) At the end, or in the middle, of the chapters on Posture and Stretching, give separate Warnings printed in italics of the dangers in exercises.

(24-3) Where a parallel bar is not available a variant exercise can be substituted by lying flat and stretching spine and feet and toes to the utmost.

(24-4) Sex and Diet. Recommend uncooked raw food as a temporary help in seeking control of sex.

(24-5) Mushrooms belong to that order in Nature to which parasites, fungus and bacteria belong.

(24-6) Even Muhammad could not stop the arisal of ascetic ideas and practices, however plainly he banned them.

(24-7) Long continued fasts – are they necessary? The unmarried state – is it the highest kind of human existence?

(24-8) A meatless diet is too good a cause in itself to be supported for bad reasons.

(24-9) This unlucky body of flesh has been vilified and denigrated by would-be saints and ascetic monks, by Christian Church Fathers and Buddhist Elders alike!

³⁹ The paras on this page are numbered 10 through 23, making them consecutive with the previous page.

(24-10) For a view on Sex quote R. Weiss: "World Without Frontier." 256–267.

(24-11) Sex, which ought to be a natural controlled urge has all-too-often become a disease, a fever, an obsession.

(24-12) Hatha yoga⁴⁰ is good just as physical sports are good. But if a man's efforts stop with them, so that they become his highest goal, then they are no longer so good.

(24-13) He may accept or control the biological urge which couples animals.

(24-14) Some find asceticism oppressive, others find it offensive.

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

25

IX

(25-1)⁴¹ The lack of personal integrity, the satisfaction with paltry triumphs over other politicians and the misuse of words to their almost utter falsification help to explain why modern democracy, with all its benefits and achievements, has led in the end to a chaos and a menace which darken the whole world.

(25-2) Lycurgus, the wise statesman, in the constitution he drew up for Sparta, counterbalanced power: the Senate against the people: the king against both.

(25-3) The scramble among women for the newest fashions and among the young of both sexes to be 'different,' the clamour for novelty in art, literature, religion will become an obsession if maintained.

(25-4) Remembering the suffering and evil in the world during one's own lifetime, recalling the present chaos and tragedy, anticipating with anxiety what may well happen, it would be easy to lose oneself in despair.

(25-5) When a man commits an act of violence and destruction against other men, he is denounced and punished as a criminal. But when Nature commits such an act and maims or kills a mass of people, God is not denounced. Instead, poet and priest search for some excuse, find some hidden good intention, for God's reputation for goodness must be saved.

(25-6) The tendencies of the period take a man along with them, the atmosphere absorbs

⁴⁰ "Hathyog" in the original

⁴¹ The paras on this page are numbered 1 to 11; they are not continuous with the previous page.

him, and it may not be until middle life when time, experience, maturity, suffering, disillusionment and revelation have done their work that he comes to realise what has happened to him and asserts his spiritual independence.

(25-7) History has hitherto shown that no society, ancient or modern, eastern or western, civilised or savage, has existed without conflict. This is started by the clash of one ego's personal welfare, one group's selfish interest against another's. If all concerned were men of real goodwill, they would find a way of dealing with the clash more peacefully than by conflict. That so often they did not, and do not, speaks for itself.

(25-8) The kind of blind patriotism which sees its own country as always right is as suspect as the kind of violent anti-patriotism which sees it as always wrong.

(25-9) Pacifism, with its humanitarian purpose, elicits sympathy. But the taking of life cannot be wrong in all circumstances. It may be an evil, but there are some circumstances where it would be the lesser of two evils.

(25-10) The existentialist view - so popular with so many younger people today - that we begin with oblivion and end with annihilation, that what comes between is either meaningless or mysterious, with no solutions to problems, no answers to questions, is a view which the tragedy and evil and catastrophe of our times tempt us to accept. But religion and philosophy release us from this despair.

(25-11) Confronted in actual first-hand experience by the terrors and errors, the tragedies and sufferings of these decades, the serious mind could lose its balance enough to declare life an unmitigated evil.

26
IX

(26-1)⁴² An alternative to physical punishment, such as flogging, for brutal crimes of violence would be to put the criminal upon a semi-starvation diet. His bodily weakness would then affect his mental aggressiveness, would reduce and counter it.

(26-2) Pious thinkers have done all that could be done to find excuses for the universe's scheme which could include needless brutality and destruction, the pitiless war to the death which goes on ceaselessly among animals and, at times, among humans. God was good, they declared, so all this had a good purpose.

⁴² The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

(26-3) All history – recent, medieval, ancient, Occidental and Oriental tells us that we do not have to look very deep into the hearts of men to find the presence of tigers, demons, savages and brutes.

(26-4) The Sanskrit proverb which says that wicked men may gain the fruits of their aggressions and desires, may win victories over others, also says “but at the end they are destroyed at the roots.”

(26-5) If the World-Mind governs all things and all beings, if this is the monarchy of God, then the monarchy of earth would be the best form of government through being in conformity with it. The king’s title would not only be a worldly honour, but also a spiritual one. Monarchic Authority would be a sacred copy of the divine pattern. The democratic distribution of power to each man equally would be the very contrary, hence an impious and atheistic act. ‘The divine right of kings’ would then be a phrase full of meaning, truth, justice. All this has validity only if the monarch is himself in harmony with God, if his character reflects God’s goodness, if his intelligence expresses God’s wisdom: otherwise it falls to the ground. All this implies that the king is truly inspired from above, is fully aware of his Overself. If he is not born so, his duty is to strive to acquire this condition as quickly as possible. If he is unable or unwilling to acquire it, then there is no justification for a monarchical constitution’s claim to superiority over a democratic one!

(26-6) If the truth in all its fullness is given out indiscriminately and promiscuously, we may expect results of a mixed good and bad character. Some of the bad sort we are already seeing in the strange stew which associated Zen Buddhist enlightenments with liquor, drugs, sexual promiscuity and anti-social rejection of responsibility. If the times in which we live were not so critical as they are, it would not be right or wise to let everyone, the deformed in character and the deficient in capacity, come into knowledge of the truth. But the times being what they are, this is a risk that must be taken, a price that must be paid for the service that will thus be rendered to the ready and the worthy who seek the real salvation.

(26-7) Those existentialists who find life meaningless must themselves necessarily become aimless.

(26-8) Many traditional values have vanished both in the Occident and the Orient.

(26-9) Not until the modern era were those who wanted freedom from tradition able to seek it so freely and find it so easily.

(27-1)⁴³ The universal pretence of evil to be good and the occasional presence of some good in most evil creates confusion or bewilderment in many minds and leads to wrong judgment in other minds. Is there any absolute way of distinguishing good from evil? The Russian Staretz Silouan, of Mount Athos, thought there was, that however good an end might seem if the means used to attain it was bad, then it was to be rejected. It is easy for us to see that falsehood intended to lead others to act against their own welfare could be such a bad means, as also could malicious cruelty.

(27-2) So long as the greater mass of men exhibit natural tendencies toward violence, hate and greed, so long will they be bled again and again in war.

(27-3) Man looked into the mysteries of the atom when he was too selfish to use it rightly, too ignorant of the higher laws to use it wisely, that is when he was unworthy and unready. He is in such danger today that many regret he ever did so. But he could not help it, could not have done otherwise. The mind wants to know; this is its essential nature: it was inevitable that what began as simple childish curiosity should end as rigorous scientific investigation. Nothing could stop this process in the past. This was the warning of Greek, European and American history. It is now the warning of Chinese, South-East Asian and Indian history, where seemingly static civilisations become more dynamic.

(27-4) It is not much use waking up echoes of old faith; it is not so much revival of past glory that is needed as creative re-education into new glory.

(27-5) That we live in an age of insecurity is evidenced by the flourishing business done by those who profess to foretell the future. Astrologers and clairvoyants abound in the larger cities.

(27-6) I distrust politicians. But if we must have elections let the choice be between individual candidates, not between the organised parties, with their chicanery and insincerity.

(27-7) So much progress that men hope for from a science-based politically guided civilisation turns out to be a chimera. There is no good that science gave them without its costly price, no promise held out by political shifts without its revelation of the evil in man. Real peace, true progress, genuine prosperity can come only by a different road.

(27-8) It is inevitable that a monarchy surrounded by an aristocracy will breed sycophants and snobs, hypocrites and yes-men.

⁴³ The paras on this page are numbered 21 through 31, making them consecutive with the previous page.

(27-9) When politicians become co-operative and national leaders become constructive, the people themselves will benefit.

(27-10) Whether the human race, which finds its chances of survival reduced or even removed by bomb and missile, would have done better to cease scientific progress two or three centuries ago, is not the only question. Without knowledge of, and obedience to, higher spiritual laws, was its continuance worthwhile?

(27-11) What Hitler did to the Jews, the Romans under Titus' rule did also. Over a million were massacred at the capture of Jerusalem in A.D. 70.

28
IX

(28-1)⁴⁴ So many today have become dissatisfied with conventional values, have rejected modern religion and have become disillusioned with social customs. But the new values which they have found are no better and in certain instances are much worse. Existentialism, beatnikism, drug-hallucination.

(28-2) A trend of world history may be powerful and triumphant. Its consequences may be undesirable yet seem inevitable. But this does not mean that they must be God's will in any other sense than a karmic one.

(28-3) When reforms are brought about violently, they are apt to be brought about with accompaniments of brutality and injustice.

(28-4) The world today, more fiercely than ever, is a battleground for this ancient conflict between Right and Wrong.

(28-5) Movement and change may bring new customs, but are not necessarily accompanied by progress and reform of old tradition.

(28-6) When what is excellent in a tradition, a custom, a fashion, a way of thought and conduct, is thrown away for the sake of novelty, of being different, of mere rebellion, it is time to reform the reformers!

(28-7) Athens, Sparta, Thebes and Macedonia – each rose in turn to supremacy over the others, and then fell from it. Greek history is repeated by world history.

⁴⁴ The paras on this page are numbered 32 through 45, making them consecutive with the previous page.

(28-8)⁴⁵ Some say change systems if you want to improve men. Their opponents say change men if you want to change systems. Both state partial truths, both suffer from their limitation of refusing to acknowledge that [the]⁴⁶ argument of the other [side]⁴⁷ is also essential to a complete judgment. The animal hungers and aggressive urges in human nature account for many or most of our more serious troubles: they cannot be altered as easily as we alter policies.

(28-9) When human resources reach their end it is time to turn to higher ones. If the world's crisis and tragedy, mess and misery seem beyond our strength to bear and contemplate, it is time to turn the entire problem over to the higher power. Let it be God's problem.

(28-10) If all the misery that all the politicians have created were put together in statistics the world would be horrified.

(28-11) Trust, not tension: trust in the higher power producing serenity rather than tension, because of the pressures of life is a great need today.

(28-12) It was not a moralist, or religionist, but an economist – J.M. Keynes himself – who looked back on life and confessed that “In truth, it was the Benthamite Calculus,⁴⁸ based on over-valuation of the economic criterion, which was destroying the quality of the popular ideal.”

(28-13) To regard all material improvements as a move away from spirituality, to assert that science, and the industries based on it, is absolutely evil, is unfair and untrue.

(28-14) Their interest in finding correct answers to the age-old questions about life, is either non-existent or shallow, merely floating over the surface.

⁴⁵ The original of which this is a carbon can be found in Grey Long 8-13, para (313-8) – TJS '19

⁴⁶ “the” inserted by PB himself in the original Grey Long 8-13) – TJS '19

⁴⁷ PB himself changed “”of the other side of the ____ is also” to “of the other side is” by hand. – TJS '19

⁴⁸ The felicific calculus is an algorithm formulated by utilitarian philosopher Jeremy Bentham for calculating the degree or amount of pleasure that a specific action is likely to cause. Bentham, an ethical hedonist, believed the moral rightness or wrongness of an action to be a function of the amount of pleasure or pain that it produced. The felicific calculus could, in principle at least, determine the moral status of any considered act. The algorithm is also known as the utility calculus, the hedonistic calculus and the hedonic calculus.

(29-1)⁴⁹ Where demi-gods ruled peoples, inspired nations, led tribes, gave laws or revealed spiritual truths, demagogues have taken their places.

(29-2) People tell me that we live in wonderful times. What is so wonderful when so many millions live like animals, in a world without peace and under governments without pity?

(29-3) That government will do better which combines the vigour of youth with the knowledge of age.

30⁵⁰

IX

Old x: Mentalism ... NEW XXI: Mentalism

31

X

(31-1)⁵¹ Mentalism tells us that the mind's activity is one thing and the brain's activity which accompanies it, is another. Materialism asserts the contrary, that the mind's phenomena is produced by movements of the material atoms composing the brain.

(31-2) Psychologists have noted the observable facts that ordinary consciousness depends on, and changes with, the supply of blood, the fatigue of the body, the condition of brain centre and nerve system, the taking of drugs - all physical things - and have logically concluded that consciousness is a product, not a real entity in itself.

