

Carbons 16 (Pink Folder 2)

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Editor's Note: This document uses the Old Categories. Each Old Category section here is identified with a header. The Categories are consecutive, from VII through XXVIII. For those who are interested, the original page and para numbers have been noted throughout; when an original batch of typing has been shuffled or separated, this has been noted – this includes the un-numbered pages, which we have linked through the common elements of typewriter and paper. Since we don't know who or when this shuffling occurred, we have left the order as we found it. Where we are sure that PB himself made an edit, it is designated with "PB himself"; otherwise we have used "The original editor" (by which we mean that it could still be PB himself, but we cannot be sure).

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

1
VII¹

(1-1)² Much of the study of metaphysics is largely wasted effort, from a truth point of view, being merely and wholly academic.

(1-2) A man must find the supreme enlightening truth within himself, not only in books which are mere collections of words representing thoughts but that kind of truth _____³ above thoughts.

(1-3) It is interesting to note that the author of works on Psychosynthesis, Dr Assagioli, has dropped use of the word "spiritual" and replaced it by "transpersonal."

(1-4) He knows that intellectual instruction is good but not enough; it must be supplemented and completed by spiritual illumination.

(1-5) Where there is gathered a sufficient number of facts on which to base a reasonably correct decision, it is still possible that one more fact, of an importance outweighing all the others,⁴ could induce a man's mind to alter the decision.

(1-6) To the precise kind of mind, the use of generalisations is a perilous venture.

2⁵
VII

¹ There is a handwritten note at the top of the page: "check for periods and word in (2)."

² The paras on this page are numbered 1 to 6.

³ 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.

⁴ PB himself inserted a comma by hand.

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(3-1)⁷ A theory may be solidly based on observed facts or it may be mere conjecture to support a bias.

(3-2) Take no opinion as final – if it be only opinion – and remember that the search for truth must go on.

(3-3) The accumulated mental debris blocks farther advance: it must be got out of the way.

(3-4) Are the computer, the auto and the television enough to support a man when higher supports are lost or lacking?

(5-1)¹⁰ It was the prevalence of superstition in all departments of human life, activity, belief, and thought which brought about the needed counter-culture of the exact sciences. But under the various superstitions there were not seldom some measure of covert fact and hidden truth. Science has itself become because of its one-sided, self-made limitation, and through refusal to depart from materialist views, a sort of superstition. Technical skill, verified experiment, and laboratory research are necessary and valuable but their presence ought not be used as excuse for abandoning everything else which ought to be considered. Hence, we witness today such evils as the pollution of Nature and the poisoning of human nutriment. There is no other way out now than to compensate for the missing elements, to broaden culture in a basic way – a co-existence previously believed to be impossible.

⁶ There is a handwritten note at the top of the page: “check for periods.”

⁷ The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

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⁹ Lorraine Stevens inserted “PARAS” at the top of the page by hand.

¹⁰ The para on this page is numbered 1; it is not continuous with the previous page.

(7-1)¹¹ The universe cannot be explained by a few scientific theories, notions, laws or discoveries. It is unimaginably complex. Even with the help of the most amazing equipment, instruments, apparatus, science discovers the merest fraction of the facts about anything in the universe. But even more important is the very limited nature of the physical senses. They seem to report the existence of matter, to give us substance and reality, when what is, is an entirely different level – that of the Mind.

(7-2) Philosophy respects science, but not the abuses of science. When they occur it creates materialism in metaphysical thought, pollution in industrial application and unbalance in religious criticism.

(7-3) To become a fuller human being a man must acquire education and culture. Both he and his life will be enriched. But unless he keeps humility, his egoism may grow too.

(9-1)¹³ Books can stimulate man to seek the highest where his ideals are still limited, can strengthen his efforts where they are only half-hearted, can instruct him on specific matters which he ought or needs to know. But such results are dependent.

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

(11-1)¹⁵ While the animal nature is the ruler, aided by human cunning or shrewdness, do not expect loftier aspiration to be forthcoming.

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¹³ The para on this page is numbered 5, making it consecutive with the previous page.

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(11-2) It is silly to pretend that the body's health the body's environment are unimportant, or that concern with them is materialistic.

(11-3) The more the young fall, as is natural, under the glamour of sex, the less will they want the truth about it.

(11-4) The ascetic may be honoured for his self-denials but if they go to extreme limits, reason if not wisdom should enquire into the matter.

(11-5) Some aura of the owner clings to the much-used or much-worn objects.

(11-6) Man belongs to a higher species than the brute and ought to demonstrate it not only in his moral values and mental range but also in his choice of food and drink.

(11-7) A man who has reconciled himself properly to the celibate state finds a freedom, a peace, which is his compensation.

VIII
12¹⁶

VIII
13

(13-1)¹⁷ The romantic exchange of tender words between two young persons, whether still adolescent or a little older, with its stirring physical hormones and with or without gushing sentimentality will be seen in a truer light after Nature has realised its purposes in them.

(13-2) If you recognise that the feeling, the desire or body-sensation is pulling you away from the ideals set up for the Quest, hoist yourself out of it at once.

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VIII

15
VIII

¹⁵ The paras on this page are numbered 1 to 7; they are not continuous with the previous page.

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¹⁷ The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

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(15-1)¹⁹ Some are called to chastity, (which is a separate condition from celibacy). Others, uncertain may try for it and, if unable to maintain it, acknowledge honourable defeat, and be content with aspiration toward the lesser goals. Clearly a marriage for affinity and companionship, without physical love, platonic, is more difficult to realise but more suited to those who do not wish to forfeit the higher goals.

(15-2) He is indeed a young hero who does not wait for the senility of old age with its parallel disappearance of sex urges, to free himself from the animal tyranny which is innate because he was born through it. This need not preclude his marriage and, if he wishes, the rearing of a couple of children. But they will then be the well-timed product of patient consideration, love, tenderness, and aspiration to attract high-quality egos. His family will not be barnyard productions.

16²⁰

VIII

17

VIII

(17-1)²¹ The rising generations have legitimate complaints against their ancestors. But in the matter of winning full freedom to follow their desires and upset the old Christian moral codes, the Mosaic decalogues, Confucian precepts, and the Indian taboos, they need to pause. Puritanic ideals are denounced but are not entirely inhuman: they have to be sifted and the good in them taken out. Stoic simple living and self-discipline can be softened, its harshness also taken out, and the residue will be what the moderns need if they are to travel up higher and not sink lower.

(17-2) Alcohol is objectionable as a part of human diet particularly when it is used in high concentrations as in brandy, gin, rum and cocktails. Then it is poisonous physically and morally. But as a medicine for emergencies it is acceptable.

18²²

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VIII

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²¹ The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

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(19-1)²³ Those who assert, despite the denials of Ramana Maharshi²⁴ and (both Sri Shankaracaryas²⁵ of Kamakoti and of Sringeri) that it is impossible for the married to attain enlightenment have confused means with ends. The practice of celibacy and the cultivation of self-discipline are valuable trainings for the goal, not the goal itself. The condition of married life brings distractions; these do not stop the determined man. “For him who has no self-control there is no peace of mind,” says a sacred text of the sages. But to insist on the absoluteness of asceticism, to make it the permanent requisite, is to become infatuated with a training system to the forgetfulness of the purpose for whose sake it is undergone. The technique is then put on the same level as the enlightenment. For beginners the training is all-important; for others only partly so: but for the advanced who have already benefited by it and keep its results in their character – it is.

20²⁶

VIII

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

21

IX

(21-1)²⁷ It is also when a crisis descends that a man may turn to the higher Power and change his views or his ways.

(21-2) The ordinary human consciousness has been imposed on a diviner one and hides it, covers it, by monopolising all the attention of thought and feeling.

(21-3) “The world is a farce and is governed by opinion” was itself the opinion of 17th century Count Ulfeldt,²⁸ a Chancellor of Denmark.

(21-4) The soul-suffocating conditions of factory repetitive work creates not only an unhealthy boredom but also an insensitivity to the finer things of life.

(21-5) Such malevolent criticisms criticise their maker himself.

²³ The para on this page is numbered 5, making them consecutive with the previous page.

²⁴ “Maharshee” in the original.

²⁵ Shankara Acharyas in the original.

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²⁷ The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

²⁸ Referring to Jacob Ulfeldt

(21-6) The security of all nations depends on the happening or not-happening _____²⁹ a few explosions in the sky.

(21-7) This inner emptiness of their lives results in boredom, depression, irritation and confusion.

22

IX

[Note: 6 periods omitted.]³⁰

23

IX

(23-1)³¹ These evils, sufferings and calamities exist for all, the good and the bad; such is the human lot.

(23-2) Whether in politics or in society, there is widespread double-talk: publicly upheld untruth and differing views expressed.

(23-3) There is so much protest in the world today, and so little affirmation.

(23-4) The teachings help one in a turbulent epoch to keep steady, to find counter-weighting consolation.

(23-5) These established interests do not permit the mass of believers to develop, to mature, and find a brighter light.

