

Carbons 17 (Notebooks)

Table of Contents

Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	5
Old xix: Religion ... NEW XVII: The Religious Urge	10
Old xx: The Sensitives ... NEW XVI: The Sensitives	12
Old xxi: The World-Idea ... NEW XXVI: The World-Idea.....	16
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life.....	20
Old xxiii: Orient and Occident ... NEW XV: The Orient	23
Old xxiv: General ... NEW XII: Reflections.....	26
Old xxv: Human Experience ... NEW XIII: Human Experience.....	28
Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self.....	39
Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You.....	41
Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation	42
Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself.....	43
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation .	47
Old iv: The Path ... NEW I: Overview of the Quest	49
Old v: What is Philosophy ... NEW XX: What is Philosophy?	53
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	54
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation .	56
Old ii: Relax and Retreat ... NEW III: Relax and Retreat.....	61
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation .	72
Old iv: The Path ... NEW I: Overview of the Quest	74
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	76
Old vii: The Intellect ... NEW VII: The Intellect.....	81
Old viii: The Body ... NEW V: The Body	83
Diet.....	86
Sex.....	87
Old xi: The Ego ... NEW VIII: The Ego.....	89
Old xii: The Overself ... NEW XXII: Inspiration and the Overself.....	91
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	96
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	98
Old xix: Religion ... NEW XVII: The Religious Urge	100
Old xx: The Sensitives ... NEW XVI: The Sensitives	102
Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You.....	105
Old ii: Relax and Retreat ... NEW III: Relax and Retreat.....	106
Old iv: The Path ... NEW I: Overview of the Quest	109

Old v: What is Philosophy ... NEW XX: What is Philosophy?	117
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	119
Old viii: The Body ... NEW V: The Body	124
Sex.....	124
Diet.....	127
Physical Education.....	131
General.....	135
Sex.....	140
General.....	141
Old ix: The Negatives ... NEW XI: The Negatives	142
Old xi: The Ego ... NEW VIII: The Ego.....	145
Old xiii: The World-Mind ... NEW XXVII: The World-Mind.....	150
Old xvi: The Absolute Mind ... NEW XXVIII: The Alone	152
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	155
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	162
Old xix: Religion ... NEW XVII: The Religious Urge	170
Old xx: The Sensitives ... NEW XVI: The Sensitives	172
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life.....	178
Old xxv: Human Experience ... NEW XIII: Human Experience.....	180
Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self.....	186
Secretarial	188
Swami Vishnudevananda's Sermon to His Devotees.....	189
RB Talks	190
Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself.....	197
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation	199
Old viii: The Body ... NEW V: The Body	199
Diet.....	200
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth.....	202
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	203
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	205
Old xx: The Sensitives ... NEW XVI: The Sensitives	206
Old xxi: The World-Idea ... NEW XXVI: The World-Idea.....	208
Old xxiii: Orient and Occident ... NEW XV: The Orient	211
Old xxiv: General ... NEW XII: Reflections.....	213
Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation	215
Spiritual Symbols.....	217

Declarations	221
Old xix: Religion ... NEW XVII: The Religious Urge	229
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	231
Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You.....	235
Old xxv: Human Experience ... NEW XIII: Human Experience.....	237
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life.....	240
Old xxi: The World-Idea ... NEW XXVI: The World-Idea.....	241
Old xx: The Sensitives ... NEW XVI: The Sensitives	243
Old xix: Religion ... NEW XVII: The Religious Urge	246
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	248
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth.....	251
Old xiii: The World-Mind ... NEW XXVII: The World-Mind.....	253
Old xii: The Overself ... NEW XXII: Inspiration and the Overself.....	256
Old xi: The Ego ... NEW VIII: The Ego.....	259
Old x: Mentalism ... NEW XXI: Mentalism.....	262
Old ix: The Negatives ... NEW XI: The Negatives	264
Old vii: The Intellect ... NEW VII: The Intellect.....	267
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	269
Old v: What is Philosophy ... NEW XX: What is Philosophy?.....	272
Old iv: The Path ... NEW I: Overview of the Quest	275
Old ii: Relax and Retreat ... NEW III: Relax and Retreat.....	276
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	279
Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation	283
Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You.....	285
Old v: What is Philosophy ... NEW XX: What is Philosophy?.....	286
Old vi: Emotions and Ethics ... NEW VI: Emotions and Ethics.....	290
Old vii: The Intellect ... NEW VII: The Intellect.....	295
Old viii: The Body ... NEW V: The Body	298
Old ix: The Negatives ... NEW XI: The Negatives	312
Old x: Mentalism ... NEW XXI: Mentalism.....	314
Old xi: The Ego ... NEW VIII: The Ego.....	315
Old xii: The Overself ... NEW XXII: Inspiration and the Overself.....	318
Old xiii: The World-Mind ... NEW XXVII: The World-Mind.....	321
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth.....	325
Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity	328
Old xvi: The Absolute Mind ... NEW XXVIII: The Alone	329

Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	331
Old iv: The Path ... NEW I: Overview of the Quest.....	334
Old i: Art and Inspiration ... NEW XIV: The Arts in Culture & XXII: Inspiration and the Overself.....	338
Old ii: Relax and Retreat ... NEW III: Relax and Retreat.....	341
Old x: Mentalism ... NEW XXI: Mentalism.....	342
Old ix: The Negatives ... NEW XI: The Negatives	342
Old ii: Relax and Retreat ... NEW III: Relax and Retreat.....	345
Old iii: Meditation ... NEW IV: Elementary Meditation & XXIII: Advanced Contemplation	347
Old iv: The Path ... NEW I: Overview of the Quest.....	351
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	352
Old viii: The Body ... NEW V: The Body	353
Old ix: The Negatives ... NEW XI: The Negatives	374
Old x: Mentalism ... NEW XXI: Mentalism.....	381
Old xi: The Ego ... NEW VIII: The Ego.....	389
Old xii: The Overself ... NEW XXII: Inspiration and the Overself.....	397
Old xiii: The World-Mind ... NEW XXVII: The World-Mind.....	409
Old xiv: From Birth to Rebirth ... NEW IX: From Birth to Rebirth.....	417
Old xv: The Reign of Relativity ... NEW XIX: The Reign of Relativity	427
Old xvi: The Absolute Mind ... NEW XXVIII: The Alone	431
Old xvii: Way to Overself ... NEW II: Overview of Practices Involved & XXIII: Advanced Contemplation.....	434
Old xviii: The God Within ... NEW XXV: World-Mind in Individual Mind.....	457
Old xix: Religion ... NEW XVII: The Religious Urge	475
Old xx: The Sensitives ... NEW XVI: The Sensitives	487
Old xxi: The World-Idea ... NEW XXVI: The World-Idea.....	507
Old xxii: The Reverential Life ... NEW XVIII: The Reverential Life.....	520
SWAMI RAMDAS: (AUTOBIOGRAPHY)	527
Old xxiii: Orient and Occident ... NEW XV: The Orient	528
Old xxiv: General ... NEW XII: Reflections.....	533
Old xxv: Human Experience ... NEW XIII: Human Experience.....	536
Old xxvi: Mind-Body in Health and Sickness ... NEW X: Healing of the Self.....	560
Old xxvii: The Peace Within ... NEW XXIV: The Peace Within You.....	568
Index	575

Editor's Note: This document contains paras from all the Old Categories – eventually! The Categories are scattered and scrambled throughout this document; we presume that this is the cumulative effect of PB tossing odd pages into this notebook over a period of time. The internal chaos of this file is borne out by the sources of the original typed pages of which this

document is the carbon (or more properly 'are the carbons'). Specifically, this file is a carbon of: all the Grey Long files; all the Vinyl files (with the possible exceptions of VII to VIII, and X to XI – but we probably just missed finding any); PB replies; Talks in the Orient; and Carbons 7 (9th and 10th series). We have included a simple index of the starting pages of each section at the end of the document. Given the spread of these originals, dating this file is a challenge; we can say that it was probably generated in the 1960s and early 1970s, but that is very much a guess.

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

1¹

2²

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

3³

XVIII⁴

(3-1)⁵ On the religious and religio-mystical levels it is necessary to keep in the foreground the Prophet's name and to demand unlimited faith in what he says. Theosophy started with a universal outlook but degenerated with time into a sect, because theosophists made the mistake of basing their doctrines on the say-so of certain persons.

(3-2) Most people look for labels, affix them or accept them, and then are forced to stand up for all the ideas bearing the label they identify themselves with. They limit their search for Truth as soon as they join a group. They must then accept untruths along with truths. Philosophy, as we use the term, cannot be limited to any single set teaching, for it is universal. It approaches the truth universally, free from prejudices, exclusions, and labels.

¹ Manila Envelope – Front

² Manila Envelope – Back

³ Pages 3-10 are duplicates of pages 587-594 in Vinyl XVIII. Different edits have been marked on the two sets of pages.

⁴ PB himself inserted "XVIII" and "#61" at the top of the page by hand.

⁵ The paras on this page are numbered 61 through 64.

(3-3) The principles of chemistry have no individual's name attached to them. We accept them not because so and so discovered them, but because they can be tested and proven by anyone anywhere. So it is with principles and teachings. Because they are really factual, no names or personalities should be put forward as the guarantee of their correctness. They must be presented impersonally. This is a teaching which can and will be expanded; which is open to change correction and improvement, like every science. It asks us to look at the facts of life and see how they support it. The teachings are to be presented impersonally. They should be examined as actual facts found in Nature. The emphasis will be on these facts, and the personality of the teacher pushed into the background.

(3-4) What the master reflects and radiates into the disciple's deeper mind at this sitting, will necessarily incubate for a period of time which may be measurable in minutes, days, months or even years. No one can predict how long it will be for not only is the disciple's readiness, capacity and affinity determining factors but also his destiny. Nor can anyone predict whether the result will appear slowly, gently little by little, or suddenly, with violent jolting force.

4⁶

XVIII

5

XVIII

(5-1)⁷ The seeker whose preconceived picture of what constitutes a master is correct – but this is uncommon – will be able to recognise one at their first meeting. He will feel with positive certainty the inner greatness of the master. Yet it does not follow that this is his particular master. There must also be a feeling of personal affinity as well as an intellectual appeal of the doctrines taught.

(5-2) The strain of these hundreds of questioning, eager demanding struggling, and perhaps suffering minds constantly directed towards his own would be so tremendous if he had to bear it in the ordinary way that his own mind would break under it. He is given no rest from his task. But his extraordinary attainment provides his protection. They reach him mostly through the subconscious self, which automatically takes care of them and leaves him free of the burden.

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⁷ The paras on this page are numbered 65 through 71, making them consecutive with the previous page.

(5-3) It is the teacher's duty to foster his disciple's creativeness, not his imitativeness; to encourage his disciples to develop his own inspiration.

(5-4) The teacher may impart truth but his hearers still have to do their own work upon themselves. It is still their own minds that must be changed, not his.

(5-5) (MEERA BAI):⁸ "On the way I found two guides. The spiritual preceptors and God. To the preceptors I make my bow. But God I keep in my heart."

(5-6) The sun does not ask any plant, animal or human if it is worthy before shedding benign life-giving rays upon it. The light is given without stint to all. Why should the man who has united with the spiritual sun of pure love within himself hold its warmth back from any living creature? Why should he make distinctions and bestow it only on a chosen few? The fact is that he does not. But the mass of men fail to recognise what he is, seeing only his body, and miss the opportunity that his presence among them affords.

(5-7) Such is the rarity of qualified teachers that today it is no longer a question of selecting one who particularly or personally appeals to the seeker but of finding one at all!

6⁹
XVIII

7
XVIII

(7-1)¹⁰ When the concept of the ego is put aside, all those other individuals who are associated with it, will be put aside with it. This will apply not only to family and friends, as Jesus taught, but even to the spiritual master.

(7-2) The time comes after some years of this excessive worship by disciples, when he lets it affect him and destroy his sincerity. Then he assumes a pose to suit their idea of what a master should be. Then he is not only no longer himself, a seeker after truth, but one who has lost the possibility of truth's visitation to him.

(7-3) There are men of enlightenment who cannot throw down a bridge from where they are to where they once were, so that others too can cross over. They do not know

⁸ "Mira Bai" in the original. Also known as "Mirabai".

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¹⁰ The paras on this page are numbered 72 through 80, making them consecutive with the previous page.

or cannot describe in detail the way which others must follow to reach the goal. Such men are not the teaching-masters, and should not be mistaken for them.

(7-4) Only when he is himself proficient in these techniques and is himself a good example of their use and benefit is he qualified to show them to others.

(7-5) When the master dies, the disciple will find that there is no one to take his place. Such an affinity cannot be duplicated. But what he gave the disciple will live on inside him. How can he be like the unthinking hordes who yield to their passions without compunction.

(7-6) There are too many differences in individual aspirants to allow a broad general technique {to}¹¹ suit them all. A guide who can give personal prescription is helpful but even in his absence the aspirant can intelligently put together the fragments which will best help him.

(7-7) Such men are so few, their worth to society so great, the darkness around us gathering so thickly, that their presence among us is the greatest blessing.

(7-8) All qualified teachers are illumined but all illumined men are not teachers.

(7-9) We may admire his character while refusing to emulate his methods.

8¹²

XVIII

9

XVIII

(9-1)¹³ A school should exist not only to teach but also to investigate, not to formulate prematurely a finalised system but to remain creative, to go on testing theories by applying them and [validating]¹⁴ ideas by experience.

(9-2) The man of enlightenment who has never been a learner, who suddenly gained his state by the overwhelming good karma of previous lives, is less able to teach the one who slowly and laboriously worked his way into the state who remembers the trials, pitfalls and difficulties he had to overcome.

¹¹ The word is entirely cut off by the right margin. We have inserted "to" per context.

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¹³ The paras on this page are numbered 81 through 90, making them consecutive with the previous page.

¹⁴ PB himself deleted "a" before "validating" by hand.

(9-3) His reticence is not invincible. He will break it, and gladly, if your interest or hunger encourage him to do so.

(9-4) Do we need a guide to this deep still centre of the human soul?

(9-5) Nothing that I have anywhere written should be regarded as meaning that instruction can be dispensed with. But in view of two factors – the rarity of competent instructors and the over-emphasis of Indian-originated suggestions upon the need of a teacher – I have tried to show aspirants that the way to success is still open to them.

(9-6) Those who pose as infallible mentors and perfect masters get the kind of gullible disciples suited to them.

(9-7) Although the master cannot do the disciple's work for him, he can put the disciple in command of the special knowledge derived from long experience which can help him do the work more efficiently and more successfully.

(9-8) In this man's presence others often feel inadequate, often become acutely aware of their own deficiencies. Why is this? It is because they abruptly find themselves measured against his breadth of soul and height of wisdom. They become ashamed of their own littleness when it is shown up by his greatness.

(9-9) Despite all delusions to the contrary, no master can pick up a disciple and transfer him at a jump to the goal – permanently.

(9-10) The teacher himself must be the best advertisement of his teaching. Where there is no congruity between the two, the seeker should be cautious.

10¹⁵
XVIII

11
XVIII

(11-1)¹⁶ The instruction and criticism of a qualified living guide are worth having. But owing to the rarity of such guides, many seekers are unable to find one.

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¹⁶ The paras on this page are numbered 91 through 103, making them consecutive with the previous page. Paras 11-1 through 11-13 are duplicates of paras 555-1 through 555-13 in Vinyl XVIII. Different edits have been marked on the two pages.

(11-2) It is not the wish or intention to mystify others, as it was with the medieval alchemists and still is with some secret occult organisations, that keeps philosophy from propagandising.

(11-3) If his preconception of a master is wrong, as is likely because of the ludicrous caricatures pictures drawn by popular cults and books, he will not be able to recognise a real master even when he meets one. There will be an inner struggle instead.

(11-4) The most precious thing which anyone could find cannot be given to others. Spirit is incommunicable and impalpable. But words, which tell about it, can be given to them.

(11-5) Too many persons have assumed the role of a teacher without sufficient justification for it. Too many want to show others the way to a previously unknown cosmic experience which they have failed to attain themselves.

(11-6) It is the method of philosophy to direct each student, to show him the way, but at the same time to warn him that no one can travel the way for him.

(11-7) Where they cannot get the direct personal guidance of a teacher they can often get his indirect influence through his published writings.

(11-8) No master can take away from a disciple his failings and weaknesses.

(11-9) He draws into his very being these noble influences emanating from the master.

(11-10) Is the disciple to become a mere copy of the master.

(11-11) Such was the redeeming message with which he had come into this world.

(11-12) They are teachings which need no master to help anyone take advantage of them.

(11-13) There is no school in the West which offers systematic training in the higher philosophy.

12¹⁷
XVIII

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

13¹⁸

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(13-1)¹⁹ If the multitude are still not ready for philosophy the remedy is not, as in the past, to deprive them of the chance of learning about it but to raise them up until they are ready.

(13-2) To the extent that Baha'i²⁰ faith has dropped the mystical side for the organisational, to that extent it has suffered inwardly however much it has expanded outwardly. In this it follows the history of most religions which grow and spread their influence in the world at the cost of the purity and spirituality which should lie at their core.

(13-3) Where religion converts a man, philosophy transforms him. Where it affects a part of a man, it affects the whole.

(13-4) It is a mistake to think of philosophy as being a religion, as people usually use the name.

(13-5) The paid servants of the Church talked frequently of ideals, mentioned the name of God in every sermon, but the true idea of religion and the selfless practice of it was absent.

(13-6) His outlook is not sectarian but all-inclusive.

(13-7) People who take no part in formal religious activities

(13-8) Religion has hardly been successful in bringing men to the most elementary and merely negative duty of refraining from killing one another. At Ayutthaya,²¹ the former capital of Siam, but now overgrown by jungle, I saw a lone large statue of Gautama²² the Buddha sadly looking out at the ruins of the city, destroyed by a Burmese army two centuries ago. And both antagonists claimed to be Buddhists! At Shanghai, I saw another Buddha statue amid the debris of a wrecked temple in the suburban district of Chapei, the scene of battle in 1937. Yet both the Chinese and Japanese antagonists here were partly Buddhist, and the Buddha made non-killing a prominent tenet of the ethical code which he laid down for all his followers, for monks and laymen alike.

¹⁸ This page is a duplicate of page 155 in Vinyl XIX to XX.

¹⁹ The paras on this page are numbered 108 to 116; they are not consecutive with the previous page.

²⁰ "Bahai" in the original.

²¹ "Ayuthia" in the original.

²² "Gotama" in the original.

(13-9) When petty quibbles about surface details and trivial idiosyncrasies of behaviour are placed on a level with the highest ethical standards in importance, we must assert our critical judgment. When external formalities are made to matter just as much as internal virtues of character we must use our sense of discrimination.

14²³
XIX

15
XIX

(15-1)²⁴ The undeveloped mentality may be allowed to take the Book of Genesis as historical fact, in the same way and for the same reasons that children may be allowed to take any fairy tale as fact. But the developed mentality ought to know better, ought to take "Genesis" as an allegory and its scenes, personages and events as symbolical.

(15-2) It is a fallacious dogma which proclaims as necessarily true that which has been believed by an established church merely.

(15-3) Too many men have used the word God to cover their cruelties, or their follies, or their own selfishnesses!

(15-4) No doubt individual students have their own beliefs but for these they must accept responsibility themselves.²⁵ Since philosophy seeks to know the Real, it is not concerned with beliefs.

(15-5) Because it is not a religious cult, it has no leaders to impose beliefs on its followers for acceptance.

16²⁶
XIX

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

17
XX

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²⁴ The paras on this page are numbered 117 through 121, making them consecutive with the previous page. The paras on this page are duplicates of paras 159-1 through 159-5 in Vinyl XIX to XX. Different edits have been marked on the two pages.

²⁵ "themselves responsibility" in the original.

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(17-1)²⁷ The wide sale of books which promise to bring the help of God for the furtherance of personal fortunes, or to increase the power of man over others or over circumstances without requiring the discipline of man, shows how confused is the understanding of their authors. The offer of quick returns for little or no moral investment, of cheap easy ways to get something for nothing, belongs really to the witch-doctor, the primitive magician and the necromantic sorcerer.

(17-2) Because of the truth that is partly in them I have the highest regard for these doctrines. Because of the usefulness that the movement has contributed, I welcome it. But this said, I do not intend to swallow the doctrinal errors which accompany the truth, nor sign away my freedom of search by joining the movement itself.

18²⁸

XX

19²⁹

XX

(19-1)³⁰ If they are at all teachable time and circumstance will undeceive them.

(19-2) The merits are magnified out of all proportion, the drawbacks minified almost to nothing. Such is the way of enthusiastic believers with any system they adopt or any master they follow.

(19-3) It is a way of thought and living that has begun by diverging from truth and has ended by becoming increasingly unbalanced.

(19-4) It is certainly a fact that charlatans usually prefer to keep their alleged knowledge and pseudo-technique secret. But it is equally a fact that they use this secrecy as a bait to lure their victims into their trap.

(19-5) People can still get some good from these sadly imperfect cults because the resources of mysticism are so great.

²⁷ The paras on this page are numbered 143 and 144; they are not consecutive with the previous page. The paras on this page (17-1 and 17-2) are duplicates of paras 673-2 and 673-3 in Vinyl XIX to XX.

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²⁹ Pages 19 through 22 are duplicates of pages 675 through 678 in Vinyl XIX to XX (except for the extra two paras pasted at the bottom of both pages in Vinyl XIX to XX). Different edit have been marked on the duplicate pages.

³⁰ The paras on this page are numbered 145 through 153, making them consecutive with the previous page.

(19-6) How can the Western mentality, brought up on logical thinking and the scientific method as it is, become naturalised in the incoherencies of Zen enigmas, puzzles and riddles any more than it can do so in the modern attempts to resuscitate the obscurities of medieval alchemy and medieval occultism?

(19-7) The seeker should beware of cults which mix ridiculous superstition with high wisdom, and of teachers who expound ludicrous revelations permeated with authentic truth. He will not be in a position to separate the two, will not know where the superstition ends and the wisdom begins. The end can only be confusion and imbalance. Still more should he beware of falling victim to crafty imposture practised by occultists psychics and spiritistic mediums.

(19-8) Too many have set up as teachers when their own stage of development was only a partial and unbalanced one. Consequently they can lead their peoples only to an incomplete goal and, which is worse, do them harm as well as good.

(19-9) The seeker should beware of cults masking their commercialistic motive under the guise of an earnest purpose.

20³¹

XX

21

XX

(21-1)³² The attainment of psychic or occult powers by anyone who has not also attained freedom from his own emotional imbalances and intellectual inadequacies, and especially from his own basic egotism, is likely to prove dangerous to himself and others and to do more harm than good.

(21-2) The true quest is not for those who flit from cult to cult, teacher to teacher, in short-lived enthusiasms that turn to long-lived aversions. They follow only the hallucination of a quest. Their ideals are as brittle as glass.

(21-3) The medieval occultists followed a policy of concealment for reasons which, in their time made a little sense but which, in our time, make much less. When modern writers on mysticism or modern leaders of mystical students imitate such a policy, they are to be suspected either of covering up the fact of knowing far less than they claim or of being part charlatans. Certainly their work is not of real use to their misguided

³¹ Blank page

³² The paras on this page are numbered 154 through 159, making them consecutive with the previous page. Paras 56 through 59 were corrected to 156 through 159 by hand.

followers. Certainly too if they really knew what they were talking about, they would be able to communicate it plainly and understandably.

(21-4) Those of us who like intellectual obscurity may like to read enigmatic sentences of medieval mysticism and speculate on their elusive meanings. But others - and they are most of us - prefer to read plainer statements and find easier meanings. Despite all modern tall talk, our efforts to push back the flood of human suffering have been in vain.

(21-5) It is only highly intuitive or well experienced students, as distinct from mere theorists and uncritical believers, who can appreciate the higher philosophy. Those who prefer the gibberings of half-insane dreamers, the _____³³ of charlatans will neither be attracted to it nor be able to profit by it. It is beyond their mental calibre.

(21-6) The good these cults do is often outbalanced by the evil which frequently follows.

22³⁴

XX

23

XX

(23-1)³⁵ Life is too short, our days too hard pressed to spare the time to dig out the shadowing meanings of these unnecessarily obscure writers of occultism and alchemy when the plain statements of those writers who do not belong to such cults will yield clear meanings with only one-twentieth of the study. It is an insult to modern intelligence to ask it to get itself involved with all the tortuous draperies which have been wrapped, fold upon fold, around truth.

(23-2) Since men are liable to err, and since even the best of mystics are still men, we must not be too awed by their attainments to believe that they could not make such serious mistakes.

(23-3) Those who rightly fear fanaticism or charlatanry will not find one or the other in philosophy. Yet they will not have far to go to do so - no farther than the religio-mystical fringe which hangs on one side of it.

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

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³⁵ The paras on this page are numbered 160 through 165, making them consecutive with the previous page.

(23-4) The fact is confirmed by observation that whatever good is done by these cults is in the end outweighed by the harm which is sooner or later done.

(23-5) Those who let themselves be taken advantage of and be deceived by pretentious teachers are not always the gullible ones. For sometimes it is not easy to distinguish false coin from real in this matter.

(23-6) These hierophants of abracadabra write sonorous nothings.

24³⁶

XX

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

25

XXI³⁷

(25-1)³⁸ I have borne with patience the indifference of those who thought my books the expression of mental imbalance, the criticism of those who thought them the expression of self-seeking charlatanry and the contempt of those who thought them the expression of useless reverie.

(25-2) I have visited many ashrams, temples, monasteries and found that what I was seeking was not there. The monasteries made it hard to live, the temples were too mesmerised by outer forms, the ashrams were the stage for little dictatorships. None of these institutions was really congenial to a free mind. Every sojourn in them taught me anew that peace must be sought and could be found only in my own heart.

(25-3) Here is no mechanical system, no artificial technique, no dreamers theory. It has come into being out of a living experience and a world-wide observation. It has been formulated in accord with circumstances and requirements of modern occidental life.

(25-4) Is it needful to ask the reader's pardon for being so personal in the following pages?

26³⁹

XXI

³⁶ Blank page

³⁷ PB himself inserted "XXI" by hand.

³⁸ The paras on this page are numbered 2 through 5; they are not consecutive with the previous page. PB himself inserted para number "(2)" by hand.

³⁹ Blank page

(27-1)⁴⁰ The medical profession, the educational profession the church ministry and priesthood have not been sufficiently aroused to the importance of my observations, reports and findings. This is understandable since I am technically only a layman in their eyes. So appreciation has so far been left to the general public, to those who appreciate my independence and the consequent freedom from bias in my writings.

(27-2) I was allowed to enter several retreats and homes where these teachers dwelt, and to stay or study for a while. They were the greatest seers and mystics of these times and the uniqueness of my privilege becomes clearer every year, as none of the same high quality arise to replace them. This autobiographical note with its seemingly egotistical details, is necessary as helping to explain why this book was written.

(27-3) Chao-Chou,⁴¹ the ninth-century Master of the Ch'an School in China was gifted with extraordinary spiritual perception, lived till he was 120 years old and travelled about till he was eighty. I follow his illustrious example whenever I say "Have a cup of tea," to enquiring seekers after truth.

(27-4) Before I was over the threshold of adult life, I became filled with an intense zeal to achieve two allied purposes during the years yet to come. The first was to awaken people through the pen to the duty of spiritual aspiration; the second to attain spiritual enlightenment and share it with them.

(27-5) My researches and investigations have always been carried on independently of organised groups. My communications have always been given out free from the slant, prejudice or limitations so often found with such groups.

(27-6) In this book I have considered myself to be a sensitive recording instrument, carefully and minutely registering the impressions received from these higher states of consciousness.

(27-7) I leaned over the narrow stone parapet of a river embankment and reflected thus:

⁴⁰ The paras on this page are numbered 6 through 12, making them consecutive with the previous page.

⁴¹ Referring to Chao-Chou Ts'ung-shen.

⁴² Blank page

(29-1)⁴³ Despite all the respect I feel for the words of the dead master, I am compelled to state that I cannot feel a like agreement for his actions: His followers naturally turn him into their specially favoured idol.

(29-2) People all over the world wrote to me, some sought me out during my travels, and while noting their experiences I could not help accumulating a vast fund of observations about the difficulties and techniques and the dangers, methods, the theories and results, the delusions and realities which beset the Quest.

(29-3) My deference to the dead master's status and reverence for his worth are great and unshakeable. His pure life was an inspiration and an influence but it was not an example to imitate in all matters.

(29-4) My experiments were performed on myself but my conclusions were not limited to them. I watched the results in many other persons. But whereas they experienced them blindly, I experienced them critically, with my analytic faculties alert.

(29-5) I went among these mystics and seers sympathetically studying their teachings with a receptive mind, yet shamelessly judging their results with a critical one.

(29-6) I am convinced that for my present purpose it is necessary to be personal and no apology is needed for such a practice.

(29-7) With respect to official quarters, I suffer the twin disadvantage of being unorthodox and a layman.

(29-8) I must write sincerely and straightforwardly, or not at all. I must communicate what I find in my own heart, or remain silent. I must draw material out of my own experience, not out of hearsay at second-hand, if it is to ring with utter conviction.

(29-9) The work of providing copies of PB's books for local public libraries where they are not yet available is a constructive one. It is a more effective method of spiritual propagation than costlier methods. It breeds good karma.

⁴³ The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

⁴⁴ Blank page

(31-1)⁴⁵ I do not instruct disciples but transmit my knowledge through books.

(31-2) This book tells not only of what man did for himself but also of what Grace did for him.

(31-3) Although first-person writing savours of conceit and suggests a self-centred writer, no apology is needed here.

(31-4) Their response to these books is welcome to me – as a spiritual thinker – and encouraging to me – as a published author.

(31-5) In this way I have been able to gain large experience with mystical seekers of widely different types. I have been able to observe the errors they have made and the consequent results.

(31-6) Those who realise the importance of this work constitute only a small coterie.

(31-7) I am not constituted to work within the rigid confinement of an organised institution or association. My expression must be free and untrammelled by the dogmas which others would impose on it.

(31-8) There are some things which are better left a while in sacred silence, and that is where they must be left until the appropriate hour for speech is indicated on Destiny's clock.

(31-9) I agree with the criticism that most of my writings are repetitive.

(31-10) Travelling has lost much of its charm. It has become a fatiguing experience with a futile result.

(31-11) I was frequently brought into previously unknown experiences.

(31-12) I am writing about what I know.

⁴⁵ The paras on this page are numbered 22 through 33, making them consecutive with the previous page.

(33-1)⁴⁸ The one-sidedness which characterises so much religious, mystical or scientific teaching will give way to a many sided synthesis.

(33-2) The contradictory nature of these teachings and their visible results in action created new questions and finally turned my investigation into broader channels.

(33-3) It would be an egoistic error for anyone to proclaim to our generation that he alone has found eternal laws, universal truths and spiritual principles which the ancients did not know. But it would be only a simple statement of fact to say that PB was the first writer in modern times to formulate these laws, truths and principles in clear understandable language free from all mystery-mongering and cult-pushing.

(33-4) I have not changed the truths and teachings so received but I have adapted them.

(33-5) I regret that I cannot conscientiously recommend any particular teaching, school or society to you for none of them teach exactly what I teach myself.

(33-6) - the dignity of his presence -

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

(35-1)⁵⁰ The emotional worship and wishful thinking of popular religion have not saved the millions who practise it from following leaders who led them into war and

⁴⁶ Blank page

⁴⁷ PB himself inserted "XXI-S" by hand.

⁴⁸ The paras on this page are numbered 29 through 33; they are not consecutive with the previous page. In addition, there is one unnumbered para at the bottom of the page.

⁴⁹ Blank page

destruction, or from customs which caused sickness and spread disease. Prayer will not prove a substitute for intelligence nor prevent man experiencing the effects of his own failure to restrain his lower nature.

(35-2) Where the response to prayer is so direct definite and unmistakable, it is mostly because the devotee has touched this infinite power through and in his Overself. This does not mean that the Deity has intervened to set laws decrees or circumstances aside for this one man's personal benefit. It means rather that he has himself drawn on his own latent godlike capacity. This can happen only when the attitude of prayer becomes so intense and so concentrated that it is really a form of meditation.

(35-3) Can you bring holiness to birth by any technique?

(35-4) There is surely room for both surrender and self-reliance in a healthy life.

36⁵¹
XXII

37⁵²
XXII

(37-1)⁵³ All those who remember instances of successful prayer bringing large sums of money, as George Mueller's⁵⁴ and St. Francis's⁵⁵ prayers for the institutions they founded, ought also remember that these were ego-free prayers for the welfare of others: they were not for personal benefit.

(37-2) There have been many objections to the introduction of the idea of Grace in these writings. It is too associated with theology for these objectors' liking, too much connected with a God who favours some but neglects others. Grace was never taught by Buddha, they point out. And to those who have plodded wearily year after year along what seems an unrewarding spiritual quest, the idea either mocks their light or is simply a remnant of theological imagination – unfactual and untrue. These critics are

⁵⁰ The paras on this page are numbered 10 through 13; they are not consecutive with the previous page.

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⁵² Pages 37 and 38 are duplicates of pages 425 and 427 in Vinyl XX to XXIV. The right margin these pages are partially unreadable due to a misaligned carbon transfer. We have inserted partial or missing words by referring to the original (pages 425 and 427 of Vinyl XX to XXIV). For this section, these words have been left in curly brackets {} with no comments.

⁵³ The paras on this page are numbered 151 to 156; they are not consecutive with the previous page.

⁵⁴ "Miller's" in the original.