(31-3) The mentalist position is the most acceptable of all to the philosopher not only because it has come down to him as a traditional teaching of the sages of antiquity; not only because it has proved itself to him in his own personal ultra-mystic experience, but because of the best of all reasons - it is irrefutable.

(31-4) If materialism were true, there would be no possibility of human memory and human imagination, from no physical origin could they be derived. Yet Descartes cut up the heads of animals, hoping thereby to find a physical explanation of memory and imagination!

(31-5) To the materialist, thinking is a physical act; but to the mentalist it is a mental one. The first man finds his proof in the operating room of a hospital, where the brain

⁴⁹ The paras on this page are numbered 46 through 48, making them consecutive with the previous page.

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⁵¹ The paras on this page are numbered 1 to 9; they are not continuous with the previous page.

reduced reduces consciousness, or mortally injured, annihilates it.

(31-6) The conventional definitions of consciousness which make it the total of all the mental states of a person, is satisfactory only as far as it goes, but it is unsatisfactory because it misses the most important element – awareness – which is not a state at all, and not even an item in it.

(31-7) Because what we think to be ‘matter’ seems so opaque, so solid, we cannot even conceive of it being less real than it seems.

(31-8) Whether we study the records of antiquity or modernity, we find that high-ranking first-class minds were among those who accepted mentalism.

(31-9) What is more real to him than the consciousness which yields the thought of denial to him?

32⁵²

X

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

33

XI

(33-1)⁵³ With the body, the thoughts and the emotions, the body seems to complete itself as an entity. But where do we get this feeling of ‘I’ from? There is only one way to know the answer to this question; the way of meditation. This burrows beneath the three mentioned components and penetrates into the residue, which is found to be nothing in particular, only the sense of Be-ing. And this is the real source of the ‘I’ notion, the self-feeling. Alas! The source does not ordinarily reveal itself, so we live in its projection, the ego, alone. We are content to be little, when we could be great.

(33-2) The ego is a knot tied in the psyche of our inner being; itself being compounded from a number of smaller knots. There is nothing fresh to be gathered in, for b-e-i-n-g is always there, but something is to be undone, untied.

(33-3) If I may change slightly Edmund Burke’s sentence into: “What shadows we were, and what shadows we pursue” his words picture the ego and its desires when seen after the passage of many years, throws them both into truer perspective.

(33-4) The ego poses as being the only self, the real self, the whole self.

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⁵³ The paras on this page are numbered 1 to 13; they are not continuous with the previous page.

(33-5) We may distinguish the ego by certain signs: it is not stable, for its characteristics fluctuate: it is not sinless, for somewhere in its nature there will be one or more flaws, no matter what the judging test may be; it does not feel totally secure for a fear, a doubt, an uncertainty about the future there will be.

(33-6) The first great error to be thrown away is a common one – acceptance of the physical body as the real self when it is only an expression and channel, instrument and vehicle of the self.

(33-7) Each man is confined by his own nature, his own ego. How then is he to get at truth, which transcends his ego? Is there no way of escape from the situation?

(33-8) Follow the self's track within, not slipping down into its muddy bogs but ascending up to its diviner sources.

(33-9) Thoreau: "It is as hard to see oneself as to look backwards without turning round." For the self is involved in the very act of seeing and may colour, distort, or obstruct the observation.

(33-10) This is the essential being of a man, where his link with God lies.

(33-11) The ego's interest in its own transcendence is necessarily spurious. This is why grace is a necessity.

(33-12) Life will be very different for man when, at long last, he recovers the sense of his own divinity.

(33-13) The ego is put forth by the Overself.

34⁵⁴

XI

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

35

XII

(35-1)⁵⁵ This it is to be "born again," to transcend ordinary experience and become aware of a layer of being within the self which is neither sensual nor rational. Nor is it

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⁵⁵ The paras on this page are numbered 1 to 13; they are not continuous with the previous page.

even emotional in the narrow sense except that egocentric feeling is quite definitely and quite richly present. But it is calm, quiet, deep, detached and elevated.

(35-2) The glimpse, because it is situated between the mental conditions which exist before and afterwards, necessarily involves striking even dramatic contrast with their ordinariness. It seems to open on to the ultimate light-bathed height of human existence. But this experience necessarily provokes a human reaction to it, which is incorporated into the glimpse itself, becomes part of it. The permanent and truly ultimate enlightenment is pure, free from any admixture of reaction, since it is calm, balanced and informed.

(35-3) The Overself is the highest point in the human being; it is there where he can find himself "made in the image of God."

(35-4) Christianity talks of salvation, Hinduism of liberation, Buddhism of mysterious Nirvana and the mystics aspire to union with God.

(35-5) How many have asked in puzzlement why the glimpses of reality cannot remain with them, how many have deplored its brevity! Plotinus long ago gave them his answer: "Man can cease to become man, and become God; but man cannot be God and man at the same time."

(35-6) The discovery of his true being is not outwardly dramatic, and for a long time no one may know of it, except himself. The world may not honour him for it: he may die as obscure as he lived. But the purpose of his life has been fulfilled; and God's will has been done.

(35-7) How near to the glimpse do the mass of people come who claim they have never had one? Perhaps the feeling of awe to which certain buildings or persons or ideas may give rise, is the nearest.

(35-8) How is one to describe this experience? It is an expansion, and yet also a concentration, of consciousness.

(35-9) Whatever religious belief it is made use of to confirm, it can only validate those beliefs which are universally held by everyone who is at all religious, not those which are found only in sectarian theology. The attempt to put into it previously held dogmas should be regarded as suspect. It can confirm the existence of a Higher Power, the fact of the soul, and the possibility of communion with it.

(35-10) A term like 'mystical' has been equated with 'obscurantist' by our modern intellectuals, who associate mysticism with deception, muddle-minds and distortion. Yet the term was honourably born and honourably used for long centuries.

(35-11) The Overself is present as the supreme Fact in his, and all, existence even as it is present as an emotional necessity in the religious man's existence.

(35-12) These sacred visitations have come in most varied places on the most varied occasions.

(35-13) His human condition does not vanish because of this experience; it returns and remains with him as his usual one. Only swollen megalomaniacs assert otherwise.

36
XII

(36-1)⁵⁶ It is an experience of self-discovery, not the discovery of some other being, whether a guru or a god.

(36-2) Once a man has had this sacred experience he will naturally want to provoke it again. But how? He will find meditation to be part of the answer.

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

37
XIII

(37-1)⁵⁷ If moon, earth and planets came into existence, and were thenceforward directed, by mere chance or whim there would be no pattern in their positions and no rhythm in their movements; that is, there would be no world-order. Were the sun and stars involved in the same caprice we would not know when to expect daylight and darkness, nor where the North Pole would be found. But because there is a World-Idea, there is law, orderliness, and some certainty, there is a universe, not a chaos.

(37-2) Nature is what it is, bipolar, so existence involves struggle and conflict for all of us until the genius in a million finds the point of equilibrium between the two opposing pulls, between the savage and the saint in him.

(37-3) Chinese wisdom, developed among a people who were more earthy than the Indians, could not lose sight of the realities of Nature because it was able to see the realities of contemplation. It brought both into its picture, coupled Yin with Yang, the

⁵⁶ The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

⁵⁷ The paras on this page are numbered 1 to 10; they are not continuous with the previous page.

evil and suffering, the terror and destruction, that seem fused into the universe itself along with the serenity and bliss, the beauty and harmony at the very heart of things.

(37-4) By an act of faith we may accept the religious belief in creation, that God _____⁵⁸ the universe to be, and it was. By an act of logic, we may think that the universe formed itself according to the mechanical laws of nature.

(37-5) Men and women terrify themselves with mental pictures of age, of its diseases and infirmities, its growing cancers and shrinking arteries. Yet they seldom relate their personal experience to the wider scheme of things, to the universe as a whole. If they did they would soon see that not only are decay and disintegration everywhere in Nature, but brutality and murder on an appalling scale. Millions of animals, insects, birds, fish and sometimes humans, attack, deform, mutilate or kill other creatures.

(37-6) Consciousness expresses itself in an infinite number of beings – each with its own individual characteristics.

(37-7) This entire universe is a tremendous manifestation – the One turned into the Many – of a single Energy, which in its turn is an aspect of a single Mind. Whatever its nature, every other force derives from this Energy, as every other form of consciousness derives from this Mind.

(37-8) What are we here for? asked Empedocles, and several reflective thinkers have since supplied their answers. Each is different, but each is only a single part of the total answer.

(37-9) Not only man was made in the image of God, but also the universe. It is as geometrically infinite as God is absolutely infinite. There is no limit to the number of things in it, no limit to the differences between those things, and no limit to the space it occupies.

(37-10) He looks at the universe with reverent eyes. What he sees is an infinitely variable manifestation of divine intent, divine Idea, hidden behind the conflict of opposites, the clash of yin and yang. The point of equilibrium brings the struggle to an end, revealing harmony instead.

⁵⁸ 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.

(38-1)⁵⁹ Nothing can come to pass that is contrary to the will of the World-Mind, or that is not already mysteriously present in the World-Idea.

(38-2) That is a somewhat grim belief which sees the universe as a mere mechanism alternately producing and destroying everything that is.

(38-3) The World-Idea is what is ordained for the universe, its divine prescription.

(38-4) Is there anything in the universe which does not suffer annihilation?

(38-5) The pairs of opposites are necessary conditions of the universe's manifestation and existence.

(38-6) All the visible universe declares silently the existence of Mind, intelligence, behind it.

(38-7) His uniqueness extends through body, feelings, thoughts, character, outlook – it is total.

(38-8) It is all the difference between reality and illusion, essence and appearance, substance and semblance.

(38-9) The course of life, the flow of events, the rhythm of the universe oscillates between these two poles.

(38-10) The first great truth is that a Supreme Mind minds the universe.

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

39
XIV

(39-1)⁶⁰ Because of their past lives men do not start level at birth with all other men, their capacities differ, their characters are dissimilar, and their destinies are unequal.

(39-2) Law rules the universe: the latter could not have been conceived as it is, so mathematically, so orderly in numerical values, unless all things were in conformity with, and obedient to the World-Idea. Functioning as part of this cosmic necessity is

⁵⁹ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

⁶⁰ The paras on this page are numbered 1 to 12; they are not continuous with the previous page.

karma. But within this condition there is some freedom to choose and to act: very limited but there.

(39-3) Is he always to bow down before his fate and accept whatever comes to him?

(39-4) If men were really free to choose and decide, to will and to act, then God would be limited to the very extent that they were free! In other words, God would not be God at all! This is the final argument which reason can propound on the subject.

(39-5) "And oftentimes to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us,
In deepest consequence."
—Shakespeare in Macbeth.

(39-6) If freedom of will is utter illusion we have to ask ourselves why the Buddha, greatest of all advocates of the truth of inexorable karma, and whose enlightenment is incontestable, gave as his dying legacy to disciples the words, "Work out your own salvation." If this is not a call to the use of will, of a free will, what is? It is hard for westerners to accept a doctrine of complete fatalism, and the difficulty is not wholly due to their ignorance of spiritual facts which are elementary to Indians. It is also due to their instinctive refusal to be robbed of their initiative, and to their moral insistence of responsibility for ethical decisions and actions.

(39-7) Where is man's free will? He is free to choose whether he will conform to the pattern of the World-Idea, whether he will obey or not the higher laws.

(39-8) The Christian Church wanted to emphasise its doctrine that the newly disincarnated soul went straight to heaven or hell. This is one reason why the belief in rebirth was later stamped with the mark of heresy. Another is that it contradicted the teaching of the resurrection of the body.

(39-9) Just as threads are crossed and laced to make textiles on a loom, so destiny and freewill are interwoven to make a man's life.

(39-10) Descartes wrote that although all our actions are divinely pre-ordained they are done by our own free will. But he admitted that neither he nor anyone else could understand how such contradiction could be.

(39-11) He is destined to re-enter further bodies in a long series until after passing through many grades of growth and experience this purpose is fulfilled.

(39-12) It is a fundamental lesson of my world-wide observation that Heraclitus was

completely right when he wrote: "Man's character is his fate."

40
XIV

(40-1)⁶¹ What is the message of Greek tragic drama, what do these doomed figures who make us shiver as they commit or endure horrors have to tell us? Is it not that do what you will circumstances will catastrophically overwhelm you, that the gods will drive you to an allotted disastrous end however much you may plan the contrary? From this depressing view, we may gladly turn to Shakespeare's, arrived at in the last maturest years of his life, expressed in the final four plays, ending in the philosophic "The Tempest" that out of all life's troubles good somehow will emerge.

(40-2) That those previous existences have now been forgotten does not invalidate the truth of this belief.

(40-3) Is he as impotent to change his own course as the Oriental fatalist believes or the Greek dramatist portrayed?