(23-6) The average life is commonplace and repetitive, the average mind is inert and asleep.

(23-7) People look in every direction for social remedies and political panaceas but unless they make some changes in themselves and in their ideas they will not find much of any value.

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IX³³

²⁹ 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.

³⁰ None of the paras on the previous page had periods; we took this comment to indicate they should be inserted.

³¹ The paras on this page are numbered 8 through 14, making them consecutive with the previous page.

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(25-1)³⁴ Turn away from such a negative thought at once. Do not dally with it.

(25-2) If social justice means that every man, however deprived his background, should have a chance to develop himself and to better his standards of living then it is certainly a good thing. But if it means the forced regimentation of everyone, the compulsory equalisation of everything, the denial of individuality and the destruction of freedom, then it is surely a bad thing.

(25-3) If the truth should be made available to all, including even those who have no capacity for grasping it, the result would be confusion and bewilderment or adulteration of the truth itself. This would be quite correct in normal times. But we live in abnormal times.

(25-4) In a world subject to change there are no lasting solutions to its problems. But to the extent that individuals can stop making farther problems for themselves and others, and reduce old ones by changing themselves, they can better the world situation. For without some knowledge of the World-Idea and the higher laws, how can they act wisely in matters concerning their personal lives and relationships, their surroundings and their people?

(27-1)³⁶ Someone must give a lead, must initiate the higher development, must create the first new way. Until then the world remains what it is.

(27-2) Human society has always had its problems and even more so in our times. But the larger the number of problems the larger the number of agencies seeking to solve

³³ There is a handwritten note: "Check periods" on the this page (referring to the previous page).

³⁴ The paras on this page are numbered 1 to 4; they are not continuous with the previous page.

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³⁶ The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

them. Why do we have to solve every problem with which the world is confronted? Why can't we leave them alone, indifferent and attend solely to our own problems? Why must we meddle in affairs we ill understand? The answer is that we fail to see that the world is itself the great problem for which there is no solution.

28³⁷

IX

Old x: Mentalism ... NEW XXI: Mentalism

29

X

(29-1)³⁸ In the last analysis, the only thing that he really knows is consciousness. It is that which he regards as self, though it may assume different patterns at different times.

(29-2) Its truth comes upon him with the force of a new revelation. For consciousness is the key.

(29-3) The current of peace carries him along. He does not have to struggle for it.

(29-4) The ideas of the scientist combine into an intellectual outlook which increasingly influences the leaders, the teachers, the fighters and so far as it filters down - the masses, to the measure that science comes to understand that what it examines or investigates leaves out the unconscious contribution made by the examiner or investigator, to that measure its conclusion is incomplete. Further, that contribution is selective: it can deal with objects only as far as it can penetrate the material of which they are made. There is in consequence something missing from the scientist's knowledge of the universe. It is the philosopher's discovery that this missing element is vitally and fundamentally important.

30³⁹

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(31-1)⁴⁰ My experience of a thing is received from the body's senses. Sight: the eyes tell me its shape and colour. Touch: the skin tells me its hardness or softness, solidity or

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⁴⁰ The para on this page is numbered 5, making it consecutive with the previous page.

liquidity. Smell, and taste may give more information. These perceptions make up the thing for me. But they would be non-existent if they fail to reach consciousness as thoughts. The sum of these thoughts is my world. It exists because my consciousness exists. If this consciousness did not exist by itself alone before the thoughts my experience would be impossible. It is primary. It will continue to exist even between two thoughts, and, even more important, between two sensorial thoughts sight and touch connected with the physical body. But the brain is part of the body. So mind is not the same thing but exists as an independent entity, however close their working connection may be. This mind has no shape or colour, whereas the brain has. Being formless, no one can see or take hold of it, yet it is there. Now drop the term mind, the term consciousness, and let the term spirit take their place. Here psychological analysis of experience seems to cross the border into religion. For mind is a real thing, not a nothing. It exists in its own right. More, all experience is an uninterrupted spiritual experience whatever man has done to degrade it.

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(33-1)⁴² Every man knows that he is aware of himself, others, the world. But that awareness exists also in an unlimited uninterrupted way, he does not know. Yet to the extent that he has this limited kind of consciousness he derives from It, shares the spirit, is part of it.

34⁴³

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X

(35-1)⁴⁴ Dr. Samuel Johnson's erudition was admirably shown in the original. dictionary he compiled, as was his talent for expressing⁴⁵ common sense in pithy statements. But his metaphysical naiveté was equally shown when he stamped a foot on the ground in refutation of Berkeley's discovery. The foot's touch gave Johnson a physical sensation.

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⁴⁴ The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

⁴⁵ "expression" and "expressing" were typed on top of each other in the original.

He stopped there, not grasping that the sensation had given him an idea-solidity, and that without this idea his foot would not have felt the ground. He took it for granted that his experience testified to material reality. Science knows now that it was testimony to his sensations only, the rest was theory and assumption: Berkeley took it as testimony to Idealism.⁴⁶ But that is only a half-way house to adequate explanation, to Mentalism.

(35-2) Santayana⁴⁷ tersely defined what he called “the idealistic dogma” as being “knowledge of objects is but a modification of the subject,” in a letter to H. W. Abbot.⁴⁸ He then declares “the impossibility of being a thorough going idealist, because consciousness of any kind implies the existence of something not itself outside of itself.”

36⁴⁹

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37

X

(37-1)⁵⁰ He feels so firmly situated in the physical body that his whole being seems there alone. The first unthought, unanalysed impression supports materialism. But if he remains there he remains an intellectual mental child. It cannot be said that the brain knows the outside things directly: for it knows them through the intermediary service of the structure of nerves which connects it with the body’s eyes, ears, skin, and so on. He hears, touches or sees a thing or person through the body’s senses. But although ear, finger or eye is involved analysis shows that in the end, the experience is a concept: it is there when he thinks it. Consciousness is involved in the act. For the mere fact that a man is aware of what he does and feels shows that he is a conscious creature in his own right, a mind-being apart from the fleshly form, however much he may be interlocked with it. This perception of the mentalist nature of all our experience of the world opens the way to de-blocking the innate materialism forced upon us by the senses and the thoughts linked with them, a materialism which can be so subtle that even very pious persons are deceived by it.

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⁴⁶ “Idea-lism” in the original.

⁴⁷ Referring to Jorge Agustín Nicolás Ruiz de Santayana y Borrás, also known as George Santayana.

⁴⁸ Henry Ward Abbot was a Harvard classmate of Santayana’s, whose life was otherwise undistinguished. They wrote letters to each other which we still have today.

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(39-1)⁵² The materialist asserts that consciousness has no existence apart from the body, is indeed a product of the brain. A blow on the head may deprive a man of consciousness: an operation on the brain may change its mode of functioning. The mentalist says that these only provide the conditions which normally limit consciousness, thus making it seem as if the brain created it. But under abnormal states (like anaesthesia, hypnotism, drugs or deep meditation) consciousness shows its own separate being.

(39-2) To be initiated into “The Mysteries” is to be introduced to the revelation of Mentalism, what it means and to what startling consequences it leads; is to discover that life, after all and no matter how thrilling, is like a dream passing in the night. But even the uninitiated are not allowed to stay in perpetual ignorance. For the tremendous event of leaving the body at death is attended by the enforced learning of this lesson, however a man clings to his memories of this world.

(39-3) This is knowledge of the highest order, that everything around us and within us, every bit of Nature and creature, the experience of life with a physical body and of death without it – all are but forms of consciousness.

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

(41-1)⁵⁴ His work is first to discover where the ‘I’ begins: second, and much more important, where it ends and is no more.

(41-2) Whosoever seeks his own glory in these practices may find it, but he will keep out the grace.

(41-3) They have no higher conception of themselves and hence no ideal to strive for.

⁵² The paras on this page are numbered 9 through 11, making them consecutive with the previous page.

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⁵⁴ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

(41-4) This is what Yan Hui⁵⁵ meant when he spoke of “sitting in forgetfulness” – this turning away from the personal self –

(41-5) Their blindness to truth comes from several causes: sloth is certainly one of them, lack of interest is another.

(41-6) The work begins by removing whatever obstructs the mind, from viewing the truth, those qualities and conditions which made it impossible to see reality as it is.

42⁵⁶

XI

43

XI

(43-1)⁵⁷ This is his best self, this is what he really is under all the defects.

(43-2) The opposition from within his own self which an aspirant encounters, comes not only from tendencies which grew up in past lives but also from his shadow-ego.

(43-3) How can people find peace while they live in inner contradiction, the deeper part of their being smothered by the surface part?

44

XI

45

XI

(45-1)⁵⁸ While the mind remains so fixed in its own personal affairs, be they little or large, it has no chance to open up its higher levels. When attention and emotion are kept so confined the chance they offer of this higher use is missed. The peace truth and goodness which could be had, are untouched.

⁵⁵ “Yen Hui” in the original.