⁵⁵ Referring to St. Francis of Assisi.

right in part, wrong in part. If St. Paul used this term and concept “grace” several times but may be thought too religious to be considered authoritative by modern seekers of a scientific bent, let them remember that the Maharshi⁵⁶ of India also used it several times and yet his bent was quite mystical and philosophic.

(37-3) The weeping, begging and worshipping through which the seeker passes is a result of Grace which occurred when, deciding to give up the ego, he felt a great peace. It is an emotional upheaval of an agonising kind but it soon passes. He will then feel much calmer, more aspiring and less worldly in character. This permanent change is a re-orientation of the love forces; the Sufis call it “the overturning of the cup of the heart.” In view of its being both auspicious and beneficial, he should not worry about it, but be {patient} and have hope.

(37-4) He may know that the work of Grace has begun when he feels an active drawing from within which wakes him from sleep and which recurs in the day, urging him to practise his devotions, his recollections, his prayers or his meditations. It leads him from his surface consciousness to high inner being, a movement which slowly goes back in ever-deepening exploration and discovery of himself.

(37-5) He has no right to bring other persons into his meditation or prayer unless they are aware and willing that {he} should do so or unless his own motives are absolutely pure and his own knowledge of what he is doing is absolutely {true.} Much less does he have the right to draw them to the performance of his desires at the expense of their own {integrity} as individuals.

(37-6) It is advisable to bring your prayer or healing treatment to an end with a silent or spoken expression of thanks to the higher power. It should be uttered with strong {fervour} and deep humility.

38

XXII

(38-1)⁵⁷ To make any spiritual venture explicitly efficacious and to bring it to complete success, certain conditions {must} first be fulfilled. Most of them can be provided by the {venturer} himself but a few of them must come from outside himself. These are grace, favourable destiny.

⁵⁶ “Maharishiee” in the original.

⁵⁷ The paras on this page are numbered 157 through 164, making them consecutive with the previous page.

(38-2) That which is prayed for in the turbulent desire {of} the ego may be wrong. But that which is prayed for in the deepest stillness of the Overself's presence, will be right and, therefore, received.

(38-3) Constant self-effort can thin down the egoism but not eliminate it. That final act is impossible because {the} ego will not willingly slay itself. What self-effort does is prepare the way for the further force which can {slay} it and thus makes the operation timely and their success possible. What it further does is to improve intelligence and intuition and to ameliorate the character, which also prepares the individual and attracts those forces. They {are} nothing else than the pardoning, healing and, especially, the transforming powers of Grace.

(38-4) The need to be alert against negative suggestions, to guard himself mentally against divergent or degrading ideas exists for a time but not for all time. When Grace begins its operation the danger from these sources vanishes for the possibility of his being attracted by, or open to them itself vanishes. The Grace enfolds him like a mantle.

(38-5) There is a vital and definite connection between every man's mind and the Universal Mind, between his individual existence and Its existence. Because of this {connection} he is called upon to worship It to commune with It {and} to love It.

(38-6) This daily recognition of his relationship as a spiritual being to the One Great Being is expressed through prayer or meditation.

(38-7) All living forms everywhere embody this principle of being - the One Infinite Life-Power. It is not itself personal yet it is open to man's personal access and will respond to his invocation - provided he succeeds in establishing contact with it and provided his approach is right but its response must come in its own way and time.

(38-8)⁵⁸ The force which becomes active in his meditation - and which is associated with Grace - will also become active in waking him up from sleep in the morning, or even earlier. It will lead him immediately into the thought and practice of loving devotion to the higher self. He may even dream of doing his practice during the night. This will fill him with great joy. The force itself is a transforming one.

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

⁵⁸ This para is badly mangled here - in the carbon - but on the original page it is quite legible. It can be found in Vinyl XX to XXIV 427-8. We have inserted that version here in lieu of the overtyped version found in the pdf. - TJS '20

(39-1)⁶⁰ The old Oriental way was to tell the student to perform certain exercises blindly, to follow certain rules unquestioningly. The modern Western way is to give him the reasons for what he is told to do - so that he can work consciously and understandingly.

(39-2) Rules, customs, doctrines and methods which served a particular purpose in a given place at a particular time ought not be fossilised into dogmas to serve all people for all time. Let the best in them survive, certainly, and pass into present forms but do not let them tyrannise where new and better ones are needed for new and different situations.

(39-3) We still cannot say that the educated West is now more sympathetic toward such ideas; all we can say is that it is less indifferent, less antagonistic, and more receptive to them.

(39-4) Wherever you find these Buddha-figures and whether they are cast in metal or carved in stone⁶¹

40⁶²

XXIII

41

XXIII⁶³

(41-1)⁶⁴ What of those seekers who live too far from India those whose circumstances, responsibilities or finances preclude them from travelling there?

(41-2) What can you do in India that you cannot do in your own land? The same struggle against the passions, the emotions and the ego which is taking place in the one country is taking place in the other. You cannot escape it by moving the body from one spot to a different one. What you have to do to achieve, is within yourself. If you are running to India for refuge, you will be forced to learn there that your only refuge is a purified character, a disciplined self.

⁵⁹ PB himself marked "XXIII" by hand.

⁶⁰ The first para on this page is unnumbered. The following paras are numbered 3 through 5; they are not consecutive with the previous page.

⁶¹ Incomplete - the end of this para was not found in this or any other file.

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⁶³ PB himself inserted "XXIII" at the top of the page by hand.

⁶⁴ The paras on this page are numbered 11 and 12; they are not consecutive with the previous page.

(43-1)⁶⁶ Instead of thinking {of}⁶⁷ the terms East and West as opposites, we would do better to think of them as they recently were, that is medieval and modern. For in the pre-Renaissance and pre-scientific eras we westerners were not much different from the easterners; indeed, the similarities are startling in covering so many small details. But the East is rapidly changing. It is moving along the same path which we took, only with the advantage of our own finished development to guide it, to warn it, and to quicken it.

(43-2) In the world of the Overself there is no antithesis of Orient and Occident, no duality of Eastern and Western ways leading to it. Such opposite concepts are man's own creations,⁶⁸ for all men, everywhere, are in the end forced by the higher laws to unfold their same latent qualities, capacities and faculties.

(43-3) It was not till a thousand years had passed since the introduction of Buddhism into China and not till four hundred years after Bodhidharma⁶⁹ had brought the Zen form of it there that the koan technique assumed any prominence at all among the methods of meditation. Even to this day one of the two Japanese Zen Schools, the Soto, makes only little use of koans.

(43-4) {T.V. Kapali Sastry}⁷⁰ said: "Let me look into your eyes." He took my head between both hands and gazed for a long time into my eyes. I felt that he was reading something there which no ordinary psychologist could ever read, that he was ascertaining the depth of my soul and not the characteristics of my personality, that he was measuring my potentiality for final liberating enlightenment.

(43-5) Counsel and customs which suited the Orient, with its greatly simpler conditions, may not suit the present-day Occident.

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⁶⁶ The paras on this page are numbered 13 through 18, making them consecutive with the previous page

⁶⁷ We have inserted "of" into the text for clarity.

⁶⁸ We have inserted a comma into the text for clarity.

⁶⁹ "Bodhidharma" in the original.

⁷⁰ "J.V. KAPILA SASTRI" in the original but we cannot find anyone by that name. It is probable that T.V. Kapali Sastry was meant – PB could have met him either at Ramanas's or at Aurobindo's ashram. – TJS, 2019

(43-6) Tibet fell because its feudal society propped up by a primitive religion could not remain permanently feudal in a modern world. Yet its leaders tried to keep it that way and silenced the minority of wiser Tibetans who wanted to make urgent and necessary changes.

44⁷¹
XXIII

45
XXIII

(45-1)⁷² The services rendered by these missionary swamis deserve praise because they possess {value.}⁷³ We join in this praise. But, at the same time, we are compelled by the knowledge gained by initiation into the higher philosophy, to reserve our rights to critical examination and to differ from some of their conclusions.

(45-2) Neither the Occident's acceptance of life nor the Orient's negation of it is well balanced. Therefore neither is truly philosophical.

(45-3) There is much useful and beneficial knowledge in Oriental tradition, but it has to be separated from the superstitions that have become firmly intertwined with it.

(45-4) The desert dwellers know how revengeful is the slow-stepping camel, how unwise it is to ill-treat the beast.

(45-5) In the Bhagavad Gita, the higher self speaks in the person of Krishna.

46⁷⁴
XXIII

Old xxiv: General ... NEW XII: Reflections

47⁷⁵

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⁷² The paras on this page are numbered 19 through 23, making them consecutive with the previous page. The paras on this page are duplicates of paras 7-1 through 7-5 in Carbons 7 (9th and 10th series).

⁷³ This word was cut off by the right margin, however the word is "value" in the duplicate para (7-1 in Carbons 7 (9th and 10th series))/

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⁷⁵ This page is a duplicate of page 499 in Vinyl XX to XXIV (except page 499 of Vinyl XX to XXIV has an additional three paras typed at the bottom of the page that were not transferred). The right margin of the page is unreadable due to a misaligned carbon transfer. We have inserted

(47-1)⁷⁶ However, our final appeal is to truth itself. {The} inherent rationality of the statements made in the {following} paragraphs should alone suffice to justify them {but the} famous authorities also quoted give a rock-like {foundation} to such statements and should help to remove the {misgivings} of timid students. Let them not be intimidated by {wordy} moralisings and emotional thunderings.

(47-2) Irene Hudson "To use the old dodges of quoting in {part,} quoting without the necessary context, misquoting, and taking their particulars from an edition of a book which has since been corrected by the author thereof: these {are} not the tactics of the true scholar, though they may be tactics adopted by the early Christian Fathers, which were followed by partisan schoolmen, particularly {when they} held some opinion which they had determined to prove as fact to their world."

(47-3) Those who leave great wealth to relatives and friends may do them no service because the gift is too often {allowed} to weaken them.

(47-4) Those who take only the critical and destructive {point} of view should qualify their criticism and deal more {fairly} and temperately with a matter, hence in a better way. They should see its merits and not only its demerits.

(47-5) This is not something for which censure should {be used} but rather something for which appreciation ought {to} be shown.

(47-6) They have left the realm of fact for the realm of opinion.

(47-7) They deem its doctrine to be unintelligible or fantastic, or irrational. But this criticism could not be made if a thorough study of it were really made. Such a study might yield disagreement as its result but it could not yield these assertions.

(47-8) It is better than these others but it is still not wholly satisfactory.

(47-9) What this does is to relieve the trouble, not remove it.

(47-10) Let it be noted that I make no comment upon these views but merely state them. The time and place for such comment are not now and here.

missing or partial words by referring to the original (page 499 in Vinyl XX to XXIV). For this page, these words have been left in curly brackets {} with no comments.

⁷⁶ The paras on this page are numbered 34 through 45; they are not consecutive with the previous page.

(47-11) They naively assume their beliefs and theories to be absolute ones.

(47-12) This, which is most needed, is most rejected.

48⁷⁷
XXIV

49
XXIV

(49-1)⁷⁸ The appreciation of a doctrine ought to be balanced and reasoned, not exaggerated or hysterical. The wish ought not to be made the father to the evaluation of it nor to the judgment of its results.

(49-2) To keep the balance criticism may be added to this appreciation.

(49-3) The purpose is excellent but the method of achieving it is not.

(49-4) There is nothing new in what they say, only variations and repetitions of what was already known.

50⁷⁹
XXIV

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

51⁸⁰
XXV

(51-1)⁸¹ Even disagreeable conditions and difficult situations can be used to our advantage, if we use them to develop latent resources.

(51-2) It is a lesson that may be learned the hard way at great cost or the softer way by reasoned reflection and justified trust in the words of prophets.

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⁷⁸ The paras on this page are numbered 46 through 49, making them consecutive with the previous page.

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⁸⁰ Pages 51 through 55 are duplicates of the odd numbered pages from 85 through 94 in Vinyl XXV to XXVIII (the even numbered pages are the blank back sides in that file).

⁸¹ The paras on this page are numbered 115 through 125; they are not consecutive with the previous page.

(51-3) The more he remembers to think of asking what the divine intention is in these situations and hastens to cooperate with it, the sooner will they be rectified.

(51-4) There is no situation in human relations and no condition in human fortune which is not conducive to spiritual development.

(51-5) It is true that wisdom comes with experience but that experience need not be gained at the cost of one's own suffering. It can just as well be gained by the observation of it in others.

(51-6) [If he could only bring himself to remember that] one day when he will look back in retrospect on these sufferings they will seem like a bad dream, it may help him to bear them.

(51-7) Understand that destiny often moves forward like a game of chess. If you cannot see [immediately]⁸² your way to success in a career or the solution of a problem, you should look for the first step in that direction. For only after that has been taken will the second show itself, and later the third, and so on. Learn to detect the beginnings of the way to opportunity, even though opportunity itself is still not visible.

(51-8) When man becomes so engrossed in his own work and so entangled in his own creations that he does not know he is more than body, then life itself will one day jolt him out of his error. The body's needs, comfort and surroundings must receive his attention. But they should not receive attention out of all proportion to their value. Is he here on earth for these things alone? Is the higher purpose of life to be entirely ignored? A sounder balance is required.

(51-9) Every important life-situation holds its meaning for us, its lesson, its promise or its warning.

(51-10) The right creative use of faith and will, exercise and effort can work wonders in leading us out of the enslavement, the blindness and the ignorance of the lower nature back to the enlightenment, the freedom and the wisdom of the higher self.

(51-11) Sometimes it is wise to follow Livy's⁸³ counsel: "In great straits and when hope is small, the boldest

⁸² "Immediately" was typed below the line and inserted with an arrow.

⁸³ Referring to Titus Livius Patavinus.

(continued from the previous page) counsels are the safest." Then the early manifestation of brief panicky fear will be followed by a new courage, despair succeeded by determination, weakness yield to iron strength.

(52-1)⁸⁴ It is of immense importance, whether in the internal spiritual life or the external worldly career, to cultivate the art of detecting, recognising and accepting opportunity. Two factors need especially to be remembered here. First, sometimes she presents her face plainly and unmistakably but more often she presents two faces each equally attractive and each claiming to bear her name: or else she disguises herself under the garb of commonplace events and unprepossessing personalities. Second, she never repeats the same situation with the same chances in precisely the same way. With altered conditions, the same causes can not produce the same phenomena. To miss those chances through ignorance or the blindness of unpreparedness, through logic's limitations or dismissing intuition, is to miss portions of success or happiness that could easily have been ours.

(52-2) How far does a man possess his external {condition?}⁸⁵ He can do much in this way but he cannot do everything for obviously there are certain limits beyond which it is humanly impossible to go. The balanced fact is that Man's thoughts make his surroundings and his surroundings make his thoughts. When the materialist tells you that man is what his environment makes him and when the idealist tells you that man is what he creates out of himself, both are telling you the truth. Only each is not telling you the whole truth. The philosopher must accept both apparently contradictory standpoints because he insists on seeing life whole, not in bits and pieces.

(52-3) Our existence as human beings is conditioned, and at times even dominated, by circumstances. Often we should like to remould these, but to do so requires control, and control indicates the need for power, and power depends upon knowledge. This is the justification of philosophy. When we understand its doctrines aright that mind constructs its experience, its environment, its world, we understand the implication that an amendment in our environment can come only through amendment in our thinking. Thought is creative, and we are continually building both ourselves and our environment by the characteristics and qualities of our thoughts.

(52-4) Failures directly contribute towards success, if he is wise enough to take their lessons so deeply to heart that his whole character undergoes a change in consequence.

⁸⁴ The paras on this page are numbered 126 through 129, making them consecutive with the previous page.

⁸⁵ This word was cut off by the right margin, however the word is "condition?" in the duplicate para (87-2 in Vinyl XXV to XXVIII).

(53-1)⁸⁶ He will have to teach himself by the simple process of putting his knowledge to work, applying his theories in practice. The good and bad results will be his tutors.

(53-2) By the constant effort to detach himself from the emotional view of life by deliberately ceasing to care about the visible results of his endeavours or the personal consequences of his experiences, he will produce the best possible condition wherein to obtain the best results or arrive at the best consequences.

(53-3) If he can bring himself to look upon events when they flow upon him as being intended to elicit his qualities and exercise his powers, and thus give him the chance to cultivate them, he will learn to acknowledge and accept the responsibility of choosing whether those qualities be positive or negative, whether those powers be good or bad.

(53-4) The friends of a man who was thrown out of work into unemployment asked, "Why should this evil happen to him? He is so upright in character and so scrupulous not to harm others. Yet he has been without work for the past three months and there is none in sight!" This is one way, the commonest way of looking at the matter. But the habitual attitude towards events is often an inferior one. It is the ego's attitude. It is possible to regard unemployment from another and superior standpoint, a more impersonal and less egoistic one. [For this question, like many others, is part of the larger and ultimate question, "Why am I here on earth? Only when the answer to this second one is correctly found, will the answer to the first one be correctly found.]⁸⁷ The unemployed man will see his situation not as an evil to be shunned but as an experience to be studied.

If he does this calmly and properly, he may find that certain deficiencies in himself have to be supplied, or faults remedied or capacities developed. With the acceptance of such a discovery, the lack of work will go and a cycle of more fruitful activity than ever before will come. For the Infinite Intelligence which placed him here also provided the necessary conditions for his existence. Where these conditions are not immediately favourable or discoverable that circumstance does not nullify this statement for then it is intended to educe his latent resources, to force him to make the efforts needed to develop his character and intelligence, to stimulate the growth of his energies, capacities and qualities.

⁸⁶ The paras on this page are numbered 130 through 134, making them consecutive with the previous page.

⁸⁷ "For this question, like many others, is part of the larger and ultimate question, "Why am I here on earth? Only when the answer to this second one is correctly found, will the answer to the first one be correctly found." was typed below the line and inserted with handwritten markings.

(53-5) The very situations which drag other men down become for him a means of growth.

54
XXV

(54-1)⁸⁸ He will come out of this experience with new beliefs and better character.

(54-2) Suffering has a purgative place in the scheme of things. If in the earlier stages of man's growth it tempts him to seek relief in evil courses, in the later stages it presses him to seek out its real cause and final cure. Next it has an educative place for it leads him to analyse experience and learn to understand its lessons. Last it has a redemptive place for it drives him to confess his weakness and seek mercy, grace and help.

(54-3) Bring your need, your problem, even your desire into the silence and let it rest there. If you do this often enough, it will be corrected for you should it be partly wrong, or totally eradicated should it be wholly wrong, or miraculously satisfied or solved should it be right for you.

(54-4) The troubles of a follower do not prove that the teachings have failed. They prove only that he did not really follow them in reality, whatever else he may have done in appearance, that they were not active in his mind and heart and will, however much they may have seemed so in the sight of others.

(54-5) Whatever the difficulty you will certainly face it better and may solve it sooner if the ordinary approach through reason and practicality is controlled and illumined by the final approach through the higher self. This is done by dwelling on its never-leaving presence and healing power.

(54-6) He should begin by the search through his feelings to discover which one, if it exists, is the block to a speedier and favourable end to the trouble, which one is shutting out the forces of help as well as which one is blinding him to the vital lesson behind the situation.

(54-7) The more he can inwardly free himself from the claims of his daily regime, that is, the more he can become emotionally detached from it and transfer his interest, love and desire to the higher self, the greater will be his power to achieve dominance over undesirable conditions.

⁸⁸ The paras on this page are numbered 135 through 143, making them consecutive with the previous page.

(54-8) Every self-created unpleasant episode can be turned to constructive worth. It then becomes a disguised blessing if it arouses one to develop the qualities needed to overcome its painful consequences and to prevent a recurrence of similar episodes. It may sound a call to desert an old road of thinking and to discard an old way of living. It may even give a chance for a new man to be born.

(54-9) Painful episodes which forced him to carry out decisions to practise self-reform heretofore only talked about or only half-heartedly carried out, have happened for the {best.}⁸⁹ After all, their pain will pass away with time but {the}⁹⁰ new and better qualities of character will remain

55
XXV

(continued from the previous page) with him.

(55-1)⁹¹ The man who is ignorant of the higher laws, such as the law of recompense, may still display sagacity in certain situations if his character is good and his intellect sharp. But if they are not, then he will display only fatuity.

(55-2) Take your peril to the Overself, identify your {real}⁹² being with the Overself and not with the vanishing ego. Then you will be at the standpoint which perceives that you are as secure and safe as the Overself is. Hold your position as the final and highest one. Reject the very thought of being in danger. There is none in the Overself.

(55-3) When events are brought to a crisis, their lesson is forced on the mind's attention. It may be misinterpreted because of interference by egoistic or animalistic impulses, or even totally falsified, but it is there. The mind which refuses to receive it correctly will later undergo a like experience with like consequences, but the mind which does transmute the experience into truth, profits greatly.

(55-4) Every new circumstance or happening in his life has some message from the Infinite Mind for him or some lesson to convey to him or some test to strengthen him. It

⁸⁹ This word was cut off by the right margin, however the word is "best." in the duplicate para (91-9 in Vinyl XXV to XXVIII).

⁹⁰ This word was cut off by the right margin, however the word is "the" in the duplicate para (91-9 in Vinyl XXV to XXVIII).

⁹¹ The paras on this page are numbered 144 through 151, making them consecutive with the previous page.

⁹² This word was cut off by the right margin, however the word is "real" in the duplicate para (93-2 in Vinyl XXV to XXVIII).

is {for}⁹³ him to seek out this inner significance and to readjust thinking and actions in accordance with it.

(55-5) Every experience on earth and in time gives the individual a chance to progress.

(55-6) All people are inescapably guided by experience. But the prudent man looks to other people's – especially the best – as well as his own whereas the fool is limited entirely to his own.

(55-7) Socrates suffered from a scolding, nagging and bad tempered wife. [One day she gave him a farewell parting by pouring dirty water on him from an upper storey while he was in the street.]⁹⁴ This caused his friends to complain to him and ask why he endured it.

Instead of complaining, he pointed out to his friends {that}⁹⁵ this gave him the impetus, and provided some of the means to become a philosopher.

(55-8) The aspirant who heeds the injunctions of the sages and the Galilean preacher to dismiss excessive care for the external paraphernalia and possession of life, who believes in and practises the doctrine of mental detachment will not need to have forced upon him the physical {renunciation}⁹⁶ and physical detachment taught in a more salutary and painful form by loss and misfortune.

56⁹⁷
XXV

(56-1)⁹⁸ He may give the problem over to this intuitive self, with the full assurance that to it all solutions are known.

(56-2) If you live in harmony with Life it will unfold in perfect sequence the exact experience which you need.

⁹³ This word was cut off by the right margin, however the word is "for" in the duplicate para (93-4 in Vinyl XXV to XXVIII).

⁹⁴ "One day she gave him a farewell parting by pouring dirty water on him from an upper storey while he was in the street" was typed below the line and inserted with an arrow.

⁹⁵ This word was cut off by the right margin, however the word is "that" in the duplicate para (93-7 in Vinyl XXV to XXVIII).

⁹⁶ This word was cut off by the right margin, however the word is "renunciation" in the duplicate para (93-8 in Vinyl XXV to XXVIII).

⁹⁷ This page is a duplicate of page 111 in Vinyl XXV to XXVIII (the original page in Vinyl XXV to XXVIII has two additional paras at the beginning and end of the page that are not in this carbon copy).

⁹⁸ The paras on this page are numbered 152 through 163, making them consecutive with the previous page.

(56-3) His past failures in human relations should be remembered with humbled, bowed head and the lessons to be learned therefrom thoroughly digested. He should be grateful for this privilege of gaining self-correction.

(56-4) In every situation he is to look for the spiritual meaning.

(56-5) When he is born again, adversity becomes an advantage, his evil hour becomes a good one. With it he lifts his drooping mood, whipped his irresolute spirits and instils perseverance into his arduous struggle.

(56-6) If he will look upon each situation when it comes as a new lesson to learn, or an old one to learn better, he will gain precisely what he needs just at the time he needs it. Books can only seldom speak with exactness to his personal condition for they are written to suit too many individuals they are too general, to be quite pertinent to his own personal requirements.

(56-7) Frankly confess your past mistakes, then analyse and absorb their unpalatable lessons, resolve to apply the unpleasant result to your future actions. This is practical wisdom. It may be a saddening procedure and if it is to be {an}⁹⁹ effectual one, it ought to be. But having done it, be done with it. Turn your face toward the sun of hopefulness. Remember the strength, light and joy waiting to be drawn from your higher self.

(56-8) Those who are on the higher rungs will look for spiritual benefits from prayer or meditation rather than physical ones. Yet they will not despise the physical values.

(56-9) If experience shows up the deficiencies in his beliefs or the defects in his theories, he should have the courage to alter them.

(56-10) There is no school of philosophy where instruction is so regularly given as the school of life itself.

(56-11) Only a perfectly balanced understanding of things can lead to a perfectly balanced judgment of situations involving them.

(56-12) Every experience in every setting can be made to contribute to the interior life.

⁹⁹ This word was cut off by the right margin, however the word is "an" in the duplicate para (111-8 in Vinyl XXV to XXVIII).

¹⁰⁰ Pages 57-62 are duplicates of pages 101-106 in Vinyl XXV to XXVIII.

(57-1)¹⁰¹ The nearer he comes to this insight the larger is his acceptance of life. Each event is seen to be either inevitable, just or right. No news is ever so bad that there is no good behind it. Less and less is he inclined to attempt to reform others or to meddle in their affairs. More and more he sees that there is wisdom and purpose at work in all happenings, and that the law of recompense never ceases to operate.

(57-2) Why add to any dark or difficult situation? Is it not enough to have to endure it that you must enlarge it by setting up the tension of your negative emotions or disturbed thoughts about it? Keep them out of it.

(57-3) Even our ordinary daily experiences can be made a constant means of spiritual progress if we use them in the right way.

(57-4) No experience is a wasted one when it is treated philosophically, when not only its final results but every moment of it is used as material for his strivings toward the ideal and his understanding, of the True.

(57-5) No situation or circumstance is really counter to his self-liberation. Each one may be used for his enlightenment.

(57-6) The tests which life gives us may be moderate but are sometimes extreme.

(57-7) Experience is an expensive way of gaining wisdom.

(57-8) When every situation which life can offer is turned to the profit of spiritual growth, no situation can really be a bad one.

(57-9) The problem which the ego has created for you but which the ego cannot solve for you, will dissolve under the impact of the Overself's light.

(57-10) If suffering has been taken to heart and wrung a fervid repentance from them, then life may deal more tolerantly with them.

(57-11) After he has meditated sufficiently on his problem, he should drop it from mental view altogether and wait, passively and patiently, surrendering it to the intuitive element within himself. If he can get deep enough, absorbed enough, he will touch this element and may instantly receive a solution from it. If he cannot, it will be

¹⁰¹ The paras on this page are numbered 164 through 174, making them consecutive with the previous page.

necessary to try again another time, and perhaps even several times. Then, either in that passive

58¹⁰²

XXV

59

XXV

(continued from the previous page) contemplation or unexpectedly during the day, or abruptly on awaking from sleep, the elusive answer to his question may be presented to him as a clear self-evident fact.

(59-1)¹⁰³ Let him make his gesture to the Overself through prayer or meditation.

(59-2) It would be easy to misconceive the philosophic attitude to the matter of these negative feelings: anxiety, worry, fear, indignation and righteous wrath. Philosophy does not teach us to avoid facing the situation or circumstance which gave rise to any of these feelings, but only the negative reaction to it. It tells us to learn all we can from it, to understand why it is there at all, to analyse its meaning and apply its lesson. Only after this has been done, and especially only after we have attended to the correction of whatever fault or failing in us helped to create the situation, are we advised to forget it, turn our face away and calmly put ourselves to rest in thoughts and remembrances of the impersonal Overself. Only then is our sorrow and suffering to be discarded, and we are to recall that there is no room for despair in the truth. That reflective wisdom must be followed by courage and even joy.

(59-3) For a man's knowledge of himself and handling of life is incomplete, and consequently imperfect, if he ignores the mystical realities of his own existence.

(59-4) If he remembers the lessons imprinted on his mind by experience, and does not forget them, he will save himself unnecessary suffering.

(59-5) What benefits are sometimes concealed under misfortunes!

(59-6) When he feels that his life is in the hands of a higher power his fortunes governed by great laws whose ultimate intent is utter beneficence, his courage will be unassailable.

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¹⁰³ The paras on this page are numbered 175 through 183, making them consecutive with the previous page.

(59-7) The vicissitudes through which he passes may be useful in preparing the ground for appropriate reflective thought.

(59-8) Out of troubles and sufferings there may come eventually a spiritual compensation which can turn their evil into good.

(59-9) It is not only evil which we find in human character and human situations but also good.

60¹⁰⁴

XXV

61

XXV

(61-1)¹⁰⁵ In whatever situation he finds himself placed, in that situation he is to practise these teachings and test both their truth and value.

(61-2) What he can teach himself from the pages of a book is one thing, and a very necessary thing, but what he can only teach himself from life's experiences, is another.

(61-3) He should make it an unfailing practice to turn inwards in moments of need for help and in moments of perplexity for direction.

(61-4) There is only room in your mind for a single thought at a time. Take care then that it be a positive one.

(61-5) Theoretical knowledge of the truth is not valueless. Its very presence, even if we fail to apply it, tends to irritate and impel us towards such application.

(61-6) It might be he has to treat his experiences as an onlooker seeing them from the outside.

(61-7) In one and the same life we pass through ordeals to be endured and periods when we are tested.

(61-8) What is wrong with offering physical benefits to the students of philosophy? Why should it not make them healthier and help overcome their difficulties? Why should philosophy be indifferent to their personal welfare? Is it something fit only to be

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¹⁰⁵ The paras on this page are numbered 184 through 193, making them consecutive with the previous page.

read about in library-chairs or meditated upon in mountain caves? That is to say, fit only for dreamers and not for those who have to struggle and suffer in the world? No – it is something to be proud of, not something to be ashamed of, that philosophy shows us how to live so as to prevent avoidable sickness and how to find a path out of perplexing difficulties.

(61-9) To lose one's faith in the higher laws and powers when the dice of destiny come up with an unfavourable number is not only a sign of weakness but also a sign that his faith was incomplete. It has touched the emotions only or the intellect only but it has not touched both of them, while it has still to touch the will.

(61-10) Philosophy is for use. It is not for dreaming about, although it does not prohibit that. And its use is to help us gather the best out of every experience.

62¹⁰⁶
XXV

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

63
XXVI

(63-1)¹⁰⁷ All these cults and groups which acknowledge the power of mind over body but which leave out the acknowledgement of the body's power over the mind, are out of balance and so out of truth to that extent. This statement may be a matter of arguable theory with partisan adherents of either side but it is a matter of tested fact with creative leaders who consciously exercise both powers.

(63-2) These healers tell us of their successes but do not keep us equally informed of their failures, of the cases where they were unable to help at all. Nor do they tell us of the ration between the two classes. Yet quality and statistics of these results afford us a practical test and speak with eloquent voice of the reality or fancifulness of the theories behind them.

(63-3) It is reasonable to believe that the general practice of the quest will contribute toward improving the general state of physical health. But this is not the same as asserting that the attainment of spiritual consciousness will always and necessarily lead to a state of perfect bodily health.

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¹⁰⁷ The paras on this page are numbered 16 through 20; they are not consecutive with the previous page.

(63-4) Brows contracted with pain will not welcome such indifference to the physical body.

(63-5) The belief that disease exists entirely in the mind is an exaggerated one. The opposite belief that it exists entirely in the body is equally carried too far. In both cases experience and reflection must ultimately produce a reaction, provided prejudice is not stronger than the spirit of truth-seeking.

64¹⁰⁸
XXVI

65
XXVI

(65-1)¹⁰⁹ Some who are cautious and sceptical by temperament may consider these statements to represent greatly exaggerated beliefs.

(65-2) If the published testimony to the cures by the methods of the best known of these cults is carefully and cautiously examined in the scientific manner, it will be obvious that in the first place some of the sufferers never had the particular ailment they name, but only some minor one.

(65-3) We may hold good thoughts and yet have bad health. It is evident that something more is needed on our part. What else can that be than to conform to good hygiene in bodily habits? (GEORGES FRANCK:) "after each examination of a factory plant during my travels around the world as consulting engineer, I go back to my hotel room, reconstruct all the details of the scene in my mind, write a full descriptive report about it and make the needed recommendations for improvement. My remembrance is so vivid that it is just as if I were actually present in the factory again, so sharp, that all parts of intricate machinery are clearly seen again."

(65-4) The great technical advances which have been made in the past two centuries, have not been made without cost. Before that period the psychiatrist was unknown because his service was not needed. Although man has done so much to improve his environment, he has also done much harm to himself. His nerve system and his muscular system are markedly weaker, his emotional nature more frayed and unstable, his faith in, and sensitivity to, the higher power markedly less.

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¹⁰⁹ The paras on this page are numbered 21 through 27, making them consecutive with the previous page.

(65-5) Not all who violate the higher laws do so through ignorance. Some do it through carelessness.

(65-6) It is a fact of common observation that during the practices and disciplines of the Quest, some of the symptoms of disease and the signs of malfunction vanish. There is definite betterment of health.

(65-7) Those who get into the hands of many psychoanalysts are likely to stay in their hands forever or until the requisite fees can no longer be afforded.

66¹¹⁰
XXVI

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

67
XXVII

(67-1)¹¹¹ It is a quiet kind of happiness, not so apparent as the gay and exuberant kind but much more worth while because much more solid and permanent.

(67-2) It will not appeal to the cynical and supercilious intelligentsia asking for harsh realities nor only to the pious and sentimental religionists asking for soothing syrup.

(67-3) It is not a path of anaemic joylessness for lean cadaverous votaries, as some think. It is a path of radiant happiness for keen positive individuals.

(67-4) Philosophy does not whine with the pessimists nor jubilate with the optimists.