(40-4) Greeks who believed strongly in the idea of rebirth were not only the initiates of the Orphic Mysteries, but also among the most celebrated thinkers, especially Plato.

(40-5) We have to expiate the evil we have done: karma compels it, justice demands it.

(40-6) No man can avoid having to meet his deeds again when their karma comes back to him.

(40-7) No one transgresses against these higher laws without self-injury, quite apart from the punishment which the transgression itself invokes.

(40-8) If we consider the wide range of possibilities which the future holds for us, we will make predictions hesitantly.

(40-9) No man can put his destiny away from him.

(40-10) How can any person do otherwise than that he does, in fact, do?

(40-11) Rabelais' last words, "The farce is finished," say much in little space.

⁶¹ The paras on this page are numbered 13 through 23, making them consecutive with the previous page.

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

41
XV

(41-1)⁶² What is known during deep sleep is the veil of ignorance which covers the Real. That is, the knowing faculty, the awareness is still present, but caught in the ignorance, the veiling, and knowing nothing else. The sage however carries into sleep the awareness he had in wakefulness. He may let it dim down to a glimmer, but it is always there.

(41-2) St. Anthony,⁶³ founder of Christian monasticism and father of Christian anchoretism, laid down a rule for himself to eat only once a day, and that after the sun had set. But the Buddhist monkish rule is to eat the last meal at midday when the sun was at its highest point! Can we not see here as in so many other spiritual matters, how much human opinion governs men and not divine inspiration!

(41-3) St. Basil⁶⁴ – a wise theologian and practising mystic of the Eastern Church: “(To) fulfil the precept to deny oneself means complete forgetfulness of the past.”

(41-4) Time slips away all the time! Amid its inexorable movement one thing remains unmoving – the sense of ‘I.’

(41-5) Just as there is really no such thing as ‘matter,’ so there are no such things as substance and time. These are abstract concepts, useful for certain purposes, but imaginary, just mental constructs.

(41-6) Whatever he experiences or thinks about during his working and waking hours, may provide fragments for his dreaming ones.

(41-7) Life on the world scene was likened by Marcus Aurelius not only to a dream, but even to a delirium! Yet he was a man of much practical experience, a victorious soldier and a Roman Emperor. And where {a} Greek poet like Pindar, {or a}⁶⁵ Greek playwright like Aristophanes used dream only as a metaphor to describe this physical life of ours, Plotinus used it as an actuality.

(41-8) Once he has attained the philosophic realisation of the Overself, he goes nightly

⁶² The paras on this page are numbered 1 to 10; they are not continuous with the previous page.

⁶³ 19

⁶⁴ Referring to Basil of Caesarea, also called Saint Basil the Great.

⁶⁵ “a” and “or a” added for the sake of good grammar. –TJS ‘19

to sleep in it, if the sleep is dreamless and deep or inserts it into his dreams if it is not. Either way he does not withdraw from it.

(41-9) The point will be clearer to non-metaphysical readers if you always couple TIME with PLACE rather than with Space.

(41-10) He wastes no time on recovering the past or looking into the future.

42⁶⁶
XV

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

43
XVI

(43-1)⁶⁷ Jew and Christian alike have honoured Martin Buber. If his views are examined and appraised, it will be found that two tenets received his weightiest emphasis. In his early period it was the mystical feeling and mystical experience. In his later period, it was the application of truth to everyday living, the immersion of routine physical existence in spiritual influence that came to matter most to him, or in short, the non-separation of the Overself from the body. The appeal of both these tenets to the Western mind, starved as it was, and is, of deeper inner experience and fearful of being sucked into monastic flight from the world as the only answer to the question How shall I fulfil my duty as a spiritual being? is quite obvious, understandable and natural. But there was a metaphysical error in this second phase, expressed in his claim that the ego persists even in the state of alleged union with God, and therefore in his denial that such a union is really what it purports to be. Albert Schweitzer fell into the same error. The only way to expose such an error is to pass through the tremendous and transforming experience itself; but then its validity will exist only for oneself, not for others, unfortunately. What happens then is that the feeling of a personal separate 'I' vanishes during the short period of profound inward absorption when 'I' is absent, Overself is present. There is really no ego because the mind is not at work producing thoughts. But when the meditation ends, and the ordinary life is resumed, the 'I' necessarily is resumed too. In the case of a philosopher, that is, one who has thoroughly understood the nature of the ego, the relationship with this 'I' is no longer complete immersion and identification. It is there, yes, but he is detached from it, a witness of it. His world-experience does not contradict his inner experience, hence the latter fulfils the test of ultimate reality.

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⁶⁷ The paras on this page are numbered 1 to 7; they are not continuous with the previous page.

(43-2) (a) Awareness alone is whatever it turns its attention to, seems to exist at the time: only that. If to Void then there is nothing else. If to world, then world assumes reality.

(b) What is it that is aware? The thought of a point of awareness creates, gives reality at the lowest level to ego, and at the highest to Higher Self but when the thought itself is dropped there is only the One Existence, Being, in the divine Emptiness. It is therefore the Source of all life, intelligence, form.

(c) The idea held becomes direct experience for the personality, the awareness becomes direct perception.

(43-3) Despite all his psychical knowledge and personal attainment, the sage never loses his deep sense of the mystery which is at the heart of existence, which is God.

(43-4) As man grows in true understanding, he moves from mere existence to authentic essence.

(43-5) In such a man, the Impersonal becomes the individual, the Relationless enters into a duality of 'I' and the 'Not-self.'

(43-6) Awareness is the very nature of one's being: it is the Self.

(43-7) Consciousness-in-itself does not vary, but its phases and states do.

44
XVI

(44-1)⁶⁸ Radhakrishnan rightly says that the human mind, whether in his own country or in the West, has been unable to solve the problem of creation. But this failure was inevitable. The human intellect created the problem for itself: it is an illusory one: it simply does not exist in fact, in Nature. The problem vanishes when the intellect itself vanishes - as both do in the deepest contemplation.

(44-2) Whoever claims to possess an absolute knowledge of Truth is suspect. Without going to the opposite extreme and agreeing with French novelist Anatole France that "All is opinion," and without proceeding to his dry conclusion, "My opinion is to have no opinion!" we may grant that the personal status of a man and his particular standpoint lead to the kind of "truth" he attains.

(44-3) If it be asked why the world was brought into existence, what can insight say, what can anyone say? That God made the human beings in order to be sought, known, loved and found? That God made the universe as a mirror in which His image is

⁶⁸ The paras on this page are numbered 8 through 17, making them consecutive with the previous page.

reflected, and man as a mirror in whom His attributes appear? That man is a fragment forced by his innermost nature ceaselessly to desire reunion with his divine source?

(44-4) He discovers that Consciousness, the very nature of mind under all its aspects, the very essence of being under the personal selfhood, is where man and God finally meet. He knows that God indisputably exists, not because some religious dogma avers it but because his own experience proves it.

(44-5) The yogic quest of samadhi (cessation of thinking leading to object-free awareness) like the Zen quest of satori (enlightenment) has suffered miscomprehension in its own land by its own people, much more therefore in the West by those unfamiliar with, or unable to cope with, Oriental intuitive perceptions.

(44-6) A reality which is not conceivable by human thought because it transcends thought itself, therefore it is also not describable. But what thought can do is to establish what IT is not, and even more important that IT is.

(44-7) If anyone says he has experienced the Void or if he says he has merged into the Absolute Spirit, then he must have been present to note that it is a Void or to know that it is Absolute Spirit. But clearly he was not present in his ordinary self, or he would not dare to deny its presence nor claim its complete merger.

(44-8) That point where man meets the Infinite is the Overself, where he, the finite, responds to what is absolute, ineffable and inexhaustible Being, where he reacts to That which transcends his own existence – this is the Personal God he experiences and comes into relation with. In this sense his belief in such a God is justifiable.

(44-9) Only in relation to our human nature can we make these attributions to the Divine. Only in their human reactions do mystics have their various mystical experiences of the Divine.

(44-10) We can put no period to God's existence, or it would not be God. If there is no end to it, neither can there be any beginning. God transcends time.

45

XVI

(45-1)⁶⁹ The divine Mind is implicit in every universe, the divine Power is implicated in every cosmic activity.

⁶⁹ The paras on this page are numbered 18 through 29, making them consecutive with the previous page.

(45-2) Mind is absolute infinite Being, unique, so that there is no involvement or dependence on, or relation to, anything else.

(45-3) It would be completely false to regard the Void as being a nothing and containing nothing. It is Being itself, and contains reality behind all things. Nor is it a kind of inertia, of paralysis. All action springs out of it, all the world forces derive from it.

(45-4) It is in Sanskrit Aja, 'the UNBORN,' the only thing which had no beginning in time and which can have no ending for it is BEING itself.

(45-5) It is the unique not only because of what IT is but also because two statements concerning IT can be quite contradictory, yet each can still be correct!

(45-6) So much speculation about the nature of God; in so many lands by such different types of men, has always ended in – what? The Negative statement: what God cannot be.

(45-7) There is only the One Power, the one Mind, the one Consciousness and the one Energy behind this universe.

(45-8) Human thought cannot understand the essential nature of Mind, and may reflect on it only through negatives. Mind's being is mystery, is untellable and undefinable, only to be guessed at never known.

(45-9) When the Chinese sages were confronted with the need of telling others what their insight revealed, they said that anything communicated could be affirmed in one way or negated in another, and that therefore it would be quite incorrect. For behind Nature, or as they called it 'at the Head,' was Mystery beyond all knowing, all thinking, all describing, absolute Being beyond all relativity, that was also Non-Being.

(45-10) Spinoza arrived at this truth by clear mathematical reflection, that "each particular thing is expressed by infinite ideas in infinite ways in the infinite understanding of God."

(45-11) Every other entity or thing can⁷⁰ not be, but not the Supreme Principle, for it is Be-ing itself.

(45-12) The Real is neither the Many nor the Changing but THAT from which these are both derived.

⁷⁰ "cannot not be" altered to "can not be" for the sake of clarity and good ontology. –TJS '19

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

(47-1)⁷² On this Short Path he searches into the meaning of Being, of being himself and of being-in-itself, until he finds its finality. Until this search is completed, he accepts the truth, passed down to him by the Enlightened Ones, that in his inmost essence he is Reality. This leads to the logical consequence that he should disregard personal feelings which continue from past tendencies, habits, attitudes, and think and act as if he were himself an enlightened one! For now he knows by the evidence, study and reflection that the Overself is behind, and the very source of, his ego, just as he knows by the experience of feeling during his brief Glimpses. Bringing this strong conviction into thought and act and attitude is the AS IF exercise, a principal one on the Short Path.

He pretends to be what he aims to become: thinks, speaks, acts, behaves as a master of emotion, desire, ego because he would be one. But he should play this game for, and to, himself alone, not to enlarge himself in others' eyes, lest he sow the seed of a great vanity.

(47-2) Unless these two standpoints are recognised as necessary, only bewildered minds, confused thinking and false conclusions will follow. The immediate must be distinguished from the ultimate, the obvious from the profound.

(47-3) This notion that we must wait and wait while we slowly progress out of enslavement into liberation, out of ignorance into knowledge, out of the present limitations into a future union with the Divine, is only true if we let it be so. But we need not. We can shift our identification from the ego to the Overself in our habitual thinking, in our daily reactions and attitudes, in our response to events and the world. We have thought our way into this unsatisfactory state, we can unthink our way out of it. By incessantly remembering what we really are, here and now at this very moment, we set ourselves free. Why wait for what already is.

(47-4) It is objected, why search at all if one really is the Overself? Yes, there comes a time when the deliberate purposeful search for the Overself has to be abandoned, for this reason. Paradoxically, it is given up many times, whenever he has a Glimpse, for at

⁷¹ Blank Page

⁷² The paras on this page are numbered 1 to 4; they are not continuous with the previous page.

such moments he knows that he always was, is and will be the Real, that there is nothing new to be gained or searched for. Who should search for what? But the fact remains that past tendencies of thought rise up after every Glimpse and overpower the mind, causing it to lose this insight and putting it back on the quest again. While this happens he must continue the search, with this difference, that he no longer searches blindly, as in earlier days, believing that he is an ego trying to transform itself into the Overself, trying to reach a new attainment in time by evolutionary stages. No! through the understanding of the Short Path he searches knowingly, not wanting another experience since both wanting and experiencing put him out of the essential Self. He thinks and acts as if he is that Self, which puts him back into It. It is a liberation from time-bound thinking, a realisation of timeless fact.

48

XVII

(48-1)⁷³ What is the value and where is the virtue of letting himself become an anxiety-ridden neurotic? The Long Path does have this peril.

(48-2) The achievement by Long Path method is a forced one, the result of doing some exercise, working on character, following some technique. But it is all an ego-fabricated thing.

The Short Path way leads to the opposite, to a new birth, a new transformed man, salvation itself. But this comes about quite naturally, without the ego's participation, for it comes about by the Overself's grace.