Also known as Yen Tzu or Yanzi (simplified Chinese: 颜回; traditional Chinese: 顏回)

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⁵⁸ The paras on this page are numbered 1 through 3; they are not consecutive with the previous page.

(45-2) It is much easier to identify with our own ego than with the Overself. This is why incessant return to these ideas and exercises is needed.

(45-3) My dear Ego: "It is obvious that in this world I cannot live without you. Your presence is overwhelming, fills every⁵⁹ instinct thought, feeling and action. But it is also obvious that I cannot live with you. The time has come to adjust our relationship. So I have one request to make of you. Please get out of my way!"

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XI

47

XI

(47-1)⁶¹ The ego must cease its arrogance and abandon its independence. It must let itself be led.

(47-2) The real struggle is not the apparent one. The real enemy is a hidden one.

(47-3) The symptoms of a disease may be relieved, or even lost, without the cause of that disease being removed. It is the same with ego. So long as it dominates consciousness, so long will any physical, emotional or intellectual change fail to be deep enough. A radical transformation is needed: the ego's dominance must go.

(47-4) The spiritual questions do not interest, or at least do not trouble the minds of millions of people. Their main interests are solely personal and familial, sometimes political where their selfish affairs are concerned.

48⁶²

XI

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

49

XII

(49-1)⁶³ It leaves a firm and ineffaceable imprint on memory.

⁵⁹ Lorraine Stevens changed "even" to "every" by hand.

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⁶¹ The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

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(49-2) The Overself is certainly the Way (within man), the Truth (knowing the Real Being), and the Life applying this knowledge and practising this way in the midst of ordinary everyday activity.

(49-3) The mind keeps on moving about until sleep overcomes it... and because it never stopped to collect itself, it still does not know the higher and better part of itself – the Overself.

(49-4) Even though the glimpse is so impressive, the subsequent activities of the day put it out of his mind until he is able to relax, perhaps at bedtime.

50⁶⁴
XII

51
XII

(51-1)⁶⁵ Ideas which are thought, emotions which are felt, and physical experiences which are lived fall away when Stillness is entered.

(51-2) He comes down soon or late from the heights of consciousness shown by the glimpse.

(51-3) What begins as a mysterious presence ends as a clear influence.

(51-4) We linger over those memories of glimpses, loath to part with them.

(51-5) It is the divine moment; no longer does speech come forth humanly nor action individually: the god within has taken over.

(51-6) The conception alone of a peace which is out of this world is simply daring: its realisation is utterly gorgeous in beauty and joyous in remembrance.

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XII

⁶³ The paras on this page are numbered 1 to 4; they are not continuous with the previous page.

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⁶⁵ The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

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(53-1)⁶⁷ The Overself takes over his identity not by obliterating it but by including it through its surrender.

(55-1)⁶⁹ A man must work his way into this experience, is one view. A higher power must induce it in him, is another.

(55-2) What was seen in the glimpse must now be taken into the heart and mind, the thought and memory, the whole being of the man. Henceforth he is to live and act among other men as one who is marked for a higher destiny than semi-animal, incompletely human, blind existence.

(55-3) When he has this first unprecedented experience, when he knows and feels that he is a part of divine being, he is born "in Christ." But it is not for him to stand at street corners and announce to the multitude that he has had this glimpse.

(55-4) When this felicitous glimpse comes to a man it brings him certitude. He knows now that God IS and where he is.

(57-1)⁷¹ Enlightenment may come suddenly to a man but then it is usually a temporary glimpse. Only rarely does it stay and never leave him. The normal way is a gradual

⁶⁷ The paras on this page are numbered 11, making them consecutive with the previous page.

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⁶⁹ The paras on this page are numbered 1 to 4; they are not continuous with the previous page.

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⁷¹ The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

one. The experience of Ramana Maharshi, Atmananda and Aurobindo illustrates this rare fated exception, and can only be looked for at the risk of frustration.

(57-2) A vivid, intense, and self-critical revelation of how 'sinful' he has been may precede, accompany or follow the glimpse. It may shake him to his core. But it cannot be said that he feels he has betrayed his best and higher being any more than it can be said a child has betrayed the adult it has not yet grown into. He understands this at the same time and so forgives himself.

(57-3) That which I call the Overself is intermediate between the ordinary human and the World-Mind. It includes man's higher nature but stretches into what is above him, the divine.

58⁷²

XII

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XII

(59-1)⁷³ Mostly as a result of meditation but sometimes during an unexpected glimpse, a mystical experience of an unusual kind may develop. He feels transparent to the Overself, its light passes into and through him. He then finds that his ordinary condition was as if a thick wall surrounded him, devoid of windows and topped by a thick roof, a condition of imprisonment in limitation and ordinariness. But now the walls turn to glass, their density is miraculously gone, he is not only open to the light streaming in but lets it pass on, irradiating the world around.

60⁷⁴

XII

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

61

XIII

(61-1)⁷⁵ Heart beats, pulsations of wrist, in and out breathings, waking and sleep rest and activity, - all rhythms, alternations and opposites = Yin + Yang.

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⁷³ The para on this page is numbered 8, making it consecutive with the previous page.

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⁷⁵ The paras on this page are numbered 1 to 4; they are not continuous with the previous page.

(61-2) "The phenomenal world is built of opposites of Yin and Yang," - Tung Chung-Shu, (179 – 104) Confucian scholar.

(61-3) The attempt merely provokes a counterforce to come into action against him.

(61-4) The World-Order is inexplicable: what we gather about it is merely a bit of surface knowledge.

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(63-1)⁷⁷ The contradiction between yin and yang is a surface one only. They interact with each other and work together dynamically in association with the World-Idea.

(63-2) The intelligent man and the devout believer need the assurance that there is order, meaning and purpose in the universe, hence in human experience. Otherwise there are anarchy and chaos.

(63-3) The lines on the soles of the feet and those on the palms of the hands differ from one human being to another. The eyes nose and mouth are not the same in two faces, even if you search the world. Why? The Unlimited puts forth an unlimited number of different expressions.

(63-4) How can a man escape from the World-Mind since he is indissolubly united with it? Through the Overself he is a very part of it, his consciousness could not work without it.

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⁷⁷ The paras on this page are numbered 5 through 8, making them consecutive with the previous page.

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(65-1)⁷⁹ Infinite Mind releases from within itself an infinite variety of suns, stars, planets, substances, plants and creatures. Even the process itself is an infinite one, countered only by necessary dissolutions and destructions, pauses and rests. Even universes get old and die off. All that is released into manifestation is subject to this perpetual law of movement and change, growth, decay, death, reappearance and recurrence.

(65-2) So many human desires, plans and efforts are brought to fulfilment only under opposition, struggle and difficulties overcome that those who reach old age without noticing this duality of fortune must be few. Less easy is to notice that it extends to Nature also. When God said "Let there be light!" he had to let in shadow which accompanies light. So duality was born: the opposites became involved in the universe's structure, in living Nature, in man.

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(67-1)⁸¹ The World-Idea is the ordained will of the World-Mind. Within its large outlines, change is impossible. All its parts serve them. But it would not be correct to assert that we humans are slaves of that Idea. Somewhere within each part some sort of freedom is possible.

(67-2) Behind the protons and neutrons, the electrons and atoms, is that which scientists call energy. What is energy derived from? There is Something beyond it but it eludes science. For the scientist cannot apply any instrument here – it is unseen, even measurable with mathematical formulae it is like a great Nothing – but it is there. At this point philosophy steps in, says, "so far correct. This [Something]⁸² is the creative power of the Universal Mind."

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⁷⁹ The paras on this page are numbered 1 to 2; they are not continuous with the previous page.

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⁸¹ The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

⁸² PB himself changed "energy" to "Something" by hand.

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

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(69-1)⁸⁴ Just when life is ebbing fast away, when death is vividly in attendance, the long-sought but little found state of enlightenment may arise and accompany the event.

(69-2) The spiritually ignorant are to a large extent makers of their own misery.

(69-3) Somehow, somewhen and somewhere, karma will make its adjustments and render each man his due.

(69-4) Ancestry may bring a man's body: it does not bring his genius

(69-5) Do these events come about of their own accord, which means by a Fortune, a Fate or are they of his own making?

(69-6) How far can he make his own destiny?

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(71-1)⁸⁶ His character was already in existence at birth, but it is now somewhat modified by environment and experience, by karmic happenings.

(71-2) If fate's decrees are preordained but a man's prayer seems to bring result, then his prayer too was part of his fate and also preordained.

(71-3) The process of dying may become a fulfilment of long years of aspiration for the quester, or a veritable initiation into the soul for the ordinary man.

(71-4) If I have lost interest in having my fortune told, it is because I have found my real fortune in myself.

⁸⁴ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

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⁸⁶ The paras on this page are numbered 7 through 12, making them consecutive with the previous page.

(71-5) Must he reluctantly bow his head before the decrees of karma?