(67-5) Neither the Buddhistic emphasis on suffering nor the hedonistic emphasis on joy are proper to a truly philosophical outlook. Both have to be understood and accepted, since life compels us to experience both.

(67-6) He will see that no affliction and no misfortune need be allowed to take away his happiness.

(67-7) A man who is not fortified from within and who lives only in and for externals, will suffer more than a philosopher.

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¹¹¹ The paras on this page are numbered 16 through 30; they are not consecutive with the previous page.

(67-8) Out of these labours at self-elevation, he can even create and keep a joy of the heart not less intense even though it is not derived from outward things.

(67-9) He who lives for so grand an ideal can afford to live gaily. But how real, how solidly-based and how lasting is such gaiety!

(67-10) Anyone who has this awakened consciousness at all times will be radiant at all times. He will make the best of things and things will be for the best with him.

(67-11) The experience bestows contentment and {dispenses}¹¹² sorrow. It brings a man into the sunshine of inner happiness

(67-12) When we find the still centre of our being, we find it to be all happiness. When we remain {in}¹¹³ its surface, we yearn for happiness but never find it. For there the mind is always moving, restless scattered.

(67-13) This kind of inner work is not to be done {only}¹¹⁴ at a set daily time but at all times; it is to be a continuous activity.

(67-14) The joy it yields is a quiet, not an exuberant one.

(67-15) Life is not all gaiety nor all grimness.

68¹¹⁵
XXVII

Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

69
XXVIII

(69-1)¹¹⁶ Take it with you wherever you go – first in remembrance as Idea then, as you develop, in actuality as Presence.

¹¹² This word was cut off by the right margin, however the word is “dispenses” in the duplicate para (319-12 in Vinyl XXV to XXVIII).

¹¹³ This word was cut off by the right margin, however the word is “in” in the duplicate para (319-12 in Vinyl XXV to XXVIII).

¹¹⁴ This word was cut off by the right margin, however the word is “only” in the duplicate para (319-14 in Vinyl XXV to XXVIII).

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¹¹⁶ The paras on this page are unnumbered.

(69-2) It would be a delusion to believe that the practise of these physical disciplines alone can bring enlightenment. It is not obtainable by stretching the body or holding the breath, although these may help to prepare the way for obtaining it. The ego must be eradicated.

(69-3) He engages in the exercise of Remembrance without fixing any particular time for it.

70¹¹⁷
XXVIII

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

71¹¹⁸
I¹¹⁹

(71-1)¹²⁰ These inspired moments which come to you either through your own meditation or through the {meditations of} other men as expressed through their artistic [or]¹²¹ {intellectual} productions should be cherished for what they tell you and teach you just as much for the delight they bring you.

(71-2) Only when the heart has been utterly emptied of its ties, can the divine presence come into it. If you empty it only for a few moments, do not lament in {despair} when the visit of the presence comes to an end after a {few} moments.

(71-3) Without personally knowing him and without {direct} contact with him, there are those who yet feel his {influence} through his books alone.

(71-4) Even the most inspired mystic needs technical {skill} and developed intellect to convey his message {adequately to} his readers. The more he lacks them, the more

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¹¹⁸ This page is a duplicate of page 111 in Vinyl I to III. The right margin of the page is unreadable due to a misaligned carbon transfer. We have inserted missing or partial words by referring to the original (page 111 in Vinyl I to III). For this page, these words have been left in curly brackets {} with no comments. Additionally, the original page has an extra unnumbered para at the top of the page that is not on this carbon transfer. Different edits have been marked on the two pages.

¹¹⁹ PB himself inserted "I" at the top of the page by hand.

¹²⁰ The paras on this page are numbered 126 through 135; they are not consecutive with the previous page. In addition, there is an unnumbered para at the top of the page.

¹²¹ "or" was typed below the line between "artistic" and "intellectual" (in the original para 111-2 in Vinyl I to III, the original editor inserted "or" between "artistic" and "intellectual" by hand).

inarticulate will he be - no matter how strong his inspiration. {The} more [that adequate]¹²² experience and competent technique {are} missing from his equipment, the more will he fail to {fulfil} his own intention and the less will his readers be {able to} gather in whatever values he represents to them. To {know is} one thing; the talent to present what you know, is {another.}

(71-5) Only the direct experience of this exalted {state will} supply the sense of actuality and the feeling of vividness in spiritual writing.

(71-6) He will love the writings of inspired prophets, lumined seers or intuitive thinkers. The more they {succeed} in conveying the feeling of their experience of, or {kinship} with, the Overself, its presence and power, its beauty {and} peace, the more will he love them.

(71-7) We all need the calmness and the love associated {with} this experience.

(71-8) These glimpses are sometimes so unexpected in {their} onset and so overwhelming in their effect, that we are able to forget them.

(71-9) It is an experience which was more common in {centuries} gone by.

(71-10) Intuitive feelings are so easily and hence so {often} drowned in the outer activity of the body, the {passions, the} emotions or the intellect, that only a deliberate {cultivation} can safeguard and strengthen them.

(71-11) An intuition comes into the mind suddenly. But {so} does an impulse. Therefore it is not enough to take {this} mark alone to identify it. It is strong; so is an {impulse;} It is clear; so is an impulse. To separate the {deceptive appearance from the genuine reality of an intuition, look for the trail of assurance, relief and peace to follow in its wake.}¹²³

72¹²⁴

I

73

I¹²⁵

¹²² Originally "more adequate that". In the original para 111-5 in Vinyl I to III, the original editor transposed "that" from after "adequate" to after "more" by hand - we have done the same here.

¹²³ The end of this para after "To separate the" is missing in this version (due to a misaligned carbon transfer) but is available in the original (para 111-12 of Vinyl I to III). We have inserted that here.

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(73-1)¹²⁶ The Beautiful necessity is not only an aesthetic demand but also a practical asset.

(73-2) He can depend on one thing alone to show him the right roads the right master. It is intuition.

(73-3) The evanescence of all these glimpses [is]¹²⁷ saddening to most of us but the causes once understood, the remedy is at hand.

(73-4) He will learn sooner or later by the test of experience to defer to this intuitive feeling whenever its judgment, guidance or warning manifests itself.

(73-5) The philosopher is simultaneously a thinker and a believer but his ruling role is neither. It is that of an intuitionist.

(73-6) It is in some grave predicament, some serious crisis when guidance is desperately needed that such an intuition is specially valued.

(73-7) This is the life-giving element in all inspired writing.

(73-8) Tchaikovsky's¹²⁸ Piano Concerto is grandly beautiful, spiritually ecstatic, happy elevating worldly

(73-9) Shelley¹²⁹ called these glimpses "Visitations of the divinity in man" and he called art "a record of the best and happiest moments."

74¹³⁰

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75¹³¹

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¹²⁵ PB himself inserted "I" at the top of the page by hand.

¹²⁶ The paras on this page are numbered 15 through 23; they are not consecutive with the previous page.

¹²⁷ PB himself deleted "a" from after "is" by hand.

¹²⁸ "Tschaikovsky" in the original.

¹²⁹ Referring to Percy Shelley.

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¹³¹ This page is a duplicate of page 31 in Grey Long 01-02. The original page in Grey Long 01-02 has an extra para at the top of the page.

¹³² PB himself inserted "I" at the top of the page by hand.

(75-1)¹³³ That is inspired art which lets you grow oblivious of the artist himself.

(75-2) These delicate intuitive impulses can produce no impression on ordinary minds.

(75-3) The Holy Land, flowing with milk and honey is within us but the wilderness that we have to cross before reaching it, is within us too.

(75-4) It is something vague, not well defined, a mere impression felt but not clearly understood.

(75-5) First, we have to become willing to receive these divine intuitions.

(75-6) He knows that the impulses derived from the Overself are more important than any other kind.

(75-7) These inspired phrases lure the understanding on to seek the seraphic Source whence they have arisen.

(75-8) Through inspired documents and inspired prophets men who are blind to this reality are enabled to see.

(75-9) In the fully trained philosopher intuition is the most active faculty.

(75-10) The way to use a philosophic book is not to expect to understand all of it at the first trial, and consequently not to get disheartened when failure to understand is frequent. Using this cautionary approach he should carefully note each phrase or paragraph that brings an intuitive response in his heart's deep {feeling}¹³⁴ (not to be confused with an intellectual acquiescence in the head's logical working). As soon as, and every time, this happens, he should stop his reading, put the book momentarily aside, and surrender himself to the activating words alone. Let them work upon him in their own way. He is merely to be quiet and be receptive. For it is out of such a response that he may eventually find that a door opens to his inner being and a light shines where there was none before. When he passes through that doorway and steps into that light, the rest of the book will be easy to understand.

(75-11) You may test a piece, a book or a passage for inspiration by whether or not it yields the feeling that a living man is speaking behind its words.

¹³³ The paras on this page are numbered 65 through 75; they are not consecutive with the previous page.

¹³⁴ This word was cut off by the right margin, however the word is "feeling" in the duplicate para (31-11 in Grey Long 01-02).

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

(77-1)¹³⁸ As to whether meditation should begin with mental concentration or mental stillness, each practice is advisable at different times or during different phases of one's development. In the course of a year the student may devote his work during some months to beginning with the first and during other months with the second. It is not possible to generalise about which one is better during any particular period; this depends entirely on individual circumstances. The best way to find out is to make an impersonal self-examination, and then follow one's own intuition.

(77-2) It is most unwise to undervalue meditation and overvalue reasoning. By so doing one would fall into the complementary error of another who depreciates reasoning and considers meditation all that is necessary.

(77-3) The basic principle of this teaching is that psychic phenomena are generally to be avoided: first, because of the grave dangers often connected with them, and, secondly, because of the misconceptions frequently formed about them. The essential thing is to be and not to see.

(77-4) It is advisable to preface the period of meditation with brief reverent, devotional worship. This may be addressed to whatever interpretation of the Higher Power most appeals to the individual - his own Higher Self or a truly advanced Spiritual Guide or the Infinite Presence.

(77-5) In a particular case it is sometimes advisable to discontinue practising meditation for a while in order to apply more attention to spiritual needs and requirements. The student should realise that it is of the utmost importance to steadily increase his power of self-control over emotions, moods and troublesome thoughts and to develop a more balanced emotional state. Meditation, by itself, cannot bring about this state. What is needed here is dogged and persistent application of the higher will.

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¹³⁶ Pages 77-80 are duplicates of pages 3-6 in PB replies.

¹³⁷ PB himself inserted "STUDENTS REPLIES" at the top of the page by hand.

¹³⁸ The paras on this page are unnumbered.

(79-1)¹⁴⁰ Dogmatic or mechanical prayer is really valueless. The only effective prayer comes straight from the heart. It should be fervent, reverent and spontaneous, expressing both idealistic aspirations and spiritual needs.

(79-2) The ego not seldom finds all sorts of excuses for avoiding regular practice of meditation. Nevertheless, such practice is necessary. The ego's resistance is due partly to the difficulty of readjusting to new habits and partly to an inherent knowledge that its own tyrannical reign is thereby being threatened. To render the practice easier and less irksome, it is best to start with short periods and to increase their length of time only when an inner prompting to do so comes of its own accord.

(79-3) Whether or not breathing exercises should be practised depends upon what feelings they arouse in the individual. If there are indications that they are leading to undesirable physical or psychical results, one should remember that progress can be made equally well without them if greater emphasis is placed on prayer.

(79-4) All that really matters is how one lives his life. But relative-plane activities do not constitute all there is to living. Consciousness rises from the plane behind the mind, and this region, like the outer world, needs to be explored with competent guides - its possibilities and benefits fully revealed by each individual for himself. Living will begin to achieve its own purpose when one's outer life becomes motivated, guided and balanced by the fruits of his inner findings.

(79-5) It doesn't matter very much in the end whether or not one succeeds in achieving contemplation. This is only part of the Quest. Moreover, if a meeting takes place with a Master who will assist one in meditation, the necessary impetus will be implanted to energise and guide him when he practises alone.

(79-6) One must constantly practise leading a more truly spiritual way of life.

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¹⁴⁰ The paras on this page are unnumbered.

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

(81-1)¹⁴³ It is important to differentiate between man and his "garment," the physical body; or, between mind and the thought of the body which it carries.

(or)

It is important to make clear the distinction in thinking between the popular belief that man is the sum total of his physical attributes, and the philosophic revelation that mind is the source, projector and substance of the man-thought.

(81-2) The desire of an individual to join a group can never be given more than qualified approval. But if he feels certain something may be gained by associating with other seekers, and if he is successful in finding a group devoted exclusively to the search for the highest Truth, it may be all right for him at that particular phase of his development.

(81-3) If one sticks to the Quest, come what may, he can be certain that his perseverance will eventually bring results. Some of the metaphysical studies and mystical exercises seem hard at first, but if one persists with them the time will surely come when much which was hitherto obscure will suddenly become brilliantly clear and meaningful in a single instant before his eyes.

(81-4) He who thinks only of the obstacles in his way will never attain the goal. It is necessary to meditate on, and work to develop, positive qualities which will make progress possible.

(81-5) Amid all the perplexities and oscillations of life the witnessing and understanding Overself waits with infinite patience. No one is ever left out. This is the only God we can hope to know, the true Teacher for all. Those who yearn to unite with it should plead persistently for its Grace.

(81-6) Visions which one may experience, though interesting, are at best only symbolic and temporary. One should not trouble about interpreting them. Their real meaning becomes clear in the course of time in a way that affects character and consciousness.

¹⁴² Pages 81-84 are duplicates of pages 29-32 of PB replies.

¹⁴³ The paras on this page are unnumbered.

(83-1)¹⁴⁵ If allowed to absorb too much of his attention, the fascination which mystical teachings and meditation have for the student will render it very difficult for him to cope with the struggles of common-place existence. If this happens, he should deliberately drop his study of abstract teachings, together with meditation exercises, and concentrate all of his attention on personal matters – at least until he regains balance.

(83-2) To separate the mind from the body is abnormal and ordinarily undesirable. But to free the mind from the tyranny of the body is absolutely essential and this can be assisted by the regular practice of meditation.

(83-3) Even if the aspirant is only on the first lap of the Quest he should remember that direction is what counts most in the end, and he is travelling in the right direction.

(83-4) An aspirant is most fortunate if he has been led safely upwards past the delusory sidetracks and bypaths which detain so many other seekers. Only in this way can his consciousness arrive at what really constitutes the Highest Truth.

(83-5) The way to spiritual attainment is admittedly difficult and lonely but there are compensations; inner blessings and glimpses of the goal will be given one from time to time. And one should never forget the all-important fact that he is progressing in the right direction.

(83-6) Anyone who taxes his energies by overwork will tire and feel the need of refreshment and rest. When this happens, he should take time to relax and to retire inwardly, even if only for a short while. His field of activity will benefit from such brief respites.

(83-7) The aspirant who has to undergo deep changes and to learn how to humble himself must remember that this is for his own ultimate benefit. All experience of this kind is intended to promote spiritual growth.

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¹⁴⁵ The paras on this page are unnumbered.

84¹⁴⁶

IV

STUDENTS' REPLIES

85¹⁴⁷

IV

STUDENTS' REPLIES

(85-1)¹⁴⁸ If, while in a highly sensitive state, the individual finds he is arriving at a psychic rather than a truly spiritual level, he or she should substitute simple spontaneous prayer or worship for meditation, at least for a while. It will also be necessary to practise strengthening the will and getting rid of occult fears. The student must increase his faith in his higher Self and call upon it for strength and courage.

(85-2) One type of vision may occur which is a favourable herald of coming progress. However, like all other visual phenomena, it is only a by-product of spiritual development. Even though its source was in the Overself its actual appearance in surface consciousness was brought about by subconscious remembrance of past phases which no longer obtain. It doesn't need to be analysed. No assistance was connected with it.

(85-3) It is true that no spiritual effort is ever made in vain either in the individual struggle for progress or in the way individual progress influences others.

(85-4) The real work on the Quest has to be carried out within and by the mind, not the body. The aspirant must try to live his outward life as normally as possible and avoid making a public spectacle of the fact he is following the spiritual path.

(85-5) It is completely unnecessary for aspirants to seek out each other's company or join together into groups or societies. This can do as much harm as good.

(85-6) Whenever the development of one or more of the four sides of the psyche falls behind the others, nature soon calls attention to it in order to restore the necessary balance. Almost everybody is deficient in this sense but the degree varies. It is not advisable to practise meditation until there is sufficient balance.

(85-7) If this teaching is less dramatic than others, it is also safer. If results take longer to appear, they are also certain and lasting.

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¹⁴⁷ Pages 85-88 are duplicates of pages 13-16 in PB Replies.

¹⁴⁸ The paras on this page are unnumbered.

(87-1)¹⁵⁰ Certain psychic experiences may arise, the pattern of which is familiar, having been observed in both the writer's own experience and numerous other cases. Between the ordinary state of undeveloped humanity and the truly spiritual state attained by highly advanced individuals, there is a psychic region conducive to mediumship and other pitfalls and dangers which has to be crossed. One is indeed fortunate to come through this safely.

(87-2) If one has the capacity to make progress and to tune in to the True Divinity, he must – if he is to continue and not become sidetracked – renounce all interest in mediumistic or other so-called spiritualistic practices. Such an individual should strive to better his own character, cultivate his intuition and increase his knowledge about the higher laws by studying inspired and reliable books.

(87-3) The only way to receive trustworthy contact with the spirit of a departed loved one is by prayer and silence, practised at the same time every night. There may only be a sense of the other's presence, or there may be a clear message imparted, possibly, in a dream. Patience is needed. Moreover, this cannot be repeated more than a few times.

(87-4) The student has learned that the death of the body is extrinsic to the consciousness, which lives on unchanged in itself. But when death claims the body of someone he loves, his faith will be put to test. At such a time, he must remember that the loved one has actually evolved to a more highly developed phase of life.

(87-5) Automatic writing and other such psychic phenomena are ordinarily to be avoided because they develop mediumistic tendencies. However, there are rare exceptions where an individual may safely practise such activities – providing he keeps in personal touch with someone highly advanced who considers the writings worthwhile. In mystical circles such a person is regarded as having found what is called "the interior word."

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

89¹⁵²

(89-1)¹⁵³ Not infrequently a student asks, "Has anyone ever been in my position? How can I arrive at awareness of the Truth?" The Teacher could reply that he himself has been in many such positions. What he did was to ardently and prayerfully seek Truth through the fivefold path of religious veneration, mystical meditation, rational reflection and moral and physical re-education. There is, however, a certain destiny always at work in these matters.

(89-2) In order to hasten his progress, the student must work at organising and preparing his inner life along the required lines.

(89-3) When a man or woman comes into fuller awareness of the True Self he arrives at the same time at the discovery of his true work, together with the capacity to perform it. Such an individual usually has innate ability - but the development of this ability depends upon his struggles to achieve it. Also, its sphere of activity may not necessarily be what he at first believes. In this case, disappointments and frustrations will arise to serve as indications that he has yet to find the right road. The appearance of talents and capacities can be hastened if one acquires better balance.

(89-4) Students frequently carry over some remnant of the religionist's or Theosophist's urge to convert others to their own belief. Self-disciplines must be applied to curb this tendency. Actually it is a product of wishful thinking combined with ignorance. Why ignorance? Because efforts of this sort are more likely to repel than to attract others, to set up what the doctrine of relativity calls an "observational interference." One's contribution should simply be to be available for some discussions of metaphysics and mysticism in general; also, to answer questions - provided one is qualified to do so. If the person is really ready for this Teaching, he or she will become aware of it through higher forces than the student's. These work through the subconscious or over-conscious mind. Usually the individual builds up artificial resistances, and time is needed to overcome them. Then, some results will begin to appear in the conscious mind. This is the way the Overself "works." It is also the way the true Master teaches.

¹⁵² This page is a duplicate of page 37 in PB Replies.

¹⁵³ The paras on this page are unnumbered.

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

(91-1)¹⁵⁶ The young person today standing on the threshold of adulthood should use this propitious time to analyse past experience for its practical and spiritual lessons; also to formulate ideals and aspirations as well as plans for future life. Such mental pictures, when strongly held before the mind's eye and taken as subjects for concentration, have creative value and tend to influence physical conditions. They should be accompanied by silent, heartfelt prayer for strength, balance, wisdom and guidance.

(91-2) The seeker should not embark upon public service, especially attempts to "reform" his associates, when he does not yet adequately understand the needs of others. He should apply his time and energy instead to self-improvement, and wait until he has developed sufficient knowledge before launching into any sort of public service. His later work will then be much more effective.

(91-3) The mind has to be cleansed. Speech and thought must be undefiled by treacherous backbiting, slanderous gossip and all unkind words. The law of recompense declares: "As you speak of others so shall you be spoken of."

(91-4) A student is often dismayed, anxious or upset by the aura of apparent impersonality which surrounds the Teacher. Such reactions are natural but also must be checked - which can be done by learning to smile at oneself and be at peace.

(91-5) The student must earnestly try to learn the lessons of his own experience by considering situations as impersonally and unemotionally as he can. By meditating on them in a cool, analytical way - ferreting out past blunders and not sparing himself - he may uncover some of the weaknesses impeding his progress. He should then make every effort to correct them.

(91-6) In trying to reach a decision about his work and how he can best serve others, the individual must turn to the Overself, and not to other sources, for direction.

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¹⁵⁵ This page is a duplicate of page 47 in PB Replies.

¹⁵⁶ The paras on this page are unnumbered.

92¹⁵⁷

VI

STUDENTS' REPLIES

93¹⁵⁸

VI

STUDENTS' REPLIES

(93-1)¹⁵⁹ The aspirant must throw himself on the mercy of the Overself and keep on doing so. Forgiveness will come only after and as a consequence of thorough repentance of all one's sins and mistakes. In this way, failure can be turned into ultimate success.

(93-2) At a certain stage of development, it is more important to work hard at self-improvement and to detect hidden weaknesses and remedy them than to attempt anything else.

(93-3) The aspirant must never give way to excessive grief. Any period of grave difficulty may be regarded, perhaps, as a test of his faith. At such a time, he should constantly practise his philosophy, while also praying for greater strength and understanding. In the Overself there is no agony or pain; these belong to the sphere of illusion.

(93-4) When the seeker realises that a present problem is due to his own folly, it is pardonably human to be unhappy about it. But it is not enough to commiserate with himself. He should be grateful that he has discovered this weakness and set out to rid himself of it forever.

(93-5) If, as sometimes happens, an aspirant seems to have some unusual power over others, he is strongly advised to check it immediately. If allowed to continue it could develop into black magic, which leads to self-destruction. Such a person should devote far more effort to the task of ridding himself of these dangers, to improving his thought-process, and to praying to the Overself for protective guidance.

(93-6) Efforts to improve the character should never cease. One must discover all one's weaknesses and try to correct them. This is an essential discipline for every student of this Teaching. All faults and all attachments to the lower nature must be eradicated

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¹⁵⁸ This page is a duplicate of page 45 in PB Replies.

¹⁵⁹ The paras on this page are unnumbered.

before one can attain awareness of the Higher Self. It is a hard, gruelling task and the student should seize every opportunity to perfect and purify himself.

94¹⁶⁰

VI

STUDENTS' REPLIES

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

95

III

(95-1)¹⁶¹ Where there are no thoughts at all, where the active intellect is silent, there arises the possibility of creative joy, peace, truth

(95-2) It is not correct to assume that because the condition of muscular rigidity and bodily coma has so often followed the condition of emotional spiritual ecstasy, it must necessarily and always do so. It is enough in proficient and experienced cases for the ordinary state to be partially obscured

(95-3) Each method is merely a point of departure, not a place or arrival. It is a focusing of thoughts upon a special object or subject with a view to travelling later beyond all thoughts into the stage of contemplation.

(95-4) Failures in meditation can be due to different causes but one prominent cause is half-interest, half the mind being given to the exercise and the other half to earthly things or to other persons.

(95-5) The set period is to be used creatively, for the work to be done in it is no less than self-transformation.

(95-6) Out of this stillness will come the light he seeks, the guide he needs, the strength he requires.

(95-7) The primary objective of meditation is so to deepen consciousness as to reach the egoless self.

(95-8) He feels himself slipping from one part of his being to another.

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¹⁶¹ The paras on this page are numbered 157 through 193; they are not consecutive with the previous page.

(95-9) During such meditations the place around may seem to be filled to overflowing with a sense of the divine presence.

(95-10) In the deepest phase of contemplation all power of speech will temporarily desert him, so rapt inwardly will he become.

(95-11) It is as if the Overself were hypnotising him out of his lower nature.

(95-12) The seeker who is willing to take up his position in the same seat at the same hour every day and then sit still while he waits for truth or beauty to appear, rejecting boredom or dissatisfaction, will achieve good results by this patience in time.

(95-13) It is imprudent to arise from the meditation seat with a sharp jerk or to plunge straightway into busy toil.

(95-14) His mind is quickly entangled in the ordinary thoughts again.

(95-15) Every other thought is to be swept clear out of his mind.

(95-16) As I watch the pair of cranes, themselves watching with perfect concentration the sun's last diurnal glow before the coming of twilight, I smile at the thought of what they are able to achieve with such instinctive ease while humans, who are supposedly higher in evolution, struggle vainly for years to achieve it.

(95-17) From these practices he receives a feeling of courage which in turn enables him to confront the hard situations of life without flinching.

96

III

(96-1)¹⁶² The disciple who practises this kind of yoga imagines himself to be the master, thinks and behaves accordingly. He plays this role as if he were acting in a stage drama. He is to imitate the Master's way of meditating, including even the expression of his face at the time, not only in pictorial vision but also in self-identified feeling. The exercise can be done both during the formal daily sessions of his regular program but even at odd moments or in unexpected leisure at other times of the day. The formula is twofold: remembering the master and identifying oneself with him.

(96-2) The eyes being the most active of the sense organs, the act of seeing tends to reproduce itself even when the physical world is being shut out in meditation. This is

¹⁶² The paras on this page are numbered 194 through 199, making them consecutive with the previous page.

recognised by science in its noting of the “after-images” as a visual phenomenon. But even after the image vanishes, the tendency remains and a half-conscious activity in the optic nerves continues. This is one of the causes which, combined, make for a feeling of tightness or tension in the head and which impede the relaxation so essential to the successful attainment of proper meditation.

(96-3) The exercise is practised when he retires for the night and is lying in the dark. He goes backward in time recalls all that has happened during the day, the persons he has met, the places he has visited and what he has done. The picture should be made as fully detailed as possible and cover the entire field from the moment he awoke in the morning until the moment he lay down to begin the exercise. If he has talked with others he notes the particular tone and accent of their voices, as well as hear the sentences themselves. He tries to insert as many little items into his visualisation as will render it sharp, realistic and convincing. Out of this background he selects those of his actions and words, as well as those of his feelings and thoughts, which call for amendment or correction or discipline. He is to cull out of the day’s episodes and happenings not only what his conscience or judgment tell him call for corrective work in meditation but also what is most significant for his spiritual purpose and what is likely to prove most fruitful for his creative work in meditation.

(96-4) When the brain is too active, its energies obstruct the gentle influx of intuitive feeling. When they are extroverted, they obstruct that listening attitude which is needed to hear the Overself’s gentle voice speak to the inner silence. Mental quiet must be the goal. We must develop a new kind of hearing.

(96-5) Meditation is easiest to practise when utterly alone in a silent place.

(96-6) The undisciplined mind will inevitably resist the effects needed for these exercises. This is a difficult period for the practiser.

97

III

(continued from the previous page) The remedy is to arouse himself, “summon up the will,” and return again and again to the fight until the mind, like a horse, begins to accept its training and learns to obey.

(97-1)¹⁶³ It may help him to bear this patient waiting if he learns and remembers that it is an essential part of the actual procedure of meditation exercise.

¹⁶³ The paras on this page are numbered 200 through 213, making them consecutive with the previous page.

(97-2) It is needful to impose a forceful will on the vague drifting condition of his mind and thus drive it commandingly into firm concentration.

(97-3) By combining deep breathing with gentle smiling, both acts being done quite slowly; and by keeping the mind solely attentive to the body's condition, a relaxed half-drowsy state will develop. No other thoughts should be allowed to enter, the whole of his being should lie completely reposed in the rhythmic breathing and happily hypnotised by the lazy smile. Everything should be light and effortless. This is the Yoga of the Liberating Smile.

(97-4) The repetition of doing an exercise brings skill in it.

(97-5) He must keep very very still.

(97-6) To prepare himself for meditation, he should allow a couple of minutes to become collected, poised and settled.

(97-7) The effect may not reveal itself all at once but may work its way into his conscious self by slow degrees or almost imperceptibly.

(97-8) What he finds so deeply within himself is neither a thought nor an emotion. It is a fused knowing-feeling.

(97-9) The exercises must be practised daily for what is to be achieved by them will need plenty of time and repeated work.

(97-10) The essential difference is this: that in the fulfilment of the second phase consciousness of the outer surroundings of the world, vanishes; but in the fulfilment of the third phase, consciousness of the ego, the person, also vanishes. Then there is left behind only Pure Consciousness in itself.

(97-11) When concentration reaches a full degree of intensity, and when its object is a highly spiritual one, it passes over into meditation by itself

(97-12) To come back out of these meditations to the world as it is, is to be dropped on the ground, bumped and jarred.

(97-13) The sufferer from a painful disease can hardly help thinking of it when he is trying to sit still and practise meditation. So long as the body is troubled and disturbed, it will keep reminding him of its existence.

(97-14) It is unlikely that any noticeable result will come during this first phase. Here will be a test of his patience. He needs "to wait on the Lord" in Biblical phrase.

(97-15) His ears may be present at a concert but his mind may be away with a distant friend. Consequently, he does not really hear the music.

98

III

(98-1)¹⁶⁴ In the depth of meditation his sense-impressions are revoked. He finds himself sitting, not in time but in eternity, not in matter but in pure Spirit.

(98-2) Every time he has attained a really successful meditation he should, afterwards, study every detail of its course, analyse all its important experiences, and observe carefully what ideas and feelings came to him by themselves out of the deeper unconscious level. Above all, he should apply the same studies to the moments when the feeling of inner stimulus, contact and inspiration made itself know. They require special attention.

(98-3) He should try to remember the inner and outer conditions under which the glimpse came to him and, temporarily, try to make them again part of himself and his surroundings. He is to do so as if he were an actor appearing in this part on a stage. For the time being, he must think, feel and live as if the experience is really happening, the glimpse really recurring. For the time being he must enter the world of imagination and copy the remembered details, the treasured impressions, as specifically as he can. The image which his past supplies is to be transferred to his present, brought to life again and reincarnated afresh. If he is unable to achieve such similarity at the first trial, this need not deter him from making a third, a seventh and a twentieth trial on later days.

(98-4) Do not approach the meditation seat if you are in a hurry to rise from it again. Allow yourself enough time to be patient, [and]¹⁶⁵ to work diligently at gaining control of your [thoughts]¹⁶⁶

(98-5) Hold the picture of the Ideal repeatedly and firmly in your mind and it will, it must, have some influence on your character.

(98-6) Now that he has entered the blank silence he must be prepared to wait patiently for what is about to unfold itself. This next development cannot be forced or hurried, indeed that attempt would effectively prevent its manifestation.

¹⁶⁴ The paras on this page are numbered 214 through 224, making them consecutive with the previous page.

¹⁶⁵ PB himself moved "and" from after "thoughts" to after "patient," by hand.

¹⁶⁶ PB himself deleted "to" after "thoughts" by hand.

(98-7) The improvement of character is both a necessary prelude to, and essential accompaniment of, any course in these practices of meditation. Without it, self-reproach for transgressions or weaknesses will penetrate the peace of the silent hour and disturb it.

(98-8) A tremendous patience is needful here, a willingness to come to the meditation room as if he is going to sit there forever. The Overself may not be hurried.

(98-9) He should clearly discriminate what good is to be had from, and what evil is to be avoided in, these various practices.

(98-10) The purpose of this first phase is to quieten deepen and stabilise the mind, to bring the agitations of thought and upheavings of emotion to an end. But this is only a preparation for the work to fulfil meditation's real purpose.

(98-11) Meditation first collects our forces in a single channel and then directs them toward the Overself.

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

99

II

(99-1)¹⁶⁷ At the Lone Star Steel plant in Texas, there was erected at the company's expense in 1954 an interdenominational chapel for the use of their 3500 employees. The handsome building bears a large bronze plaque as a cornerstone, inscribed with the words; "For prayer and meditation, where men shall find light for darkness, assurance for confusion and faith for doubt and despair."

(99-2) The haste of modern times quickens the body's movements but irritates the nerves. The itch of modern times to be always doing something leads to a complete lack of repose.

(99-3) The right outer conditions do help toward the achievement just as the wrong ones obstruct it.

(99-4) Those who are willing to look beyond the day's familiar routines into wider spaces, willing to bring routines, activities and engagements to a complete halt for a

¹⁶⁷ The paras on this page are numbered 222 through 233, making them consecutive with the previous page.

while, put themselves in a better position to discover not only the truth about those matters but also about themselves.

(99-5) The spiritual wealth within him is hidden so deep that unless the shaft is sunk far enough down and worked for a long enough time, the end may be disappointment.

(99-6) Such is the very nature of Twentieth Century civilisation that it robs him of tranquillity, of seclusion, of quietude and of [calmness].¹⁶⁸ It seems to give him so much yet it fails to give him the one thing which his harassed nerves demand - inner peace.

(99-7) He can practise for a single minute or for five minutes whenever opportunity shows itself. This may happen in his office during a pause between [two]¹⁶⁹ interviews, in a railroad waiting room during the brief period before his train arrives, or in some other place.