(48-3) If the wrong mental attitude is brought to the practice of these meditation exercises, if tension is introduced in the beginning and frustration later, then how can the further stage of contemplation ever be reached? If the ego is tightly clung to all the time, if its motive and desire in undertaking the practice is to acquire more powers for itself, more status in the human situation, more results of being 'spiritual' without paying the price involved, then the merger of self into Overself in the final stage cannot be attained. For the ego will either fail to stop its thinking activity or, succeeding, will be lulled but not mastered, will enter a psychic not a real spiritual condition, will achieve pseudo-enlightenment. While trying to follow the usual instructions on meditation, what is actually done defeats its ultimate purpose and prevents its getting beyond a certain point. For the mind is being used wrongly simply because it is habitually used in that way. By "wrongly" is meant "for the purposes of meditation" however right and long-established it may be for all other and ordinary purposes. The alternative to this predicament is to take to a different road from the start, to do at the beginning what will anyway inescapably have to be done at the end. The easiest

⁷³ The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

method for this is to “affirm the divine Presence, Reality,” and not to let go of the affirmation. This turns attention away from the ego and directs it to the thought-free Infinity which can swallow it.

(48-4) A great humility comes into him when at long last he steps aside from his ego sufficiently to allow the perception that it is not in his own power to enter the ultimate Enlightenment. Grace is the arbiter.

(48-5) He seeks now to dis-identify from the ego-self by practising identity with the Overself.

(48-6) Just as the ancient pagan Mysteries required some amount of preparation and some form of purification before candidates were admitted, so the Short Path ordinarily requires some Long Path work as a pre-requisite. But not always and not now.

(48-7) Those who are impatient with the restraints, the labours and the disciplines of the Long Path, may take prematurely to the Short Path. The result, as seen in the cases of younger people is unhealthy. They get intoxicated with their new freedom and may take unrestrictedly to drink, drugs, sex and general slovenliness of speech, manner and dress. The absence of the idea of sin from their outlook may produce an irresponsibility dangerous to themselves and disturbing to society.

49

XVII

(49-1)⁷⁴ The lack of clear definition of the two approaches, and the failure to make a proper distinction between them causes much confusion, many errors and some self-deception.

(49-2) This then is the ultimate truth – that in our inmost nature we are anchored in God, inseparable from God, and that the discovery of this heavenly nature is life’s loftiest purpose.

Even now, already, today, we are as divine as we ever shall be. The long evolutionary ladder which by prophets and teachers, gurus and guides we are bidden to climb toilsomely and slowly and painfully need not be climbed at all if only we heed this truth continually, if we refuse to let it go, if we make it ours in all parts of our being – in thought, feeling, faith and action.

(49-3) The idea that we have to wait for liberation from the ego and enlightenment by the Overself, to evolve through much time and many reincarnations, is correct only if

⁷⁴ The paras on this page are numbered 12 through 26, making them consecutive with the previous page.

we continue to remain mesmerised by it, but false if we take our stand on reality rather than appearance: we are now as divine as we ever shall be – but we must wake up from illusion and see this truth.

(49-4) The struggles against himself, the attempts and failures to live as if outer circumstances do not matter at all, lead the Long Path follower in the end, and by stages, from arrogant enthusiastic faith to humble anguished bewilderment, from acceptance to disagreement.

(49-5) The tension of trying to live beyond oneself may become too high. A respite from endeavours, a diversion of interests, is needed.

(49-6) If he fails in his Long Path efforts, he suffers in misery from frustration. If he succeeds, he tends to become smugly self-righteous.

(49-7) Eckhart:⁷⁵ “I already possess all that is granted me in eternity.”

(49-8) Following the Short Path is a more enjoyable experience than following the Long Path.

(49-9) The Long Path practices controls of various kinds – controls of body, thought, feeling, actions and speech.

(49-10) who⁷⁶ wish to gain all that enlightenment offers at once!

(49-11) He is as close to the divine as he ever will be yet he believes that it conceals itself!

(49-12) When the Long Path becomes repulsive, a shift of standpoint is needed. The Short Path provides the new one.

(49-13) “The kingdom of God is within you.” We may rightly take the simple meaning of this sentence, its pointer towards place and the practice of meditation. But there is a second meaning, seldom understood, its pointer towards time and immediacy: the kingdom is here and now.

(49-14) On the Long Path the aspirant is likely to probe some of his shortcomings too pessimistically, to condemn himself for them, but to be blind altogether to the most serious shortcoming of all – that of clinging to the personal ego in all circumstances.

⁷⁵ Referring to Eckhart von Hochheim

⁷⁶ [sic]

(49-15) As if his self-reproaches were not enough, he also blames himself for failing to do what he might and ought to have done.

50
XVII

(50-1)⁷⁷ They have worked at meditation exercises, but without successful result. Apart from the inherent difficulty of these exercises there is another likely cause of this failure. It is the inevitable wrong use of the mind while doing them, in the absence of knowledge to the contrary. They continue to carry into the new work the same egoistic approach that they carry into the day's general work as a whole.

(50-2) If you will not accept the saving truth that you are now as divine as you ever will be, and follow the ultimate path, then you rank yourself with those men who, Jesus said, "love darkness rather than light," however much you may protest against such a classification.

(50-3) He must move in his standpoint from the religio-mystical to the philosophical or life itself will push him into making the change.

(50-4) Why go on hoping for a far-off day when peace and truth will be attained. Why not drastically strip off all the illusions of self-identification with ego and recognise the true identity is already fulfilled?

(50-5) Self-respect is replaced by self-contempt, self-righteousness by guilt.

(50-6) A happiness which is gained at the expense of others, will prove costly in the end.

(50-7) The Short Path should generate gladness in its follower's heart.

(50-8) If a man believes he is worth nothing and will become nothing, his seership will be confirmed. Humility can be overstretched.

(50-9) Kabir: "I close not my eyes, nor torment my body. But every path I then traverse becomes a path of pilgrimage to the Divine."

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

51

⁷⁷ The paras on this page are numbered 27 through 35, making them consecutive with the previous page.

(51-1)⁷⁸ We must not shrink from revealing this, the most sacred of all experiences, if it adds one more testimony to divine existence. For in this age of materialism and scepticism, existentialism and nihilism, every affirmation of the opposite kind has increased value, even illumination must be shared with those still in darkness.

(51-2) It is not my business to make known matters that would only stir controversy about past history quite uselessly. But it would be a serious omission of duty not to utter a warning that human perfection does not exist, that famous figures in history, politics, warfare, government, literature, religion, mysticism and art have committed grave errors of judgment, impression or teaching, that these errors are known only to a few in each case, and will probably never be known later at all. A man may be successful in leading his people through a war to final victory, but he may have made blunders that were heavily paid for by others on the way. A teacher may be spiritually enlightened but _____⁷⁹

(51-3) It is quite comical to read so often that 'modern' historians solemnly applying their scientific methods, doubt whether certain celebrated figures of the B.C. period were real persons, or not, just as many 'modern' religious critics even doubt whether Jesus himself was more than a fancy. What does it matter if Lycurgus, Krishna and Jesus never existed? Would not someone else have existed who had enough wisdom to write down the precepts, counsel and teachings which for reasons of his own he attributed to the other person?

(51-4) The man who is fluent and articulate makes a better teacher so far as communication is concerned, but the man who has had divine experience, who knows what he is talking about is still the best teacher of all.

(51-5) The enlightened man who has to deal with those who are not sensitive enough to receive clearly in the silence that which is his best communication, meaning most people, must then receive it in a more familiar and easier form – words! But here the illuminate may himself be at a disadvantage. He may lack fluency and have limited vocabulary – inarticulate. Here others will be better served if the illuminate has wide command of good language, if he can teach in sentences that are clear, beautiful, powerful, if he is eloquent.

(51-6) Krishnamurti⁸⁰ preaches the rejection of all goals and the recognition of the

⁷⁸ The paras on this page are numbered 1 to 8; they are not continuous with the previous page.

⁷⁹ 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.

⁸⁰ Referring to Jiddu Krishnamurti

momentary flux of things. This takes away direction, purpose, growth. It leaves men bereft. Yet it is a correct description of the state of the rare few who have unwaveringly established themselves in truth. But the others, the countless millions who live in semi-ignorance, anxiety, fluctuating moods, need the inspiration of a goal, the uplift of a standard, the transforming power of grace meeting aspiration.

(51-7) Should the truth be available for all, as Xenophanes said?

(51-8) "Be with IT" is the best advice for those who can understand it.

52
XVIII

(52-1)⁸¹ Why was it believed so necessary in former times to keep so secret the true nature of the Godhead? Why did Hindu religious laws threaten the Brahmin priests with death if they revealed it, or punish the darker-skinned lower castes with burning oil poured into their ears for listening to any reading aloud of the holy books holding this and other revelations? Why were the Hebrews warned never to utter the real Name of God? Because the common mind would soon confound the philosophic conception of the Deity with the atheistic one, would destroy religion and substitute a soulless materialism for it. This fear misapplied by selfish vested interests, led authority to poison Socrates, crucify Jesus, decapitate al-Hallaj,⁸² murder Hypatia and put Molinos⁸³ to rot and die in a prison dungeon. If caution counselled the survivors to refrain from telling the whole truth, there was sufficient justification. But times are now different. There is a ferment of questioning, discussion, experimentation, rebellion, seeking, writing, reading and publishing in the religious world, weaker in some places, stronger in others.

(52-2) The incapacity of some persons to receive the teaching is illusory. The fault lies really in the inefficiency of those who present it: in their failure to make it clear enough, vivid enough, logical enough, to render it intelligible. And if it be true that there are those who come to the teaching with duller natural faculties than others, then they ought not be denied its benefits, as the Brahmins with their secrecy denied the lower castes in India, but given more help than the others and taught more skilfully.

(52-3) His personal destiny or spiritual dedication will decide his future course - whether deliberately to remain obscure and avoid the notice which excites opposition, or publicly to accept a mission and bring inspiration to a particular kind of activity.

⁸¹ The paras on this page are numbered 9 through 19, making them consecutive with the previous page.

⁸² Referring to Mansur al-Hallaj

⁸³ Referring to Miguel de Molinos

(52-4) There is no obligation on a sage to sit stationary in one place, or to travel, perpetually, from city to city. His inner guidance alone decides the matter, as his personal karma also makes its contribution toward that decision.

(52-5) For him to try and convince others of the truth would require that they are seeking truth. But how many are consciously and deliberately doing so?

(52-6) Those whose outlook and customs, background and thought, is completely modern, need a presentation which is itself completely modern if it is to appeal to them.

(52-7) Was it for the sake of a small withdrawn spiritual elite that Jesus walked in Galilee, that Buddha wandered afoot across India, that Socrates frequented the Agora in Athens?

(52-8) He conforms to the higher Laws, his life is based on the cosmic life, his thought and attitude in harmony with the cosmic order.

(52-9) Plato is considered by some to be the most intelligent of the intelligent Greeks.

(52-10) The attainment of Truth, the realisation of Peace, has its obligations.

(52-11) Only he who has himself been lifted up can uplift others.

53

XVIII

(53-1)⁸⁴ He anticipates the spiritual needs of the coming phase while providing for the present one.

(53-2) No matter how he disguises these efforts under tall talk about 'service to humanity,' high-sounding ideals for himself or the achievement of transcendental nirvanic goals, they are designed to gratify his own ego.

(53-3) They underestimate the spiritual receptivity of people, and put forward their message poorly, reduced in every way. Thus they lose much of the chance to serve effectively, and especially to reveal the richness of truth.

(53-4) The glimpse, in anticipation and retrospect, as well as when it first happens, is abnormal and extraordinary. But in the sage the divine presence is always available,

⁸⁴ The paras on this page are numbered 20 through 36, making them consecutive with the previous page.

and the awareness of it comes effortlessly, naturally and easily to him.

(53-5) Why should the truth be kept for an intellectual elite, or an esoteric coterie? Why should it not be introduced to a wide general public – ‘popularised’ even?

(53-6) What he teaches so calmly, or expresses so mildly, may have been learnt in much anguish and great suffering.

(53-7) As the light of truth passes into him, he in turn refracts it to others, although only some will let it touch them.

(53-8) He must find the fine balance between helping others and not getting involved with them, serving them with no commitment on his part.

(53-9) The populace neither seeks nor misses the higher metaphysical truths that are veiled from its sight. It is not desirous of entering on their quest.

(53-10) History has blessed mankind with a succession of wise enlightened or inspired teachers.

(53-11) He provides some guidance, gives some encouragement where that is helpful or warning discouragement where that is needed.

(53-12) In past centuries a wary guard against religious persecution compelled them to wear a conventional mask.

(53-13) His own personal wish to impose his will on others is misconstrued into the wish to obey the will of God.

(53-14) He may deliver his message but who is able or willing to receive it?