(71-6) What tradition, family, society and surroundings have bequeathed to him, consisting of beliefs, ideas, customs culture and manners, may need revision, examination, sifting and sometimes [even scrapping.]⁸⁷

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(73-1)⁸⁹ We come normally into higher-class surroundings if our tendencies pull us to them, or if our actions (karma) justify them. But in {an}⁹⁰ age of transition such as ours, where social ranks are thrown into confusion, where democratic levelling of all alike creates ethical and social chaos, where religion is losing its meaning and materialism prevails, no one is to be judged by the old rule of appropriate birth, of being in the station to which God has called him. In any case, neither lower nor higher class escape the alternations of suffering and joy misery and happiness in some way. That is the human lot.

(73-2) The craving to perpetuate this existence of the personality, this consciousness of the self, this 'I' with its thoughts and feelings, is lost by the philosopher. It is held only by those who have not properly examined and profoundly analysed it.

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(75-1)⁹² With death, consciousness takes on a new condition, but does not pass into mere emptiness, is not crumbled away with the fleshly brain into dust. No! it survives because it is the real being of a man.

⁸⁷ Lorraine Stevens inserted "even scrapping" by hand.

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⁸⁹ The paras on this page are numbered 1 to 2; they are not continuous with the previous page.

⁹⁰ We have corrected "our" to "an" for clarity.

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⁹² The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(75-2) He may have to learn how to accommodate what he cannot control or avoid. This is resignation, the very name – Islam – of the religion given to the world by Muhammad. But if he has to accept certain things this is not to say their accommodation implies his approval of them. It means rather, that he ceases to grumble or worry about them.

(75-3) If fate is absolute, then is prayer useless? Ought men, like the medieval Sufi, Abdullah ibn Mubarak, never ask God for anything?

(75-4)⁹³ A time comes when he has to exist by himself, when aids supports and guides are withdrawn. This happens in meditation, dying, or between births.

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(77-1)⁹⁵ Are all the varied joys and sufferings undergone only to come to a complete end in death? Is all the vast intelligence of this universe which gave birth to our own minute fragment to be forever separated from us? No! We shall live again, die again, and return again unless and until we have fulfilled the divine purpose which brought us here.

(77-2) The best way to minister to a dying person depends on various factors: each situation is different and individual. In general it may be suggested that the first thing is not to panic but to remain calm. The next is to look inwardly for one's own highest reference-point. The third is then to turn the person over to the Higher Power. Finally and physically one may utter a prayer aloud, or chant a mantra on his behalf – some statement indicating that the happening is more a homecoming than a home-leaving.

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⁹³ This para is the intro para to Volume 9 Part 1 in The Notebooks of Paul Brunton.

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⁹⁵ The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

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(79-1)⁹⁷ Whether a man's life be governed by a morality based upon religion or an ethics inculcated by breeding, or upon neither, there is a subconscious conscience always present which is a hidden underground factor in his outlook and decisions. It comes from former births.

(79-2) To the extent – which is often very large – that the future arises out of man's own character and capacities, it is both controllable and alterable, and yet at the same time bound to happen as if it inexorably had to conform to fate. What he is inhibits his freedom yet if not there he would have remained as he was throughout all the reincarnations. But the changes of environment, the events of his personal history, draw out this freedom.

(79-3) The truth is sometimes brutal. The average person is then unwilling to accept it.

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

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(81-1)⁹⁹ There are moments when he pauses during a walk and lets time drift away to the void.

(81-2) The brain which has not been prepared for such subtleties, cannot suddenly and successfully deal with them.

(81-3) Time flies so fast these days that no matter how much one does, too much is still left undone.

(81-4) The divine presence is outside time and those who seek it through ceremonies, practices or methods measured inside time can find looking-glass images but not the original presence.

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⁹⁷ The paras on this page are numbered 9 through 11, making them consecutive with the previous page.

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(83-1)¹⁰¹ We cannot renounce the world, much less the ego, unless we renounce also our own past memories which build it, must go, the dead outgrown personality be left to bury the dead pictures of bygone experiences _____¹⁰² so doing we claim freedom, the possibility to lead a new, perhaps better life even the possibility of being open to the grace of being born again.

(83-2) The concept of simultaneity defies our comprehension when applied to the World-Mind's holding of the World-Idea. How could our extremely limited finite intelligence do any justice to it? How could it take in all aspects of all things and of all happenings at once? It might be expanded beyond its present limits under special conditions but still come nowhere near such superhuman feats.

(83-3) In Arabic the syllable "La" is negative. Hence, Allah = the no-beginning.

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

(85-1)¹⁰⁴ But when we come to the last analysis we are confronted by the unknowable and Unknown Reality.

(85-2) "With the lamp of Word one must go beyond Word." –Lankavatara Sutra.

"WITH THE LAMP OF WORD ONE MUST GO BEYOND WORD." –
Lankavatara Sutra

(85-3) This wonderful presence is with him, not merely for little fragments of time, but for all the time.

¹⁰¹ The paras on this page are numbered 1 to 3; they are not continuous with the previous page.

¹⁰² A blank space was left in the original. because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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¹⁰⁴ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

(85-4) In the ultimate sense there is no duality, MIND alone is reality, everything else empty appearance, illusion.

(85-5) The Overself although seemingly never present, is in truth always here.

(85-6) The Witness itself, while witnessing, is being witnessed.

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(87-1)¹⁰⁶ Amid all this metaphysical high-flying, the world is still there and must be given its proper due.

(87-2) What happens is not a passing-out of consciousness but a passing-into a vast consciousness an all-space without any objects or any creatures, a Void.

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(89-1)¹⁰⁸ In so far as he is aware of other men and of the objects which surround him, he expresses the Mind which is the Real. And insofar as he may be either lifted at times out of his little ego, or endowed with insight which sees beyond that ego does he express it farther still.

(89-2) Is the World-Mind having a game with its hapless creatures, or playing tricks on itself, or expressing its own irrationality and idiocy? My first Buddhist teacher jocularly suggested that the Creator must have been in a state of complete inebriation when He made this universe. But, of course, we have no right to demand that our small finite minds should have the secret revealed to them. They are incapable. Yet intellectual curiosity and spiritual aspiration for truth keep pushing us to seek answers for apparently unanswerable questions.

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(89-3) Reality is everywhere and nowhere. The world is impregnated with it. Mind and flesh dwell within it.

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(91-1)¹¹⁰ The most meaningful of all figures in the domain of numbers is the nought. Consider! It is there even before you can start with the one. The Void is also the most mysterious of states in which to find one's mind. It holds both the least and the most.

(91-2) He will have to inhabit this body until he dies. Why then minify, neglect, devalue or dismiss it as unreal?

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

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(93-1)¹¹² It is a Short Path attitude to avoid censorious reproaches and condemnatory speech – these as a part of its larger rejection of negatives and preference for positives.

(93-2) The move from Long Path to Short Path, the change of attitude, position and feeling involved in it can prove itself only by personal experience.

(93-3) Whoever approaches the Divine Source of all things comes into the aura of its Power and the perception of its Light.

(93-4) This awareness is to be practised whether he is walking or talking, whether alone or with others.

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¹¹⁰ The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

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¹¹² The paras on this page are numbered 1 to 5; they are not continuous with the previous page.

(93-5) The memory of regrettable judgments, the self-reproach of hindsight have no place on Short Path.

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(95-1)¹¹⁴ Reject every negative thought with implacable rigour – this is one of the important practical deductions of the Short Path.

(95-2) Lao-Tzu:¹¹⁵ The characteristic inner state of his ideal sage is, in his own word, “emptiness.”

(95-3) There is nothing to do, no technique to practise when you already are in the Light.

(95-4) When Eckhart uses the term God he means the maker and governor of the world: By Godhead he means Mind, the absolute, beyond even the gods.

(95-5) Such a doctrine is unlikely to attract many adherents.

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(97-1)¹¹⁷ Once having had this higher experience he can dispense with repetitions of it. To go on seeking it again and again is alluring but profitless.

(97-2) St John of the Cross gave the following advice: “Enter into your heart and labour in the presence of God who is always present there to help you. Fix your loving attention upon Him without any desire to feel or hear anything of God.” Could a beginner be asked to apply such words? A person in a well advanced state is alone

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

¹¹⁵ “Lao Tzu” in the original.

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¹¹⁷ The paras on this page are numbered 1 to 3; they are not continuous with the previous page.

likely to respond to them. Or – those who have been told about the Short Path and have studied its nature and tried to fit it into their inner work, whether they be beginner or proficient, can also put them into practice.

(97-3) Take the goal in view from the new beginning. This will help prevent going astray, making detours, losing discrimination.

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(99-1)¹¹⁹ The deliberately-made efforts of the Long Path must in the end give place to letting the Overself-sun shine upon the whole being, blotting out dark negative places by its natural radiance. The first path gave needed preparation for the second one but cannot supplant it.

(99-2) The public confession of sin, “sharing” as one cult calls it, is unnecessary and leads in the end to exhibitionism. The Roman Church, in the wisdom of many centuries, rightly has made the confessional a private affair, heard only by the priest and even then the penitent only half-sees him through the gauze curtain in the booth.