(99-8) Even Paul did not straightway start on his mission to the Gentiles after the vision of Jesus, but lived for three years of solitude in Arabia to prepare himself. What did he do there? What else could he do other than pray learn and meditate and purify himself and strengthen himself?

(99-9) If the hardships and difficulties of existence drive some into renouncing the world, true devotion toward the spiritual goal drives others. If some seek a carefree calm, others seek more time for meditation prayer and study.

(99-10) To live quite outside of the cities, and of the kind of thought and life which prevails in them, may be hard to achieve but is profitable in result. It compensates for the sacrifices and self-demands it calls for.

(99-11) The general habit of modern city civilisation obstructs and opposes the disciplinary habit of mystical seeking. The two go ill together.

(99-12) Those who find a cave salutary to their spiritual development should certainly take up their abode in one but some of us do not find it necessary.

¹⁶⁸ PB himself inserted "calmness" by hand in the blank space left by the original typist (indicating that the typist couldn't read PB's writing or because PB himself left a blank in the para).

¹⁶⁹ PB himself inserted "two" by hand in the blank space left by the original typist (indicating that the typist couldn't read PB's writing or because PB himself left a blank in the para).

(100-1)¹⁷⁰ In the soft felicitous stillness he can wait expectantly for the answers to troubling questions.

(100-2) Just as farmed earth needs periodic fallow seasons if it is to give forth its best life, so does the human entity need these occasional periods of cessation of all activity if it also is to give its best. This is done for physical result in sleep but for spiritual result in meditation.

(100-3) The opposition, struggle and difficulty of life in the world provides the needed experience which teaches the man to control his grosser nature, leads him to discipline his animal self and compels him to cultivate his intelligence. But it does not teach him about his higher nature or lead him to his mystical development. For this he must remove himself to solitary places from time to time where the forest, sea or mountain can provide the necessary conditions for that.

(100-4) Much time is wasted on imagined duties, and much on taking care of supposed necessities.

(100-5) Few know this wonderful pacification of the entire being – body mind and feelings – for though so close to everyone's hand it is, through lack of aspiration and training, out of reach.

(100-6) A man who does not give himself the leisure for study reflection and meditation, does not give himself enough chance to grow mentally and develop spiritually. Such a man will not be able to bring to his life the best preparation and must not expect the best results.

(100-7) When the great liberation from his ego is attained, his entire physical organism will reflect the experience. All its muscular tautness will vanish, hands shoulders neck facial expression and legs will relax spontaneously of their own accord as his mind relaxes. He will be transformed.

(100-8) He finds that his solitude is inhabited by another being than his familiar own, that a higher presence has entered the area of consciousness.

(100-9) Man needs this direct contact with Nature. He must regularly abandon the captivity of house for the vitality of the green countryside outdoors.

(100-10) Having obtained a place where he may rest for a period, an environment suited to prayer and meditation, let him begin and end each day by a solemn silent call to the

¹⁷⁰ The paras on this page are numbered 234 through 244, making them consecutive with the previous page.

Overself for guidance, for enlightenment and for help in overcoming the ego. Then let him give as much time as his capacity allows to meditation repeated twice and even thrice during the day.

(100-11) The man who will not sacrifice a little time every day for these higher purposes need not expect great gains in these higher realms.

101¹⁷¹

II

(101-1)¹⁷² There are now so many activities calling for his interest and energies that modern man thinks he has no time to devote to finding his soul. So he does not seek it: and so he remains unhappy.

(101-2) Let him ask himself why he is doing what he is doing every day and then separate the unnecessary or unworthy from the essential and right.

(101-3) My true wealth lies not in the extent to which I possess things but in the extent to which I can cheerfully dispossess myself of them.

(101-4) People who find their own company boring, their own resources empty, their own higher aims non-existent, must needs flee from it to some form of escape, such as the cinema, the radio, the theatre or television. Here they are not confronted by the uncomfortable problem of themselves, by an aimless meaningless drifting "I."

(101-5) A time must come to every sensitive person when he tires of the multiple distractions activities and tensions of twentieth century civilised living, when he yearns for a simpler, less exhausting less complicated existence.

(101-6) To cast out tensions of body and mind and keep relaxed is to keep free and open and receptive to the higher force - and especially to the intuitive ones.

(101-7) Those who are willing to look beyond the day's familiar routines into wider spaces, willing to bring routines, activities and engagements to a complete halt for a while, put themselves in a better position to discover

¹⁷¹ Pages 101-106 are duplicates of the even numbered pages from 270 through 281 in Grey Long 01-02 (the odd numbered pages are blank back sides). Different edits have been marked on the two sets of pages.

¹⁷² The paras on this page are numbered 139 through 150; they are not consecutive with the previous page.

(101-8) The frantic pace and feverish pressure of the times, the heavy accumulation of material encumbrances absorb energies needed for the contemplative endeavours and reflective studies of the inner life.

(101-9) The meditation may be short but must be frequent, so that there is not enough room in one's life or mind for the world to swamp one completely.

(101-10) If he practices the meditation exercises correctly, the more he exposes himself to the forces they awaken inside him, the more will be able to resist the influences of a worldly or earthly character that he meets outside.

(101-11) The tension involved in these activities cancels out their benefits.

(101-12) Solitude is as necessary at certain times to the quester as society is to the chatterer. The man whose object in life is to find himself must provide these vacations of pause every day, if possible, every week if not, when he can be alone and meditate.

102

II

(102-1)¹⁷³ Embroiled incessantly in diffused and random activities of body or intellect as they are, the voice of the soul which can be heard only in stillness remains unheard.

(102-2) Heart failure now outruns cancer as a killer of human lives which those whose cardiac function is failing is enormous

(102-3) They are accustomed to live through the entire day in a state of tension.

(102-4) The relaxation is not to be inert and languid but alert and alive.

(102-5) In these periodical retreats from society he finds the best part of himself. In society, he finds the other part.

(102-6) The aspirant who feels this need of re-aligning himself with his higher nature each day, will look upon the practice of meditation with joy.

(102-7) Japanese Proverb: In the buzz of the market place there is money, but under the cherry tree there is content.

¹⁷³ The paras on this page are numbered 151 through 167, making them consecutive with the previous page.

(102-8) The restless hum and noisy bustle of city life work insidiously upon the nerves, creating a state of tension.

(102-9) Unharassed by more possessions than he really needs or can really use he remains a free man.

(102-10) A Warning: Do not practise relaxation to the point of passing into a trance state.

(102-11) He finds out that society will not let a man live as he chooses.

(102-12) Instead of the monk-hermit's total rejection of society, he is content with occasional retreat from society. In that way, he secures its benefits but reduces its dangers.

(102-13) The urge to expand his life by means of enlarging family, improving his surroundings acquiring possessions and making friends is really his response to the feeling that full satisfaction peace and contentment, are his right.

(102-14) No man is so busy that he cannot take a few minutes from his day or night for this purpose.

(102-15) What is really meant by renunciation of the world? I will tell you. It is what a man comes down to when confronted by certain death, when he knows that within an hour or two he will be gone from the living world - when he dictates his last will and testament disposing of all his earthly possessions.

(102-16) The peace gained in the morning meditation flows over into the whole day, if he takes care to manage his mind circumspectly. The dividing line between that special period and the rest of the day gets fainter and fainter.

(102-17) The need of withdrawing at certain times from outer contact with other human beings will be felt and if so should be obeyed. If he disregards it, he misses an opportunity to progress to a higher stage.

(103-1)¹⁷⁴ The least important part of Mind gets our almost undivided attention. The illusion-attacked conscious ego - an illusion itself - forces us to see and hear the sense

¹⁷⁴ The paras on this page are numbered 168 through 178, making them consecutive with the previous page.

world, or its own vain thought-forms and dream-images, almost all the time. The real part of the Mind is ignored and left out as if it were illusory!

(103-2) Thoreau often sat in the doorway of his hut at Walden pond not merely for a few minutes but for all the morning. During those hours he engaged himself in the practice of meditation, with the result that he grew "like corn in the night," to use his own phrase.

(103-3) Whether a man renounces the world for a monastic life is sometimes a matter of expediency, of what is most convenient to him at the time. If he has spent many years already in busy activity, he will naturally find it more helpful to withdraw from it for study and meditation. But if his obligations and responsibilities are such that he cannot desert them without the question of right and wrong arising, than it is not a matter of expediency. He must than consider well the ethical view of his situation.

(103-4) The earthly rewards may, in the disquiet of this mood, seem of dubious value.

(103-5) The idea of stopping their career and turning aside for an indefinite period into study and meditation, seems mere folly to them.

(103-6) Is there no place in modern society for such a man? Ought he to be placed in a circus among the curious freaks?

(103-7) To render the brain responsive to the spiritual forces, a state of physical relaxation and of mental calm must be induced.

(103-8) Such a man may seem to outsiders to be nothing more than a dreaming loafer. And indeed he might be, for many take the name of mystic who do not know what true mysticism is

(103-9) Let us be thankful to modern scientific civilisation for the labour-saving devices which it has given us. The man who writes a note or a letter and the housewife who cooks a meal or washes clothes have been greatly helped by them. Their desire to escape mere drudgery is a good one. But all this said, we must still remember that physical life is only a part of our whole life.

(103-10) Another hindrance provided by our modern way of living is that it breeds haste, tension, pressure and strain. These attitudes he carries from his daily routines into his meditation and thus spoils the practice or dooms it to failure. It is useless to approach such a delicate exercise with a demanding spirit which wants all the results all at once, with a haste which is better suited to the racetrack or the busy store. Success in meditation can only be had by discarding such attitudes and by sitting down to it with

a willingness to give steadfast patient reverent effort which is not disappointed if the goal is not quickly reached.

(103-11) He will come out of its stillness with new power and high wisdom.

104

II

(104-1)¹⁷⁵ To suggest a standard of living that rejects equally the exaggerated narrowing down to primitive and monastic conditions or the exaggerated expanding up to incessant acquirement of possessions, as philosophy does is simply to suggest a healthily balanced life.

(104-2) To sit with another man for several minutes in complete silence yet in complete ease is beyond the capacity of most occidental city people. The Orientals still have it but, as the West's way of life makes its inroads, are beginning to lose it.

(104-3) The purpose of such a period is to lead him into experiences quite different from those of the remainder of the day.

(104-4) They get caught in routines which tend to take possession of them. The occasional change to a retreat will set up an opposing force and help to restore balance to their character.

(104-5) To keep a time and place for this secret retreat into meditation practice is to keep available a secure refuge.

(104-6) Out of these deep silences he will gather wise decisions and originate new progressive inclinations; from them he will come with first, the love of God and second, the knowledge of God.

(104-7) As the night shrinks and the day grows apace, as dawn makes it colourful appearance,

(104-8) All his neighbours are victims of the same common and understandable illusion.

(104-9) So far as modern Western civilisation multiplies the articles it offers us, it multiplies the desires which chain us.

¹⁷⁵ The paras on this page are numbered 179 through 192, making them consecutive with the previous page.

(104-10) A wife and mother of three children who went out daily to work told me feelingly how much the automatic washing machine had meant to her in saved toil and time. How greatly it had relieved her from the dismaying burden of the family laundry. Here was a vivid and incontestable instance of machinery's positive value and necessary place in human life.

(104-11) What is a hard way for one man, retiring from the world to seek God, and incurring greater suffering than remaining in it, is an easier way for another man. Some find the world's troubles and struggles too much to cope with, others find the monastic regimes too harsh to endure. But whether an individual stays in the world, rightly performing his human spiritual duties while learning inward detachment, or whether he renounces it altogether each path can contribute to his development and lead him farther to the Goal's

(104-12) If this practice is to succeed it must be done daily, not merely now and then.

(104-13) The Inner Voice will speak to him but only if he will give it the chance to do so.

(104-14) The meditation time must become the main feature of every day.

105

II

(105-1)¹⁷⁶ Even unspiritual persons are often glad to get away from their activities at times and feel the physical, if not mental, need of such escape. They get tired of the same routine round. They feel the benefit of the fresher outlook and strengthened body which holidays bring them.

(105-2) If he can bring himself to thrust aside some possessions, to select the most significant ones, to control the acquisitive instinct which, hitherto, led him on a road that never ends, he can arrive at a sense of spacious freedom.

(105-3) Those who despise the withdrawn life usually know little about its purpose and gains. If they took the trouble to inform themselves upon these points, they might see more sense in its isolation from the world, and more justification for it.

(105-4) It is harder to find solitude in this mid-twentieth century than it was in the mid-eighteenth century. We have gained more neighbours, easier communications with them and transport to them. But we have lost much of our chances of just being alone, just being with our own self and getting acquainted with its deeper aspects. Yet the

¹⁷⁶ The paras on this page are numbered 193 through 203, making them consecutive with the previous page.

pressures of civilisation have increased, so that this need of finding inner strength and gaining inner poise has also increased proportionately.

(105-5) In Japan, Mokuso¹⁷⁷ means the art of meditation, in the sense of resting the body and emptying the mind after, and in the midst of, their persistent activity. This may be practised for only five minutes before lunch, as with the children and adolescents of some schools or it may be for long periods as with monks.

(105-6) Those who are tired of overstraining themselves to meet the modern world's social demands, and of overreaching themselves to meet their own ambitions' endless demands, may find renewal in such a pause.

(105-7) The accumulation of possessions which once gave him such satisfaction, now seems a burden on his shoulders and a hindrance in his way.

(105-8) It is an attempt to unshackle consciousness from the tensions generated by outward activity, a respite from the attachments formed by living incessantly in the personal ego.

(105-9) Lucky is the man who, in these days, can extricate himself from society without passing permanently into the cloister. Yet luck is only apparent, for no one can do it without firm determination and stubborn persistence.

(105-10) This choice of deliberate passivity when habit and instinct call out for constant activity is hard for the average Westerner.

(105-11) When the Spirit of inner detachment has really been gained, whatever things were discarded during the struggle to attain it may again be taken up and used if they are needed or if they¹⁷⁸

106

II

(106-1)¹⁷⁹ In time he will always enter this room or approach this hour with reverence.

(106-2) Take a rest from the automatic activities and routine habits of the day.

¹⁷⁷ "Mokso" in the original.

¹⁷⁸ Incomplete - the end of this para was not found in this file. In the duplicate para, 278-11 of Grey Long 01-02, PB himself inserted a period and deleted "or if they" after "needed" by hand.

¹⁷⁹ The paras on this page are numbered 204 through 221, making them consecutive with the previous page.

(106-3) It is an error to confuse the inert simplicity and animal naturalness of the peasant with the dynamic simplicity and spiritual naturalness of the sophisticated philosopher.

(106-4) He does not come here to escape responsibility but to re-examine it, whether it be worth while and to what extent.

(106-5) When a man reaches this outlook, he begins to find that many possessions are merely encumbrances which get in his way.

(106-6) Those who let the world do it, will find the best in them being drained out and washed away.

(106-7) Too much absorption with outward things, too little with inner life, creates the unbalance we see everywhere today. The attention given by people to their outer circumstances amounts almost to obsession.

(106-8) The stress impulses which bombard the body must be stopped in their activity at regular periodic times.

(106-9) Retreat from the world is as necessary for a healthy inner life as return to it.

(106-10) From these contemplative ponderings he may take back truth and strength for his day-to-day living, solutions for his personal problems.

(106-11) In the philosophic system the withdrawal into retreat and the accompanying practice of meditation has an important role.

(106-12) Those who are not satisfied with a vicarious experience of the Overself, who want their own direct contact with it, must turn to mystical practices.

(106-13) That day which begins with a harmonious meditation cannot be spoiled, disturbed or wrecked for him.

(106-14) When we consider the care, the anxiety the distraction the time and energy associated with possessions it may be a relief to shed some of them, and not a grief.

(106-15) In this period, when meditation will take the place of action

(106-16) The period devoted to restful relaxation, and even that devoted in the sanctuary to meditation, is also a period of convalescence from the labours, fatigues exhaustions and strains of ordinary everyday living.

(106-17) We need these respites from work or pleasure, from family interests or personal attachments, when we can turn away from the world to which they belong and raise our minds to a higher level

(106-18) The hermit who isolates himself from neighbours in order to enter a deeper intercourse with himself, is entitled to do so. It is the spiritual motive which justifies the antisocial act.

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

107

III

(107-1)¹⁸⁰ When thoughts are utterly quiescent and the body utterly immobile, the meditation has finished its second stage.

(107-2) Within a few minutes of starting the exercise they feel exhausted. The effort to concentrate the mind is hard enough but to concentrate and introvert it at the same time is too much for them.

(107-3) The experience may begin with highly-charged emotional tension, more compulsive than anything he has ordinarily experienced.

(107-4) The wisdom of Jesus warned men not to let the sun come down on their wrath, for their prayers would be profitless, their God unhearing. For the same reason do not approach meditation with hatred towards someone in your heart. If you cannot get over the sense of injury he has created, practice some relaxation exercises first, slow and deepen the breath-cycle, make it even and rhythmic. Stretch the body out flat on a couch and let it lie still for five minutes. Only after all these preliminaries have cooled your indignation, may you begin to meditate.

(107-5) There is the silence of the mentally dull and spiritually inactive. There is also the silence of the wise and illumined.

(107-6) He has developed the capacity to open the door of his inner being. He has reached the stillness which envelops its threshold. But this is only a beginning, not the end. He has now to pass beyond it and find out what the light itself holds for him.

(107-7) It is an innate character of the untrained intellect to resist the effort its owner is making for it soon goes off in directions other than the one he has chosen. He soon

¹⁸⁰ The paras on this page are numbered 152 through 162; they are not consecutive with the previous page.

finds that he has let it become occupied with a different topic, usually with several different topics. If he uses his power of will to achieve his objective, there will be a great struggle to keep out irrelevant ideas and wandering imaginations.

(107-8) It is as if he was looking at a distant self of years ago and now a stranger to him.

(107-9) But why must the mind be stilled, it will be asked, to know God? Because God moves in and through the universe itself so silently and in such stillness that atheists doubt whether this divine power is really there. In the state of rapt mental quiet the human mind approaches the divine mind and, as the quietness deepens, is able to make its first conscious contact with it.

(107-10) Those who continue the regular exercises in meditation are outnumbered by those who give them up. The pressure of modern existence is too much for them.

(107-11) Observe how still our whole being spontaneously becomes when we want to be fully receptive just before some important announcement. If it is of the highest possible importance, we almost hold our breath, such is the intense stillness needed to take it in to the utmost degree and to miss nothing. How much more should we be still throughout every part of mind and body when waiting to hear the silent pronouncements of the Overself!

108

III

(108-1)¹⁸¹ It borders on but does not actually enter the state of trance. It seems to have the utter fixity of that condition, the deep oblivion of outer surroundings, but actually there is a slight awareness outside of the body

(5 fold Prayer Ex:) The dervishes stand with palm of right hand turned up and the palm of left hand turned downward.

(108-2) The disinclination to start practising meditation and the inability to sustain it for long when started, are due in part to the mind's strong habit of being preoccupied with worldly matters or being attached to personal desires. This is why the study of wholly abstract metaphysical and impersonal topics are part of the Philosophic Path.

(108-3) The mind is dragged hither and thither by its desires or interest, dragged to fleeting and ephemeral things.

¹⁸¹ The paras on this page are numbered 163 through 176, making them consecutive with the previous page.

(108-4) There are different kinds of meditation. The elementary is concerned with holding certain thoughts firmly in the mind. The advanced is concerned with keeping all thoughts completely out of the mind. The highest is concerned with merging the mind blissfully in the Overself.

(108-5) At this stage his direct efforts must cease, his urgent seeking must withdraw. Instead he must wait patiently and quietly, with heart emptied of all else save the faith that infinite being may reveal itself at any moment.

(108-6) As his competence grows his desire to escape into this inner secret region grows with it.

(108-7) As man's consciousness grows in depth, it grows also in power

(108-8) It is a process which detaches consciousness from things, reasonings, and events, from all its possible objects, in order to centre it in its own self.

(108-9) The body seems far away, but I seem closer than ever. For I feel that now I am in my mind and no longer the body's captive. There is a sense of release. I am as free as Space itself.

(108-10) Where attention is being fixedly held on a single topic by the power of a strong interest in it, there will be little regard given to the passage of time.

(108-11) To anticipate the sunset hour or await the dawn break, with body unmoving and mind absorbed, is one timing of this exercise which allies itself with Nature's helpful rhythm.

(108-12) To sit in the same spot, on the same chair, in the same room and at the same hour every day is to gain the powerful help of regular habit.

(108-13) It is as if the world had never entered his experience and never even existed.

(108-14) The practice of meditation during any one day may allowably be intermittent and irregular but not from one day to another.

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

(109-1)¹⁸² The individual mystic's lack of status is regrettable but expectable. For it is the penalty he must pay for refusing to be overawed by the dogmas current in his time and the traditions inherited from his peoples' past. What chance has this teaching when its adherents form only a small unrecognised entirely scattered cult whereas the adherents of orthodoxy are numbered by the million? And even those of unorthodoxy are numbered by the thousand or hundred? Must all importance, all truth, all significance in religion be limited to organised groups alone? Are there no inspired persons and no ordinary individuals who do not choose to belong to any such groups at all? Why should orthodoxy and unorthodoxy, merely because they are organised into churches and labelled as denominations, alone represent the voice of religion.

(109-2) Few are willing to sacrifice their desire for the gregarious support offered by joining an organisation and therefore few see how this binds them to its dogmas, imprisons them in its practices or methods and obstructs their free hearing of the intuitive voice of their own soul.

110

IV

(110-1)¹⁸³ In ancient times, Buddha predicted the earlier decay of his monastic order if women were allowed to enter it. In our times, the leaders of Protestant churches which refuse to ordain women as ministers give among their reasons the likelihood of personal cults and sectarian heresies.

(110-2) It is better for him to have a reputation for taciturnity than be so intimidated by the crowd as to conduct himself and confuse his speech to common, shallow, obvious and vulgar ways.

(110-3) The discrimination of values is a capacity which comes more easily to older persons.

(110-4) Let him take from this literature what seems to apply to his own case, what seems to help his own need. It will not help to follow a path specifically intended for other cases and other needs.

(110-5) The Quest is not easy. One victory ought not to lead to self-complacency but to the awareness that there will be other hard struggles before the word can be spelled

¹⁸² The paras on this page are numbered 157 and 158; they are not consecutive with the previous page.

¹⁸³ The paras on this page are numbered 159 through 172, making them consecutive with the previous page.

with a capital "V." Despite this he knows that there is no other way of life for him than the Quest's.

(110-6) He must be careful not to accept other peoples' moods, not to assimilate their thoughts but to detect such intruders and reject them.

(110-7) Those who are tired of the vapidness of their conventional lives, will find a worthy aim in the Quest.

(110-8) Man is made in God's image in the sense that he latently possesses certain godlike qualities. But these have to be developed by evolution, which can be slow, through the path of normal experience or swift, through the Quest.

(110-9) All that he now experiences will be seen by the glow of its better light, while the memory of all that he experienced in the past, however distressing or vile, will be transmuted into effective educational forms.

(110-10) Philosophy does not need to be institutionalised.

(110-11) Blavatsky herself, at the height of Theosophy's power and influence, stated that hardly six of her followers understood the Goal and had any favourable prospect of reaching it. Does it follow that a reasonable man will be too disheartened to enter on the path to such an inaccessible goal? No - he need not be.

(110-12) He will find the Path leads him away from the crowd into solitude; and later away from the thoughts of the crowd that people solitude into himself.

(110-13) He begins to perceive for the first time the inner nature of people and the inner purpose of events.

(110-14) These brief enlightenments give us clues to both the true way and the true goal. They point within.

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

111
VI

(111-1)¹⁸⁴ He will expose to himself weakness after weakness, fault after fault, as the inner work proceeds.

¹⁸⁴ The paras on this page are numbered 214 through 216; they are not consecutive with the previous page.

(111-2) The man who holds to this discipline of the emotions will not be easily embarrassed when friends desert him or enemies attack him. Where the hands of another man may tremble, his heart bleeds and his eyes fill with tears, the philosopher will know peace.

(111-3) What is the use of being in a state of constant aspiration if it is not fortified by the will power necessary to bring it to practical result?

112
VI

(112-1)¹⁸⁵ If he is to build character he must train the will control of his baser instincts and practise self-discipline in his relations with others.

(112-2) Those who turn away traitor to their higher selves, to follow the ancient lures must travel the whole road of experience to its bitter end.

(112-3) It is a quality which few find inborn to themselves and which most have to cultivate for themselves.

(112-4) Give the ordinary man sympathetic understanding and friendly goodwill and you can help him more than if you give him criticism and condemnation. Only the exceptional person can take the latter properly.

(112-5) He must come for a while to the position that T.E. Lawrence of Arabia, came to when he wrote: "The truth was I did not like the 'myself' I could see and hear."

(112-6) If we learn by bitter experience to drop the burden of one particular desire, we do so only to pick up another soon after. We are not content to be at peace.

(112-7) The fact must be admitted, as every saint has admitted it that there are two poles in human nature, a lower and a higher, an animal and an angelic an outward-turned and an inward-turned one.

(112-8) It may sound trite preaching but it still remains a necessary truth even though it is an old one.

(112-9) The desires of human beings are never satiated, nor can they ever be since human beings must go on searching for final satisfaction. It is in their nature to do so.

¹⁸⁵ The paras on this page are numbered 217 through 233, making them consecutive with the previous page.

But what cannot be satiated by outer things can turn in on itself and find rest at last within.

(112-10) Can anyone really live detached from the moment and the place which hold his activity?

(112-11) A single revolutionary act of renunciation rooting out the ego will take care of all the lesser ones. That done, they will adjust themselves in time. Some things he will not be required to give up.

(112-12) Let us not be deceived by what appears to be. A man may be a public failure and a private success.

(112-13) The world's allures are without limit: so many different kinds and so many variations of each kind.

(112-14) A wrong relationship can lead only to wrong results.

(112-15) Half {of}¹⁸⁶ Asia holds this faith, burns its sweet-scented incense before the firm conviction that the search for inner calm and emotional freedom is the highest duty of man.

(112-16) Yet it must not be too disciplinary and hence too unkind and intolerant.

(112-17) He may get unflinching peace but he must give its cost in return

113
VI

(113-1)¹⁸⁷ The same qualities which, constructively used for honourable purposes may bless the man's life may also, if destructively used for unworthy purposes render it accursed.

(113-2) The faults in his past life may be serious and dismaying but at least he has seen them. This perception may help to better the later life.

(113-3) How is he to convert himself from what he is to what he should be?

¹⁸⁶ We have inserted "of" into the text for clarity.

¹⁸⁷ The paras on this page are numbered 234 through 250, making them consecutive with the previous page.

(113-4) Humanity tries to hide its weaknesses from itself, and to cover them from others by veils of orthodoxy, conformity and convention.

(113-5) He cannot achieve all his aims all at once, but he may achieve some of them in the course of time.

(113-6) It is for those who seek constant self-betterment, in the real sense.

(113-7) He should not refuse to recognise his own deficiencies, but he need not either exaggerate or minimise them while doing so.

(113-8) The end of all this long self-training to cast out personal grief and animal passion is blessedness.

(113-9) It is immeasurably more important to have inner detachment than to wear a monk's robes.

(113-10) How can hurt or bitterness enter the feelings of such a man?

(113-11) The cool detachment which he feels in the presence of temptations, is a very satisfying feeling, a worthwhile reward for the struggles to attain it.

(113-12) It is not a petrifying ascetic coldness but an benevolent inherent calm.

(113-13) There is no room to judge others or to blame others in his mind.

(113-14) In this work of purification the need of moral intellectual and emotional honesty will have to be stressed. It is satisfied by discriminating examination of thoughts, feelings and motives, with constant self-distrust as a guide in the work.

(113-15) What a pitiful waste it is when a man who is capable of rising to a finer character, lets himself sink down to a lower one.

(113-16) The Quester is not alone in being surrounded at times or in places by the world's temptations or by his own weaknesses. But he has a positive aim in life, which causes him to be more vigilant and more careful at such times and in such places. And whereas the religious follower is specially concerned with bringing his acts into conformity with the commands of his religion, the Quester is additionally concerned with controlling his thoughts too.

(113-17) It is useful to put a desirable quality into practice outwardly so that it may in time, by the body's influence on the mind, be acquired inwardly.

(114-1)¹⁸⁸ That man is verily ignorant who does not know that what the Overself can give him is immeasurably greater than what he can gain from any other source. For on the one side there is infinite power, on the other only limited capacity.

(114-2) Shallow artificial people will not welcome the character-searching work of this discipline nor its mind-probing questions.

(114-3) If he will judge himself voluntarily by conscience he may save himself from being judged compulsorily by events.

(114-4) He is something of a stoic in ethical matters and very largely a mystic in religious ones.

(114-5) There is the blindly instinctive and passionate animal will in man, which violently drives him to seek and be satisfied with bodily satisfactions. There is also a higher will which gently draws him to transcend the body altogether.

(114-6) It is one sign of the sage who lives in perfect detachment that he does not miss an enjoyable experience which has passed away, and another sign that he is not afraid of this passing while he is enjoying it.

(114-7) The Quest teaches a man the art of dying to the animalistic and egoistic elements in himself. But it does not stop with these negative results. It trains him also in the art of re-creating himself by the light of the ideal.

(114-8) Wealth and possessions enslave men, although differently from the way poverty enslaves them.

(114-9) The man who is not thrown off his balance is the man who lets intuition rule all his other functions.

(114-10) It would be a grave error to believe that philosophy is merely the practice of reflection over lofty or lovely thoughts. It is also the shedding of tears over low or unlovely ones, the remorseful weeping over past and present fragility, the poignant remembrance of errors and incapacities. We who are its practicers must examine ourselves periodically. This means that we should not, at any time, be satisfied with ourselves but should always recognise the need of improvement. Hence we should

¹⁸⁸ The paras on this page are numbered 251 through 260, making them consecutive with the previous page.

constantly strive to detach and remedy the moral, temperamental and mental defects which disclose themselves. We will need to look into our hearts more deeply than ever before, and search their darker labyrinths for the motives and desires hiding away from our conscious aspiration. We are called upon to make the most searching criticism of ourselves, and to make it with emotional urgency and even profound remorse.

This advice to look within would be idiotic if it meant only looking at our human frailty and mortal foolishness. A morbid self-obsession, a continuously gloomy introspection and unending analysis of personal thoughts and experiences is to be avoided as unhealthy.

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

115
VII

(115-1)¹⁸⁹ The nineteenth century science which depressed thinkers with the view that matter was the only reality and man the product of blind chemical and mechanical forces, began to go out forcibly with the nineteenth-century ideas of warfare when an atomic bomb exploded over Hiroshima.

(115-2) The simple education of the intellect, whether as a hoarding of information or a training in reasoning, becomes mere vanity if not accompanied by

(115-3) In cautiously trying to shut out from its examinations and understanding of facts the human factors which falsify them, the modern scientist shuts out also those which are all-important in the examination and understanding of himself.

(115-4) The course of evolution has made the intellectual stride of man a necessity but it has not made such utter imbalance as prevails today a necessity.

116
VII

(116-1)¹⁹⁰ Unless intellectual thinking understands its own limitations and therefore knows when to stop its own activity, it will not lead man to truth but mislead him: But if and when it is willing to deny itself at the correct time, it will allow intuitive thinking to be born and that will lead him still nearer to the goal.

¹⁸⁹ The paras on this page are numbered 51 through 54; they are not consecutive with the previous page.

¹⁹⁰ The paras on this page are numbered 55 through 68, making them consecutive with the previous page.

(116-2) The knowledge got through the eyes and ears may, when united to reason, lead only to selfish cunning and cause destructive suffering to others. But when united to both reason and intuition, it can lead only to wisdom and bring good to others. The world today is undergoing this danger and ignoring this remedy. Consequently the more science discovers about the atom, the worse will be humanity's suffering.

(116-3) Of what value is it for men to control the atom and fail to control themselves? For the more power they gain, the more harm they are in a position to do and this not only to others but also to themselves. Then, the science of nuclear energy becomes the science of self-destruction.

(116-4) Identically the same facts will be used by different groups parties and persons to support widely or quite divergent varying conclusions! The ego, with its prejudices, passions, selfish motives or desires, is the real cause of these differences.

(116-5) Unless every question is seen in relation to the Overself it is not seen rightly. Therefore whatever answer is gained, cannot be the final one.

(116-6) The disintegration of the atom which science has so amazingly achieved is an immense symbol of the disintegration of man which the scientist has brought about. The results of both are not only equally disastrous but also intimately related.

(116-7) The masochistic kind of asceticism, which constantly flagellates itself either physically or mentally or both, is a deformity on the body of the true kind. It does not approach any spiritual aim but bears its self-inflicted suffering for low, mistaken or merely silly aims.

(116-8) There is this to be said for such study that it brings to us ready for assimilation what others have had to purchase by long experience and arduous research.

(116-9) The wisdom of God cannot be found by the intellect of man.

(116-10) He must wield the ace of reason in this tangled jungle of superstition, whether it be religious or materialistic.

(116-11) How often has intuition felt the truth when intellect rejected it!

(116-12) The intellect is not to be denied but to be deepened.

(116-13) Prejudice disables the mind, so that it cannot receive the pure truth.

(116-14) The same printed page causes different reactions in different readers.

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

117
VIII

(117-1)¹⁹¹ The health and strength of the body is closely connected with an energy it draws from fresh food and fresh air.

(117-2) His appetites will change naturally and of themselves. He will not need to put his body through ordeals purposely.

118
VIII

(118-1)¹⁹² The first mistake often made by the founder of each naturopathic cult is to regard a single side of the healing art as if it were the whole of it. The second mistake is to heap unrestrained abuse upon the current orthodox views, without qualifying his criticism by recognition of what is sound in these views.