(53-15) His efforts to enlighten others will provoke hostility and his expositions of truth will meet misunderstanding.

(53-16) That they were obscure, known only to a few, does not mean they were of negligible importance.

(53-17) Include the name of Akhenaten⁸⁵ as an illumined mahatma when quoting Jesus, Buddha, etc. as examples.

⁸⁵ “Akhnaton” in the original. Referring to Akhenaten (also spelled Echnaton, Akhenaton, Ikhnaton, and Khuenaten; meaning “Effective for Aten”)

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

(55-1)⁸⁷ Out of a carpenter's shop in Galilee had come a man whose words, uttered later, were often still heard (but seldom heeded) nineteen hundred years later and all the way to many thousand miles distant.

The religious temperament has its puzzling contradictions. The Holy Inquisitors would have been hurt if told that they had repudiated Christ, would insistently have asserted their devotion to him. Yet for religious reasons they broke men's bodies on the torture wheel, tied them to the stake for burning. The gentle inhabitants of Tahiti shed tears copiously when Captain Cook flogged a thief on his ship, yet for religious reasons they practised human sacrifice while their priests killed their own children. A Jewish king in the early pre-Islamic Arabia persecuted those among his subjects who were Christians. Later Christian kings in Europe persecuted their Jewish subjects while Muhammadan⁸⁸ kings in the Middle East persecuted Jews and Christians alike! – all in the name of religion.

(55-2) Whether religion itself be totally eclipsed or newly revived, the fundamental truth from which it rises is always hidden deep in the subconscious mind of man. Life itself, the very drive behind the whole universe, will force the atheist one day to seek it and give him no rest until he finds it.

(55-3) Molinos' "account of the spiritual life, as expounded in his letters of direction rather than in 'The Spiritual Guide,' finds the state of perfection in perpetual union with God, to which all external observances, mortifications, and even the resisting of temptation, were a hindrance. Hence the state was to be attained by the total annihilation of the will. In consequence of this doctrine the nuns whom he directed began to refuse to recite their office and to go to confession, and discarded their rosaries and holy pictures. In 1685 the storm broke and Molinos was imprisoned. He was sentenced to life-long imprisonment. Throughout his process and imprisonment he showed the imperturbable serenity of soul described in "The Guide." His letters are kept under seal in the archives of the Holy Office and have never been published. His teaching had a great influence in Pietist circles (A 17th century movement in the German Lutheran Church started with the purpose of infusing new life into the lifeless official Protestantism of its time. In various forms it has lasted into the present century,

⁸⁶ Blank Page

⁸⁷ The paras on this page are numbered 1 to 5; they are not continuous with the previous page.

⁸⁸ "Muhammedan" in the original

and has affected many similar movements in other countries, Wesley's Methodism among them.)" –Oxford Church Dictionary.

(55-4) The outer forms and observances, the liturgies and rituals of religion may be dispensed with by the person who has successfully opened up an inner way of communication with the higher self, so far as his own personal needs are concerned. But, for the sake of others to whom these are still necessary, he may by way of example, continue with them, as he deems best.

(55-5) It is not enough for a priest to have learning and virtue; he needs also to have inspiration. It is not enough that he performs correctly the outward gestures and ceremonial movements required of him or chant the proper sentences prescribed for him.

56
XIX

(56-1)⁸⁹ How pitiful the suggestion of Marx that religion is an invention of human imagination to enable one class – the sacerdotal – to prey on the people, and another class – the upper – to exploit the people, or the assertion of Polybius that it is an invention of society for its own protection to maintain order among men and prevent them from running amok into anarchy by following their own individual wills entirely. That it has been used for their purposes historically is correct but the religious instinct is a very real thing and rises from a very real source.

(56-2) New religions will come, for the demands of the intellect and the needs of the young will have to be satisfied. Some will shape themselves as movements within the existing churches, but most will shape themselves outside the churches. But even the new ones will be taken over in time by men who will form a vested interest, for the tendencies of human nature at its present stage of evolution are too egoistic. History repeats this result again and again.

(56-3) It is historical fact that a number of those who successfully deepen their spiritual life by contemplation practice may develop anti-ritualistic attitudes. This is why mystics have been alternately tolerated, even venerated, and alternately treated as heretics and persecuted.

(56-4) The 2nd Vatican Ecumenical Council on 15 October 1965 issued a declaration which, the New York Times said: "is R.C. Church's first friendly acknowledgment of the spiritual truths in religion outside the Judeo-Christian."

⁸⁹ The paras on this page are numbered 6 through 13, making them consecutive with the previous page.

(56-5) In ancient Rome as in modern Europe, in Attica as in America there were, and are, humanists who reject religion as such but concede its usefulness in restraining the baser expressions of human character. If they cannot denigrate Jesus, they deride his spiritual message. They may accept him as a good man as ethical teacher but not his revelation that God is and that man may commune with Him.

(56-6) Sceptics, whose spiritual intuition lies dormant, whose religious veneration remains inactivated, are sometimes willing to concede that religious ethics may keep mankind's wickedness within certain bounds, preventing it from being worse than it is, and may be useful for social purposes by providing charities, medical service, educational help. In short, they make its purpose more concerned with the community than with the individual. But this is quite imperceptive. It misses the central message of every scripture, that man must establish some sort of a connection with his Maker, be it the blindest faith or the most mystical communion. His is the responsibility to do so; it is a personal matter: for even if he attends church, participates in sacraments, listens to sermons or accepts an imposed dogma, he has unwittingly given his own sanction to the transaction, pronounced his own judgment upon it. The accepted morality or service merely follow from this.

(56-7) Those whose feeling is moved and whose mind is impressed by the beauty, antiquity, mystery and dignity of religious ceremonial must find here their proper path.

(56-8) A well-conducted church has its use; why say all churches are futile?

57
XIX

(57-1)⁹⁰ We hear much of Jesus' being the friend of sinners and outcasts. But the fact was that he was also the friend of good people and society's supporters. It is true to say that His mission was chiefly to the populace, the common people but that did not mean that he was hostile to those classes whose grammar and diction were superior and whose possessions and status were higher.

(57-2) The atheist asserts that God does not exist, the religionist claims that He does, while the agnostic declares that both are talking nonsense because it is utterly impossible for the human mind, with all its limitations and conditioning, to get at the truth of this matter, but can know only its own states.

(57-3) What should I think of God? This is a question which many people have asked in

⁹⁰ The paras on this page are numbered 14 through 24, making them consecutive with the previous page.

the past, and many more ask today. Yes, What is God? has been the oldest, and remains the latest, of man's deeper queries.

(57-4) The blindness, or ignorance, or prejudice, which refused to see the worth or truth in other approaches to the Divine, and which consequently led to intolerant attitudes towards them, will not be able to withstand the knowledge that the study of comparative religion is bringing in.

(57-5) The Bible's first commandment is "Thou shalt have no other Gods before me." What is the meaning of a 'god' here? It means something which is the object of worship. That thing can be money, fame or sex: it is not at all necessarily an idol, a force or a being.

(57-6) If nearly half the human race have accepted doctrines grounded in atheism, there must be valid reasons for it. We all know the economic ones. But what of the rational ones, produced by minds 'liberated' by science?

(57-7) There is the curious case of John Quincy Adams, who believed firmly in God's existence when his first candidacy for President of the United States was successful, but who had shattering doubts about God's existence when his second candidacy for a further term was unsuccessful!

(57-8) It is easy to fall into the errors of so many sectarian enthusiasts who see so much more in simple texts than the writers ever dreamed of.

(57-9) The crowd wants miracles performed in the belief that this somehow attests the truth of the doctrine. The common people want splendours, pomps and shows to justify their submission and obedience to ecclesiastical authority. But thinkers, unhelped by these things and unwilling to accept teachings suitably prepared for infantile mentalities, keep aloof.

(57-10) They may turn away from religion, sometimes with not unfounded justification. They may deny its irrational dogmas, scorn its hypocrisies, but their religious instinct is only suppressed, for it still smoulders.

(57-11) If the masses are to receive the benefits of religion, it must be fitted to their minds, their education or lack of it, their disposition and understanding. Of what use to teach them the actual truth in all its fullness if they are not capable of grasping it?

(58-1)⁹¹ Such a statement is correct if it is received in its philosophic sense, but it is hardly ever received in such a sense by the multitude.

(58-2) It is evident from these testimonies of personal experience that God does not speak to man through sacerdotal hierarchies alone.

(58-3) Sacrament and symbol, rite and image belong to forms of worship for the populace, being outward and _____⁹²

(58-4) We may try to make religions more tolerant by pointing to their points of agreement: this is laudable. But what is gained by ignoring or belittling the points of difference?

(58-5) Why unsettle the minds of those whose faith gives them something by which to live?

(58-6) The mind which gets tired of seeking truth, may seek sanctuary instead within a Church that proclaims itself an Authority.

(58-7) The Deist's God is impassive and impersonal, remote and unreachable.

(58-8) What any religion, creed, cult, proclaims about God is almost always true as to God's existence, but is not always true as to God's nature.

(58-9) The time has come when religion should depend upon the certainties of universal human experience rather than the uncertainties of questioned historical events.

(58-10) It is not enough for a man's religious faith to be fervent; it ought also be intelligent.

(58-11) Formal orthodox religion has the danger of becoming, not an important communion-habit, which is good, but a mere social habit, which is bad.

(58-12) Theological arguments which use empty words without mental substance, sacred names of non-existent entities, can be classified as superstitious.

(58-13) The quality of religious veneration is needed by all, from the child in school to the philosopher in the world.

⁹¹ The paras on this page are numbered 25 through 38, making them consecutive with the previous page.

⁹² 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.

(58-14) Christianity's most solemn ritual – the celebration of the Holy Eucharist – which symbolised membership by a common meal, was partly taken from the pagan Mysteries. This is the part that was brought in during a later century.

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

59
XX

(59-1)⁹³ DRUGS. (a) People take to these drugs like LSD and heroin for different reasons. One of the reasons is that they feel so full of tension that the need to relax becomes imperative. But this they are unable to bring about by themselves; so the easy artificial way is used. That a habit may be formed, that one day they may break up their consciousness through it, losing reason and control for short periods while hallucinatory heavens or monsters surround them, is something they need to be warned against.

(b) If you study the eyes of a fakir long addicted to smoking the Asiatic narcotics – hashish⁹⁴ and bhang – you will observe that the irises often tend to become bloodshot. If however he is addicted to smoking opium the effect appears in the pupils, which tend at times to narrow down into pin-points.

(c) All these narcotic drugs like opium, belladonna and LSD which alter consciousness are poisons and, if taken in sufficiently large quantity, could kill a man, or at least bring about a state of stupor or complete unconsciousness. The habit of taking them is hard to break, and itself breaks the taker – morally and mentally and to some extent even physically by inducing convulsions.

(59-2) The danger here of course is spiritual megalomania, of believing that one's egoistic actions are inspired by God, that one's thoughts come straight from divinity itself and represent infallible wisdom, that one's spiritual interests coincide with humanity's welfare and that one's baser motives are in fact higher ones.

(59-3) Imagination can find support in any fact for what it wants to support. Faith can discover relations and connections between things, persons, events which are simply not there at all. Superstition can misinterpret statements and twist texts to mean what speaker and writer did not dream of.

(59-4) The visions are not different from historic descriptions; they copy scenes, figures, events already known and stored in mind and memory, images already familiar through faith, thought and prayer. Are they then self-suggested?

⁹³ The paras on this page are numbered 1 to 8; they are not continuous with the previous page.

⁹⁴ "hasheesh" in the original

(59-5) The genuine truth-seeker tries to keep out self-delusion in all its forms. He knows that the road is beset with it, that he must be watchful, and that the warning counsel of those who are farther on the way must be heeded.

(59-6) It is a fact that most men give the truth, deliberately or unwittingly, a personal colouration, just as when trying to understand it with the intellect or to convey it to others, they interpret it.

(59-7) DRUGS. One hears repeatedly of those dabblers in drugs who have gone temporarily mad through using LSD in attempts to obtain mystic experience. The best they can get is still not the true experience.

(59-8) What is not possible for the ego-expressing man becomes easy for the divine-expressing man. This shift from the lesser consciousness to the greater, opens the gates of power. But it must be divine, or in the result the ego will merely become fatter.

60
XX

(60-1)⁹⁵ Zen has become the plaything of coffee-bar bohemians and tightly-trousered beatniks.

(60-2) Not all his thoughts are a man's own. Quite a number come from the minds of those around him and also from those who are afar off but thinking strongly of him.

(60-3) They associate him with omnipotence, if not omniscience, but when time shows up the extravagance and the exaggeration of their idealised expectations their faith falls to the ground, deflated.

(60-4) We have only to look through the pages of religious history to discover the not inconsiderable contribution of half-insane persons.

(60-5) Each man utters the Revelation from his own standpoint. Only the philosophically trained make even the effort to keep out of it a personal colouring.