(99-3) All concepts are dualist; they imply their contrary concept. We cannot think them without silently posing their counterpart. The Void and the All, the ‘I’ and the not-Self. This is why we have to abandon dualism in the end, if we want truth, for non-dualism. We cannot have one foot in each camp.

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

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(103-1)¹²³ It must be said that in these days and under the modern sky, the medieval obsession with secrecy no longer applies, except as regards certain knowledge which could be misused by those who lack scruples.

(103-2) He is too indifferent to the opinions of others to practice exhibitionism, too sincere to deceive by exaggeration, pretension or dissimulation.

(103-3) {Wu-Men Hui-k'ai}¹²⁴ said: "Even though Chao-Chou became enlightened, he should continue to work for thirty years more to graduate."

(103-4) But this is not only true for the prophet: it is true for all mankind.

(103-5) He has come to the end of this quest. His discovery of truth has released the power of truth and conferred the peace of truth.

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(105-1)¹²⁶ Insight removes illusion as knowledge removes ignorance.

(105-2) When Sahaja is established in a man, when it stays with him for the remainder of his years, he is truly blessed.

(105-3) One sign of his attainment may be a deep calm which underlies his actions.

(105-4) Jesus was not too modest to teach "as one with authority."

¹²³ The paras on this page are numbered 1 to 5; they are not continuous with the previous page.

¹²⁴ "Wu _____" in the original. We know that Wu-Men Hui k'ai studied the Chao-chou koans so we have inserted his name here.

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¹²⁶ The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

(105-5) They are surprised to find that he does not pretend to be anyone extraordinary, does not behave officiously.

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(107-1)¹²⁸ In the ninth century a Persian seeker came to Iraq to study Sufism, later went to Arabia, and thence to India where he was taught Yoga and finally, Vedanta. But when he came back to Baghdad he spoke too openly and too freely, with the consequence that he was tortured and executed. What was {it}¹²⁹ that neither the state nor the people were shocked to hear from the lips of this man, Mansur al-Hallaj?¹³⁰ "I am the Divine Truth!" The circumstances of the twentieth century are very different from those in which this adventurous but unfortunate man found himself; we may say very much and get away with it unharmed; but a residue of discrimination is still needed, a modicum of reticence is not to be left aside.

(107-2) Having come into the enjoyment of the fruits of this wisdom, it is followed by the awakening of a sense of obligation: This is the source of his taking on a new activity – service of mankind. But it will not be performed in the way mankind demands or wishes: it will conform to the lines of his personal karma.

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(109-1)¹³² Too many naively expect him to be what he cannot be, too many look for a materialisation highly imaginary fairy-tale figure of their own creation, too many wrongfully demand a miracle-working, supernaturally saint-like and sentimentally loving creature from another world. They unreasonably and unrealistically want him to look like a spectacular angel and behave like a god untroubled by human needs. Is it a surprise that they are disappointed when they find him to be just a human being, a

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¹²⁸ The paras on this page are numbered 1 to 2; they are not continuous with the previous page.

¹²⁹ "it" has been inserted for clarity here and in the original, Rough Ideas 2, para 161-2.

¹³⁰ "al-Hallaja" in the original.

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¹³² The para on this page is numbered 3, making it consecutive with the previous page.

real person, someone who, as the Maharshi¹³³ once said to us when this very point was being discussed, “does not wear two horns on his head!”

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(111-1)¹³⁵ It would be a mistake to believe that the World-Idea is a kind of solid rigid model from which the universe is copied and made. On the contrary the theory in atomic physics first formulated by Heisenberg, the theory of Indeterminacy, is nearer the fact. It does not seem that Plato meant the same thing when he described his theory of Ideas as referring to eternally existent Forms but mentalism does not at all liken them to goods laid up on shelves in warehouses. Here they are simply the infinitude of possibilities, varieties, permutations and combinations of elements through which the Infinite Mind can express itself in an infinite universe without ever exhausting itself.

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

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(113-1)¹³⁷ We too are elements of the world like the mountains and flowers around us and need to understand it in cooperation with the need to understand ourselves: the two cannot be separated without loss to our own fullness of understanding and practicality.

(113-2) It is unjust to deny the truths of religion in efforts to show up its superstitions, or to decry its services and contributions to human welfare in order to point at its persecutions.

(113-3) Doubt has shaken the belief in a merciful and benevolent Deity but has not much shaken belief in the Deity's existence.

¹³³ “Maharshee” in the original.

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¹³⁵ The para on this page is numbered 4, making it consecutive with the previous page.

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¹³⁷ The paras on this page are numbered 1 to 5; they are not continuous with the previous page.

(113-4) By surrendering to the sect he relieves himself of the burden of thinking for himself.

(113-5) It is not the organisational structures of a church which are holy.

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(115-1)¹³⁹ If prejudice favouring an inherited creed denies the full truth, bias against it blocks the path to such truth.

(115-2) No system and no doctrine and no organisation can hold truth without squeezing out much of its life.

(115-3) In days of anguish men turn to something, someone, some belief or some idea to help endure them.

(115-4) The anti-materialistic teaching will find more response if it suits the needs of the country, the people, and the epoch in which he lives.

(115-5) Fanaticism overstates its case and narrows its view.

(115-6) Each person has some kind of faith; this includes the person whose faith reposes in scepticism.

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(117-1)¹⁴¹ The visual effect of those temples, with their towers and carvings upon the people is a successful reminder of sacred duties, mental and physical.

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¹³⁹ The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

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¹⁴¹ The paras on this page are numbered 12 through 14, making them consecutive with the previous page.

(117-2) He seeks communion with other human beings but the consequences are of a quality quite inferior to those which follow genuine divine communion.

(117-3) If the credo of a religion insists on keeping these allegorical, symbolical or child-directed early myths even in an age like our own, when knowledge, education, scientific discovery and observed facts require higher mental satisfaction the masses will consider themselves deceived and back away from their faith in the truly authentic beliefs, whereas if the religious authority has the courage to revalue its credo, explaining why it does so, it can continue to hold them.

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(119-1)¹⁴³ If so many religious tenets are falling apart or even being let go altogether, let it be remembered that not a few deserve to go. They lacked truth and held only ungrounded but long-established opinions. But the pity of it is that the other parts of religion – solid, true, worthy – have also become suspect to the confused younger minds of today.

(119-2) Respectful ceremonials and huge buildings are not in themselves hollow, empty and hypocritical materialistic forms although they may become so with time. They are intended to impress the observer's mind: kindle appropriate feelings and overwhelm him into submission by the power of suggestion.

(119-3) There need be no collision between the religious devotee and the philosophic student. If history shows otherwise the cause must be sought in religious misconception.

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¹⁴³ The paras on this page are numbered 1 to 3; they are not continuous with the previous page.

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(121-1)¹⁴⁵ For the simple masses of former times, unable to read or write as most of them were, the only spiritual instruction available was usually the local or national organised religion. Not much more than attendance at a service, a preachment, a ritual, and the practice of some elementary morality was demanded. Novices in the deeper knowledge of religion, which is the elementary knowledge of mysticism, might easily get confused if they were given the full truth about God, man, the universe, and the relation between them.

(121-2) Animal sacrifices do not belong in any way to the worship of God but to the worship of demons. They come near to, and are even used in, some forms of black magic. Whenever temples were turned into slaughter-houses in the past, and in certain lands still today, religion takes its lowest form, becomes pseudo-religion. Still lower were the rites of human sacrifice. Both kinds are concessions to, or expressions of, the killing instinct so marked in unevolved humans.

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(123-1)¹⁴⁷ The concrete image for worship was originally given for all those who needed something physically visible and touchable to hold their attention and keep it fixed on the idea of God. It was a means of fostering concentration. The masses were helped thereby. For others it was a useful reminder. But more developed minds who are able to grasp a metaphysical or abstract idea, as well as those who feel quite cool to external rites and constantly repeated ceremonies, need not let the less developed ones tyrannise over them and make them hypocritically worship, or take part in what bores them utterly. They may claim their freedom and replace the idol by the sacred Idea, substitute for the rite an inner reverence for the Higher Power.

(123-2) To ignorant, uneducated, superstitious minds there is something weird, creepy and unholy in yoga, meditation, and the like. That discovery has been my unpleasant experience. Also with educated but narrow bigoted religiously intolerant minds.

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¹⁴⁵ The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

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¹⁴⁷ The paras on this page are numbered 6 through 7, making them consecutive with the previous page.

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(125-1)¹⁴⁹ A religion must be transmitted from generation to generation so its ministers and scriptures come into being. The purity of its doctrines must be maintained: so sects heresies divergencies reforms and dissents are resisted.

(125-2) It is something in history to ponder over that, in the Alban hills, a few kilometres from Rome, there was once a Temple of Orpheus where, 3000 years ago, the Orphic mysteries were celebrated, where Orphic religion prevailed with its tenets of rebirth, fleshless diet, the quest; Inner Reality. It is arguable whether the two other religions which followed it in that area have brought a better message.