(118-2) (Healing Ex.): Inhale deeply but slowly and unhurriedly. With each breath fix the mind in the life-essence pouring in and permeating each part of the body until the whole of it is bathed and held by the stream.

(118-3) Between the two extreme forms of exaggerated posture the slouch and the soldier, the first of course is the more serious.

(118-4) The man who revels in his sensuality will naturally defend it. But when some form of great suffering comes to him as a direct consequence, and he sees it for the first times as a sin, he will cease doing so.

(118-5) If certain rules of living are helpful to the unfoldment of inner life, why not obey them?

(118-6) Is the body nothing of importance as Hindu Vedantins honestly believe?

(118-7) It is easy to understand why so few have essayed to exchange their lower consciousness for this higher one. The demands on their self-denial and self-discipline are too hard.

¹⁹¹ The paras on this page are numbered 299 through 300; they are not consecutive with the previous page.

¹⁹² The paras on this page are numbered 301 through 315, making them consecutive with the previous page.

(118-8) The inner life is affected by physical conditions, although not to the extent to which it is affected by thoughts and feelings.

(118-9) To accept a high ideal during emotional enthusiasm is one thing; to live up to its guidance during the every day routine life is another.

(118-10) To cultivate good health, and keep it, is necessary to all man: those who seek spiritual wisdom are not exempt.

(118-11) Mrs Eddy taught the conquest of death, Sri Aurobindo made the great experiment which was to prolong life far into the centuries, but both died themselves as humanity usually does. Yet their followers continue to believe what the teachers were unable to demonstrate.

(118-12) In following such a regime there is no sense of self-flagellation but rather one of righteous satisfaction.

(118-13) The Arab mystics practice a form of semi-fasting during their forty-day retreat into complete solitude for special meditation practice. Each day they eat no more than about a half loaf of bread and a dozen figs.

(118-14) Some are aroused from their thralldom to sexual slavery, or to dietetic sensuality, by the sudden descent of illness, trouble or impending disaster. From this suffering they derive some strength to amend their ways.

(118-15) These methods are physiological levers which lift up consciousness.

119
VIII

(119-1)¹⁹³ His ankles will probably hurt from being kept in this unaccustomed position.

(119-2) Those who regard this regime as too austere to accept voluntarily, give their lower nature an advantage.

(119-3) How far can happiness be achieved without good health?

(119-4) If he begins with correction of the outside of his life, and moves by degrees to the correction of the inside, it is good. But if he begins with the balanced effort to do both, together, it is better.

¹⁹³ The paras on this page are numbered 316 through 331, making them consecutive with the previous page.

(119-5) He takes proper care of his body, not because of the desires engendered by self-identification with it but because of the requirements necessitated by residence in it.

(119-6) That this way of purer living leads to a higher vitality, a greater physical buoyancy than he would otherwise have had, is a pleasant incidental result. But the deeper result, which most concerns aspirants is a more active intuitive life and a less active animal nature.

(119-7) It is only of limited help to the modern man, living under very different conditions as he is, to offer him the saint as a type to imitate or to quote the yogi as an example to follow.

(119-8) If a man is to arrive somewhere on this Quest, he must gain his own respect by being strong, must have a firm mind and support his words by his will.

(119-9) The squatting position stretches the muscles and tendons – causing discomfort in the early stages and forcing change of position several times.

(119-10) Westerners tend to do these exercises too violently as they actually expected to do all those of their own systems.

(119-11) The man who cannot accept the defects in himself, nor the unfinished nature of himself, and is willing to do something about it, must follow a disciplinary regime.

(119-12) The desire to gain purity must provide the power to follow the regimes needed for it. The sediment of egotism in the mind and animality in the flesh cannot be cleared out unless this desire grows strong and remains enduring.

(119-13) They are annoyed by its disciplinary teachings because these seem to imply a criticism of their own way of life.

(119-14) The Euro-American who is generally kind to animals and therefore to cows, will let one be killed for his food and feel no qualm. He has no sense of a moral law being transgressed in this matter.

(119-15) To go through the ordeal of fasting the body is not on the same level as flagellating it but on a much higher one. It is sane where the other practice is silly.

(119-16) If it is right for the spiritual aspirant to attend earnestly to his emotional and mental well-being it cannot be wrong to attend to his physical well-being.

(120-1)¹⁹⁴ It is a way of life which calls him to deny his closest pleasures and oldest habits. So it is and must be a hard way. But a time comes when he values it out of his own clearer perception, and follows it out of his own glad choice.

(120-2) Eugen Sandow,¹⁹⁵ once the strongest man in Europe, confirms the point. He said, "It is a matter of the mind. If you concentrate your mind upon a set of muscles for three minutes a day, and say 'Do thus and So,' they respond."

(120-3) Why is it that the number of deaths from cancer have been increasing so rapidly in our times, and so disproportionately to the increase in population? Why is it that this is happening in all those parts of the world where civilisation has been spread? Why is it that those people who live in the most modern way - the Americans - have the most cancer? Is there not a hint here that our present way of living contributes something to its cause?

Diet

(120-4) Some knowledge of the inner effects of dietetic regimes is necessary.

(120-5) Jesus' criticism of dietary concern was directed to those orthodox Hebrews who ostentatiously took every care to free their meat from blood as prescribed by their religion, but took little care to free their hearts and minds from selfish, materialistic or unworthy thoughts and feelings.

(120-6) The eating of flesh foods and, to a lesser degree, of animal products, tends to keep the human consciousness limited to an outlook which is influenced by the animal propensities. If it is to become truly human, it must free itself from dependence on such foods and such products, whose cellular substance is naturally impregnated with such propensities.

(120-7) It is best to make the first meal after a short fast on clear broth and the second meal on stewed prunes without sugar. Eat plenty as roughage is needed to clean waste out of intestinal tract. The prunes give a laxative effect as well as needed fibrous roughage

(120-8) Some period of adjustment is often necessary when a man excludes the animal foods from his diet.

¹⁹⁴ The paras on this page are numbered 332 through 343, making them consecutive with the previous page.

¹⁹⁵ "Eugene Sandow" in the original.

(120-9) The Arab mystics believe that perfectly illumined men live on a diet of fruit alone and consequently have little excreta.

(120-10) It may not at first seem reasonable that a close relationship should exist between the emotional-mental condition of a person and the kind of diet to which he is addicted.

(120-11) {Salt}¹⁹⁶ is a caustic mineral to the tissues at first irritating and then destructive if continuously and cumulatively applied to them.

(120-12) The sensitive and humane person who does not pause to consider his guilt in this matter, has let himself take the easy conscience-drawing way partly because it is the popular way and partly because he is duped by a science and religion which are blindly playing the ego's game.

121
VIII
Diet

(121-1)¹⁹⁷ This mistake, which loses sight of the training purpose of ascetic rules and substitutes self-exaggerated discomfort or harsh denial for it, appears in most mystical circles, but especially in medieval. The Christian Hindu, and Hebrew ones. It finds verbal expression in such statements as those of the Kabbalist Rabbi Joseph Karo¹⁹⁸ (15th Century) who wrote: "If you notice that a certain food gives you pleasure, substitute it with another food that gives you no pleasure."

(121-2) How free from hard toil in the fields would the wide-adoption of a fruitarian diet render the life of Man! How independent of farm equipment and tools, kitchen stoves, fuel, appliances, utensils and all the other paraphernalia with which he burdens himself!

Sex

(121-3) No possessive relationship between two human beings can last forever. To ask for such a thing is to ask for the impersonal universe to change its laws of growth for the sake of pleasing its ungrown progeny. God is entirely self-sufficient and if God's

¹⁹⁶ "Saul" in the original.

¹⁹⁷ The paras on this page are numbered 344 through 350, making them consecutive with the previous page.

¹⁹⁸ "Joseph Caro" in the original. Also known as Yosef Caro.

children are to grow increasingly into his likeness, they can do so only by becoming less dependent on others, more sufficient unto themselves.

(121-4) Passion of any kind, whether angry or sexual, cannot touch this man. Those writers and preachers who portray a wrathful and indignant Jesus attacking the temple money-lenders are mere sentimentalists, projecting their own limited characteristics, their own narrow conception of virtue, on a man whose state of consciousness they are unable even to approach. They might as well attribute repressed sexual urges to the Buddha as expressed angry ones to Jesus. It is all their theory and speculation based on ignorance.

(121-5) The capacity to give and receive love is not to be destroyed, nor can it be. Nature has planted its roots too deeply for that destruction to be attempted with success or desired with wisdom. But the man or woman who aspires to the highest cannot let it stay ungrown and benefit of its finest fruits. He should nurture it, purify it, exalt it and spiritualise it. He should direct it toward his best self, his Overself, aspiring and yearning. And when it comes back to him in the blessed form of Grace, he should be ready and fit to receive it.

(121-6) If it exacts the highest possible price in human satisfactions it gives in return the highest possible spiritual satisfactions.

(121-7) Is human love sufficient? Its tenderness and joys, its sense of self-completion and self-fulfilment seem to promise as much as any human being might reasonably crave from the feeling side of his nature. But the thinkers of all lands and all times have penetrated to its core and exposed its insufficiency, its limitation and its uncertainty.

122
VIII
Sex

(122-1)¹⁹⁹ Few escape being assailed by sex urges. Most rule them physically alone, and then only so far as a limited morality, prudence or position requires. Few seek mental victory over them or even want such a victory. Since the battle is usually hard and long, these attitudes are understandable. But the Quester has no other option than to fight for self-mastery here as in other passional spheres.

(122-2) The philosopher is free from passion, from all passions, and therefore from sex passion. But he is not intolerant towards those who are not. His chastity will not be fanatical and intolerant, but calm and forgiving.

¹⁹⁹ The paras on this page are numbered 351 through 362, making them consecutive with the previous page.

(122-3) The aspirant who does not assess earthly loves at their true value, but, following unphilosophical custom, at an excessive value, is untrue to his quest and the enemy of his own serenity.

(122-4) He may enter into sex relation even at the highest stage but it will be deliberately for the deliberate bringing of a child into this world and not out of any need to gratify the animal impulse. In its ordinary pleasure-seeking expression this impulse will have been absorbed by the blissful state he enjoys.

(122-5) It neither approves of sex nor condemns it but evaluates its proper relation by the evolutionary need and personal circumstances of the individual himself.

(122-6) The philosopher's self-control is naturally achieved and durably settled. It hides no inner conflicts and leaves no harmful effect behind.

(122-7) There are those who regard such detachment as too cool, perhaps even too inhuman. They are displeased with this rule. They will let nothing disturb their tenderest affections. Yet the ego lurks here too.

(122-8) No one can afford to remain at the mercy of his lusts.

(122-9) The passions of men are so resistant to control that in no single method is there sure hope of overcoming them. Only in a combination of methods does this lie.

(122-10) Love mixed with the sense of bodily touch, or with the emotion of personal companionship, is what most people take to be love itself. They have not experienced it as it is, unmixed with anything else. Yet if its adulterated forms give them so much satisfying feeling, how much more could they get from seeking it at its source, pure and intense!

(122-11) It is the lot of most young people either to be wanting to enter that transitory emotional condition which is falling in love or to be trying to.

(122-12) The sex craving expires in giving birth to its transformation - the spirit-fire energy.²⁰⁰

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

123
XI

²⁰⁰ This page is continued on page 155.

(123-1)²⁰¹ The ego is the centre of human individuality.

(123-2) What does a man regard as himself? It is the conscious centre of all that he thinks and experiences, feels and does

(123-3) Most people are hiding away from themselves or living only in a little part of themselves.

124
XI

(124-1)²⁰² If we want certain knowledge instead of vague hope, that the answer to this question "Who Am I?" is "I am of godlike essence," we must follow the Quest into its disciplines and practices.

(124-2) The ego-man has to die to let the Overself-man be born and live.

(124-3) All experiences play their part in developing the whole consciousness of the ego. In the earlier stages this development is limited to seeing, hearing, smelling tasting and feeling things but in the later stages it expands to understanding them. Still later, the ego's attention is turned to its own self and, through the intuitive faculty, learns to recognise the hidden creative principle which brought it forth.

(124-4) To be satisfied with anything less than this egoless Self is to worship at the shrine of an idol.

(124-5) Although it is still identified with him, since it is his own mind at its best level, it is immensely grander wiser and nobler than he.

(124-6) The ego constantly invents ways and means to defeat the quest's objective. And it does this more indefatigably and more cunningly than ever when it pretends to cooperate with the quest and share its experiences.

(124-7) This thing which the Overself has projected in space-time has not lost all link with its source, whatever outward appearances suggest to the contrary.

(124-8) Only when he knows his ego as it is known in the Overself can a man be truly said to know himself.

²⁰¹ The paras on this page are numbered 75 through 77; they are not consecutive with the previous page.

²⁰² The paras on this page are numbered 78 through 92, making them consecutive with the previous page.

(124-9) In the very act of praising God or lauding Spirit, the ego praises or lauds itself – such is the cunning duplicity with which it leads a man into thinking that he is being very spiritual or becoming very pious.

(124-10) Resurrection – to die and live again – is a symbol. It means to leave the ego and enter the Overself in full consciousness.

(124-11) That there is an absolute end to all his existence may frighten one man but console another.

(124-12) The mind needs a long training in truthful thinking into which the ego does not obtrude itself before the hidden reality begins to respond.

(124-13) It is not a matter of destroying the ego as of balancing it with the Overself, for its need of development must be recognised. Such an act will not give it equal power but put it in its proper place, as a child's individuality needs to be balanced with its parents.

(124-14) We came to this earth to understand ourselves, bit by bit.

(124-15) "What is man?" asked Job in Palestine. "Who am I?" asked Ramana Maharshi²⁰³ in India

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

125

XII

(125-1)²⁰⁴ It is as if he has been waiting for this miraculous moment all his life.

(125-2) The Professor of Neurology in America's largest city, classed religious ecstasy as a "psychotic phenomenon" and [grouped it]²⁰⁵ with "hallucinatory gratifications."

(125-3) The Overself is always present in man's heart. If he does not receive awareness of this fact in his mind, that is because he makes no proper and sustained effort to do so.

²⁰³ "Maharshee" in the original.

²⁰⁴ The paras on this page are numbered 83 through 98; they are not consecutive with the previous page.

²⁰⁵ PB himself inserted "grouped it" by hand.

(125-4) How can he adjust his vision of eternity to living prosaically in the here and now? It is hard and, like many others, he will fail. But repeated effort, undaunted practice, comprehension of the Short Path may enable him to do so at last.

(125-5) Hitherto he has been only partially himself. Now, with this radiant entry into the eternal, he is completely himself. Now, he can speak to others, move in the world, work out relationships, solely from his centre, straight from his core. No distortions, no hypocrisies, no insincerities.

(125-6) These moments of spiritual nearness shine in his life, but the glorious feeling they induce does not stay.

(125-7) An intermittent enlightenment which comes like this in moments is only a step on the way. He should not be satisfied with it. Nothing short of total enlightenment which is permanent, constant and ever-present ought to be his goal.

(125-8) The illumination is possible for all men because they are human but all men are not willing to pay its price in mental control and emotional subjugation.

(125-9) His life subsequent to the glimpse cannot be quite the same again.

(125-10) It is man's highest happiness to stay in this heaven of Consciousness all the time, not merely catch a glimpse of it, wonderful though that be.

(125-11) Glimpses have been had more often than most people believe but enlightenment that is continuous and always present is rare.

(125-12) They will not easily forget these momentary gleams of the higher satisfaction which they have caught. Again and again they will return to the beatific memory.

(125-13) The test will come when he has to descend from the mountain peak of meditation into the valleys of prosaic everyday living. Can he adjust the greatness he has seen and felt to this smaller narrower world or will he lost it therein?

(125-14) Since people are not accustomed to these glimpses, they are easily swept off by the first few into emotional extravagances.

(125-15) There is a feeling of living in a self other than the ego, although that also is present but subdued and submissive.

(125-16) It is nothing frigid, austere or inhuman but a warm serenity, a deep glowing peace.

(126-1)²⁰⁷ He will be blessed with such glimpses if he works intensively on himself according to the prescriptions of philosophy.

(126-2) There is a centre in every man's Self which is divine and [radiant.]²⁰⁸

(126-3) Can its heavenly enchantment come into our prosaic everyday life?

(126-4) Here is the beginning, the middle and the end of all wisdom.

(126-5) The fleeting beauty of these moments veils the harsh greyness of the long periods between them.

(126-6) It is not only true that there is variety in the types of illumination but also true that there is a scale of degrees in the illumination itself.

(126-7) These glimpses enter his experience quite suddenly, sometimes through the conscious effort of meditation but sometimes through no accountable cause.

(126-8) The memory of this day will last longer mean more and touch deeper than any other.

(126-9) As its beauty seeps into him and affects his entire feeling-nature, all his grievances against other men, against life itself, dissolve.

(126-10) The luminous understanding of cosmic truths given him by this experience has still to be connected to, and brought into relation with, his everyday human character.

(126-11) He need assume no oracular air, no conceited manner. The simple expression of what he is suffices to impress others of its own accord.

(126-12) They may come quite abruptly, those intensely lived moments of true vision, those spasmodic glimpses of a beauty and truth above those which earthly life offers.

²⁰⁶ This page is a duplicate of page 737 in Grey Long 08-13. The duplicate page has the end of the last para on this page (126-15) in completed form and an additional para at the end of the page. Different edits have been marked on the two pages.

²⁰⁷ The paras on this page are numbered 99 through 113, making them consecutive with the previous page. There are two paras numbered 101, one was deleted by hand.

²⁰⁸ PB himself deleted the para after this one by hand, leaving the note "(sorry, this is xxii)" after the deletion. The para originally read: "They would like to be constantly in the care, and under the leading, of a higher power."

As they overcome our feelings. The mind rests then, there is a gap in its usual activities, a Void out of which these heavenly experiences come to life

(126-13) Here is the concentrated ultimate essence of his being.

(126-14) Poets have chanted the glory of this state and mystics have sung its ecstasies.

(126-15) The times when he is brought into memorable awareness and reverent worship of the true God, the illumative flash

127

XII

(127-1)²⁰⁹ It would be a grave error to mistake his simple statement of fact for the flaunting conceit of a braggart.

(127-2) When these rare moments come quietly upon him, he feels himself humbled and subdued.

(127-3) It is as if years spent living in a dark cellar are abruptly ended by moving to a bright sunny apartment.

(127-4) He will have an even and equable inner life.

(127-5) The memorable picture of this inner event will hang in the gallery of his mind for years.

(127-6) He will always show forth a courtesy that comes from the heart rather than from the dictates of formality.

(127-7) The restfulness of his aura is felt by most persons who have any sensitivity at all.

(127-8) He sees its presence in all men and all women, the bad and the good alike.

(127-9) All the activity of this entire universe is God's activity. Everything is being carried on according to the pattern and the rhythm set by the divine World-Idea.

(127-10) He has sought and found an immense and serene authority within himself.

(127-11) There is a sense of hidden permanence about him.

²⁰⁹ The paras on this page are numbered 114 through 126, making them consecutive with the previous page.

(127-12) In ordinary life such glimpses are all too rare but they are not so rare as is generally believed. For their true nature may not be recognised. The external surroundings or the external situations which led to their internal appearance may disguise them so that their independent nature is not understood. Such surroundings as an impressive natural landscape or such situations as a perfectly relaxed physical body are not an absolutely indispensable condition of their existence.

(127-13) This other being is outside the 'I' yet, paradoxically, and in another sense, it is inside the 'I'. It is not himself yet also it is himself. If these statements cannot be understood at first reading, do not therefore denounce them. If you are really in earnest approach them prayerfully or, if your feelings cannot be made to run on that line, aspiringly at the precise moments when you approach the mysterious moment that transmutes your waking state into the sleep state. But do not expect to receive satisfaction with a first trial nor even a twentieth – although this is always possible. If you do not desert the enterprise through impatience, you will find one day that you are at last able to read, clearly and correctly, the meaning of these mystical words. Other people have done it, have emerged from the mind's obscurity into the intuition's clarity, although at varying pace. They have succeeded because the constitution of man, being double, makes it possible

128
XII

(128-1)²¹⁰ The Glimpse will be at its best when his ego is not present to interfere with it. Such interference can not only come from its misinterpretations and distortions, against which philosophy so constantly warns its disciples, but also from the self-consciousness which wants him to notice how the experience is happening, to analyse what effect it is having and to observe the reactions of other people to it. All these may be done but not then, not at the same time as the glimpse itself. Instead, they may be studied afterwards, when his consciousness has resumed its ordinary state. During the glimpse, he must let himself be completely surrendered to it.

(128-2) It is a state of exquisite tenderness, of love welling up from an inner centre and radiating outward in all directions. If other human beings or animal creatures come within his contact at the time, they become recipients of this love without exception. For then no enemies are recognised, none are disliked and it is not possible to regard anyone as repulsive.

²¹⁰ The paras on this page are numbered 127 through 136, making them consecutive with the previous page.

(128-3) How many mystics live on the memory of those rare long-gone moments, how much of their reputation depends on the glory of an illumination which did not last longer than a few minutes or hours, which produced their fame but did not preserve their capacity to be inspired again.

(128-4) The primary value of life lies in these beautiful, but brief moods when we lose touch with the world and fortunate is that person who recognises the higher authority of their accompanying clear insights.

(128-5) By means of the Quest's practices he is able to connect his mind with his Overself.

(128-6) I have given, in the Wisdom of the Overself, an exercise for recapturing the Glimpse by reproducing it imaginatively with all effects and details associated with its appearance. It may be added now that not only should the mental and emotional features be reproduced but also the physical. Whatever he can remember of the condition of the muscles, limbs mouth, eyes and spine should be faithfully copied.

(128-7) "I am the way, the Truth," announced Jesus. Who is this I? In the narrow and shallower sense it is the master. In the broader and deeper sense, it is the Christ-self within, the spiritual consciousness.

(128-8) Perhaps his writing suggests to them a permanent illumination in the writer. If so, it shows how deceptive appearances can be.

(128-9) The glimpse will affect each individual in a different way, although the feeling of stepping out of darkness into light will be common to all.

(128-10) A Glimpse gives him the confidence that he is walking the right road and encourages him to go forward.

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

129
XVII

(129-1)²¹¹ The Quest contains two parts. In the first, or Long Path, the aspirant is made into a new person. In the second, or Short Path, he is made into an illumined one.

²¹¹ The paras on this page are numbered 59 through 63; they are not consecutive with the previous page. PB himself corrected the first para number from "159" to "59" by hand.

(129-2) The man on the Short Path moves forward directly to fulfil his objective. Instead of working by slow degrees toward the control of thoughts, he seeks to recollect the fact that the sacred Overself is present in his mind at this very moment, that It lives within him right now, and not only as a goal to be attained in some distant future. The more he understands this fact and holds attention to it, the more he finds himself able to feel the great calm which follows its realisation, the more his thoughts automatically become still in consequence.

(129-3) The method of meditation appropriate to this class of seekers is to transfer self-identity to the Overself in, and by, constantly repeated declarations of the truth.

(129-4) On the Long Path he fought the defects in himself every day and every step of the way. They were not to be tolerated. On the Short Path, he accepts himself because he accepts all life.

(129-5) If he wears himself out with worry over his faults, he forgets that he is getting too preoccupied with the ego-self and too little with the Overself.

130
XVII

(130-1)²¹² If²¹³ no one in this world can achieve perfection but only approach it, the personal realisation of this fact at the proper time and after many efforts will lead to a deep humility and surrender. This may open the door of his being to Grace, and thence to the beatific experience of the Overself, the ever-Perfect.

(130-2) The workings of Grace cannot always be judged by their temporary emotional effects. It depends on the particular circumstances, special needs and evolutionary stage of a man as to whether these effects will be joyous or melancholy. But in the end, and when he enters into the actual consciousness of the sacred Overself he will feel intense happiness.

(130-3) Jesus put more emphasis on the Short Path than on the Long One, on the kingdom of heaven within man than on the animalistic urges and earthly shortcomings that afflict him.

(130-4) You will know truth and experience reality in those moments when you have freed yourself from the ego's conditioning processes from its limiting past memories

²¹² The paras on this page are numbered 64 through 75, making them consecutive with the previous page.

²¹³ The original typist deleted the para before this para, with the typed note: "(wrong class)." It was retyped as para 132-16.

and imprisoning emotions. In such moments you will be abruptly enlightened and your whole attitude toward life will be different in consequence.

(130-5) In the "Wisdom of the Overself" I gave an exercise for entering the gap in consciousness between two thoughts, as a means of entering the egoless state. Those who succeeded in mastering it at times went through this tremendous experience which follows, but admittedly few were able to find their way into this gap.

(130-6) The Long Path provides the disciplines which are needed in the earlier and intermediate stages.

(130-7) Just as welcome as bright sunlight pouring in through a cell-window, is the hope proffered by the Short Path.

(130-8) If he overdoes his remorse and stretches out his repentance too far: if his self-examination and self-criticism become unreasonably prolonged and unbearably over-concentrated, the actuating motive will then be, not true humility but neurotic pity for himself.

(130-9) The Short Path keeps his mind steeped often in this thought of the higher self, thus keeping out at the same time the thoughts and desires of the lower nature.

(130-10) The Short Path is by contrast, a veritable light toward the blessed Source.

(130-11) The Long Path is the way to removal of the difficulties and obstructions within himself that hinder his awareness of the Divine Self.

(130-12) Although the Short Path obviously offers a far more attractive picture, it balances the attraction with the danger of neglecting those self-chastening and self-disciplinary preparations which are indispensable.

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

131
XVIII

(131-1)²¹⁴ If a man claims to know what God is in the same way that God knows it, he is talking nonsense, and falling into the sin of spiritual pride. No one can penetrate this irreducible mystery except in his own imagination, speculation or psychic fantasy. No

²¹⁴ The paras on this page are numbered 144 through 146; they are not consecutive with the previous page.

human effort can plumb the depth of the ultimate power. No human being has found the truth in all its angles, nor uttered the last word upon it.

(131-2) The master's work is carried on by word of mouth by written statement, and by personal example. But it cannot end with these methods, for they are all external ones. So it is continued by telepathic impulses, by inspirational impact and by mental osmosis. These are internal ones.

(131-3) Even if he makes no special effort to assist others, his example tends to diffuse itself and his inspiration tend to influence them.

132
XVIII

(132-1)²¹⁵ If the responsibility of the master ceases with showing the way and warning of its pitfalls, the responsibility of the disciple is greater, as he must travel it by following the instructions and putting forth the required efforts.

(132-2) We may admire respect and pay homage to these men without falling into the extravagance of regarding them as gods.

(132-3) If a hearer receives the master's words with joy, that is one indication that he is ready.

(132-4) His whole nature has come completely to rest in the Overself.

(132-5) He sees an image which he has himself created, not the reality of the other man. Only by close association with him under one roof will it be possible to find out how different the image is from the person it is supposed to represent. The first is a perfect but impossible creature. The second is a human creature.

(132-6) The ideas must be put forward in a form that is acceptable to, and effective with, the people of his age.

(132-7) He may move obscurely through the world an unrecognised solitary or he may declaim publicly to the crowd. He may teach only the few what he will not tell the many, or he may shed his light freely on all. In either case his own disposition and destiny will shape the result.

²¹⁵ The paras on this page are numbered 147 through 162, making them consecutive with the previous page.

(132-8) Competent guidance and reliable teaching in these matters are hard to come by these days.

(132-9) He is not a missionary telling others that they must follow the Quest but an educator telling them that they may follow it if they so choose.

(132-10) These great historic prophets, sages and teachers were not the first discoverers of this secret consciousness, nor will they be its last.

(132-11) It is still a fact, which may be noted more in the Orient perhaps, that merely by being lofty, strong and noble in character, a man's existence helps or comforts some of those he meets even if his circumstances prevent him doing anything outwardly useful to them.

(132-12) No disciple does his master adequate honour until he himself is able to stand and walk alone.

(132-13) It is a mingling of minds, a contact of hearts, where waves of peace pass from master to pupil, stilling restless thoughts and healing the world's hurts.

(132-14) The ultimate service that one human being can render to the few who want it is to help them move forward on this Quest.

(132-15) No master can or will do for a man what he is quite unwilling to do for himself.

(132-16) He is a marked man, always on parade, always searchingly watched and judged.

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

133
XIX

(133-1)²¹⁶ The primitive man fears God. He seeks to propitiate this distant and awful power by offering sacrifices. The positive value of this view is the recognition that a power higher than himself does exist and does affect the course of his life. The civilised man reverently believes in, and gladly worships, God, who is felt to be much closer and like a benevolent parent. The element of fear is still not eradicated but it is very largely reduced.

²¹⁶ The paras on this page are numbered 89 through 93; they are not consecutive with the previous page.

(133-2) The religious life, if earnestly followed and conscientiously sustained, carries the devotee only part of the way towards worship of, and communion with, God. It is only a preparatory school. For both morally and intellectually it is a kind of compromise, yielding to a certain degree of the lower nature's rule and accepting beliefs that violate reason. This satisfies him only because he has not made perfect purity and perfect truth his standards.

(133-3) It is not a widely organised and consolidated movement but a small and humble one.

(133-4) He does not have to enter a church or temple to stand in God's presence: he is continually there.

(133-5) So far as any religion prevents its followers from sinking into brutality, it really helps them.

134
XIX

(134-1)²¹⁷ Old or new religions which have been established and organised soon lose [much of]²¹⁸ their moral force to the extent that their teachings become stale through excessive repetition and their tenets become meaningless through constant familiarity. This is why they must produce inspired preachers among themselves or, failing to do so, give way to inspired prophets who can restate the Message in fresh terms.

(134-2) It will not appeal to any readers except to those who are not only unwilling to be satisfied with anything short of the full truth but who are also unloosed from bandages which prevent most people from seeing it.

(134-3) God is far above all credal limitations, all historical denominations all partial human conceptions - in fact, let no one sully the word by putting forth his own mental or moral littleness under its shelter.

(134-4) Most people worship at an idol's shrine even when they honestly believe they are worshipping God. For they accept the imaginary personification of the Infinite Power which popular religion sets before them, and bow before it.

(134-5) There is something inside them which calls out for a higher knowledge but it is more often rebuffed than satisfied.

²¹⁷ The paras on this page are numbered 94 through 108, making them consecutive with the previous page.

²¹⁸ The original typist typed "much of" below the line and inserted it with typed markings.

(134-6) The religious props on which they lean may be brusquely kicked away by disaster or slowly disintegrated by reflection.

(134-7) Instead of being vexed over the rise of scepticism and indifference or grieved over the fall of religious influence, they should seek the causes and adjust faith to reason and truth.

(134-8) Institutional churches have been long tried with historic results for all to see.

(134-9) Men get comfort from religion, from its theatrical ceremonies and rhetorical liturgies, but they do not get awareness of soul from it.

(134-10) Concessions are made to those who are too weak to face the absolute truth, or too simple to understand its subtlety.

(134-11) Such a man will be highly advanced whatever religion or sect he follows outwardly, and not as the effect of that particular group to which he belongs. The credit is his own, not the group's.

(134-12) Those who accept any religious teaching do so, if they are honest, because it meets their individual need.

(134-13) Children are automatically enrolled in the religions of their parents.

(134-14) No one has yet publicly founded a school of the philosophy of our time.

(134-15) Religion is for the masses of men, mysticism for the few but philosophy is for the individual.

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

135

XX

(135-1)²¹⁹ In Turkey, Mustafa Kemal Pasha²²⁰ suppressed the Dervish orders and even executed their chiefs, including Esad Effendi Sheikh²²¹ of the Naqshbandi²²² order.

²¹⁹ The paras on this page are numbered 165 through 171; they are not consecutive with the previous page.

²²⁰ "Mustafa Kamal Pasha" in the original. Also known as Mustafa Kemal Atatürk.

²²¹ "Essad Effendi Sheikh" in the original. Also known as Esad Erbili and Mehmed Esad Efendi.

²²² "Nakshi-Bendi" in the original.

(135-2) When the veil is lifted, the result and its later consequences, will depend on the state of the aspirant. If he is well-matured and sufficiently purified, he will see the truth as it is and correctly transmit it to others. But if he is not, then his vision will be distorted and his communication erroneous.

(135-3) The attitude of New Thoughters, Unity and Christian Science which sees the world through rosy glasses, everything as beautiful and everyone as good, is well-meant but

(135-4) The aspirant who is the frequent victim of his own or other people's false beliefs and suffers the consequences, would be foolish to abandon his search for truth. That would be an emotional reaction. He would do better to probe into the mental weaknesses which render him so liable to such deception; and to put himself on guard against them in the future.

(135-5) They will have to enquire why Mexico closed its Christian Monasteries, why Turkey executed its leading Sufi Dervishes? There is not only a determination to break with the religious political economic or social past behind such a move, but also other reasons.

(135-6) The sources of spiritual, help are many, but of reliable help, few. Superstition, self-[aggrandise]ment²²³ or charlatanry taint what is offered to the public.

(135-7) These cults may help him for a while but will hinder him if he stays in them too long.

136
XX

(136-1)²²⁴ The wide gulf which separates these pseudo mystical [prosperity-seeking]²²⁵ modern sects like New Thought, and "Science of Mind" from true mysticism is lit up by the emanation from a single Arabic word "fakir"²²⁶ which has spread its usage throughout the Orient from Morocco to India. This word literally means 'one who is poor' but usually means a name for a holy man, while the condition of poverty has

²²³ A blank space was left in the original between "self-" and "ment" because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "aggrandise" into the space by hand at a later point.

²²⁴ The paras on this page are numbered 172 through 186, making them consecutive with the previous page.