(60-6) He runs from cult to cult, teacher to teacher for, as Spinoza said of his fellow-lodger, "he is fonder of NOVELTY than of TRUTH."

(60-7) The enlightenment brought into being by drugs is only an illusory enlightenment.

⁹⁵ The paras on this page are numbered 9 through 23, making them consecutive with the previous page.

(60-8) Those who could not bring on mystical states by practising meditation, tried to bring them on by mesmeric dances, as with the Dervishes, or by narcotic drugs, as with the fakirs.

(60-9) If his inner experiences lead to ego-magnifying, then the help they give with one hand is being taken away with the other.

(60-10) New Thought and kindred cults, may, if rightly used prepare and control, refine and thin out the ego. But this is only the first stage. After that comes the work of surrendering the ego. Few followers of these success and cheerfulness cults are taught this second stage, or would be willing to go on to it.

(60-11) One danger of occult experience if outside the philosophical training is its inflation of the ego, causing the man to regard himself too highly and to appraise his spiritual position beyond its real one.

(60-12) Pious fancy sometimes pushes beyond fact.

(60-13) He is not satisfied with the cloudy spirituality of the cults.

(60-14) Naive emotional persons of scant education take to these doctrines without difficulty.

(60-15) Many class (XX) paras on 'adulterated mystic experiences' should be altered to 'adulterated intuitions.'⁹⁶

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

61
XXI

(61-1)⁹⁷ After so many years the endeavour to reconstruct from memory alone a conversation correctly would be a vain one, giving either a distorting caricature of truth or a misleading shift of emphasis. It would be better to make the report quite a short one if scraps of notes written at the time, however hurriedly, are available. This is why so many of the accounts are so brief. Where no notes at all are available, no mention of the meeting has been published, except in certain cases where a high degree of importance warrants the recording of impressions, atmosphere, trend and general

⁹⁶ This is a note from PB himself. — TJS '18

⁹⁷ The paras on this page are numbered 1 to 11; they are not continuous with the previous page.

attitude.

(61-2) I know honestly and must say at the beginning that it is not through any egotistical conceit that I have told this story here. Others have told me and I have also come to see for myself, that there is a special value for all of us in the description of such personal experiences. I want to share this experience with others and especially with those who heard about it, who have recognised its supreme worth and have unsuccessfully sought it for years. I feel that they need it more than other people. I want to help them give it to themselves.

(61-3) The opportunity of observing many persons engaged in various forms and stages of mystical seeking and religious practice both in the Orient and the Occident, over a period of half a century put in my hands a large mass of informative data upon the subject.

(61-4) I detest those long lingering hesitant and indecisive farewells: they irritate and annoy: they waste time uselessly: they are even worse when the performance is given in public or on the telephone. If there is no other way to take one's leave, no more reasonable and graceful form of exit, I prefer to bolt abruptly. It may appear unkind but it is better for everyone concerned in the end.

(61-5) (PREFATORY) This book contains principles and suggestions which can build up in its reader's mind the awareness of a presence and a power within himself which belong to his best self, his super-self. But it is for the reader himself to accept and apply them.

(61-6) "I am told that in these days you are quickly forgotten if you do not by some new work keep your name before the public," wrote Somerset Maugham⁹⁸ in 1949. "Well, I am prepared for that. When my obituary notice at last appears in *The Times*, and they say: 'What, I thought he died years ago,' my ghost will gently chuckle."

(61-7) Since I am unconnected with any institution and feel quite free to present ideas from whatever source they have been derived, and whether or not they are consistent with previously-stated and held ideas, I can write only for those who are equally free, who are not manacled to dogma.

(61-8) I used these personal meetings to elicit their ideas and experiences, discuss their teachings and views.

(61-9) My experience in these circles and studies in these subjects is now a half century old.

⁹⁸ Referring to William Somerset Maugham

(61-10) Fate has decreed and personal inclination has demanded that I have no permanent home.

(61-11) I was not only a populariser, but also an epitomiser.

62
XXI

(62-1)⁹⁹ The years filled with so many widely different experiences, could easily have made one cynical. But they have not. But neither have they left one naive and unsophisticated. One finds oneself sufficiently blasé to be unsurprised at any human villainy, unshocked at any moral deflection. The philosopher within oneself is patient to an extreme point. He recognises that the mysterious alchemy of life, working with the reincarnations, will take the most abandoned wretches and turn them into admirable creatures, although a few monsters of iniquity may be self-hurled into the outermost region of hell, and be annihilated.

(62-2) I have seen and associated with widely varied types of the human species, from the lowest of the lower classes to the uppermost of the upper classes, from pariah Indian outcastes to European Kings and Queens, from ragged peasants to sleekly-dressed Prime Ministers. Thus, what this planet has to offer us, and we can do with our lives and surroundings is often within my purview.

(62-3) Tallness of stature tends to give a significant appearance, attracts attention and admiration, whereas smallness creates indifference. The small man may not only be ignored, he may be positively despised or humiliated.

(62-4) I do not know how far it is true, and how little, of other authors but I do know that in some measure every book I wrote implied an autobiographical self-portrait.

(62-5) It was one of those delightful sunny days which on occasion, and by contrast, light up the greyness of London.

(62-6) In these short studies of men without ordinary minds, in these of the impressions of their personalities and records of their sayings, I have tried to see the whole picture, not merely a biased part.

(62-7) I enjoy being studious, without being scholarly in any academic sense.

⁹⁹ The paras on this page are numbered 12 through 25, making them consecutive with the previous page.

(62-8) Modify every para where claim that I introduced or spread meditation. Sounds egoistic. Say “I contributed toward a movement to introduce and spread, etc.”

(62-9) “You will raise an ancient statue, now lying half-buried in the sand, and reveal it as a thing of worth.” This was the prediction made to me by Brother M.

(62-10) Some early Muhammadan¹⁰⁰ fatalists refused medicine because it implied lack of faith in God’s power to cure them.

(62-11) I have to bear the responsibility for words which, written in the half-light of thirty-five years ago I would not write in the clearer light of today.

(62-12) It has not been easy to revive these memories, some from a very remote past. Any mind which has become deeply mystical and habitually metaphysical, tends to value timelessness more than time, to discard what has gone before as mere pictures vanishing from the world-illusion and to cling to what is eternal.

(62-13) I find pathetic and poor comfort in the knowledge that St. John of the Cross was as little a man physically as I am.

(62-14) Why must we all be labelled, put into categories and photocopied?

63
XXI

(63-1)¹⁰¹ Because it had to be written at this point in the world’s evolution, to lead people to look to God alone, not to organisations, churches and half-illuminated guides: hence the book could not have been written earlier.

64¹⁰²
XXI

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

65
XXII

(65-1)¹⁰³ Chapter on Prayer: Introduce the 5 physical postures but say they are only

¹⁰⁰ “Muhammedan” in the original.

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

¹⁰² Blank Page

¹⁰³ The paras on this page are numbered 1 to 5; they are not continuous with the previous page.

intended for those who feel drawn to and want to try them. They are not necessary to others (use hatha yoga arguments re power of posture to influence mind).

(65-2) Each morning the inner work is to be prefaced by a brief prayer and physical obeisance, the first asking to be used as a channel; and the second seeking a reorientation of contact.

(65-3) Can we by a single act of contrition write off the past?

(65-4) If we surrender our wills to the divine, does that mean that henceforth we are to make no choices at all?

(65-5) Grace is the indrawing power, or inward pull, of Overself which being itself ever-present guarantees the ever-presence of Grace.

66¹⁰⁴

XXII

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

67

XXIII

(67-1)¹⁰⁵ In the personal presence of Gandhi one felt that he was being used by some tremendous impersonal almost cosmic power. But the feeling was noticeably different in kind from that one experienced with, say, Sri Aurobindo or the Maharshi.¹⁰⁶ It may be that in Gandhi's case the inspirer was the energy of Karma, shaper of India's destiny!

(67-2) For the first couple of hundred years of its history Buddhist piety honoured Gautama as an enlightened man but did not worship him as a God. For this reason it refrained from depicting him in statue or picture but figured him symbolically only, by the Bo-tree or the Truth-wheel. Muhammad¹⁰⁷ was even more emphatic in demanding no higher recognition than as a Messenger, a Prophet, and strictly forbade the representation of his human form. To this day in no mosque throughout the Islamic world can a single one be found. But, in striking contrast, every Buddhist temple throughout Asia has its Buddha-statue. What overcame the earlier repugnance was human emotional need to admire the superhuman attainment of Nirvana, the religious desire to worship godlike beings or pray to them for help, the feeling of devotion

¹⁰⁴ Blank Page

¹⁰⁵ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

¹⁰⁶ "Maharishee" in the original – but I'm sure he means Ramana. – TJS '14

¹⁰⁷ "Muhammad" in the original

toward a higher power. And a great help was given to breaking the ban by the spread of Greek empire in the lands between Persia and India, as well as in Northwest India itself. For this brought Greek ideas and influence, a less other-worldly, more rationally human attitude, expressed in the way Greeks figured their own gods always in human forms. When their artistic skills were called upon to make the first stone statues of the founder of Buddhism, they represented him not as a half-starved lean ascetic, not as a bare-shouldered shaven-headed monk, not even as a spiritual-looking saint, but as a curly-haired, beautifully featured, Apollo-headed prince. For it was Greek sculpture which first portrayed the naked human body with a beauty, a pose and refinement unmatched earlier and hardly surpassed only in our own time.

(67-3) A truly spiritual man partook of no pleasures other than religious ones, engaged in no worldly activities – this was the typical Indian attitude until quite lately. But the release of new energies when India was released from alien rule, the shock of invasion by Chinese Communists and the impact of the Five-Year Plans of forced and quickened industrialisation are bringing in a less sternly ascetic, more humanly activist and better-balanced outlook.

(67-4) The Orphic Mysteries were found in Greece and its colonies, in Macedonia, Thrace, Asia Minor and Southern Italy. Their revelations concerned the mystery of Deity, the nature of the soul and its relationship with the body. For humanitarian, hygienic and purificatory reasons a meatless diet was prescribed.

(67-5) Although I have not been a rigid follower of the Maharshi¹⁰⁸ and for that reason have been either admired or criticised for the wrong reasons, I have accepted the fundamental rightness of his teachings and the perfect authenticity of his experiences.

(67-6) If the Greeks are individualistic, the Japanese are not: they are joiners. The Japanese needs the reassuring sense of belonging to a group, the larger the better. He needs the moral support gained from identifying himself with an organised section of society.

(68-1)¹⁰⁹ Maharshi.¹¹⁰ In those days there was a street, or part of a street inhabited by prostitutes, each in her own house, with a mother or housekeeper and servants. The younger or higher grade ones usually had some talent with a musical instrument,

¹⁰⁸ “Maharishee” in the original – but I’m sure he means Ramana. – TJS ‘14

¹⁰⁹ The paras on this page are numbered 7 through 11, making them consecutive with the previous page.

¹¹⁰ “Maharishee” in the original

which they played to entertain clients. There was nothing to remark in all this, but what was remarkable was that the street stood on ground belonging to Arunachala's great temple, and that the house rent was collected regularly by an employee of the temple trustees. The women were part of a very ancient system which was prevalent throughout the South, and in other parts wherever the larger temple establishments attracted pilgrims, flourishing particularly during the festivals which recurred several times a year. The girls and women who danced in the ceremonies and processions before the sacred idols were drawn from the ranks of these prostitutes, hence their name, Devadasis ("servants of the god"). I remember once sitting in a bullock cart with Dr Krishnaswami, the local educated physician, who was the personal doctor to the Maharshi¹¹¹ and one of the saint's earliest devotees, driving through this street on our way to the medico's home. A few of them stood idly on the verandas of their houses as we passed by. He turned to me and said bitterly, "They have been responsible for the ruin of many a man's health!" For syphilis, and lesser venereal diseases, infects a high percentage of these unfortunate creatures despite their "sacred" character, just as much as it does their secular sisters in the larger towns, modern factory areas, and slum quarters of the Orient. They were dedicated to the presiding deity of the temple from infancy, and so could not marry anyone else but had to spend the brief years of their beauty in sexual promiscuity. The tradition which made this possible has been breaking down recently, like several other Indian traditions, particularly through the efforts of social reformers and leaders like Gandhi, and many temples have dispensed with Devadasis services. Whether this has now happened at Arunachala I do not know.

(68-2) When the Greek philosopher taught his pupils under the shade of wide-spreading plane trees, strolling back and forth, up and down, in little groves of olive trees or paved walk, Atmananda taught them under the shade of tall coconut palms, he seated, they standing out of respect.

(68-3) Just as the French Revolutionaries suppressed the Christian monastic orders and confiscated their properties, so the Chinese Communists have so treated the Buddhist orders of Tibet as to leave them in a dying condition. It is estimated that by 1985 the religion, its monasteries and activities, will have disappeared from the land.