(125-3) Inspiration did not stop in any particular year nor with any particular man. If it was possible then, it is possible today and to some other man.

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(127-1)¹⁵¹ It is easy enough to make two statements: First, in Russia the government in all its departments officially opposes religion. Second, in the same country the highly influential Communist Party makes atheism an article of belief before membership is granted, to understand why and predict that either self-reaction or self-destruction awaits them. There may be no future also for the Russian Orthodox Church – narrow intolerant and materialistic as it was – but religion in a larger purer and truer sense must one day return because of the innate need for it.

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¹⁴⁹ The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

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¹⁵¹ The para on this page is numbered 11, making it consecutive with the previous page.

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(129-1)¹⁵³ It must be said, and said quite plainly, that the western and near eastern worlds would have had a better history, and Christianity would have had a stronger foundation because truer, if St. Paul had never been converted but had remained a Jew. For the vision on the road to Damascus, although a genuine one, was totally misinterpreted: It was a command (to stop persecuting Christians) of a solely personal nature but he went much farther and not only began the construction of a new world¹⁵⁴ religion but shifted its emphasis from where Jesus had put it – the kingdom of heaven within men – to Jesus himself, from faith in the Christ consciousness to faith in a crucified corpse.

(129-2) Is life only a fairy-tale? Is it not to be taken literally? Are all religious creeds self-deceptions or unsubstantial dreams?

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(131-1)¹⁵⁶ Non-Islamic people react with horror and contempt when they learn from history that those who rejected the Islamic religion when proffered to them by invading armies, were then given an ultimatum “Die by the sword or become a slave for life!” But the background to these incidents needs to be seen. The Arabia of Muhammad’s¹⁵⁷ time was inhabited by semi-savage tribes: Islam was originally an attempt to lift them forcibly to a higher, more civilised life, and a higher view of religion. That Muhammad’s followers later tried to impose Islam on more developed peoples, especially Christian and Hindu people, was wrong.

(131-2) If sacramental worship helps to put you into a reverent mind, take advantage of it. If ritual and ceremony seem hollow and meaningless and powerless, turn aside. But do not condemn them. Others may benefit.

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¹⁵³ The paras on this page are numbered 12 through 13, making them consecutive with the previous page.

¹⁵⁴ Lorraine Stevens deleted a comma after “world” by hand.

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¹⁵⁶ The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

¹⁵⁷ “Muhammed’s” in the original.

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

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(133-1)¹⁵⁹ What they feel and find is not the genuine historic and traditional mystic experience but the mere semblance of it, a drugged mockery which delights but deceives its victims and actually blocks the way to the authentic real experience.

(133-2) If he is ill-informed or inexperienced he may incorrectly identify the source of the happening.

(133-3) It is a circle where the authentic and the counterfeit exist side by side, challenging him to develop his power of discrimination.

(133-4) The ego projects itself into the experience and mixes its expectations or wishes or bias into the mental or emotional adjustment which immediately follows.

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(135-1)¹⁶¹ Convincing documentation is available, but it must be searched for being so widely {spread.}¹⁶²

(135-2) The spectacle of all these simple young aspirants eagerly imbibing ridiculous doctrines raises a smile.

(135-3) So many false hopes have religious, political and economic associations.

(135-4) "All I have is this MOMENT - the - NOW"

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¹⁵⁹ The paras on this page are numbered 1 to 4; they are not continuous with the previous page.

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¹⁶¹ The paras on this page are numbered 5 through 8, making them consecutive with the previous page.

¹⁶² The word is cut off by the right margin. Only "Sp-" is visible in the original.

¹⁶³ Blank page

(137-1)¹⁶⁴ I have observed during a long life many gurus and their followers in both East and West, many teachings and movements in religious, occult, mystic, metaphysical, spiritistic and allied areas. And though there certainly are the pearls of truth, there is also more lunacy than is recognised. In literary, poetic and art circles the situation is the same. Several figures in all the spiritual and cultural public and private hailed as brilliant geniuses are in fact brilliant semi-lunatics. Their followers who are attracted to, or try to copy, them, lose more and more sanity. This is why I have put forward so prominently the quality of balance, its importance to all alike, both teachers and taught. Give all things their just weight, put them in their proper place. In the figure of Libra, the scales are very evenly held so that justice may be done, that is, the truth may be found.

(139-1)¹⁶⁶ He could keep on collecting inner, mystical or psychical experiences for years for undoubtedly they are fascinating. But to whom? To the ego: But that is not the point of this quest. Ramana Maharshi¹⁶⁷ told me that he's had thousands of such experiences. The essential point is to treat them as incidental and rise into Overself awareness and stay there.

(139-2) What the drug-taker gets is imagined reality, not real reality. Consciousness assumes the experience of knowing Truth, gives him the most vivid idea that this is IT. The end effect is not to bring him nearer to the goal as he wrongly believes, but farther from it. Such are the tricks that mind can play on self.

¹⁶⁴ The para on this page is numbered 1; it is not continuous with the previous page.

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¹⁶⁶ The paras on this page are numbered 2 through 3, making them consecutive with the previous page.

¹⁶⁷ "Maharishee" in the original.

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(141-1)¹⁶⁹ When I lived in Mexico, the natives who had used mescaline¹⁷⁰ told me also about marijuana which, in those days, was almost unheard of by young American students. The point is that the Mexicans who smoked marijuana cigarettes did not do so to expand their minds or to alter their consciousness – the common phrases today – they did so simply because these cigarettes were regarded as aphrodisiacs.

(141-2) Writings which use baffling language, authors who delight in mystification had better be avoided. They may be provocative or entertaining but they will not be helpful.

(141-3) They overstate the case; their assertions need some discounting. The pity is that such exaggeration is quite unnecessary. The inner life offers benefits which are real enough and valuable enough, but to raise expectations which go far beyond them is unfair, undesirable and even misleading.

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

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(143-1)¹⁷³ I gave myself up to curious studies and unusual researches at a period of history when only a very small interest was shown in them.

(143-2) Confide these thoughts to the written page and let them wait there, far away from print, until this body is gone.

(143-3) I admire those who offer plenty of footnotes and references in documentation to prove what they have to say, but alas! I am not of their breed.

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¹⁶⁹ The paras on this page are numbered 4 through 6, making them consecutive with the previous page.

¹⁷⁰ "mescaline" in the original.

¹⁷¹ Blank page

¹⁷² These read more like Old Category xxiv – TJS '15

¹⁷³ The paras on this page are numbered 1 to 3; they are not continuous with the previous page.

(145-1)¹⁷⁵ From the hill on whose side I dwell, at the very edge of Montreux, my window looks across sloping vineyards. It has a long view. This means much when one has to live closed in a small apartment every day, every year, with fifty families in the same building. I like the freedom of solitude, the view through unobstructed space: To let the green scenery take my thoughts away into a pleasant harmony with Nature for a few minutes at least, is a daily need, not a luxury. To sit even longer and go far away in consciousness until an unworldly quiescence is reached, is my evening bread.

(145-2) Although I believe that I have something worthwhile to say, I do not succumb to any special conceit about it. I read the critics or listen to them, in the humble hope that among the exaggerations, the falsities and the misunderstandings it will perhaps be possible to find one or two hints worth noting, one or two corrections of my own errors. I do not at all believe that I am infallible but I know from all past experience that the mysterious Presence which makes certain things known but whose message I may fail to report rightly, is.

(147-1)¹⁷⁷ The lively waters of a mountain stream dash down over its stony bed through the ancient village nearby my modern apartment and soon reach the lake Lemman. So I dwell between the city and the village, on the border which divides them by several centuries. There is plenty of suggestive material in the contrast for my thoughts. And when I walk to the little bakery for a fresh loaf a bridge carries the street over a deep narrow gorge where the stream emerges with the musical sound of a waterfall. This reminds me of the inclusion of such a place in the traditional list of suitable surroundings for yoga practice.

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¹⁷⁵ The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

¹⁷⁶ Blank page

¹⁷⁷ The paras on this page are numbered 1 through 2; they are not consecutive with the previous page.

(147-2) In the beginning I did not know that the writer had any responsibility for his words. I learnt this by degrees.

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(149-1)¹⁷⁹ When I look at all these manuscripts, I am reminded of Shakespeare's exclamation: "Words, words, words!" Million after millions of them have flowered out this past half-century yet mankind continues the downward and perilous course. Of what use to add more? "Why do we write books?" {Wei} Wu Wei¹⁸⁰ asked me one day. I can reply only that it is my profession to do so. But the truth is really different: I have to write them and would produce them even if I were a baker and not seeking publication. Their creation gives me intense satisfaction. Through them I feel that I have justified my existence. Through them the thought is now there on the mental plane for my own benefit. If sensitive minds can come to its acceptance later, let it be so: perhaps it will be for theirs too. If not, then that is its fate.