²²⁵ "prosperity-seeking" was typed above the line and inserted with a handwritten caret.

²²⁶ "facqueer" in the original.

come to be associated with the Sufis, the most important Order of Muhammadan²²⁷ mystics.

(136-2) These hypnotic cult-leaders have a flock of docile little disciples, who wait for an enlightenment that never comes.

(136-3) It is not enough to sit and enjoy this wonderful state. He must also seek to understand first its meaning in relation to his spiritual-evolution and second his active life in the world.

(136-4) When his meditations lead him to believe in his own great importance, he would do well to stop them. When his communications boastfully proclaim his own spiritual eminence, it would be better to dismiss his disciples and be content with obscurity.

(136-5) They have merely transformed the ego's working from the plane of ordinary activity to that of psychical-spiritual activity.

(136-6) He may imagine that he is out of illusion and at home in reality forever when in fact his liberation is transitory and his arrival ambulatory.

(136-7) It is impossible for the human being to separate itself from the outside world in which it lives and with which it has an inescapable relationship. How can it truly know itself if it refuses to learn about this relationship?

(136-8) Buddha was a mendicant. Jesus was penniless. But Mrs Eddy was a millionaire. The early Christians renounced the world and embraced asceticism, but the Christian Scientists seek prosperity and comfort. They are entitled to do this. But are they entitled to assert that their system is primitive Christianity restored?

(136-9) Too much has been offered as revelation which has merely been imagined by minds that were unwrought.

(136-10) Not even a loose-living saviour of mankind will fail to capture a devoted and obedient group of followers among these gullible people. Can such a situation be looked at without disquiet by those who care for the influence and dignity of mysticism?

(136-11) Their terrified followers are led to believe that if they stray away from him or his teaching, they stray away from God.

(136-12) These psychic experiences may be the product of his own thought.

²²⁷ "Muhammedan" in the original.

(136-13) Foolish beliefs and ungrounded faiths can not only weaken a man's intelligence but also his conscience.

(136-14) He should beware of any message which gives him a false notion of his own importance.

(136-15) They do not see that the universe gives only what is self-earned.

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

137
XXVII

(137-1)²²⁸ So long as man does not know the most important part of himself and the best part of his possessions, so long will he remain the blind creator of his own miseries and the duped plaything of his own trivialities.

(137-2) The Quest gives him the chance to achieve inner peace and find inner happiness; it does not give peace and happiness; If this does not seem to justify its labours and disciplines, remember that ordinary man lacks even this chance.

(137-3) He can practise the yoga of the liberating Smile. When it appears, tensions go, desire fade out. It is peace bringing.

(137-4) There is the egotistic smile of the salesman, a surface affair, put on, something added and, at time, in total contradiction to the state of his feelings. There is the smile of the philosopher mystic, a sincere and genuine outer reflection of his inner being.

(137-5) Although nearly all men want to be happy, few men are really so blessed.

(137-6) Man is tormented in his ego by passions, in his body by sicknesses. Out of this suffering he seeks escape in different ways.

(137-7) The dull longing for a happiness that seems all too distant, will never leave him entirely.

(137-8) If his efforts to procure happiness have ended in frustration discontent or failure, what more sensible thing can he do than draw a line through them and try a different approach?

²²⁸ The paras on this page are numbered 56 through 70; they are not consecutive with the previous page.

(137-9) The Buddhist looks forward mainly to the cessation of suffering, the Vedantin to the attainment mainly of bliss. The philosopher looks to both.

(137-10) The claim that the philosophic life is superior to ordinary life will not be acceptable to those who measure happiness in terms of what they own, not of what they are.

(137-11) It is not a hysterical emotion but a serene joy.

(137-12) It is not enough to practise these disciplines controls and denials of the self. He must also practise them cheerfully.

(137-13) The Short Path tells us that the goal need not be approached grimly.

(137-14) Their emotional and intellectual confusion renders them unready for the practice of the Short Path.

(137-15) "Desire nothing!" Buddhism admonishes, "or you will be first deceived by the illusion of happiness and then, castigated by the reality of sorrow. Be resigned to the fact that it is impossible to be happy both in and with this world." With such a weary negative attitude, it no longer matters how people suffer or why they suffer. The will to live is weakened, the surrender to fatalism is strengthened. Buddhism is a religion of weariness, a way of salvation for those tired of living, an emotional intellectual and narcotic which enables hopeless man to shut their eyes and forget the world they are sick of.

138²²⁹
XXVII

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

139
II

(139-1)²³⁰ It is enough at the beginning to make these occasional excursions into the quieter and lonelier places – if they can be absolutely quiet and utterly lonely his purpose will be best achieved.

²²⁹ Blank page

²³⁰ The paras on this page are numbered 245 through 257; they are not consecutive with the previous page.

(139-2) If used in conjunction with the exercises embodied in philosophic techniques, such rests have a constructive effect on the moral nature and even a curative one on the physical body.

(139-3) These periodic withdrawals are followed by periodic returns. If the one tends to alienate him from earthly ties, the other tends to keep him in them. Thereby balance is secured.

(139-4) It is not for everyone to accept the rule that to be civilised is to be sinful, that to make the furnishing of a house comfortable, tasteful and agreeable is to betray spiritual standards. Does spirituality vanish if we go beyond making the house humanly habitable and make it aesthetically pleasing also?

(139-5) The worst troubles fall into better perspective when we enter into these withdrawn periods, when we look at them from the deeper self's poise.

(139-6) The dedicated period which he reserves from the day's demands in order to be still while the world keeps rushing on is of great value to him.

(139-7) All of him has to relax – nerve and breath, limb and mind.

(139-8) The period set aside for the purpose of sleeping at night or relaxing by day will best achieve this purpose if the body is stretched out so completely, so loosely and so free from muscular contractions that every part of its back, like a cat's touches the bed's surface.

(139-9) It seems perfectly reasonable for a man who wants to solve the problem of himself to withdraw from the tangle of personal activities, if he can, and move far away from the commotion of city streets. Surely he is entitled to do so if only in this way can he concentrate his whole attention, his whole mind, upon the search for this solution?

(139-10) Let him take to rest and seclusion for a period of days or weeks, somewhere away from city noise and interruption. To those who say that circumstances make it impossible to do so it must be asked: what would you do if you were ordered to a hospital?

(139-11) These periods of retreat and these sessions of meditation are both resting-places. It is then that we are set free from the world, from its harassments and cares, its disturbances and exhaustions.

(139-12) He needs to be determined that he will resist society's demands and family interferences.

(139-13) In the end the things he appreciates are more his own than those he possesses.

140

II

(140-1)²³¹ Those people who have city-locked lives must occasionally think wistfully of Nature's green grandeur.

(140-2) In this exercise pay attention to the state of the knee muscles. If they are not relaxed, then usually the entire length of the legs is not relaxed.

(140-3) All tense contractions of the muscles are unnecessary when he is sitting, resting or sleeping. If sustained too long they may even be harmful.

(140-4) It is sound counsel to the Quester which bids him reduce his outer haste and thus reduce his inner tension.

(140-5) When he can retreat within his own mind and enjoy the peace he finds there, how little can the busy thrusting beckoning world attract him?

(140-6) If, to find this leisure he has to shorten his working or his sleeping hours, it is still well worth the price.

(140-7) The controlled use of machinery is surely wiser than its total rejection.

(140-8) It has yet to be shown that any wealth beyond what is needed for decency of living makes anyone any happier, or that owning more possessions and property than others have makes him really better off in the end than they are.

(140-9) If you begin the day with love in your heart, peace in your nerves and truth in your mind you not only benefit by their presence but also bring them to others - to your family or friends, and to all those whom destiny draws across your path that day.

(140-10) The evil is not in the things themselves but in our attitudes to them and relationships with them. If we discipline ourselves to get thorough detachment from them to use them properly, they can not harm us.

(140-11) There comes a time when integrally developed persons find this artificial way of living so obnoxious to their instincts and so contrary to their principles, that they are forced to consider totally withdrawing from it. This is a statement, not a complaint.

²³¹ The paras on this page are numbered 258 through 273, making them consecutive with the previous page.

(140-12) He puts aside the world's problems and his own worldly problems so that in this cleared space within his mind, the divine peace may enter.

(140-13) They withdraw from experiences because they want to withdraw from the senses.

(140-14) If an annual short retreat is difficult to arrange, or of insufficient value, a retreat every two years for a longer period – say some months – may be more easily arranged and is certainly of superior value.

(140-15) Every activity which draws on his time leaves him that much less for its best use.

(140-16) The capacity for contemplation rarely exists today among Western peoples. It is a new one for them to develop.

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

141

IV

(141-1)²³² He must not forget that he is only a short way from the start of his journey, and should not assume attitudes or prerogatives suitable only to the man who is well advance.

(141-2) If he is really to attain Truth, he will have to learn how to stand solidly by himself, how to live within himself and how to be satisfied with his inner purpose as his only companion.

(141-3) The young man who has not yet been ambushed and captured by ambition and sensuality is susceptible to enthusiastic idealism.

(141-4) As man grows older he concentrates on different aspects of his being, nurtures different qualities, functions and phases of his nature.

(141-5) The faults and deficiencies and errors of his past are unquestionably there. He may have groaned long and often over them. But perhaps there is enough good left in it to cancel some of them out to a large extent.

²³² The paras on this page are numbered 188 through 203; they are not consecutive with the previous page.

(141-6) He accepts the beliefs and ideas, the limitations and the narrowness of the group which he joins and to which he surrenders his mind. If better ideas and superior beliefs exist, they are shut out.

(141-7) No age is unsuited to the study and practice of philosophy. No one is too young to begin it, nor too late.

(141-8) Those who are seeking personal help are immeasurably more numerous than those who are seeking the impersonal Truth.

(141-9) The unattached independent seeker has advantages over the intellectually bound spiritually-tied seeker who is part of a group, institution or society.

(141-10) Anyone who pursued the Quest with the same zeal with which everyone pursues earthly things, would soon come within sight of its goal.

(141-11) Freedom can hardly be had without bunking convention and disregarding tradition.

(141-12) The temptation to forsake the Quest may come and may even deflect him for a while.

(141-13) There is a mental magnetic field around the body. It is the aura.

(141-14) He will have to recognise that not only the Universe outside but his own nature inside is governed by precise laws, and that his Spiritual progression is subject to such laws too.

(141-15) How far are these disciplines within human ability? If too far it would be useless torment to impose them. If unnecessarily hard and fanatically severe, they would breed fresh evils.

(141-16) The difficulty of this enterprise must be admitted. Gita speaks of millions who seek but few who find. In the Middle Ages the German aspirants made the same complaints to their masters: "You give us beautiful words, but we have seen nothing."

142²³³

²³³ PB himself deleted this entire page and wrote "Retype #'s 173 through 187 and 204 through 210" in the top right corner of the page by hand.

Two pages of text were typed over each other - one page can be found on page 143 of this file, and the other can be found in Grey Long 03-04, page 289 (also note: page 143 of this file is consecutive with page 291 of Grey Long 03-04).

(143-1)²³⁵ All human beings differ in some respects and in mind as well as in body. Each is unique. Each needs to find his own individual path. For in each aspirant there exists a certain direction tendency, capacity, attribute or gift along which line the possibility of his spiritual development can open up more quickly, freely and easily than along any other. It is on this line that he should concentrate more effort and so take advantage of what Nature has given him. But to detect and recognise what is his best potentiality requires exploration and search, not only by his ordinary faculties but also and especially by his more sensitive and intuitive ones. It will not be found all at once but only after much groping around and feeling his way. Time is needed because this hidden possibility does not exist at surface level. The earth which surrounds this gem obscures its whereabouts. If he is in a hurry and insists on a premature discovery instead of keeping up the search, he will identify the wrong stone. Once having found it let him stay with it as often and as long as he can.

(143-2) He is naturally impatient to get results as quickly as possible, and generally the result which he most wants is a dynamic mystical experience. He will welcome the improvement of character and increase of knowledge if they do come but these do not thrill or attract him a quarter as much as the experience itself would.

(143-3) So long as experience and results have not established sufficient confidence in his intuitive guidance and sufficient trust in his philosophic knowledge, he needs to continue travelling with a teacher.

(143-4) Working along the line that the teacher found suitable for himself, slavishly and artificially trying to produce a copy of him, will in the end not even produce that but a caricature instead. For only the teacher's bodily acts will be imitated; his Spirit is invisible and therefore cannot be imitated.

(143-5) His progress should not be appraised only by the distance he has travelled but just as much by the direction he has chosen, not only by achieved results but also by established ideal.

²³⁴ "CARBON:" was typed at the top of the page; while it is not a literal carbon transfer, it is a retyping of the unusable carbon on the preceding deleted page.

²³⁵ The paras on this page are numbered 204 through 210, making them consecutive with the previous page.

(143-6) What he learns from outside himself, from teacher or tradition, will never lead to his true fulfilment until he joins it with what he learns in the stillness from inside himself.

(143-7) There are many who are not seeking for the quickest attainment of the highest goal. They feel, quite pardonably, that the demands of training for it are too great for their modest equipment. But they are seeking for occasional inspiration and they would be content with just a few glimpses during their lifetime. Although these people are not fully committed to the Quest, they are in general sympathetic with it.

144²³⁶

IV

145

IV

(145-1)²³⁷ of²³⁸ his teaching and the credential {of}²³⁹ the man himself? They look for a doctrine that is “official” and a revelator certified by “authority.”

(145-2) Aged people discover not only that the world does not want them, but they also do not want the world. The withdrawal from one another tends to be mutual. I speak of course only of those who keep to Nature's rhythms, not of those modern creatures who ignore its message that age is a time for reflection not bustling action, for severance of attachments not for clinging harder to them. This artificial juvenility which they affect would have been pitied by Manu, the ancient Hindu lawgiver, who allotted four age-periods to each human life, the last for concentration on spiritual concerns.

(145-3) What if he is groping his way about and stumbling with wearying slowness? If he has surrendered his allegiance to philosophy, then this is surely better than moving more quickly on a wrong road?

(145-4) Each aspirant has a body, an individuality, a character and a mentality that is uniquely his own.

(145-5) Although in certain ways human beings are much the same the world over, in other ways they are much different. More, and a great deal more, they are even

²³⁶ Blank page

²³⁷ The paras on this page are numbered 217 through 223; they are not consecutive with the previous page, but they follow the paras on page 146.

²³⁸ This para is a continuation of para 146-6.

²³⁹ We have inserted “of” into the text for clarity.

individually different. Therefore only persons of dogmatic or despotic temperament attempt to prescribe a single technique of spiritual unfoldment for everyone alike.

(145-6) Those beginners who expect too much and too soon from the adoption of philosophy may end their first period in frustration and disappointment. The fault is their own – perhaps a tendency toward exaggerated emotions of hope and optimism, or toward wishful thinking, or perhaps because of a fallacious comprehension of philosophy itself – of what it is or what it can do.

(145-7) How can the lone philosopher hope to lift successfully a quiet voice above the world's clamour, let alone above the louder proclamations of those organised sects? "They have authority – the centuries are behind them," he will be told, "power wealth, buildings, prestige and social influence are with them – but you? You have nothing."

(145-8) The average teacher takes from his own personal experience what helped him most or what his own teacher led him to, and passes it on to the student as being "the Path," the only way to God, the sole method of arriving at truth. Whether this particular way or method suits the individual type or his degree of development or not. He almost forces it on the student, even if it is contrary to the latter's entire temperament or need. The poor student finds himself imprisoned and locked up {in}²⁴⁰ his teacher's personal opinions and practices, as if nothing good existed outside them.

146

IV

(146-1)²⁴¹ The childish worship of every illumined man as if he were the World-Mind itself and the blind reception of his every utterance as if it were sacrosanct – these are defects to be regretted. And they occur not only among the Orientals, where it is to be expected, but also among the increasing number of those Occidentals who accept the doctrine of the Orientals and imitate their attitudes. They point to excessive attachment to the limited personality of their spiritual leader, so that it is disproportionate to the pure impersonal Spirit of which he is but the channel. They reveal the devotee to be on the religio-mystical level, to have advanced beyond popular religion but not to have travelled sufficiently far into mysticism proper to feel comfortable there. He has escaped from the crowd, which is so taken in by the mere outward forms of religious observance but he cannot yet escape from the olden habit or need of depending on some outward thing or person. So, transfers to his master's body the devotion he formerly gave to popular pieties.

²⁴⁰ We have inserted "in" into the text for clarity.

²⁴¹ The paras on this page are numbered 211 to 216; they are not consecutive with the previous page, but they follow the paras on page 143.

(146-2) The man who is captured by a particular religion, sect, group or organisation frequently builds a wall around it, sets up a barrier between himself and non-members, excludes

(146-3) The uncertainties of the Quest may lead, especially in the neurotic temperament, to a variety of unhappy moods and unhealthy emotions as the years pass by. The student may at such times turn against himself in morbid masochism, or against the teaching he has been following, or against the personal instructor if he has one.

(146-4) There is a period in the lives of some aspirants, but not all, when they look back at the results of entering the Quest and become dissatisfied with them. They still have no satisfying mystical experience to record, or if they have it is too far back in time and too transient in nature. They are definitely unhappy about their present situation, afflicted by morbid discouragement and tormented by intruding doubts as it is. It is a testing period a dark night not of the soul but of the emotions and thoughts.

(146-5) What chance has the single-handed individual spiritual educator to continue his work when public and government alike accept the false suggestion that only through large organised groups and recognised traditional institutions can people be correctly led? The end of such a trend can only be as it has been in the past – monopoly dictatorial religion, centralised tyrannical power, heresy hunting persecution and the death of individualism, which means the death of truth. Jesus, Buddha, Spinoza were all individualists.

(146-6) If he is not connected with any religious association or mystical tradition, any institution or monastery, he is looked upon askance. For who or what is there to validate the “correctness”²⁴²

147
IV

(147-1)²⁴³ The belief that only an institutional church has the right to speak for religion – and a recognised one at that – is so rooted in the public mind that it is very hard to get rid of it.

(147-2) It is easy to feel so carried away by the tremendous meaning and value of the teaching that he yearns to be one of its evangelists.

(147-3) Of those who seek the Quest’s goal how many seem to miss it!

²⁴² This para is continued in para 145-1.

²⁴³ The paras on this page are numbered 224 through 241; they are not consecutive with the previous page.

(147-4) Although huge established organisations command respect and claim authority in religion there is real need of detached independents in this same field.

(147-5) Observation shows that the attempt to confine spiritual work in self-training to rigid patterns is to deviate from the way a human being is able to develop successfully. All pattern must be adapted and tailor-fitted to the need of each individual aspirant.

(147-6) The reward is commensurate with the ardour of his striving, the faithfulness of his practice and the determination behind his disciplinary regime.

(147-7) Such an isolated position, outside groups and without labels, offers this advantage, that he is able to take from all, to accept and reconcile fragments of widely different and apparently contradictory teachings.

(147-8) The order of progress is from belief to knowledge, and thence to love of that which is known.

(147-9) There are long stretched-out intervals of spiritually impotent inspirationally lifeless existence.

(147-10) Pitfalls and illusions beset the path of seeker of spiritual Truth. It is necessary to heed these warnings well.

(147-11) The disciple who stays too long clutching the coat of a master, retards his own growth.

(147-12) Progress is not made evenly nor consistently. It is unsteady and even uncertain.

(147-13) He should always be receptive to ideas and practices which might enrich those he already knows.

(147-14) The routine devotions of an institution do not appeal to this type of temperament - sensitive, moody and independent as it is.

(147-15) This Quest is not an undertaking of a few weeks or months. It is, as I have often said, a lifetime's work: Patience is required from us and must be given by us.

(147-16) They do not progress with perfect straightness and utter smoothness. Rather do they digress at some times and retrogress at other times.

(147-17) It is as true for the well-seasoned proficient as for the newly-begun, upward-gazing aspirant.

(147-18) If he has found the correct path and has travelled with a teacher as far as this stage, thenceforth he may travel by himself. He is now free for he is now able to guide himself.

148
IV

(148-1)²⁴⁴ They imagine that the Quest will take their life beyond everyday common things or that it will bring them dramatic occult powers that can be shown off to their friends. In some cases, it is mere vanity which is the source of these beliefs but in others it is simple misunderstanding or ignorance.

(148-2) Two trustworthy evidences of real progress are attainment of balance and attenuation of ego.

(148-3) He is very very far from the time when he can say that the Quest has been achieved and its purposes accomplished.

(148-4) Elderly people tend to tire easily or to be ailing more often than younger ones.

(148-5) The entire enterprise itself must be reviewed from time to time.

(148-6) (Interior Word): Out of this blankness something will begin to speak to him. It will not be a sound heard with the body's ears. That would be a low psychic manifestation which must be stopped at once, if it happened.

(148-7) To withdraw from sectarian community life and walk alone requires qualities that only few possess. There is security, comfort moral and worldly support in it. To be able to abandon these things a man must have a strong inner urge as well as a continuous clear perception of philosophy's meaning.

(148-8) Not all men understand just at what time, what date, their quest of the Overself was started. This may be because it did not happen all at once.

(148-9) As he draws closer to the consciousness of Truth, the fact will make itself known to him in various ways.

²⁴⁴ The paras on this page are numbered 242 through 256, making them consecutive with the previous page.

(148-10) Is this ideal state a possible one? Are the stories of man who have attained it mere fictions or real facts?

(148-11) If he has to analyse problems for himself and has no one else to do it for him, the endeavour may help him to learn discrimination and good judgment.

(148-12) Where is the man who has his own self, and not one made for him by others? Heredity and environment, society and suggestion, convention and education heavily contribute to forming an "I" that is not his own "I" to making a pseudo-individual that is not himself but passes for it.

(148-13) To tie oneself to a sectarian group and to its ideas is to form another attachment for the ego.

(148-14) The instrument of reception must be accurately tuned, if God's messages are to be heard aright. (Interior Word)

(148-15) To bring others a message which elevates them and a truth which inspires them, the Interior Word will speak through him as him. This is a wonderful phenomenon when it happens.

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

149

V

(149-1)²⁴⁵ The Greek quest for an ideal which combined balance with serenity is itself combined in philosophy with the quest for truth and reality.

(149-2) With the whole man wholly seeking the truth, the chances of a favourable result are surely much greater than with the part of a man partially seeking it?

(149-3) A man is able to balance a pair of scales if he holds them at their centre. He is able to balance the various human functions if he finds his true centre. From that point he can see where one has been neglected and where another has been overused. From that source he can get the strength and guidance to make the necessary adjustments.

(149-4) When the principle of true development is understood, it will be seen that no side of human nature is really hostile to any of the others and that all sides are complementary partners.

²⁴⁵ The paras on this page are numbered 79 through 83; they are not consecutive with the previous page.

(149-5) Only a wise and balanced teaching can help him to attain this goal.

150
V

(150-1)²⁴⁶ There are temptations to outrun oneself and arrive at fanatical extremes, as well as dangers of getting too lopsidedly preoccupied with some particular facet of truth. It is here that the philosophic principle of balance will save him from both temptation and danger, will keep him safeguarded.

(150-2) In this quartet, intuition should dominate, as befits the loftiest faculty. It is not only fools who repeat their mistakes.

(150-3) All parts of the human being must be associated in his enterprise of seeking truth as well as of receiving it.

(150-4) The thinking, feeling and willing faculties of human nature have to be developed and refined before they can give some measure of the higher satisfaction and happiness – but by themselves and left to their competing selves they cannot give the full measure and perfect quality of these twin [rewards].²⁴⁷ They need to be integrated to be brought harmoniously together, put in their proper [place and ruled by another]²⁴⁸ faculty operating on a level above them. Such a one is the intuition.

(150-5) Balance of all his faculties must be made the dominant condition.

(150-6) At the same time that one part of his being is specially cultivated, the other parts ought to be worked on too.

(150-7) He will seek to balance his life the physical against the intellectual, the emotion against the will, and all against the intuitive.

(150-8) If the truth is sought for with every faculty of a man's being, its illumination when found will enter every faculty too.

(150-9) He has next to submit himself so completely to this experience that its inner light becomes his outer life.

²⁴⁶ The paras on this page are numbered 84 through 99, making them consecutive with the previous page.

²⁴⁷ PB himself changed "life goals" to "rewards" by hand.

²⁴⁸ PB himself changed "place ruled and balanced by another" to "place and ruled by another" by hand.

(150-10) But balance cannot be achieved without knowing what polarities are active in man and without knowing what proportion is due to each.

(150-11) The intuition should be accorded the highest place among man's faculties. It should always lead or direct them.

(150-12) By starting to live from the core itself, we start to live harmoniously, undivided and whole.

(150-13) Each tenet is only one aspect of the truth and by itself remains quite incomplete.

(150-14) Philosophy attends to each side of this five-sided creature man and thus gives him a training that is broad enough to meet life's demand.

(150-15) One of the things which is so striking about philosophy is the completeness of its teaching and the adequacy of its technique.

(150-16) Man as a whole, must enter on the Quest and then the complete organism will benefit when truth is found. If isolated functions alone enter on it then they alone will benefit by the truth.

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

151
VI

(151-1)²⁴⁹ Such ugly egocentricity does not make us more 'spiritual.' But the advice really means looking further and deeper. It means an introspective examining operation much longer in time, much more exigent in patience, much more sustained in character, than a mere first glance. It means intensity of the first order, concentration of the strongest kind, spiritual longing of the most fervent sort.

Although philosophy bids us avoid morbid thoughts of depression, and fear, worry, and anxiety because they are weakening and because they represent only one side - the dark side - of a two-sided situation, this counsel must not be misunderstood. It does not bid us ignore the causes which give rise to such thoughts. On the contrary, it bids us take full note of them, face up to them frankly, examine them carefully and understand the defects in our own character which led to them. Finally we are to adopt the practical measures needed to deal with them. But this once done, and thoroughly

²⁴⁹ The first para on this page is unnumbered. The rest are numbered 261 through 262 ; they are not consecutive with the previous page.

done, we are to turn our back upon them and let them go altogether in order to keep our serenity and contain our spiritual detachment. In every painful problem which is ultimately traceable to our own wrong doing, the best way to rid oneself of the worry and anxiety it brings is first, to do what is humanly possible to mend matters in a practical way; second, if others are concerned to make such reparation to them as we can; third, to unmask our sin pitilessly and resolutely for what it is; fourth, to bring clearly into the foreground of consciousness what are the weaknesses and defects in our own character which have led us into this sin; fifth, to picture constantly in imagination during meditation or pre-sleep, our liberation from these faults through acquiring the opposite virtues; sixth, and last, when all this has been done and not until then to stop brooding about the miserable past or depressing future and to hand the whole problem with its attendant worries into the keeping of the Overself and thus attain peace concerning it.

If this is successfully done, every memory of sin will dissolve and every error of judgment will cease to torment us. Here, in its mysterious presence and grace, whatever mistakes we have made in practical life and whatever sins we have committed in moral life, we need not let these shadows of the past haunt us perpetually like wraiths. We may analyse them thoroughly and criticise ourselves mercilessly but only to lay the foundation in better self-knowledge for sound reform. We must not forget them too soon, but we ought not hug them too long. After the work of self-analysis is well done, we can turn for relief and solace to the Overself.

(151-2) Some persons lose their temper under provocation by other persons, while some lose it under displeasing circumstances.

(151-3) Does detachment mean a frozen heart or a priggish aloofness?

152
VI

(152-1)²⁵⁰ The fruit of meditation may include messages conveying general teaching or specific guidance but the student will recognise that they emanate from his own mind at its best or from his own intuition. But he will know the Interior Word seems to come to him from a source outside himself, from some higher being or master. It uses his own thought to speak to him but the inspiration for each thought is not his own. This is the "Interior Word."

(152-2) Not only when his associates find his outer behaviour, which they can observe, unobjectionable but also when he finds his inner reactions to them, which they cannot observe, unobjectionable, should he be satisfied that his faults are amended.

²⁵⁰ The paras on this page are numbered 263 through 275, making them consecutive with the previous page.

(152-3) He will inevitably meet with resistances in his endeavours to reshape character and deepen consciousness. They need not depress his feelings or make him desist from his quest. He should see in them a means of developing his powers, enriching his experience and strengthening his will.

(152-4) So difficult is true self-mastery that nothing in the world's literature about it can overrate the accomplishment.

(152-5) The beginning aspirant lacks the experience to judge himself aright and even the intermediate lacks the impersonal view to judge himself correctly.

(152-6) If his character holds fixed principles instead of fickle expediencies, he will be able to bring to personal contacts as well as to chance events a

(152-7) It is not enough to set up a spiritual ideal for him to attain. He needs also the psychological help, the emotional and mental reeducation which can remove large obstructions to that attainment.

(152-8) The negative quality can be rubbed away gradually by bringing counter qualities into the field against it.

(152-9) Self-examination requires him to find out and identify the positive qualities as well as the negative ones, if he is to give himself a fair picture.

(152-10) The Quest not only begins in the heart but also ends there too.

(152-11) To offer these counsels of perfection in thought and deed to the average aspirant, who feels so remote from it, is to tantalise him.

(152-12) The impressions which other persons make on him are to be separated from the emotional and personal feelings they arouse in him. How else is he to know the truth about them?

(152-13) He who submits his emotions and passions to reason, and his reason to intuition, will save himself many regrets.

(153-1)²⁵¹ He is to see men and women not only as they are with their meanness and frailty,²⁵² their wrongdoing and cruelty, but also as they are unwittingly struggling to become – perfectly expressive of the divine in them. And if the uglier one is to be the first impression, the lovelier one must follow quickly as the final impression. In doing this he makes truth out of life, instead of bringing falsity into it, as some rainbow dreaming cults would have him do. More, he gives the best possible help to others in their struggle because he brings the kingdom of heaven to their earth in the only way it can be brought.

(153-2) The aspirant who resents being told that there is room to improve himself in a particular way, is unfit to be a disciple. If he takes a constructive helpfully meant criticism in such a way, what is the use of saying that he wants to lift himself to a higher plane?

(153-3) To obtain something they greatly desire, men will arouse their will and apply it strongly. Only when sufficient experience of life matures them sufficiently, are they likely to arouse and apply this same will to the Quest itself.

(153-4) There are persons whose characteristics idiosyncrasies and tone may irritate him excessively.

(153-5) Deliberately to cultivate this unwavering impassivity, refusing to consent either to jubilation or depression, warding off all intruders on the rhythm of peace in which his mind moves – is this a chilling picture?

(153-6) He must ascribe the unpleasant consequences of his own stupidities and blunders to their proper source and not try to hold others responsible for them.

(153-7) It is easy and common to blame others who cross our path or belong to our surroundings as being the provocative cause of our irritability or resentment. But if we forgive them instead and hold in the thought of goodwill, not only will our relationship with them improve but we ourselves will profit exceedingly.

(153-8) Those things which are generally and universally the object of human desire may still be used, enjoyed or possessed by the philosopher but if he does it will always be with detachment from them and with mastery in him.

(153-9) They dismiss the very names of other approaches with scornful silence or get roused by them into bitter argument. There is a lack of tolerance here.

²⁵¹ The paras on this page are numbered 276 through 286, making them consecutive with the previous page.

²⁵² “failyty” in the original. May have also been a typo of “fragility”.

(153-10) Where criticism is sound, he accepts it humbly and even gratefully, where it is not he dismisses it calmly and even unconcernedly.

(153-11) He may be willing to give up his shames but he may not be able to.

154
VI

(154-1)²⁵³ If criticism is friendly and constructive and well-meant it is to be accepted gratefully even if it makes him squirm with shame. But even if it is antagonistic and harsh and bitter the response should not be to flush with anger and rejection. He will do better to profit by it through impersonally studying analysing and sifting the truth in it from the falsehood.

(154-2) The hopeless pessimist who asserts that men cannot improve their inborn character, that they will be exactly the same faulty creature at sixty that they were at twenty, may be right about some men but is certainly wrong about others. Every Quester who tries hard enough proves him wrong.

(154-3) He notes his characteristics as if they were outside him, belonging to another man and not inside him. He studies his weaknesses to understand them thoroughly. They do not dismay him for he also recognises his strengths.

(154-4) All negative thoughts should be treated as undesirable and unwelcome intruders.

(154-5) But after its spiritual value has been analytically _____²⁵⁴ lay the past away where it belongs and let it always rest there in silence.

(154-6) He may give his sympathy to another person but if he does so to the extent that he loses himself, he will fail to be true to his own spiritual life.

(154-7) No man can follow this Quest faithfully without finding that the very weaknesses which he conceals from other men will eventually be brought to the forefront of his attention by the play of circumstances, so that he will be unable to postpone work on them any longer.

²⁵³ The paras on this page are numbered 287 through 298, making them consecutive with the previous page.

²⁵⁴ 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.

(154-8) To repine for past errors or to wish that what has been should not have been has only a limited usefulness. Analyse the situations, note effects, study causes draw lessons – and then dismiss the past completely.

(154-9) With a single exception, no living man is ever really content either with his lot or, what in the end is the same thing, with himself. That exception is the illuminate. The reason is that all living men are unconsciously striving to become, in the timed state, what they already are in the eternal one. That is, they are unwittingly in search of themselves. This is the hidden cause of all their discontent all their restless desires endeavours and ambitions.

(154-10) It is better to have a few earnest students who willingly work hard for their self-improvement than a mass of students who do nothing more than read books and talk among themselves.

(154-11) (Mark Twain): “Nothing so needs reforming as other people’s habits.”

(154-12) Few are willing to undergo the needful discipline until they have been driven to it by external pressures or disagreeable situations.

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

155
VIII
Sex

(155-1)²⁵⁵ Man must seek and find the feminine side of his dual-nature, woman must seek and find the masculine. In this way a balanced relation will be established, although the physical body will naturally establish the dominant side.