(68-4) There are some points in the Stoic system which are simply not true, however much the Stoics dressed them up in grand, almost arrogant language, perhaps the better to convince themselves. But the general loftiness of ethic, excellence of purpose and peacefulness of mind which Stoicism contributed are, of course, most admirable.¹¹²

(68-5) Only on that hidden level beneath our estrangement, was I destined to meet the Maharshi for the remainder of his life. The visible and physical man I never met again.

¹¹¹ "Maharishee" in the original

¹¹² I added the period. – TJS '19

(69-1)¹¹⁴ I knew I had returned to South India for the lizards were sprawled flat on the wall, waiting for unwary flies; the ants were strung out in a long moving line along the floor; the temple bells rang out across the evening air – and across it too sometimes came the temple smells of camphor and incense, or the kitchen smells of curry and spice. Best of all was the last smell – the many-petalled jasmine flowers, so well called “Queen of the Night.”

(69-2) It was easy in those early days to cover the true picture of Indian spirituality with romantic glamour, to paint it as one hoped it should be in actuality. One came, hoping to find there in India what could not be found anywhere else – at least not in Europe and America and Australia. It was of course based on a mirage.

(69-3) Yet so respected a writer as G. Lowes Dickinson, the Cambridge don and close friend of E.M. Forster,¹¹⁵ who himself wrote “A Passage to India,” could ask: “What indeed is there or can there be in common between the tradition of Greece and that of India?” The fact that he found the Hindu gods and temples grotesque is not enough to explain his failure to see the similarities.

(69-4) Aurobindo looked like a grave Chinese mandarin, straight from one of those long scroll-paintings. He was small. His face showed utter composure, unbreakable calm, but no smile crossed it, no emotion flickered even for an instant.

(69-5) The translations of his sayings are mostly my free interpretations based on work done with learned Tamil pundits, and not literal recordings. The strange exotic idiom of the Tamil language does not give itself to easy understanding by a Westerner unless this is done.

(69-6) The Maharshi’s¹¹⁶ remark reminded me of Tagore’s¹¹⁷ extraordinary statement in his poem “Vairagya.” A pilgrim goes in quest of God after leaving his home. The more he travels, the farther he goes from his house, the more he puts himself farther from the object of his pilgrimage. In the end, God cries “Alas! Where is my worshipper going,

¹¹³ 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.

¹¹⁴ The paras on this page are numbered 12 through 21, making them consecutive with the previous page.

¹¹⁵ Referring to Edward Morgan Forster.

¹¹⁶ “Maharishies” in the original

¹¹⁷ Properly “Rabindranath Tagore”

forsaking me?"

(69-7) The Indian hermit meditating with closed eyes among the mountains and his Chinese equivalent contemplating with half-opened eyes beside a waterfall both, arrived at this same truth.

(69-8) From the first day when I looked down over the edge of the ship at the Indian scene, its colourful character provoked my curiosity and demanded comprehension. And when I finally stepped ashore from the gangway it felt not only like an arrival but also as a reunion. For I swiftly passed from enquiry to love. But with the years I was compelled to moderate my ardour, to balance emotion with reason, and to take the temperate judicial view of the country, its people and its culture.

(69-9) Indonesia had a strong occult centre in the middle of the island of Java. Most of its leaders have held an interest or belief in the subject, consulting their gurus on occasions and even where they had neither they pretended to possess occult power.

(69-10) Another reason why Confucius put formal etiquette forward was because it kept society orderly.

70

XXIII

(70-1)¹¹⁸ If China for so many centuries had her strong tendency, there was still a minority much smaller in number but elite in character, which valued and upheld the individual and fortified him against conformity where conformity led to abasing the Ideal, which prized solitude as a means to deeper thought and spiritual contemplation as against pressure of family, tribe and over-neighbourliness. These 'inging' sects, notably the students and disciples of Chuang-Tzu¹¹⁹ and Lao-Tzu,¹²⁰ produced hermits, it is true, but they also produced useful citizens who kept a proper balance between city and country, world and self, activity and withdrawal. They prized their moment of silence for the enlightenment it brought them, or the healing it gave them.

(70-2) Sir Francis Younghusband crossed the Gobi Desert on foot, and explored it again on a later occasion. Mongolia, where it is positioned, as a Lamaistic Buddhist country, owed spiritual fealty to the Dalai Lama in Tibet. Sir Francis told me one day of a mysterious Mongolian whom he had met and who without uttering a single word

¹¹⁸ The paras on this page are numbered 22 through 29, making them consecutive with the previous page.

¹¹⁹ "Chuangtsu" in the original.

¹²⁰ "Lao-tse" in the original.

aloud, purely by telepathic contact, had powerfully influenced his mind and given it a greatly broader spiritual outlook. Many years later I met this same adept, then an exile in Cambodia from his native land which had fallen to the Communist-atheist regime. Through the services of an educated Chinese disciple who was with him, we were able to converse about Buddhism and other matters. He gave out a teaching which formed the basis of mentalism and which was occasionally so subtle that it went above my head, but which I understood sufficiently to revolutionise my outlook. Some of its tenets were incorporated in the mentalism explained in my books The Hidden Teaching Beyond Yoga and The Wisdom of the Overself.

(70-3) Alexander the Great: (a) "A man must be master of himself if he is to be master of others." (b) "The rebellion of the body, sweet at the moment, only leads to trouble." (c) "The beauty of woman must yield place to the beauty of virtue." (d) Plutarch has brought out that self-conquest, subjection of body to resolve and reason, was Alexander's ideal. (e) Aristotle, one of Alexander's tutors, published the statement that Alexander the Great learnt "esoteric doctrines."

(70-4) Indian numerology, or according to the point of view superstition holds even numbers to be unlucky, so deals, gifts and other transactions are made in odd numbers.

(70-5) Pantaenus, called "the Sicilian bee," was the reputed founder of the Catechetical School of Alexandria. He was Clement of Alexandria's last teacher. (Memo to PB Is this the same man as the Apostle to India?¹²¹)

(70-6) The union of Greek Philosophy with Christian theology which Justin Martyr started and Clement of Alexandria developed, was beneficial to Christian religion.

(70-7) It is necessary to remember at times that the yogi is not the only image of India.

(70-8) Maharajah of Mysore. He looked down upon the assembly of Ministers and military officers, of Civil Servants and Court Functionaries, of distinguished citizens and professional dignitaries. All were dressed in colourful clothes, uniforms, turbans, sashes and slippers.

71

XXIII

(71-1)¹²² On Maharshi.¹²³ That he made contrary statements at times must be admitted,

¹²¹ "Yes, per Wikipedia" – TJS '18

¹²² The paras on this page are numbered 42 to 50; they are not continuous with the previous page. – but they originally followed page 72.

¹²³ "Maharshee" in the original

but he would probably have justified this by the need to adopt a point of view on a level accessible to the person to whom he was talking. When Italian planes flew low over Ethiopian towns and machine-gunned undefended citizens on the streets, the news was brought one morning by a visitor from Madras; we all looked at M. to watch his reaction. He simply said "The sage who knows the truth that the Self is indestructible will remain unaffected even if five million people are killed in his presence. Remember the advice of Krishna to Arjuna on the battle-field when disheartened by the thought of the impending slaughter of relatives on the opposing side." And yet, as against this, I heard him utter on another occasion, words which were the exact duplicate of those written by the artist Van Gogh in a letter to his brother: "I am not made of stone," in reference to some situation, implying that human feeling was certainly there.

(71-2) It was a Japanese saint of the thirteenth century, Nichiren,¹²⁴ founder of the Nichiren Shu sect of Buddhism and still worshipped by a few million Japanese, who denounced the Zen sect as "devils!" But it is interesting to note that the Nichiren is more concerned with practical affairs, with reorganizing secular life in the world, than with philosophy and mysticism, which preoccupy Zennists.

(71-3) The culture which was such a magnificent contribution via the Renaissance to Europe from ancient Greece and Rome, is now being paralleled by the culture which ancient Asia is giving us. That the Greeks, the Romans and the Indians alive today have lost so much of this themselves, is irrelevant.

(71-4) Mount Athos - the "Holy Mountain" - the scenic promontory which juts into the Aegean Sea between Greece and Turkey. The peak looks like a white marble pyramid. Here a group of monasteries, sanctuaries and hermitages cover a narrow forty-mile long strip of land.

(71-5) Nestorian Christian missionaries from Central Asia were active in Tibet in the seventh century and gained a number of converts. But Buddhism which came into the country only a little earlier was adopted by the king and so won the contest. There is no point in speculating what would have happened if Tibet had turned to Jesus' message, instead of Gautama's, and what this strange land would have done with, and to, it.

(71-6) When the Maharshi¹²⁵ was asked by the Financial Secretary of the Government of Mysore, "Is Paul Brunton's 'Secret Path' useful for us Indians as well as the Westerners?" he replied: "Yes - for all!"

(71-7) Within the century after Jesus an inscription at Athens recorded the suicide of an Indian there.

¹²⁴ Properly Nichiren Daishonin

¹²⁵ "Maharishee" in the original.

(71-8) The long heads of Byzantine icons,¹²⁶ with their surrounds of golden aureoles and their bearded ascetic faces gravely contemplative were on walls.

(71-9) Those who like to explore the exotic are among those attracted to the Oriental mysticisms. This does not at all mean that they are searching for Truth.

72

XXIII

(72-1)¹²⁷ Mount Athos: The monks' own legendary history speaks of anchorites living on this peninsula since many centuries ago. The practice of meditation is included with the lengthy prayers, rituals and services in their daily and nightly programmes.

(72-2) Krishnamurti's attitude has mellowed. He is less harsh in his judgments, more patient with views which were formerly strongly denounced.

(72-3) On the Maharshi.¹²⁸ One night in the spring of 1950, at the very moment that a flaring starry body flashed across the sky and hovered over the Hill of the Holy Beacon, there passed out of his aged body the spirit of the dying Maharshi. He was the one Indian mystic who inspired me most, the one Indian sage whom I revered most and his power was such that both Governor-General and ragged coolie sat together at his feet with the feeling that they were in a divine presence.

Certain factors combined to keep us apart during the last ten years of his life but the inner telepathic contact and close spiritual affinity between us remained – and remains – vivid and unbroken. Last year he sent me this final message through a visiting friend: “When heart speaks to heart, what is there to say?”

(72-4) That the Mystery Hall of the Initiates at Eleusis¹²⁹ had something to give at one time is testified by the names of those who were permitted to participate in its rites, names like Sophocles, Cicero and Plato. Now a ruined remnant it has nothing to give but memories from history books long since read, or scenes conjured up by imagination.

(72-5) On Krishnamurti. Our meeting was brief but it gave me the chance to gain an impression of the man and an outline of his chief teaching, that was out of all proportion to its brevity.

¹²⁶ “ikons” in the original

¹²⁷ The paras on this page are numbered 30 to 41; this page originally preceded page 71.

¹²⁸ “Maharishee” in the original.

¹²⁹ “Elevsis” in the original

(72-6) I found that rough coco-palm fibre matting (coir), or rough gravelly stony soil, laid around a house, tended to deter snakes from risking the journey over such uncomfortable surface.

(72-7) Pathos in Anandamayi's¹³⁰ singing voice caused her hearers to weep. It was like listening to a divine angelic voice.

(72-8) Krishnamurti. I arrived at a large house in Madras. D. Rajagopal, Brahmin-browed, K's secretary, editor, right-hand man, welcomed me gravely and led me through the building to a large garden at the rear. There he took me to a corner where a spacious canvas tent stood, planted amid the green grass and red earth.

(72-9) Why did these recluses choose the frigid Himalayas for their spiritual retreats, when their bodies had been born into and were accustomed to torrid climates? I think it is because the immense tranquillity of Himalaya, the large scenic views which it offers and the freedom from worldly humans gave the impression of being in another world.

(72-10) There was peace in those shady ravines and deodar-grown glens of Himalaya.

(72-11) Stonehenge was built in relation to sun, moon and eclipses. Babylon and Egypt also built temples on an astronomical basis.

(72-12) Atmananda's movements were more foot-shuffling than dancing.

73

XXIII

(73-1)¹³¹ Except for our first meeting, tea seems to be associated with my contacts with Professor D.T. Suzuki. He invited me to help myself from the ever-bubbling samovar of the light-coloured weak-tasting green tea which was the national Japanese drink. This was at the Engaku-ji Monastery,¹³² Temple and Academy in those far-off years before the war. This was the fitting place, the pertinent atmosphere, in which to talk quietly about Zen. Then we met again, about a decade later, after the war at the Los Angeles Japanese Buddhist Temple where he was staying as a guest. He offered some little round rice-cakes this time to eat with the tea. I noticed that he now put a lump of sugar between his front teeth and held it there while he drank. The third time he asked me to tea was a couple of years later at Columbia University, where he again was a guest. There we had western-style toasted rolls as the accompaniment. After his secretary-assistant removed the trays we went at great length and in much detail into a

¹³⁰ "Ananda Mayee's" in the original

¹³¹ The paras on this page are numbered 51 to 57; this page originally followed page 71.