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(151-1)¹⁸² The books were written out of passionate feeling for truths and matters higher than those which ordinarily occupy people's minds. The hope was to make the readers feel something of what the writer felt, and to establish the fact that there is a Reality beyond and behind existence, of which we are a part. The books had their own particular work to do. It was to awaken interest in it, to arouse the mind to the existence of man's higher goal, and to give both the impulse to search for truth and the urge to practise what the truth requires.

(151-2) By deferring publication until some later year, I am able to write without the pressure of a contracted date-line, in freedom and satisfaction, what and when I like. Perhaps later the fates will grant me a secretary and a suitable home so that no time

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¹⁷⁹ The para on this page is numbered 3, making it consecutive with the previous page.

¹⁸⁰ Referring to Terence James Stannus Gray.

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¹⁸² The paras on this page are numbered 6 to 7; they are not continuous with the previous page.

need be given to household chores and office correspondence but only to creative work, research and meditation – which are basic. It would then be possible to organise book production. Until then let me enjoy these necessities.

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(153-1)¹⁸⁴ The advantage to a hermetic philosopher of being short is, the advantage of being inconspicuous in a crowd or a street; especially if he dresses modestly. Deemed insignificant, being ignored, the better he can pursue his strange ways _____.¹⁸⁵ Blessed are the anonymous and obscure, for they shall be least interfered with.

(153-2) I must avoid letting readers manoeuvre me into personal relationships. This is what they want; it would serve their interests but would be against my own. I need freedom to serve many thousands, who would be robbed of this service if I give the same time to a single person. So I ask them not to write and ask this.

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

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(155-1)¹⁸⁷ Because grace is an element in this enterprise [the question]¹⁸⁸ where will [he]¹⁸⁹ stand in ten years' time is not [answerable].¹⁹⁰

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¹⁸⁴ The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

¹⁸⁵ A blank space was left in the original. because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para.

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¹⁸⁷ The paras on this page are numbered 1 to 2; they are not continuous with the previous page.

¹⁸⁸ PB himself inserted "the question" by hand.

¹⁸⁹ PB himself moved "he" from before "will" by hand.

¹⁹⁰ PB himself changed "predictable, nor his incalculable" to "answerable" by hand.

(155-2) If a problem or a life is to be handed over to the Higher Power for management or guidance, this can only be done if [the faith is there to force]¹⁹¹ a real turning-around from ego to counter-ego, from intellect or passion to inner quiet

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(157-1)¹⁹³ What is prayer but a turning to the higher unseen power in the only way that simple, spiritually-untutored people know? Why deprive them of it? What then is wrong about [its use]¹⁹⁴ in organised [religion?]¹⁹⁵ That they are not taught the further facts. [First,]¹⁹⁶ prayer is only a beginning; its continuing development being meditation. [Second,]¹⁹⁷ that it ought not be limited to material demands but always accompanied by moral and religious aspiration. [Third,]¹⁹⁸ that it [is]¹⁹⁹ best [performed,]²⁰⁰ as Jesus taught, in private and secret.

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(159-1)²⁰² I brought back from my Eastern researches a small bronze head about 900 years old. Before leaving, I somewhere found a native woodcarver who made a lotus-petalled rosewood base and fitted it in neatly on. [It] was given as a parting remembrance by a man I [met,] while [studying] the Angkor antiquities. We had prolonged talks far into [several] nights. [He] taught me much about the mysteries of Asiatic occultism and [also] gave [a] second key to the higher wisdom of Asiatic philosophy, without which the books are mere alphabets. With these two keys - the

¹⁹¹ PB himself changed "there is a real" to "the faith there to force" by hand.

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¹⁹³ The para on this page is numbered 1, and is not consecutive with the previous page.

¹⁹⁴ PB himself changed "this prominent element" to "its use" by hand.

¹⁹⁵ PB himself inserted "religion" by hand.

¹⁹⁶ PB himself changed "facts: first" to "facts. First" by hand.

¹⁹⁷ PB himself changed "meditation: second," to "meditation. Second," by hand.

¹⁹⁸ PB himself changed "aspiration: that" to "aspiration. Third, that" by hand.

¹⁹⁹ PB himself changed "is" to "its" by hand.

²⁰⁰ PB himself changed "performance is" to "performed," by hand.

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²⁰² The para on this page is numbered 2, making it consecutive with the previous page.

first from an Indian and the second from a Chinese-[Mongolian source] I could proceed to unlock some of the baffling paradoxes of the world's existence. "We shall not meet again," he said [finally,] "so take this and keep it - it [represents] the Bodhisattva with whom I am [linked.]"²⁰³

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(161-1)²⁰⁵ The call for prayer which, in most religions, is timed for once or twice a day and, in the Islamic religion, for five times a day, has at least two objectives in the mind of those sages who originally framed it. The first is to act as a reminder of what he is - a soul - and where he is going - ultimately to God. The second is to rescue him from the narrowing materialising routine of work or business.

(161-2) With the departure of superstitions from religion, waste of time in meaningless religious activities will also depart. What is the use of praying to the Source for those things which man himself, by using his natural capacities, can supply? He should turn to prayer only when his own efforts are in vain, an indication that it is time to turn the problem over to the Source, the Overself. How many of his illnesses, for example, come from wrong ways of living, eating, drinking or thinking? The body has its own laws of hygiene and the learning of them is as much part of his development during his lives on earth as the learning of spiritual laws.

²⁰³ PB himself heavily edited this para by hand. It originally read: "I brought back from my Eastern researches a small bronze head about 900 years old. Before leaving I somewhere found a native woodcarver who made a lotus-petalled rosewood base and fitted it in neatly on. Since then it has always travelled with me for I value it highly. It was given as a parting remembrance by a man I met only once, while I was studying the Angkor antiquities. We had prolonged talks far into the night, he taught me much about the mysteries of Asiatic occultism and even more importantn, gave the second key to the higher wisdom of Asiatic philosophy, without which the books are mere alphabets. With these two keys--the first from an Indian and the second from a Chinese--I could proceed to unlock some of the baffling paradoxes of the world's existence. "We shall not meet again," he said finally as he left, "so take this and keep it always with you, for (I omit this sentence)--it is the Bodhisattva with whom I am linked. Farewell!"

--This statue was still with PB when I knew him in his last years. I believe it is now at Wisdom's Goldenrod. TJS '19

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²⁰⁵ The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

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(163-1)²⁰⁷ It is a mistake belonging to popular mass religion to make grace arbitrary. Nobody is specially or whimsically favoured, nor is anybody similarly condemned or rejected. Grace moves from within to meet the efforts we make from without. When however it seems to manifest outwardly through an event, a person or a book, the power which arranges the contact derives from the same source as [the one which]²⁰⁸ works from within.

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(165-1)²¹⁰ The highest object of worship, devotion, reverence, – what Hindus name Bhakti – is that which is given to the World-Mind – what Hindus call Ishvara.²¹¹ But remember always that you are present within It and It is ever present within you. So the source of grace is in you too. Silence the ego, be still, and glimpse the fact that grace is the response to devotion, that goes deep enough to approach the stillness, is sincere enough to put ego aside. Help is no farther off than your own heart. Hope on!

(165-2) If you have done what you can, then turn around and let the higher power take care of your life. If the ego's management of your affairs proves defective, then leave them to a wiser mind than the ego's.

(165-3) He may fall into dismay at times but should never let it become despair. This helps grace to come.²¹²

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²⁰⁷ The para on this page is numbered 5, making it consecutive with the previous page.

²⁰⁸ PB himself inserted "the one which" by hand.

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²¹⁰ The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

²¹¹ "Isvara" in the original.

²¹² This para was published in the Notebooks series, in Category 18 > Chapter 5 > # 190."

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(167-1)²¹⁴ We must exert our own will and strength to prepare the way for, and make us receptive to, the divine grace. Thus the one complements the other; both are necessary part of the World-Idea.

(167-2) The key word here is reverence. It ought to enter every remembrance and every meditation.

(167-3) The fact is that the higher power dispenses grace to all, but not all are able, willing or ready to receive it, not all can recognise it and so pass it by. This is why men must first work upon themselves as a preparation.

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

(169-1)²¹⁶ British scepticism is slowly but definitely being permeated by ideas imported from Asian spirituality, and even more by the practices of physical (hatha) yoga.

(169-2) It is the Confucian ideal to do what is right and refrain from doing what is wrong, irrespective of whether or not it is pleasing to his natural selfishness.

(169-3) From literary encounters with the Orient I passed to actual ones.

(169-4) Some centuries before the first teachings of meditation were brought from India to China, Lao-Tzu²¹⁷ had known practised and bequeathed them to his fellow-countrymen.

²¹⁴ The paras on this page are numbered 9 through 11, making them consecutive with the previous page.

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²¹⁶ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

²¹⁷ "Lao-tse" in the original.

(169-5) The last rays of the westering sun shone directly on the little Buddha-figure facing it.

(169-6) Hermann Hesse found more help in the Chinese way than in the Indian, because²¹⁸ in the West the atmosphere is not appropriate for yoga exercises which require solitude."