(155-2) If marriage is regarded as a sphere of self-discipline, and especially of that discipline which seeks to transmute and absorb the sex urge, why should philosophy object to it? For parenthood will then become a means of honourable service, not a gutter of grovelling sensuality.

(155-3) Where excessive erotic thinking accompanies physical continence, the result may be mental disorder or bodily sickness.

(155-4) Nature never meant pleasure to be the chief purpose of the mating act but only one of its accompaniments.

²⁵⁵ The paras on this page are numbered 362a through 367; they are not consecutive with the previous page. PB himself changed “362” to “362-A” by hand. This page is a continuation of page 122.

(155-5) Philosophy recognises that there are different stages on the path of dealing with sex, different needs which must be allowed for. But since those stages and needs are graded ones, it does not compromise on the rules for the last grade. Here, for those who are willing to do everything necessary and make every sacrifice required, it is not enough to discipline the sexual cravings, however severely. They must be brought to an end by a process of complete sublimation. Whereas it allows the young in years or the spiritually unready to abide by simple rules and lighter disciplines, it recommends the older persons or the spiritually ready of any age to be the master of their animality in every sense. This applies whether they are married householders or not. It does not enforce a rule but simply makes a recommendation. Everyone has a perfect right to choose the stage which lies within his strength. But he must accept the results of his choice, which are governed by law.

(155-6) This cooperation of mind will and breath to redirect the sexual energy is its true transformation into a non-sexual kind. This is completely different from, and superior to, the alleged sublimation into art, work, or intellect proffered by psycho-analysts or into sport and physical exercise proffered by educators. These may reduce the strength of sex urges, or diminish their frequency, or cause them to vanish altogether, but such a result will hold for a time only and not be a lasting one. For it is attained by a process which temporarily exhausts the urge but does not confront and conquer it at all. A peasant who is too tired after a very heavy day's toil to attempt intercourse has not sublimated his sex energy in any way and may even indulge in imaginary acts of intercourse while he lies physically fatigued. The case of the sports enthusiast or gymnast is not too dissimilar from the peasant's. Nor is the case of the intellectual or artist, although on an entirely different plane, really different in principle. When the intellectual work or artistic activity comes to an end, what is to stop the man's mind working in a sexual direction if his tendencies are

156
VIII
Sex²⁵⁶

(continued from the previous page) strongly that way?

The philosophic method of sublimation comes to the problem by looking sex in the face, understanding its place and purpose, and dealing with it on mental and psychic as well as physical levels. The aim here is not mere repression, not deceptive pseudo-sublimation but full mastery.

²⁵⁶ PB himself inserted "(368) Sex continued" in the blank space before the first para on this page by hand.

(156-1)²⁵⁷ The vagus nerve is part of the Central Nervous System and extends from the brain all the way down to the solar plexus. It actually traces the path of the kundalini when moving on its return course.

(156-2) How much physical sickness and mental sorrow has been caused by the wrong use of sex!

(156-3) It is the duty of married questers to teach one another. This not only includes the teaching of what each has learned of truth from guides, books and life but also the pointing out of characteristics which need correction, nurture, development or eradication – who else can know these details so well as the person who is the life partner, the constant observer of the other’s actions, the intimate sharer of his thoughts and moods? But such pointing out must be done calmly impartially, lovingly or it will fail in its purpose.

(156-4) Whatever disciplined sex relation in marriage the Quester has allowed himself, should itself be brought to an end when middle age is reached, for the practice of chastity is then as advisable both spiritually and physically as it is in youth. He needs to begin to untie himself from the worldly life and little by little withdraw into a more solitary, a more studious a more abstemious and more meditative period.

(156-5) The objectors to total chastity say that it is unnatural for a man to live without sexual expression.

(156-6) The adolescent or the adult in whom this passion rises and seeks expression, will unavoidably be subject to mental conflict. It will not be ended without a struggle, often a protracted struggle which ceases only with the natural ebbing of energies that comes to the elderly or the sick. More rarely, it ceases when the man takes to the Quest and attains a far enough advancement on it. Some who pass through life without experiencing the struggle have either achieved the victory in earlier lives or have special physical causes to account for it. But where the struggle exists one end result is to lead either to the enfeeblement or to growth of will.

(156-7) The children who would be born to parents whose matings are few whose minds are pure and whose hearts are aspiring, would be markedly superior in every way.

(156-8) An enforced chastity, which is the product of rigid circumstances or lack of temptation is not the philosophic chastity.

²⁵⁷ The paras on this page are numbered 368 through 375, making them consecutive with the previous page.

(157-1)²⁵⁸ The creative force is to be drawn up by will and mind and breath from the sexual organ to the heart and to the brain alternately. These three mediums are to be united in the single endeavour.

(157-2) There is an asceticism which blights life and exhausts man, which shrivels his sympathies and freezes his humour. This he ought never be willing to accept nor does true philosophy ever ask him to accept it. There is another asceticism which expands life and renews man, which confers the benediction of good health and tends toward a warm, cordial, and cheerful disposition.

(157-3) The physical creative force must be brought under control for if spent only in gratifying lusts whenever they arise under the artificial stimulations of modern life, enslavement to the lower nature becomes a settled fact, barring the way to spiritual growth.

(157-4) It is generally the requirement that an aspirant should first attain a sufficient degree of mental and emotional balance before it is proper for him to arouse into activity this sleeping Spirit-Energy.

Diet²⁵⁹

(157-5) If it be asked why abstention from meat-eating should be conducive to sexual self-control, the answer must include a few assertions to be complete. But the prime reason is because most of the animals which are killed and eaten by man owe their own existence to the sexual lust of their parents and this lust permeates their flesh in an invisible psychic-magnetic aura. Most fish of course are an exception to ordinary sexual birth yet shell fish are a notoriously aphrodisiac article of food. The cause of this must be sought elsewhere than in their origin.

(157-6) A fast should improve eyesight because millions of tiny capillaries in the eyes are choked by toxic debris.

²⁵⁸ The paras on this page are numbered 376 through 384, making them consecutive with the previous page.

²⁵⁹ PB himself inserted "Cont. Diet:" by hand in the blank space left by the original typist before "If it be asked" (indicating that the typist couldn't read PB's writing).

(157-7) The horrors of the vivisector's table create an equal karma; moreover instead of yielding truth, as he thinks, it blinds him and yields illusion instead. The motive may be good but the method is wrong, for a right end cannot be achieved by a bad means.

(157-8) Salt is unnecessary in the diet. Most people have a large salt intake from sheer habit which in turn makes it seem almost a necessity for their bodies. Spiritual aspirants are much better off without salt; it is an artificial irritant that erects additional barriers to progress. Science believes the salt intake is necessary in hot weather to replenish what is lost through the body's perspiration. The fact remains that the salt would not be lost if it were not consumed in the first place; this is the real cause of this vicious circle.

(157-9) To force more food on the body than it needs or than it can comfortably deal with, is to commit the sin of gluttony. Nature inflicts a penalty for this transgression, which may take the form of sickness, toxemia or, on a higher plane, impeded intuitiveness.

158
VIII
Diet

(158-1)²⁶⁰ Flesh meat is too easily infected to be a safe article of diet. It leaves too high a percentage of destructive ash to be eaten heavily.

(158-2) The life-giving elements of food are greatly reduced by commercial processes intended to make them more attractive to the taste or to the sight.

(158-3) There are cruelties practised on animals to gain food for man, dress for women, entertainment and medicinal drugs for both. The human claim of necessity as a justification is a mistaken one.

(158-4) It is not only the presence of excessive waste solids in the body that calls for purification but also the presence of excessive slimy mucus. It usually passes out after a fast, which shrivels the body and thus contracts the tissues until the mucus is forced out of its lodging places. The process is helped by drinking warm water with one half-teaspoon lemon or lime juice and one-half honey in it. This loosens and thins the slime.

(158-5) The custom which prevailed so widely on vanished Atlantis of offering animals and slaughtering prisoners during the periodical religious rituals, and which was carried over by the survivors into African, American and Asiatic civilisations of historic

²⁶⁰ The paras on this page are numbered 385 through 391, making them consecutive with the previous page.

times has died out as purer and more rational concepts of religion have risen. But the custom of offering animals to please, not a divine being but a human one, is just as prevalent today as the stupid Atlantean barbarity formerly was. Men still breed hapless four-legged creatures by the million only to slay them in the end and serve them at meals: Such destruction is carried out without feeling, without conscience and without real necessity. And what right does any of these human beings have to destroy the existence of such a multitude of creatures who have their own place function and purpose in the divine World-Idea? In claiming for himself such a right, man arrogantly proclaims himself wiser than his Creator and in disturbing the creation itself by his bloody habits of eating, he violates sacred laws for which he is duly punished. His health suffers, his passions are never allayed and his violence in war is never ended.

(158-6) To achieve this aim, a certain preparation as well as purification of the body is required. The spine must be cleared of adhesions congestions distortions shrinkings and nerve branch pressures. The tissues and blood have to be cleaned of the toxic materials accumulated in them.

(158-7) The late Dr Gaston Durville, who was not only a gifted investigator of the ancient Egyptian Initiations but also a successful physician in Paris, told me many years before the cancer scare started that this disease was most prevalent in countries where meat was most eaten.

159
VIII
Diet

(159-1)²⁶¹ The exploitation of other living creatures to gain unnecessary human food, must be protested against. Forcing their enslavement to human service and slowly distorting their bodies into having unnatural exaggerated functions is a crime against them.

(159-2) These poisons must be swept out of the blood stream.

(159-3) Those who believe that a meatless diet must be a flabby and tasteless one believe wrongly. It is quite possible for a vegetarian or a vegan or even a fruitarian to enjoy his meals, to find them appetising and satisfying.

(159-4) The philosopher can only smile when he hears repeated the old nineteenth-century superstition that large quantities of protein food are needed to keep the body sufficiently nourished, to renew tissues and sufficiently strong to do its work. For he

²⁶¹ The paras on this page are numbered 392 through 403, making them consecutive with the previous page.

himself, living on small quantities but following a diet in harmony with Nature's hygienic laws, has tested and proved the falsity of this superstition.

(159-5) If every slaughter-house were razed to the ground and orchards, thickly planted with fruit-bearing trees, replaced it, all would benefit in the end - including those unfortunate men who earn their livelihood out of such slaughter.

(159-6) It is surely an advantage over other foods that fruits require less work done to them in preparation for eating. Some even requiring none at all and others only cleansing.

(159-7) There are two groups who go even farther than the vegetarians. One eats only the fruit of trees and so are called fruitarians. The other abstains from dairy produce but still eats vegetables and so are called vegans.

(159-8) Fresh fruits should be tree-ripened. Dried fruits should be naturally or sun-dried, but if a process must be used it should be the low heat one. Grains, nuts, fruits, vegetables provide a complete diet for man.

(159-9) Just as there are healing herbs, so there are fruits and vegetables which have curative value.

(159-10) There is ample provision made for the sustenance of man without any need for him to kill animals.

(159-11) Neither meat nor alcohol is indispensable to the body. Neither health nor palate will suffer without them. By slowly reducing their intake - or suddenly, if one prefers - and is able to do so, the desire for them will completely vanish in time. But proper substitutes from the dairy or from the plant kingdoms should replace them if this transition is to be comfortable and satisfactory.

(159-12) Nature not only provides man with delicious fruits, nourishing nuts and succulent plants as wholesome food but provides them in great abundance.

160
VIII
Diet

(160-1)²⁶² The constant use of certain foods fills the blood with toxins and gives it an acid reaction that is obstructive to calm and contented thinking.

²⁶² The paras on this page are numbered 404 through 415, making them consecutive with the previous page.

(160-2) A partial liquid fast of vegetable water or fruit juice or lemonade is easier than an absolute one, while a restricted diet is easier than a partial fast.

(160-3) An incompatible and irrational mixture of foods at the same meal nullifies some of their benefit.

(160-4) The cleansing effects of a fast follow only after the disturbing effects. For when the waste matter and excess mucus is stirred up (so that they can be carried away and thrown away), there results unpleasant physical symptoms and unhappy mental ones. But all this vanishes within two or three days in the case of long fasts, or certainly as soon as eating is resumed in the case of short ones.

(160-5) Even when a food or habit reform appears to seem quite plausible and reasonable, it is still rejected because it is not easily practicable under the ordinary circumstances of most people's lives, because it calls for some extra trouble and care to be taken.

(160-6) On fasts of three or four or more days, it is quite practicable despite erroneous popular belief to drink nothing, not even water, for the first day and thus give the kidneys a thorough rest. This obviously applies only to healing not to cleansing fasts.

(160-7) The killing of so many animals is both unnecessary and cruel: economically it is most wasteful.

(160-8) It is foolish to be so enthusiastic as to adopt or prescribe fasting without regard to a man's age, condition and circumstances: These must be considered

Physical Education²⁶³

(160-9) The length of the period of rest between the movements cannot be prescribed for general use. It must vary with each individual's varying strength. The sooner he tires, the longer should the rest period be. If a few seconds will suffice for one person, especially a younger person, a full half-minute may be needed by another, especially an older person.

²⁶³ There is an unreadable note above para 160-9. Fortunately the original is on page 229 in Grey Long 08-13, and the note is quite legible there. PB himself noted: "CON'T PHYS ED", by which we understand him to mean "Continuation of notes on Physical Education;" since there is no prior section with this header we have dropped the "continuation!" – TJS, 2020

(160-10) The removal of adhesions restraints and congestions leads to more flexible muscles, freer movements of the limbs and better circulation of the blood. All this leads in turn to a feeling of greater vital force.

(160-11) The training induces better habits of breathing.

(160-12) When a muscle is regularly compelled to undergo a series of stretches and contractions, not only is it kept flexible but it is also kept strong.

161
VIII

(161-1)²⁶⁴ The teachers and followers of the religious devotion, mental concentration and metaphysical study schools generally condemn physical yoga. Does not this show that they are as biased against {it as}²⁶⁵ those who teach physical yoga are biased for it? Only an independent attitude can remove the unfairness of the one and the exaggeration of the other.

(161-2) The hindrances which wrong bodily regimes put in his Quest are not only physical but also psychic emotional and mental.

(161-3) The unexercised body becomes sluggish and torpid.

(161-4) Because I gave out an exercise in gentle shallow breathing to be done for not more than five or six minutes when preparing for meditation in order to help induce the proper condition of calmness, some wrongly understood this to be a recommendation to be practised constantly throughout the day, and for a special purpose. To do it as a settled way of breathing was never advised and ought never to have been misread into the published instructions. On the contrary, for habitual day-long use I advise always and prescribe with conviction the method of deep diaphragmatic breathing as one to be adopted as customary.

(161-5) Some have tapped the power in these postures to kindle the body's own natural healing forces. This may happen if two conditions are provided. First, the posture must be assumed along with inheld breath. Second, it must be sustained for as long as possible without change. Third, the mind must be concentrated at the same time upon the bodily part affected and its perfect healthy condition inwardly "seen."

²⁶⁴ The paras on this page are numbered 416 through 425, making them consecutive with the previous page.

²⁶⁵ We have inserted "it as" into the text for clarity.

(161-6) Because everyone can see and touch a body whereas few can sense a mind, the teacher of a physical yoga method will find many more followers than other teachers. But the results of following it will leave its practisers with as much egoism as they had before. In some cases where unusual powers and tricks of the body can be displayed, it will leave them with even more egoism than before!

(161-7) According to the classic yoga tradition such a position must be steadily maintained without a change and indeed without a movement. Once the aspirant has found ease and comfort in a posture, subject to the rules already explained, he must establish himself in it and remain there.

(161-8) The purpose of assuming such an unusual posture as that depicted in Buddha statues is manifold. One of them is to make such an abrupt break from the habits and postures of everyday ordinary life, that the world, its cares and difficulties and temptations, is more easily forgotten.

(161-9) The exercises lock the body into fixed positions.

(161-10) (Breath): It is the element of oxygen in pure air which acts as the stimulant and energises when it reaches the blood when we practise deep breathing.

162
VIII

(162-1)²⁶⁶ The mystic who recognises the never ceasing wonder and divine worth of his body, who accepts it as the stage on, and through, which he has to fulfil himself and realise his ideal, is not degrading that ideal or falling back into bondage but is actually carrying out the high purpose which is held before man in the cosmic scheme.

(162-2) Too many gymnastic exercises are too violent in movement not only for middle aged men and women but also for some young women. But the philosophic exercises with their slow movements suit everyone, young or old alike, and benefit everyone.

(162-3) It is not only during set periods that he is to practise these slow, deep and long breaths, but as frequently throughout the day as possible. In this way, it will become his habitual pattern of normal breathing.

(162-4) It would be foolish certainly to perform any of these exercises on a full stomach, and imprudent at least to perform them at a time or in a place where the temperature is excessively hot.

²⁶⁶ The paras on this page are numbered 426 through 435, making them consecutive with the previous page.

(162-5) It is not only the muscles which are strengthened by these exercises but also the breathing. This second effect is even more important than the first one.

(162-6) Even when attending to the ordinary duties of every day routine if this is done by throwing more work upon particular muscles than they need do, albeit unconsciously, then it is done badly. The end result is fatigue.

(162-7) All physical techniques have an indirect helpfulness but their value should not be overrated, as the advocates and teachers of these techniques almost always do. They misplace their emphasis on the body and on the tricks it is able to perform. Only one detail of the human organism deserves this greater emphasis and that is intuition.

(162-8) The resistant action of the other muscle creates a tension which can be endured only by strengthening the power of will. And that is one of the specific purposes of these exercises.

(162-9) I have seen an elderly Oriental successfully master some of these exercises at the age of sixty-three, and heard him speak of their beneficial results. Aged persons should approach such methods cautiously and slowly but they need not let themselves be frightened away altogether merely because they are aged.

(162-10) When the breathing is reduced to a few counts per minute, the production of poisonous carbon dioxide is reduced too, the operation of the heart becomes calmer as the flow of blood slows down, the oxidation in the brain gets less and the head feels markedly lighter. The rest of the body seems vaporous as if half-anaesthetised. Thoughts are fewer and less insistent, the mind tending towards inactivity.

163
VIII

(163-1)²⁶⁷ Lie flat on the back. Hands resting at sides. Tense all the muscles throughout the body and press it against the floor as hard as you can. [By contracting the abdominal muscles the lower spine can be more flattened against the floor.]²⁶⁸ When tired, rest. Repeat the rhythm of pressure and rest five times. VARIANT (a) Perform the same exercise but raise both feet six inches in the air, still tensing their muscles. When tired, rest. Repeat three times. VARIANT (b) Sit on hard chair, hands on hips, feet flat on floor. Straighten the lower back curve by contracting the abdominal and

²⁶⁷ The paras on this page are numbered 436 through 445, making them consecutive with the previous page.

²⁶⁸ "(By contracting the abdominal muscles the lower spine can be more flattened against the floor)." was typed in the space between the paras and inserted with a handwritten arrow.

gluteal muscles, the pelvis will then be held at the proper angle, the trunk will be at right angle to the thighs. Then relax these muscles. These exercises invigorate the whole body in a very short time and forces the breath to deepen itself. It straightens the lower back curve.

(163-2) The value of stretching and bending exercises is twofold. First, there is local and beneficial effect on the particular part of the body's muscles and organs. Second, there is the general good effect which comes from the deep breathing they induce.

(163-3) All such exercises are prohibited to anyone suffering from high blood pressure.

(163-4) Holding the spine properly allows the flow currents of this Spirit-Energy to circulate properly.

General²⁶⁹

(163-5) [KEIZAN:]²⁷⁰ (14th century Zen Master) - "A healthy body means healthy meditation. Take care of your health!"

(163-6) He will give his physical being all that is necessary for its proper care, its good health, its efficient working and its full vitality.

(163-7) In the human body there is at one and the same time a projection of the Overself and a channel for it. The wisdom and intelligence which have gone into, and hidden behind, the whole universe have gone into the human body too. To ignore it, as some mystics try to do and vainly, or to deny its existence, as others even more foolishly do, is to ignore God and deny the soul. The student of philosophy cannot do that. His outlook must be an integral one, must take in what is the very basis of his earthly existence, must be a balanced one.

(163-8) His practical work will begin by entering the stage of self-purification, by repudiating little by little or, if he finds sufficient strength within himself, all at once, those elements of animalism which clog his upward movement and keep his mind physically immersed.

(163-9) Chemical changes in every cell of his body are the outer physical result of this inner second birth.

²⁶⁹ PB himself inserted "GENERAL CONT." in the blank space above the para.

²⁷⁰ PB himself inserted "Kei" by hand. Referring to Keizan Jōkin, also known as Taiso Jōsai Daishi.

(163-10) These toxic matters not only obstruct the intuitive influx but filch his higher mental energies.

164
VIII
General

(164-1)²⁷¹ Those who assert that inner spiritual change can come only from outer physical change and those who assert the opposite are both alike – extremists and fanatics. The two procedures are needed together and should accompany each other.

(164-2) Mental equilibrium, yoga, cannot be attained without changing the habits which obstruct it. Even if the requisite purification of the body's cells and blood from all toxins has been achieved, a man must still refrain from starting on those ways which caused toxemia.

(164-3) Once this dormant energy is aroused, a man's whole nature begins to change. He begins to reform habits, engage in more regular and deeper meditations, move forward by determined efforts toward the mastery of his whole being.

(164-4) I do not know what the correct statistics are but I well remember the impression made by a professor of Yale about the mid nineteen twenties when he revealed that extensive research showed only about one in a hundred of his fellow Americans was in really good health and free from disease sickness or disability.

(164-5) That word 'normal' is a deceptive and even dangerous one to use in these matters. For the human race's present condition is an unevolved and, from the philosophic standpoint, unclean one. To accept this as the norm, the ideal to be attained by individuals is to prevent growth.

(164-6) [Sex]²⁷² The word 'love' holds so many different significations for different people at different stages of evolution, that it must be used with caution and applied with careful definition.

(164-7) It is a serious step to take a vow, whether it be denying satisfaction to the sexual instinct or denying the craving for alcohol, or any other of the purifications. A vow of this kind is a promise made both to oneself and to the Overself. It is an unwritten contract.

²⁷¹ The paras on this page are numbered 446 through 457, making them consecutive with the previous page.

²⁷² PB himself inserted "Sex" in the blank space left by the original typist (indicating that the typist couldn't read PB's writing or PB himself left a blank).

(164-8) There are always a larger number who want wisdom without its restraints than those who will accept the two together.

(164-9) A change in habits may lead to a change in conditions. This is true of both the mind and the body.

(164-10) If he has truly attained this peace, he will also have died to the flesh, and its unruly urges, at the same time. This is one of the tests, for him to know just where he is.

(164-11) These methods work from the outside to affect the inside. They are physical but they react mentally. They are intended to bring about a condition where his body places itself more willingly at the disposal of his will, his intuition or his reason.

(164-12) The body is not to be despised even though its five senses and functioning organs throw a veil upon the glorious face of the Overself.

165
VIII
General

(165-1)²⁷³ Cicero's²⁷⁴ prescription to follow the daily period of exercise with a period of rest is an excellent one.

(165-2) Incidentally, these cleansings act as antidotes to many diseases or at least assist whatever curative means is employed against them.

(165-3) The belief that any physical method can liberate man spiritually or evolve him mystically is shallow and deceptive. But if it cannot fulfil these aims it can indirectly promote them by providing more favourable conditions for their attainment.

(165-4) The body in itself is not evil, could not be if it expresses divine intelligence. Life in it is an inevitable phase of the entity's development, the experiences garnered from it lead to lessons learned and truths understood.

(165-5) Nature's healing power will do its own work upon the sick body if not obstructed by man's foolish methods. Sometimes it will do this best if left entirely alone – as when he rests in bed and fasts from food. At other times it will be quicker and more effective if assisted by man's intelligent methods.

²⁷³ The paras on this page are numbered 458 through 470, making them consecutive with the previous page.

²⁷⁴ Referring to Marcus Tullius Cicero.

(165-6) Reforms that begin with the lowest in man lead the way to the highest in him. The mastery of animal passion opens the door to the birth of spiritual intuition

(165-7) Nature's restorative power usually tries to heal the body or correct its functions but man's ingrained gluttony, error, ignorance and self-indulgence usually throws too much obstruction in its way to let this desirable result happen.

(165-8) Those who dismiss the enema as a mere cleansing agent, fail to realise that the bodily tube into which it is inserted is as sensitive at that end as it is at the mouth end. Avertin, one of the newer anaesthetics given before a surgical operation, casts the patient into a deep peaceful sleep. It is given in the form of an enema!

(165-9) The quester who says that he has practised this and done that without any observable result, who is discouraged and depressed in consequence, has often failed to make any real effort to cleanse his body by reforming its habits.

(165-10) These habits have existed for so many years that to free himself from them cannot be a speedy or simple task.

(165-11) He has the choice of adjusting his habits to Nature's hygienic laws or suffering the consequences of violating them.

(165-12) He will patiently await the time when all other and lesser desires are absorbed by this supreme aspiration but until then he will put them under a discipline.

(165-13) Each man is three beings: one an animal, another a human entity, the third a spiritual one. Inner conflict is the result where all three are active.

166
VIII
General

(166-1)²⁷⁵ It is easy to drift, as so many others do, through a life of self-indulgence. It is hard to try continually to practise a life of self-control. Yet the deferred penalties of the first course are painful, the consequent rewards of the second course are satisfying.

(166-2) These impurities become obstacles to the mind's search after the truth concerning itself.

²⁷⁵ The paras on this page are numbered 471 through 483, making them consecutive with the previous page.

(166-3) Other men also have striven for self-mastery, have sought for truth since centuries ago. He should take advantage of their discoveries and secure the benefit of what they have learnt.

(166-4) The body is as much a divine projection as the planet on which it dwells. It is not demoniac, nor even a symbol of man's sad downfall. Every tissue cell bone cell, nerve cell and muscle cell of which it is constructed is itself an expression of divine intelligence and purpose. It is a miniature copy of the universe.

(166-5) The squatting position is the natural one in which to answer a bowel-movement call. It is the best one hygienically too.

(166-6) Although we try to avoid fanatical beliefs and extremist views, there are certain matters where compromise would be cowardly and half-heartedness would be harmful.

(166-7) It does not ask him to make harsh sacrifices but it does ask him to make reasonable ones. If they seem harsh to him that is only because he has been kept until then in a state of so-called normality by the powerful suggestions of organised society. This normality is merely the pooling of common ignorance and the sharing of common weakness.

(166-8) This domain of natural living, food reform and hygiene is infested with cranks, fanatics, extremists and one idea devotees, just as the domain of mysticism is. The seeker must be warned against letting himself be deceived by their wild intemperate enthusiasms.

(166-9) The Egyptians signified the Spirit-Energy by a winged snake and the Nepalese by a trumpeting elephant in a triangle.

(166-10) In these matters of sex, alcohol and smoking we simply place the inner psychic and spiritual facts about them before the aspirant and tell him that it is essential for the use of them to be a disciplined one. How far he should discipline them is entirely a matter for his personal decision. He may go only 5% or he may go all the way into a 100% total abstinence, or all the range of points between.

(166-11) Humanity accepts its own low state of evolution as normal. Hence its pioneers in reform are regarded as ridiculous cranks.

(166-12) Let him be wary of those cultists who, having been emotionally carried away by their fad, want to carry him with them.

(166-13) In each man the female polarity is interiorly contained, and vice versa.

(167-1)²⁷⁶ That it is possible for the mind to transfer its own pictures of vitality either pouring in or ebbing away to the body's actual condition, is a truth tested by experience.

(167-2) As the consciousness evolves to a higher level, so the body it functions through must become more refined in quality and purified in nature.

(167-3) The body is there just as the world is there; they have to live in it whether they like it or not. Nor is it to be regarded condescendingly as 'low' or neglected indifferently as 'illusory'; the penalty will also be there. Those who place either the body or the world in opposition to, or incompatibility with, the Spirit risk suffering ill-health or ill-fortune.

(167-4) The monkish cowl and the monastic vow are useful restraints to those who feel too painfully their own feebleness. But to the independent truth-seeker, who can ally himself to no one sect or single creed, they are cramping. He must depend on unseen restraints inward bonds secret pledges and tell no man of them.

(167-5) If such a world-scorner as Gautama appraised good health as a great boon, it cannot be right direction for the path to spirituality to ignore the body's condition.

Sex

(167-6) Appetites of the body which are derived from merely physical habits tend to get mixed with emotions, which are of a different and higher kind. This is particularly true of one physical appetite, sex. If a man is to know and master himself, he will need to be clear as to the difference between a sexual affection, which is emotional, and sexual desire, which is physical. This knowledge is important to all Questers.

(167-7) That salvation which frees a man from enslavement to his lower nature is necessary and good, but it goes only part of the way of his needs. His fleshly body also requires salvation. It ought to be freed from its poisoned clogged and unnatural condition.

(167-8) He arrives at an indifference toward sex.

²⁷⁶ The paras on this page are numbered 494 through 504; they are not consecutive with the previous page, but they follow the paras on page 168.

(167-9) A simple equation will clear the sentimental nonsense which hazes the whole subject. How can two imperfect creatures give one another a perfect happiness?

(167-10) At the time when a child is conceived two factors contribute powerfully toward its physical nature and physical history. They are the state of the father's thinking and the mother's breathing.

(167-11) [The uprising of sexual desire is not due to sin but to Nature, which requires every being to balance the sex force. But]²⁷⁷ where both the animal and the average man seeks to do this through the body of a female, the illumined man is able to do it by sublimating the force inside himself

168
VIII
General

(168-1)²⁷⁸ He learns the true laws of hygiene so that his obedience to them may contribute toward keeping his body in good health, not only for the common reasons and general benefits but also because he wants to keep his mind wholly concentrated upon higher topics during the day's meditation, undisturbed by sickness pain or distress.

(168-2) If he cannot be brought to a reform by leading him to the right reason for it, which is often the case where he is too fond of a particular habit or satisfaction, the Overself will bring him to it by some other reason that will make more appeal to him or that will frighten him.

(168-3) The balanced life is certainly possible, but only to the balanced man. Such a one is the young Canadian, Douglas Hepburn. He was the first man under official test conditions to lift 400 pounds above his own head; and also the first man to lift the incredible weight of 760 pounds in the squatting exercise. These and other record making feats recently earned him at the time the title of "The Strongest Man in the World." Until that time no one else had ever hoisted so heavy a weight in a double-handed lift. Yet even while training his physical body for world championship contests in Europe and America, he seriously studied the subject of Yoga as interpreted in my books, "Discover Yourself" and "The Wisdom of the Overself."

²⁷⁷ "The uprising of sexual desire is not due to sin but to Nature, which requires every being to balance the sex force. But" was typed below the line by the original typist and inserted with a handwritten arrow and markings to the beginning of the para.

²⁷⁸ The paras on this page are numbered 484 through 493; they are not consecutive with the previous page, but they follow the paras on page 166. We have continued the subheader "General". In the original, it was typed above para 168-3.

Young Hepburn has taken care not to fall into the limitation of identifying himself solely with his body – a danger which exists chiefly for the unbalanced extremist or the crude materialist, types which are severely discouraged by philosophy.

(168-4) I know that the practice of these reforms would lead to the betterment in several ways of those who do so.

(168-5) If the body is so abhorrent to them, and so blameable for their own weaknesses, what is it doing in a universe which is divinely originated?

(168-6) The state of his breathing shows also the state of his feelings his mind and even his will.

(168-7) If these ideas seem quaint to some people and impracticable to other people, if they seem to preach a foolish and unnecessary abstention from the good things of life, it is because the people are not yet ready for them.

(168-8) I have tried to explain these exercises fully, what they are and why they are needed.

(168-9) Many persons are not hardy enough to withstand the shock of a very cold shower. Those who are not physically strong enough to endure it should be satisfied with a cool one, otherwise the kidneys the heart or the bladder may be injured.

(168-10) The friction rub maybe done with a small coarse rough face cloth or with a loofah sponge. The entire body should be vigorously scrubbed, but especially the feet. A cool – not cold – [shower]²⁷⁹ at the end will close the pores and stimulate circulation.

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

169

IX

(169-1)²⁸⁰ It would be the act of someone utterly blind to all that is going on around him to ignore this fact – that if men do not seek and find the correct understanding of their present situation from a deeper approach than the surface one, most of their physical activities will come to a sudden end.

(169-2) There is an old Buddhist prophecy that this planet will split apart, that the great roaring explosion will tear the mineral world and the mountain ranges into dust. But

²⁷⁹ PB himself deleted “will” from after “shower” by hand.

²⁸⁰ The paras on this page are numbered 40 through 54; they are not consecutive with the previous page.

before this event, a Buddha will come, full of loving kindness, to show us the way of salvation

(169-3) So long as our efforts to build up a worthwhile society are restricted to working fussily on the surface, so long will the results be disappointing and as in our own time, terrifying.

(169-4) Is it only a pause, and not a peace?

(169-5) Only Truth can guide humanity to the safety it seeks.

(169-6) They are, have been, or will yet be, forced to think about the worth, use meaning and purpose of their life as they have never thought before.

(169-7) If nations have suffered appalling wars in our time, and if, to the consternation of the thoughtful, even more appalling ones are still possible, let them learn that there is no real preventative while they continue to rebel against Truth and reject its messengers.

(169-8) Seek ye first the kingdom of hell and all these things shall be taken from you.

(169-9) When enough leaders and enough followers are thoroughly awakened to the futile viciousness of the war circle and the inevitable danger of war preparation, they will turn decisively away toward the seemingly idealistic but actually realistic method of Jesus and Gandhi.

(169-10) When man in his utter need turns to God simply because he has nowhere else to turn.