¹³² "Enkaguji" in the original.

comparison of Indian yoga, philosophy and texts with Zen-Chinese and Japanese meditation-methods, philosophy and texts. I was amazed at his extraordinary erudition for he not only knew exactly where the references supporting his statements could be found, but his ability to read Sanskrit and Chinese along with his native Japanese and early-acquired English, gave a width and authority which few other men possessed. His basic point was that whereas Zen sought and achieved direct penetration to reality, Indian yoga sought and achieved mental stillness – not necessarily the same and certainly inferior. We were unable to come to a full agreement, so we gradually drifted away from the matter and he talked confidentially with touching humbleness of his own spiritual status. “They consider me a master,” he said finally, “but I consider myself a student.” Then before leaving I suggested that we meditate together, communing in the silent way that was well understood in both Japan and India. “But I only meditate in private, alone” he protested, “or in the assembly of a zendo (monastic hall for group meditation). Nobody has ever asked me to do this before.” But in the end he yielded, and there we sat with the grey university walls of Columbia all around, the warm summer sunshine coming in through the windows.

(73-2) The thought of pre-Christian Greece reached the distant island of Ireland, penetrating and influencing the mind of ninth-century thinker, John Scotus.

(73-3) There is an appeal about the idea that change to an exotic scene like the Indian one will offer spiritual chances and contacts.

(73-4) Lu K’uan Yu:¹³³ living Buddhist scholar, monk: “Nothing is more misleading than the groundless contention that Westerners are not fit to achieve enlightenment.”

(73-5) Mahesh Yogi’s¹³⁴ financial methods and publicity-arrangements will not appeal to the fastidious.

(73-6) Byzantine architecture combines Orient and Occident in a single style.

(73-7) The heavy dark colouring of icons,¹³⁵ and the sombre visages of their subjects are relieved by the back-ground being burnished with radiant gold.

(74-1)¹³⁶ The Ecumenical, that is, world-wide, Council called together by the Pope in

¹³³ Also known as Charles Luk.

¹³⁴ Referring to Maharishi Mahesh Yogi.

¹³⁵ “ikons” in the original.

¹³⁶ The paras on this page are numbered 58, making them consecutive with the previous page.

1965 accepted for the first time in history the non-Christian, Asiatic religions as being authentic approaches to Good.

Old xxiv: General ... NEW XII: Reflections

75
XXIV

(75-1)¹³⁷ It is more prudent to acknowledge that one has got into a false position than to ignore it, and suffer even worse consequences.

(75-2) A man may be the biggest fool in town yet his ego may be still bigger and not allow him to see what he is.

(75-3) When experience contradicts expectation or falsifies theory, the prudent man admits his error and changes his ideas. But not the stupid man, or the stubborn man.

(75-4) It may be that A---- is regrettable but its alternative, B---- is lamentable.

(75-5) It is not that this is the best way but that, between two stated evil ways it is the least evil way.

(75-6) What other practical choice is left that is acceptable, let alone preferable?

(75-7) A problem must be understood before it can be solved.

(75-8) It needs inner strength to reject what most people believe, or to hold fast to ideas that they in turn disbelieve.

(75-9) These are special instances and cannot be accepted as the general rule.

(75-10) Society is held together by the facts and needs of life, but also by illusions and fictions. Most of them are political and some religious.

(75-11) The doctrine is put down with all the precision of a legal statement.

(75-12) It is a doctrine which sceptics have fiercely assailed and advocates have vigorously defended.

(75-13) The doctrinaire who uses right ideas to support or defend wrong actions is able to do so only because those ideas are general and abstract ones. They ignore

¹³⁷ The paras on this page are numbered 1 to 24; they are not continuous with the previous page.

circumstances, time and place. Convert them into specific concrete, practical and particular cases, and their misuse becomes difficult.

(75-14) It is not enough to look only at the immediate event: we must look also at the long-term consequences.

(75-15) Error begets further error, creates its own heirs. This is why the first step on a new course is the most important.

(75-16) This is no matter where he can choose. There is only a single way open before him, a way chosen for him by necessity.

(75-17) Conformity has its uses, its merits, its place and time. Given these it is quite acceptable.

(75-18) Some condemn it, but others laud it.

(75-19) Relationships which once seemed solid become impaired, weaker or broken.

(75-20) When a description is lavish with superlatives, its balance is suspect.

(75-21) No cautions man would try to answer this question.

(75-22) Push any principle to its extreme consequences, and its truth or falsity becomes clearer.

(75-23) Ill-mannered people mistake invective for argument.

(75-24) When the mists solidified and made this earth, they also made the stage for the human drama.

XXIV
76¹³⁸

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

77
XXV

(77-1)¹³⁹ Energy and drive in action, calm and patience in meditation – this is the

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¹³⁹ The paras on this page are numbered 1 to 14; they are not continuous with the previous page.

combination he ought to achieve.

(77-2) Marcus Aurelius sitting in his purple tent, imperialistic war raging outside it, Stoic wisdom recording higher laws inside it: philosophy could wear an emperor's robe or wield a soldier's sword in a world where both were part of the order of things.

(77-3) It is not enough to look into himself. Even if he does find the kingdom of heaven there, Nature compels him to look out of himself too.

(77-4) There is no sphere of daily living where philosophy cannot be put to use, so practical is it, no circumstances and no period of history when it cannot be tested.

(77-5) Experience is apparently of value only in so far as it leads to thoughts about the experience, but actually it has another and hidden value – in the subconscious mind.

(77-6) What matters is not only the quality of a man's consciousness but also the quality of his day-to-day living, not only the rare special mystical ecstasies that may grace his experience but also his relationship with the contemporary world and his attitude toward it. It is not enough to be a mystic: he cannot avoid the common road which all men must travel. In brief, can he be in the world but not of it? Can he sanctify the ordinary, the customary; those actions, this business, that very work for a livelihood; the contacts with family, friends, critics and enemies? After all he is a human being with personal concerns; he cannot live for twenty-four hours a day in abstract ideas alone, or in religious withdrawal: he has a body of flesh, a relevant duty or responsibility to perform in the world outside.

(77-7) A shock arrests the mind, makes one reconsider the course travelled, forces one to review the way of life and reappraise the desires and ambitions held.

(77-8) Experience, which gives the true quester fresh opportunities to eradicate errors, merely gives the foolish man fresh opportunities to repeat them.

(77-9) Life may be hallowed or degraded or left just as it seems – commonplace and trivial. It all depends upon the attitude, the inspiration or lack of it.

(77-10) A lengthy experience may produce self-confidence but it may also produce self-conceit.

(77-11) Strain and misuse of the mind create harmful habits. The one appears in tensions, the other in negative thoughts.

(77-12) It is needful to relate this earthly life to the divine one, not only in isolated sessions of meditation but also in the whole of the daily existence. When this is fully

done the consequences are unpredictable, the effects on oneself and others incalculable.

(77-13) The daily round of trivial and banal happenings can yet be met by profound attitudes.

(77-14) Where is the incentive to improve oneself or society, to make something of one's career, life, to be ambitious or enjoy art, what is there to live for if everything is illusion?

78
XXV

(78-1)¹⁴⁰ If the ideas seem too bold, too controversial, too disturbing, remember that they are put forward not by a hostile critic but by a well-wishing friend, not unhealthily destructively but healthily constructively.

(78-2) Some search for truth but are not able, or willing, to abide by its high demands when found.

(78-3) When this is sufficiently understood, there is then no need to dissociate oneself from the world, to set up an antagonism between Reality and Illusion.

(78-4) Philosophy makes life more bearable.

(78-5) Many have defended this doctrine, but some have challenged it.

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

79
XXVI

(79-1)¹⁴¹ Avoid all the speculation and exaggeration of mental healing books.

GEB¹⁴² asked me to warn against egoistic healing; it is dangerous for people still in the ego to heal others; and safe only in self-healing.

(79-2) Pain and suffering in the body may have some compensations and purposes, but to deny their existence or to ignore it, or to glorify it, as different views do, is folly.

¹⁴⁰ The paras on this page are numbered 15 through 19, making them consecutive with the previous page.

¹⁴¹ The paras on this page are numbered 1 to 7; they are not continuous with the previous page.

¹⁴² We have no idea who this is. – TJS '15

(79-3) Until the arrival of psychosomatic medicine the world tended to ignore the effects of mind on body. Yet it was known that mental shock could kill people, render them speechless or turn black hair grey.

(79-4) "The soul is humbled through sickness!" exclaims Russian Staretz Silouan, after years of experiencing violent headaches. He knew!

(79-5) Although it is perfectly correct to say that emotional disorders and mental disturbances have actually created physical diseases in many cases, it is not correct to go farther than to say that they have been merely conducive to disease in other cases.

(79-6) That the real effectiveness of incubation was not the work of a departed spirit but of Nature in the sleep state combined with the sufferer's faith, was shown by the custom which still prevails in Greece. Here sleep in a temple of Asclepius¹⁴³ was simply replaced by sleep in the Church associated with a Christian saint.

(79-7) The fallacy in Christian Science theory is the pretence that problems and pains, diseases and malfunctions, cancer and crime do not exist among us here in this physical world. If we turn only to pure Spirit and leave out the world in time and space and form then, undeniably, they do not exist. But we may not leave them out of practical reckoning while we have to live in this body, much as some of us would like to. If the theory floats in mists of fatuous optimism, the art of Christian Science healing does in some cases bring very successful results. Why?

(79-8) Psychosomatic Healing: Give tabled lists of inner defects, emotional faults, negative moods and their corresponding symptoms of bodily sickness.

(79-9) There is a sickness which comes from our own disturbed or negative emotions; but there is another which does not which is the outcome of causes generated in previous lives.

80¹⁴⁴
XXVI

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

81
XXVII

(81-1)¹⁴⁵ It is not really that Gautama declared life to be misery, as the earlier translators

¹⁴³ "Asclepius" in the original

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told us: the correct version is that he declared life to be unsatisfactory, in so far as limitations are imposed upon each separate person, limitations which bring loss, pain, disappointment. There is so much that he does wrongly through ignorance, so many things he wants but cannot have. Moreover no person finds himself in a perfect situation, a flawless environment or a faultless set of circumstances. There is always something in each one which offsets to some extent the satisfaction it yields.

(81-2) Those who, like Gandhi, can find beauty in human suffering are welcome to do so, most of us cannot, but we may appreciate the values and benefits it yields without enjoying such 'beauty.'

(81-3) When the pursuit of pleasure, and especially physical pleasure, becomes excessive, it becomes a vice.

(81-4) If we call on imagination to try to visualise the amount of suffering there is in this world, nay, in this country or even in this city alone, we are left with unspeakable distress.

(81-5) "I enjoy life and try to spend it in peace, joy and cheerfulness," Spinoza wrote to a correspondent.

(81-6) Is existentialism a view of life that is utterly without hope and turgid with despair? Does it depict man as lying exhausted in the swamps of frustration, pessimism, ugliness, horror, tension and violence?

(81-7) He tries to seek forgetfulness of the pains and disappointment of this life in its pleasures and joys.

(81-8) This wish to be martyred is not always a noble one; at times it is pathological, unhealthy.

(81-9) Preach the gospel, i.e. good news - to a world which dreads that all-too-soon it may become joyless.

82¹⁴⁶

XXVII

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

83

¹⁴⁵ The paras on this page are numbered 1 to 9; they are not continuous with the previous page.

¹⁴⁶ Blank Page

(83-1)¹⁴⁷ Those who are unwilling to engage themselves in the metaphysical studies and mystical practices may avail themselves of the devotional attitudes and daily reverential worship of religion, or repeat constantly the affirmations and declarations of Mantra yoga.¹⁴⁸

(83-2) Holding these higher truths repeatedly in mind helps to create attitudes, moods and character founded upon them.

(83-3) The use of mantras is not peculiar to the Hindu. It is still found in the Roman and Eastern Churches, in Sufi circles.

(83-4) An affirmation takes a general thought, idea, ideal, and turns it into a precise one. This helps those who cannot find their way among abstractions.

(83-5) The affirmation is used in three different ways. It is chanted aloud, muttered or whispered, silently and mentally repeated.

(83-6) He repeats aloud or whisperingly or mentally a sacred word or mystic syllable.

84¹⁴⁹

XXVIII

85¹⁵⁰

XXVIII

86¹⁵¹

XXVIII

¹⁴⁷ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

¹⁴⁸ "Mantrayog" in the original

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¹⁵⁰ Susan Meeder inserted "Aug 03: These are in monster sort (we have them). Don't need to copy" by hand.

The original editor inserted "Dups Pink Folder-1 Pp. 84" by hand.

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