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(171-1)²²⁰ The possession of a profound wisdom and the tradition of a mystical practice are not exclusively Indian. To believe that these things never existed in the past and do not exist now outside that country, as I believed in more adolescent years, shows a failure in research and, more likely, a susceptibility to theosophic suggestion.

(171-2) It was fitting that when Confucius met Lao-Tzu²²¹ he should treat the older man with respect. And this, not because Lao-Tzu²²² was two decades older but also, and more, because he was one to whom "Heaven was made clear." Therefore the recognition and respect were shown by Confucius.

(171-3) The old China, with its charming pergolas and interesting pagodas, is being forced to travel on the road to extinction. The old China honoured a philosopher like Lao-Tzu²²³ by naming a beautiful flower after his eyebrows but the new China despises his "unpractical mysticism."

(171-4) Does this teaching bear any relation to the kind of world in which modern man has to live? For remember it is at least five thousand years old say Western authorities, but double that period say Eastern ones.

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²¹⁸ Lorraine Stevens inserted quotation marks by hand.

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²²⁰ The paras on this page are numbered 3 to 6; they are not continuous with the previous page.

²²¹ "Lao-tse" in the original.

²²² "Lao-tse" in the original.

²²³ "Lao-tse" in the original.

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(173-1)²²⁵ (Greece) I sat on a fragment of rock at Delphi, gazing at the few remaining pillars of the ruined temple. So many centuries had come and gone yet I could not help feeling reverence. There was still a kind of sanctity in this lonely looking place, heavily mingled however with eeriness and ghostliness. Perhaps the extremely clear moonlight suffusing the whole place helped to create the uncanny atmosphere. The occultness of Delphi is best appreciated at such a time. Only then does its almost, but not quite eerie, lonely, half-gloomy grandeur show in all fullness. But the priests who chose and consecrated Delphi to the Oracle, when they had all Greece at their disposal, must have known what they were about. The temple was only a little one physically: its design was of the simplest; yet it was the principal centre of Greek Mysteries.

(173-2) The lethargy of old Asia and the apathy of the older Asiatics are not solely a matter of oppressive climate, they are also a matter of mental attitude. The teaching that all is illusion, the belief that we come back again and again for the same old round of events, the emphasis on life's brevity and transiency, also account for them. Most things do not seem worth the battle. The will is weakened when the mind turns wearily away.

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(175-1)²²⁷ On that small platform which is the truncated top of the Great Pyramid, I once stood to look around at the charming long valley of the Nile, the pure blue sky, the groves of palm-trees, the prolific fields, and then the endless yellow desert. After a while I squatted on the old flat stone, browned by time, and within minutes fell into a reverie. A message came. This is what it said:²²⁸

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²²⁵ The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

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²²⁷ The para on this page is numbered 9, making it consecutive with the previous page.

²²⁸ The rest of this page is blank.

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(177-1)²³⁰ We read, hear and speak of the spiritual wisdom of the East, but the name is used far too glibly. The different peoples have had different religions, and even within one and the same religion, there are different views. There is Islam, Hinduism, Buddhism, Taoism – each with its sects, none in agreement with the others as to what constitutes truth, or even the way to it. Even if India is selected as the teacher (which is an act of judgment implying a capability which is already possessed through a knowledge of truth) the gurus there follow inherited systems and teach traditional doctrines which do not support each other. There is no unique teaching which is Indian alone and cannot be found elsewhere.

(177-2) To rescue this monumental figure from the sands of long neglect and admire its musty glory is not enough. Yet this seems to be the limits of the wish and work of the Hindus themselves, and of most Buddhists, if they are at all interested. But the statue needs cleaning, the accretions need removal, and it must be set up in a natural environment, not in a museum of antiquities. For this last item some work of creative adaptation is required to fit it into today's newer world.

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Old xxiv: General ... NEW XII: Reflections

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(179-1)²³² Was Goethe right, when he wrote, a century and a half ago, in a letter to his friend Herder,²³³ after six months carefully observant travel outside Germany; "The more I see of the world, the less have I hope that mankind as a whole will ever become wise and happy."

(179-2) Life, with its unfulfilled expectations, its unpleasant surprises, its slow disillusionments, is something we learn to bear because there are pleasanter experiences too or because the craving for existence is still not crushed.

(179-3) When right principles, theories or concepts are taken up by the wrong persons, they become wrong themselves – because misused, falsified perverted.

²³⁰ The paras on this page are numbered 1 to 2; they are not continuous with the previous page.

²³¹ Blank page

²³² The paras on this page are numbered 1 to 5; they are not continuous with the previous page.

²³³ Referring to Johann Gottfried von Herder.

(179-4) It is a point of view which he can understand although he may not share it.

(179-5) This is a truth which needs a larger emphasis than it has received from most people.

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(181-1)²³⁵ Differences in function exist throughout Nature – variety is everywhere – but this need not imply difference in status.

(181-2) Why should a man carry needless burdens?

(181-3) He may be cynical about contemporary humanity but it will be an equable and detached cynicism, mild amused and not violent.

(181-4) It rouses some men to anger but other men to approval.

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

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(183-1)²³⁷ Hardships offer [tests]²³⁸ but so do easier circumstances, although this is less plainly seen [because they are so different.]²³⁹

(183-2) His encounter with the world will call for all the application of philosophy's tenets of which he is capable.

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²³⁵ The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

²³⁶ Blank page

²³⁷ The paras on this page are numbered 1 to 9; they are not continuous with the previous page.

²³⁸ PB himself changed "a test," to "tests" by hand.

²³⁹ PB himself inserted "because they are so different" by hand.

(183-3) These are lessons so hard to learn, so profitable when learnt.

(183-4) This is the double role he has to play: a looker-on at what is happening around him and an active participator in these events.

(183-5) The fullness of true philosophy does not permit it to neglect ignore and overlook the needs of practical life.

(183-6) His covered motive may be quite the opposite of what it seems.

(183-7) We have to work with the actual but we can do so by the light of the ideal.

(183-8) It is unrelated to the present-day living.

(183-9) The next move is to bring doctrine into agreement with experience.

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(185-1)²⁴¹ Experience must be included in the controls put upon ideas. It has a useful place even though it would be wrong to give it the sole place.

(185-2) While he is a tenant of this body, so long as it lasts; while he finds himself in this world, receiving from it and giving to it: a man must pay due attention to care of the body and work in the world. This is his lot. If he becomes a quester, it still remains his lot. But his inner attitude to it will change, will be grounded on a higher level and ruled by a higher ethic.

(185-3) If the years bring their gains they bring also their losses – it is the play of Yin and Yang again.

(185-4) The pains of childbirth come to the mother in spasms which strain heart womb and lung but which, being at intervals of rest, are rendered more bearable. So the sufferings and troubles of a whole lifetime most often come in cycles and alternations which give rest from them or afford actual pleasure and are also rendered more bearable.

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²⁴¹ The paras on this page are numbered 1 to 3; they are not continuous with the previous page.

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

(187-1)²⁴³ Jesus healed the sick, cured the diseased. Why decry the feat (when others do the same) as "merely" using an occult power, and as a deviation from the highest path of attainment, becoming an obstacle to it? For this is the criticism by Advaitic Vedantins. This criticism is unfair. If it is right to cure a man by physical means – medicine for example – it is right to cure him by mental means. Then drawing on still deeper powers is in the same life of progression. The Advaitins grant that a physician may attain the highest truth. Is a physician like Paracelsus, using both physical and mental remedies, plus his own spiritual power, and therefore capable of helping more people more effectively, to be denied this possibility?

Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You

(189-1)²⁴⁵ The unclouded evenness of his mind is precious to him: he tries to keep it undisturbed by frenetic passions.

(189-2) How melancholy to see alas! The shrunken flesh of age.

(189-3) What Buddha meant was that if life does not break your heart, it will at least give you plenty of frustrations.

(189-4) He who places his mind in Me, enjoys Joy!

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²⁴³ This para was numbered 1 in the original.; it is not consecutive with the previous page.

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²⁴⁵ The paras on this page are numbered 1 to 6; they are not continuous with the previous page.

(189-5) What Gautama taught, Shakespeare dramatised: “the weariness, the torture, and the fret,” to which human existence adds up.

(189-6) Fame brings its own accompaniment of troubles, demands, criticisms and burdens.

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(191-1)²⁴⁷ When a man comes to the point when all his outer life dissolves in tragedy or calamity, he comes also to the point when this quest is all that is left to him. But he may not perceive this truth. He may miss his chance.

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XXVII

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XXVIII

(193-1)²⁴⁹ He will be all the happier by becoming relaxed, by this release from tensions, this reduction of time’s pressures.

(193-2) The mantra’s value remains whether the lips use it and move or whether the mind alone engages in it.

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XXVIII

²⁴⁶ Blank page

²⁴⁷ This para was numbered 1 in the original.; it is not continuous with the previous page.

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²⁴⁹ The paras on this page are numbered 1 to 2; they are not continuous with the previous page.

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