(169-11) It is natural for a politician to operate for the benefit of his own nation even to the detriment of other nations, to blind himself to their rights in the effort to secure such benefit

(169-12) The dark and destructive forces show themselves in Nature and life. To leave them out unaccounted for and ignored, is to leave a weak place in oneself.

(169-13) The period which followed World War II is a truce, and not a peace.

(169-14) Humanity, led by politicians, does not know whether it is being led toward peace or war, happiness or catastrophe.

(169-15) Only when the best in science and industry blend with the best in spiritual and artistic culture shall we have a civilisation justifying the name.

(170-1)²⁸¹ It is an old doctrine among most of the Orientals and even among the early Greeks as well as the Roman Stoics, that the world comes to an end at certain long intervals of equal duration. This periodical death, which is always followed by a rebirth, is held accountable for such catastrophes as the sinking of Atlantis and the destruction of Lemuria. [When the earth's axis last moved its direction to the one it now occupies bringing an end to Atlantis, the length of the year was changed in consequence by an additional five days.]²⁸² According to this doctrine these great changes in the global crust are due to a declination of the plane of the ecliptic to the plane of the equator, that is to a change in the angle which the plane of the ecliptic makes with the plane of the equator. The larger this angle formerly was, the warmer were the polar regions, so that there was once a time when human and animal beings were living there in numbers and in comfort. As the planet moves in its curved orbit its cosmically preordained destiny moves on with it.

(170-2) Those who ignorantly believe that God needs their help to ensure his triumph over evil in this world, have yet to learn that this triumph has been eternally accomplished already. The human being who can affect this situation either by helping or hindering does not exist.

(170-3) In large regions of the earth it seems as though moral darkness has enveloped mankind. Although a fair appraisal requires us to examine how far this swing of the pendulum against established religion represents rebellion against its superstition and imposture and how far it represents a real loss of conscience and deterioration of character, there is still enough residue of evil to instigate apprehension as to the future course and results of this situation.

(170-4) For those who properly understand it and faithfully practise it, philosophy stands amid the uncertainties and threats of our time as a secure citadel. In it he finds assurance for his heart and mind, and will find safe guidance for his body.

(170-5) When experiences are so rapidly diffused, when events are followed so quickly by fresh events as in our own time, something of their trend and much of their meaning can easily be missed.

²⁸¹ The paras on this page are numbered 55 through 62, making them consecutive with the previous page.

²⁸² PB himself moved "When the earth's axis last moved its direction to the one it now occupies bringing an end to Atlantis, the length of the year was changed in consequence by an additional five days." from the beginning of the para to after "Lemuria." by hand.

(170-6) It is an attitude which hides trepidation, but does not do so very successfully. Man is scared. If he is to regain his courage he must gain himself, the true awareness of who and what he really is.

(170-7) Our years of opportunity have been rapidly passing by.

(170-8) For some years the world has felt it is on the brink of disaster.

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

171
XI

(171-1)²⁸³ To invite men to abandon the ego is like inviting them to visit the moon.

(171-2) The ego simulates some of the Overself's qualities and reflects some of its consciousness. But the image which is thus created, is a false one.

(171-3) That person is a rarity who does not pursue his own personal welfare or seek to further his own self interest. Even the apparently altruistic acts are often done with some hidden or at most unconscious selfish motive behind them.

(171-4) From childhood through adulthood, man passes from one change to another in himself - his body, feelings and thoughts. The idea of himself, his personality, changes with it. Where and what is the "I" if it has no unbroken integrity.

(171-5) When the ego is silent, the Overself can speak.

(171-6) The most crucial part of his being still lies hidden from man.

(171-7) The ego is not the true self but rather a derived and apparent one.

(171-8) The egoism which he detests in himself will not be more attractive when found in others.

(171-9) The more he advances intuitively, the more will the ego's sophistries seek to lure him astray.

(171-10) The ego is a part of the divine order of existence. It must emerge, grow, enslave and finally be enslaved.

²⁸³ The paras on this page are numbered 93 through 106, making them consecutive with the previous page.

(171-11) The egoistic way of viewing life is a narrowing one. It keeps him from what is best, holds him down to what is base and prevents him from working with the miraculous forces of the Overself. The further he moves himself away from it and the nearer he moves into the impersonal and cosmic way, the sooner will he receive the benediction of more wisdom, better health, smoother relationships and grander character.

(171-12) As long as the ego still dominates over, or hides behind, his spiritual activities they are, from the viewpoint of getting a successful glimpse, in vain. Of course, from other special viewpoints, such as improving the moral character or acquiring intellectual information, they are not useless and do have valuable importance.

(171-13) Peering down into those mysterious depths of the "I" which are far deeper than its human and bestial layers, he will come to a region where personality becomes essence. The psycho-analyst cannot reach it by his intellectual and hypnotic methods but the mystic, by his intuitive and contemplative ones, can.

(171-14) If he will have the courage to let the ego-illusion die out, a new and real life will come to birth within his being.

172

XI

(172-1)²⁸⁴ "How can we carry on with our daily lives without the 'I' consciousness?" is a natural and common question. The first answer and certainly the best one, is supplied by the personal experience of those who have done it in the past and are doing it today. Their testimony to its factuality is worth more than the theoretical objections to its possibility. Think of the great or celebrated names which proffer such testimony, of Jesus and Buddha in Asia of Eckhart and Bohme²⁸⁵ in Europe, of _____²⁸⁶ in Africa and Emerson in America! And there are other names which I know, of men who lived in our own century but who lived obscurely, unknown to all but a tiny handful of seekers, men whom my own line of destiny fortunately crossed and happily tangled with in the period of my wide research. The second answer to the question of possibility is contained in the ordinary experience of awaking from the night's sleep. It is perfectly possible then to carry on with daily living without the consciousness of the self which prevailed in dreams. That self was different from the waking one since he

²⁸⁴ The paras on this page are numbered 107 through 112, making them consecutive with the previous page.

²⁸⁵ "Boehme" in the original. Referring to Jakob Böhme.

²⁸⁶ 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.

holds thoughts and does things that the latter would never do. It certainly existed but the morning showed it to be an illusory ego. In exactly the same way illumination acts as an awakening and shows the everyday consciousness of self to be illusory, too and just as we no longer need the dream ego to carry on the waking activities, so the illumed man no longer needs the waking ego to carry on his activities.

(172-2) If the ego cannot keep him any longer through his animal instincts, it will masquerade as his higher self, flatter him for his lofty aspirations, insert itself into his intuitions, and seek to deceive him as he bends in prayer or sits in meditation

(172-3) The root of all the trouble is not man's wickedness or animality or cunning greedy mind. It is his very I-ness, for all those other evils grow out of it. It is his own ego. Here is the extraordinary and baffling self-contradiction of the human situation. It is man's individual existence which brings him suffering and yet it is this very existence which he holds as dear as life to him!

(172-4) Those who succeed in reaching this point in their meditation often withdraw just there, overcome by terror or gripped by panic. For the prospect of utter annihilation seems to yawn, like an abyss, beneath their feet. It is indeed the crucial point. The ego, which has lurked behind all their spiritual aspirations and hidden in disguise within all their spiritual thinking, must now emerge and show itself as it really is. For where, in this utter void, can it now conceal itself?

(172-5) It is not a change of the ego's contents that is really needed, however attractive that may well be, but a change that will enable us to step out from the ego altogether.

(172-6) Gospel of John: xvii Chapter: "As thou, Father, art in me, and I in thee."

173
XI

(173-1)²⁸⁷ When pushed into defending itself and justifying its ways, the ego will rationalise them and talk of their "evolutionary necessity" or of the aspirants "higher mission and historic task." All this talk is a deceptive mental construction, not a genuine intuitive guidance. The aspirant who falls victim to his own mentally-invented excuses speculations, imaginations or alibis, falls victim to the machinations of the ego. Thus instead of accusing it as the real source of his trouble he foolishly supports it and vainly tries to cover up its errors.

²⁸⁷ The paras on this page are numbered 113 through 117, making them consecutive with the previous page

(173-2) Konstantin²⁸⁸ Stanislavski, who founded the Moscow Art Theatre at the turn of this century, and whose brilliant directing work was honoured by his profession throughout Europe, studied enough of yoga to believe that the inspired state could be brought about deliberately. He further believed that when that happened upon a stage, the actor's own nature fused with his role and that he was then unable to distinguish between the two. He said that this was the mark of the genius but admitted that it was unlikely to last more than a short time.

(173-3) The ego is sitting at his side waiting to deceive him subtly into making wrong decisions and false interpretations, if they will hinder his growth into truth and thus preserve its own life.

(173-4) As he understands himself to be, so will he understand the world to be. If he understands that he is only a material body, the world will appear to him likewise. If he finds no spiritual content in himself, he will not find it in the world either.

(173-5) If he is willing to look for them, he will find the hidden workings of the ego in the most unsuspected corners, even in the very midst of his loftiest spiritual aspirations. The ego is unwilling to die and will even welcome such attrition of its scope if that is its only way of escape from death. Since it is necessarily the active agent in these attempts at self-betterment, it will be in the best position to take care that they shall end as a seeming-victory over itself but not an actual one. The latter can be achieved only by directly confronting it and directly slaying it; this is quite different from confronting and slaying any of its widely-varied expressions in weaknesses or faults. They are not at all the same. They are the branches but the ego is the root. Therefore when the aspirant gets tired of this never-ending Long Path battle with his lower nature, which can be conquered in one expression only to appear in a new one, gets weary of the self-deceptions in the much pleasanter imagined accomplishments of the Short Path, he will be ready to try the last and only resource, the Intermediate Path. Here at long last he gets at the ego itself, instead of preoccupying himself with its numerous disguises, which may be ugly, as envy, or attractive, as virtue.

174
XI

(174-1)²⁸⁹ When he steps forth from the ego's timed life into the Overself's liberating timelessness, the feeling of confinement falls away like a heavy cloak. He enjoys an unimagined exhilaration.

²⁸⁸ "Constantin" in the original.

²⁸⁹ The paras on this page are numbered 118 through 132, making them consecutive with the previous page.

(174-2) All methods which dissolve the 'I's faults and weaknesses still leave the 'I' itself undissolved. All techniques which change the ego's qualities and attributes still leave the ego-root unchanged.

(174-3) To know what his real "I" is not, is a first and most important step toward knowing what it really is. Indeed, it has a liberating effect

(174-4) The 'I' gets angry when someone provokes it, then remembers it must gain self-control, and this forms a higher and calmer state for itself but one which is still within the personal ego sphere. It has not escaped from itself but only replaced a negative emotion by a positive feeling.

(174-5) If there is any single secret of development which the successful mystic can offer us, it is that the ego must go out of us and we must go out of it!

(174-6) He must mentally rectify the errors of those instinctive egoistic reactions which the philosophic discipline will make him aware of; an awareness that may come quite soon after they happen or much later.

(174-7) There are today very few who have transcended their 'I', and attained THAT which is behind it. Nearly all the contemporising glib talk of spiritual things or the modern advertised teachers and prophets of spiritual experience fears internal evidence of the ego's hidden presence, whatever the external signs may be.

(174-8) A correct estimate of the ego's strength will explain why some aspirants make such slow progress.

(174-9) The 'I' is immeasurably greater than the ego which it projects or than the intellect, which the ego uses.

(174-10) The subjugation of his ego is a Grace to be bestowed on him, not an act which can be done by him.

(174-11) Was Salvini²⁹⁰ right when he said that an actor weeps and laughs on the stage yet all the while he is watching his own tears and smiles?

(174-12) If we may know God only by losing self, we may not lose self without experiencing pain. This is the inner meaning of the crucifixion.

(174-13) It is a paradoxical demand, that we enrich our individuality at the same time that we purify it.

²⁹⁰ Referring to Sandro Salvini.

(174-14) Sufi Mystic Jalaluddin Davani²⁹¹ said “One little step beyond myself was all” he found necessary to attain illumination.

(174-15) If the world is an idea, the ego which perceives it is itself an idea too.

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

175
XIII

(175-1)²⁹² I have only a very partial knowledge of the World-Idea but it is enough to throw a practical working light upon our business here on earth.

(175-2) He will begin to see an intelligence moving in and through the universe which he had not seen before. The universe will no longer be a strange symbol without any meaning.

(175-3) As a man truly evolves, he is guided more and more by intelligence and conscience. It is a false evolvment which guides him into cunning and selfishness

(175-4) God’s activity is measured off in phases; it operates during a certain period and then remains latent for the subsequent one. In this alternating cycle, it continues in the entire universe, in living Nature, in man himself. Such a balancing of movement with rest maintains harmony.

(175-5) The animal mind is dull to all lofty thoughts whereas the human mind in its possibilities, is not.

(175-6) Just as we find strife, violence and evil on the surface of human existence but divinity, harmony and peace at its core, so we find cruelty, suffering and malevolence on the surface of the world’s existence but intelligent beneficent purpose at its core. It is ultimately an expression of God’s wisdom, power and love.

(175-7) Let evil appearances be what they are, the revelation of insight contradicts them and shows the divine presence throughout the whole universe and behind all happenings.

²⁹¹ “Akhlār-I-Jalālī” in the original, likely referring to the “Akhlāq-e Jalālī” by Jalaluddin Davani. Also known as Jalaluddin Muhammad bin As'ad dawani, Jalaluddin Dawani, Jalal Al-Din Muhammad ibn Asad Al-Dawani, and Allamah Mohaghegh.

²⁹² The paras on this page are numbered 64 through 75; they are not consecutive with the previous page.

(175-8) There is an infinite number of possibilities in the evolution of man and the universe. If only certain ones out of them are actually realised, this is because both follow a pattern – the World-Idea.

176
XIII

(176-1)²⁹³ [No]²⁹⁴ accident may happen in the street [any more than it can happen]²⁹⁵ in the universe.

(176-2) The large outlook resulting from these studies, the long horizon of ever-developing stages which it puts before us tends to reduce the haste and strain of day-to-day living. It relaxes and stabilises the human disposition.

(176-3) The differences in consciousness between an amoeba, an insect, an animal and a human represent a line of growth.

(176-4) When man's activities are quite consciously and deliberately put into accord with the World-Idea, he will achieve his greatest welfare.

(176-5) If so many men give not even a thought to the presence of the higher power, others do give it but only to doubt the existence of that power.

(176-6) Those who seek to do God's will must not only first seek to discern it within themselves, but also in their environment outside: For this a study of the pattern of the World-Idea is necessary.

(176-7) Such an ideal state of human existence makes an attractive picture but he is entitled to ask: Can it be attained in actual life?

(176-8) The World-Idea is secret, its activity is silent, but its effects are everywhere visible and audible to us

(176-9) It is a long journey down from the tree-tops where man started, from the simple animal to the spiritual mind.

²⁹³ The paras on this page are numbered 72 through 87, making them consecutive with the previous page.

²⁹⁴ PB himself inserted "No" before "accident" by hand.

²⁹⁵ PB himself changed "but not" to "any more than it can happen" by hand.

(176-10) Development does not always take a directly upward line: it may wobble, zig-zag or even fall for a time.

(176-11) Man's experience is so limited and his mental equipment so small that his attempt to understand the universe would seem impertinent were it not for the assurance of great prophets and seers that where intellect and sense fail, intuition succeeds.

(176-12) Those who get discouraged by seeing how slow is humanity's moral growth, and how few are the signs of its spiritual awakening, may gain fresh hope if they study the World-Idea.

(176-13) Immanuel Kant referred to "the hidden plan of Nature." Thus without benefit of any mystical revelation but with that of acutely concentrated deep thinking to guide him, he sensed the presence of the World-Idea.

(176-14) It is as predetermined by laws as is the course of the stars.

(176-15) It is then that the awareness of the World-Idea comes to him, explaining his planetary surroundings and enlightening his situation therein. Every relationship and every event is then seen to be significant, falling into place in this amazing pattern.

(176-16) There is no moment when the unseen divine activity is not present in the universe. Everything is being carried on by the divine Power and divine wisdom.

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

177
XVI²⁹⁶

(177-1)²⁹⁷ He knows intellectually that all is mere appearance but he does not feel it emotionally. That is yet to come as a result of his total combined effort.

(177-2) Within that seeming Void lie the vanished planets of yesterday and the evolving worlds of tomorrow.

(177-3) What I am trying to say is that this indescribable Void out of which the universes appear, this utter Nothing between and behind them, this unknown Power between and behind the atoms themselves is God.

²⁹⁶ PB himself inserted "(XV)? XVI" at the bottom of the page by hand.

²⁹⁷ The paras on this page are numbered 17 through 27; they are not consecutive with the previous page.

(177-4) At the very end of all their explorations of the atom, what do the scientists find? Empty space, no thing-in-itself, a gap out of which pour flashes of energy.

(177-5) What Eckhart calls The Nothing is not dissimilar from what Buddha calls The Void. The ordinary human mind recoils from such a conception and human knowledge keeps no place for it. The five senses want a tangible world, even if it be only an illusionary appearance.

(177-6) This is the great miracle of our existence, that out of the Void it comes forth, out of Nothing it receives consciousness, power and life.

(177-7) The world is not as real as we ordinarily see it: but neither is it as illusory as some metaphysicians see it. For so far as it is an illusion there must be something behind it to create the illusion

(177-8) SUZUKI: "Have your mind like unto space."

(177-9) The new physics finds creation to be a continuous process, which has never had a dated beginning in the past. Its atoms and universes appear and disappear. What does this indicate? That the unspaced untimed No-Thing out of which all this comes is itself the Reality, and the Universe a shewing-forth.

(177-10) This is the Godhead, of which, in nearly all the ancient religious Mysteries, lawfully man may make no image and to which he may give no name.

(177-11) Can anything be derived from something that is essentially different from it? This is impossible. Therefore existence

178
XVI

(continued from the previous page) CANNOT BE DERIVED FROM NON-Existence. If the universe exists today, than its essence must have existed when the universe itself had not been formed: This essence needed no 'creation' for it was God, World-Mind, Itself.

(178-1)²⁹⁸ He can find the nothingness within himself only after he has evaluated the nothingness of himself. The mystery of the Great Void does not disclose itself to the smugly satisfied or the arrogantly proud or the intellectually conceited.

²⁹⁸ The paras on this page are numbered 28 through 36, making them consecutive with the previous page

(178-2) The inability of little man to enter into the knowledge of transcendent God does not doom him to perpetual ignorance. For God, being present in all things, is present in him too. The flame is still in the spark. Here is his hope and chance. Just as he knows his own personal identity, so God knows God in him as the Overself. This divine knowing is continually going on, whether he is awake or asleep, whether he is an atheist or a saint. He can share in it too, but only by consenting to submit his intellect to his intuition. This is not an arbitrary condition imposed by theocratic whim but one which inheres in the very nature of the knowing processes. By accepting it, he may put the whole matter to the test and learn for himself, in due time, his other and non-personal identity.

(178-3) The teaching of non-duality is that all things are within one and the same element - Consciousness. Hence there are no two or three or three million things and entities: there is in reality only the One Consciousness.

(178-4) This truth can be confirmed by the great books of scriptural revelation, by the final conclusions of reason working at its highest impersonal level and by the intimate facts of mystic-experience.

(178-5) The mystic who tries to give utterance, which is an intellectual act, to that which is itself inutterable, because it transcends intellect, must be understood suggestively and not literally.

(178-6) How does God "create" the universe? Since in the beginning God alone is, there is no second substance that can be used for such "creation." God is forced to use his own substance for the purpose. God is Infinite Mind, so he uses mental power - imagination - working on mental substance - Thought - to produce the result which appears to us as the universe.

(178-7) Ordinarily man cannot directly penetrate that layer of the mind which is continuous with, and contiguous to, the Overself. But during the deepest state of meditation he may do so.

(178-8) It is beyond man's power to comprehend, and remains a circle forever closed to him.

(178-9) Just as the echo can have no reality, no existence even, without the sound which originally produced it, so this entire universe can have none without the Infinite Power from which it originated and on which it is still dependent.

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

179
XVII

(179-1)²⁹⁹ On the Short Path he does away with the duality of thought which sets up two ruling powers - good and evil, God and Adverse Force - and recognises GOD as the only real existence.

(179-2) Those who depend solely on the Short Path without being totally ready for it, take too much for granted and make too much of a demand. This is arrogance. Instead of opening the door it can only close it tighter. Those who depend solely on the Long Path take too much on their shoulders and burden themselves with a purificatory work which not even an entire lifetime can bring to an end. This is futility. It causes them to evolve at a slower rate than they need to do. The wiser and philosophic procedure is to couple together the work of both paths in a regularly alternating rhythm, so that during the course of a year two totally different kinds of result begin to appear in the character, and the behaviour, in the consciousness and the understanding. After all, we see this cycle everywhere in Nature and in every other activity she compels us to conform to it. We see the alternation of sleep with waking, work with rest and day with night.

(179-3) But even when the psychological requirements are fulfilled, the negative emotions cast out and the positive thoughts cultivated, the inner self will not come to the surface of its own accord. A special kind of effort is still needed. It will not be concerned with purgative measures but with transmutative ones. It is at this point too that the help and grace of a Master is likely to be of most value.

(179-4) What he can do is to prepare favourable conditions for the Light of the Overself's appearance or for the manifestation of its Grace. This is the role and function of mystical technique and as far as it can go. There is no technique which can guarantee to offer more than such preparation. If it does, it is quackery.

(179-5) The attempt to ignore order of development in the Quest, to leap from the lowest to the highest stages, to miss all the intervening ones, is an attempt to get something for nothing. It cannot succeed. For the influx of Spirit needs a chalice vessel clean enough to be fit for it, large enough to hold it. What would happen if the influx were poured into a dirty, cracked, tiny and weak vessel?

²⁹⁹ The paras on this page are numbered 76 through 81; they are not consecutive with the previous page.

(179-6) Nearly everyone would most likely choose a way which evaded all the long discipline of thought and feeling, all the stern reform of bodily habits, and yet brought him swiftly to the goal and gave him in full its glorious rewards. This choice is pardonable and seemingly sensible. But observation and experience, study and research, show that such a way exists only in theory, not in factuality; that its dramatic successes are the rare cases of a very few geniuses, that those who take this seemingly easy and short road mostly

180
XVII

(continued from the previous page) ARRIVE, IF THEY ARRIVE ANYWHERE AT ALL, AT A state of intellectual intoxication and pseudo-illumination, and that where their reward for this Short Path practice is a genuine Glimpse they wrongly believe it to be the End of the Road and cease all further effort to grow.

(180-1)³⁰⁰ The question of the difficulty of dislodging the ego does not arise on the Short Path.

(180-2) The Long Path wants to purify and perfect the ego but the Short Path wants to find God. The Long Path deals with the little pieces of a design but the Short Path deals with the pattern itself. The Long Path takes up one mirror theme after another but the Short one takes up the main underlying theme alone. It is also the difference, as well as distance, between the immediate goal and the ultimate one.

(180-3) The Long Path is an intermittent fight against the animal nature and the human ego. The Short Path is a continuous quest of the attention for the Overself.

(180-4) The Short Path calls for a definite change of mind, a thinking of totally new thoughts, a fastening of attention upon the goal instead of the way to it. It calls for a revolution, dethroning the ego from being the centre of attention and replacing it by the Overself.

(180-5) The claim that if the true self is found, all the "qualities" and attributes which pertain to it will also be found, naturally and automatically, at the same time is a valid one. How could the qualities and attributes of the lower nature thrive or even exist in that rarefied air? They would instantly be displaced by the higher ones. But what is overlooked by, or unknown to, the makers of this claim, is that the period of such displacement would, and could, only be a temporary one. "Nature never leaps toward what she will eventually bring about," Goethe announces, and truly. As soon as the

³⁰⁰ The paras on this page are numbered 82 through 88, making them consecutive with the previous page

impetus which launched him into the deep waters of the Spirit exhausts itself, as it must if he is still unpurified, unprepared and undeveloped, the man will be thrown back to the place where he belongs. His illumination will not have enough basis to be securely established and so will turn out to be only a passing glimpse.

(180-6) Those who believe they can skip all this preparatory work and still realise their latent possibility, are foolish. The obstructions will not remove themselves by themselves. They can be overwhelmed for a time, while the glimpse prevails, but they will certainly become evident again when the glimpse fades.

(180-7) But while philosophy includes both paths, the aspirant's individual need will indicate on which one the emphasis should be laid and when it should be transferred to the other path.

181
XVII

(181-1)³⁰¹ If he understands the process whereby he arrived at illumination, he will know how to recover it if and when it fades away. But if he arrived at it by an unconscious process, then when he loses it he will not know how to help himself.

(181-2) All he knows about it is that the lower nature is there no longer, that he has become "a new creature in Christ."

(181-3) Is it not reasonable to ask that he work at eliminating the obstructions caused by his misconceptions and deficiencies, his wrong habits.

(181-4) The whole course of Christian practice has been affected by misunderstanding the call to repentance issued by John the Baptist and later by Jesus himself as being only a call to ascetic penance. It included that but the emphasis was in no way there. Far more did it mean not only a change of mind as Melanchthon³⁰² proved to Luther, but also "experience a new consciousness." It looked forward entry into a higher state, not backward to the past sinfulness.

(181-5) Should a change of character be diligently pursued as a natural preparation of oneself for enlightenment, and as a special duty to make it possible? Should the enlightenment itself be directly pursued on the supposition that after its achievement there must inevitably follow a repudiation of the old faulty self and a repentance for its acts?

³⁰¹ The paras on this page are numbered 89 through 100, making them consecutive with the previous page

³⁰² "Melanchton" in the original. Referring to Phillip Melanchthon.

(181-6) Since the mastery of his lower nature must take priority, the Long Path is always prescribed for the beginner. Whether and when the Short Path is to be added to it, depends on his individual character and inner need.

(181-7) The basis of Short Path practices is that the mind is like a transparent crystal which takes on the colour of what is brought into propinquity with it. By turning the mind away from the ego, even from its improvement, and towards the Overself, uplift results.

(181-8) If a man has acting talent let him try it on this visualisation exercise, let him copy the characteristics of illumination. It will be immensely more profitable to him than copying those of some worldly role on a stage. The latter may gain him a livelihood; the former will gain him LIFE:

(181-9) If spiritual growth is constricted by being forced to occur only in a single Path, how much more is it constricted by being forced into a single exercise? All work in spiritual training must start from the point in growth which the individual has reached

(181-10) Short Path ignores the ego, is blind to its existence, and resolutely directs attention to Overself alone.

(181-11) Where the Long Path ends and where the Short Path begins is not easily chalked out.

(181-12) Give no recognition to the ego, the Short Path teaches him.

182
XVII

(182-1)³⁰³ What is the original purpose of undergoing all these ascetic restraints? Surely it is not to end with the restraint itself? If union with the Overself is the purpose then it must not be overwhelmed by all these disciplines and lost sight of?

(182-2) The Long Path is intended to effect a clearance, to open a way for the influx of higher forces.

(182-3) The arc of his development usually begins with the Long Path and rises to the Short One, but theoretically it should begin with both together in harmonious combination.

³⁰³ The paras on this page are numbered 101 through 113, making them consecutive with the previous page.

(182-4) The Short Path techniques are available for use not only at fixed periods and Special Sessions for meditation but also throughout the day as a constant habit, a regular way of living.

(182-5) Old cults like Zen and new ones like “The Undivided Mind,” offer freedom from moral restrictions and ascetic controls. This attracts those who are seeking an excuse to let loose their physical instincts and impulses. They do not see that such a doctrine of freedom is only for adepts, not aspirants.

(182-6) In the well-formed and well-informed aspirant the activities of both paths will be subtly blended. This is part of what is meant when it is said that he is properly balanced. And out of this union will come the “second birth,” the new man who reflects at last the glorious consciousness of the Overself.

(182-7) Such an attainment as philosophy proposes cannot be reached all at once. It must be approached through a series of preparatory steps. They will be slow in pace at first, but quicker later and sudden towards the end.

(182-8) If he is to succeed with the Short Path, he must practise its techniques continually, must revert to them so often that they become second nature and best pleasure.

(182-9) If he will keep his mind turned toward the Declaration as diligently and as frequently as he can, this will counteract his past preoccupation with his ego on the Long Path.

(182-10) The impossibility of such instantaneous illumination being permanent without due preparation and purification was taught by the Buddha: “If the cloth be dirty, however much the dyer might dip it into blue, yellow, red or lilac dye its colour will be ugly and unclear - Why? Because of the dirt in the cloth. If the heart is impure one must expect the same sad result.”

(182-11) The effects of this Short Path work are some times miraculous and always life-giving.

(182-12) The mind must move to a higher dimension and breathe a more rarefied air.

(182-13) The Long Path prepares, corrects and purifies a man. This is his probation period.³⁰⁴

³⁰⁴ This page continues on page 184.

(183-1)³⁰⁵ In a dozen different places Jakob Bohme³⁰⁶ declares that his wonderful illumination was a gift of Grace and that he had done nothing to deserve it. Although in a few other places he balanced this declaration with the idea that he was being used as a serving vessel from which others could draw the teaching given him, the fact remains that he did not aspire to be the recipient of a revelation and was astounded when it came.

(183-2) The Long Path strivings are lesser ones and must, at the due time, be absorbed in the Short Path's larger ones.

(183-3) Whereas the Long Path keeps him preoccupied with every detail of his own development, the Short one turns him away from it altogether.

(183-4) The Long Path sets him an impossible task and a perpetual toil.

(183-5) That enlightenment is a transfiguring event which not only revolutionises general outlook but also changes moral character, there is testimony enough for anyone in the archives of mystical biography. The old self is laid aside as too imperfect, the old weaknesses are drowned in the overwhelming tide of Grace which pours through the man and his life.

(183-6) In that great light he sees his old self as sinful, and so rejects it, his old character as defective and deficient on every side and so amends it. The rejection soon becomes habitual while the amendment is made swiftly enough.

(183-7) It is a matter that comes to [the]³⁰⁷ careful observer's attention that in groups or societies, in ashrams or institutions, where what is practised corresponds to the Short Path - however roughly and imperfectly - the results are very mixed and often saddening to the leaders. Where no attempt is made to bring in the Long Path's corrective work, where there is no striving for self-improvement, the end is a confused one - some satisfactions but more disappointment.

(183-8) It is tempting to skip the natural order of development through various graduated stages, with all the time and patience, work and practice which that entails. But what is so cheaply gained, will have a corresponding value.

³⁰⁵ The paras on this page are numbered 123 through 132; they are not consecutive with the previous page - but they follow the paras on page 184.

³⁰⁶ "Jacob Boehme" in the original. Referring to Jakob Böhme.

³⁰⁷ "the" was typed above the line and inserted with an arrow.

(183-9) I am unable to separate Life from God nor the secular from the sacred. I find a divine element in all that is brought forth by time. But this is because when I gaze deep within myself, I first see it there, feel it there and commune with it there.

(183-10) It not only brings about a stupendous change in his view of life but also a corresponding change in his moral conscience and character.

184
XVII

(184-1)³⁰⁸ A³⁰⁹ master must use words to impart his teaching but he need not use them to impart his Grace.

(184-2) Those geniuses who get a lasting illumination by direct gift of Grace without having worked, studied, prepared or trained for it, are rare. A St. Francis or a Maharshi³¹⁰ is an exceptional phenomena to gaze at, not a model whose life may be closely imitated with the assurance of being able to produce a like result. Everyone else has to undergo the gradual development and patient ripening that a flowering bush has to undergo.

(184-3) When he discovers that travelling on the Long Path is like travelling in a labyrinth, he may become depressed, anxious and even defeatist. He is likely to enlarge the estimate of his weaknesses and to reduce that of his positive qualities.

(184-4) Out of this altered metaphysical consciousness there emerges an altered ethical conscience. Along with the movement to a new intellectual centre there is a parallel movement to a new heart. This is miracle enough to attract all those who want a shorter easier way, or those who want to avoid the long-drawn labours of self-sculpture.

(184-5) The Short Path can only be travelled if faith in the Overself is fundamental and complete, and if trust in the effectiveness of its power is strong and unwavering.

(184-6) There is a special temperament which scorns the process of gradual ripening, of natural growth. It belongs to the man who is unwilling to work patiently and irritated by laborious self-discipline. He is convinced that some secret may be found. Some

³⁰⁸ The first para is unnumbered, and the following paras on this page are numbered 115 through 122; they are not consecutive with the previous page but they follow the paras on page 182.

³⁰⁹ PB himself deleted this para number by hand.

³¹⁰ "Maharishee" in the original.

method exists or some teacher is available to bring about an immediate and successful result just as a push-button does. All he has to do is to seek out and discover the Secret Method or teacher.

(184-7) A valuable practice of the Short Path is to see himself already enjoying the realisation of its goal, already partaking of its glorious rewards. This is a visualising exercise in which his own face confronts him, a smiling triumphant face, a calm peaceful face. It is to be done as many times every day as he can remember to do it.

(184-8) There are some aspirants of a morbid temperament who concentrate a morbid attention upon the idea that the eradication of detrimental faults will be a never-ending process and they become unhappy and unbalanced in consequence. They need a corrective, indeed two correctives. They will find these in the concept of Grace and the practice of the Short Path.

(184-9) They would like the change to take place dramatically, in a moment of time.

“The wind bloweth where it listeth,” said Jesus, and Grace comes here or there at an unpredictable hour.

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

185
XVIII

(185-1)³¹¹ He will be unwilling to take credit to himself for these achievements, loath to identify his own personality with these results.

(185-2) A peril in all self-edificatory teachings is that they so easily induce the man, who attains a degree of success with meditation and who believes in them, to clothe himself in a disguised arrogance of the ego and a deceptive communication or union with God. In “The Spiritual Crisis of Man” I briefly mentioned the Muhammadan³¹² mystic Al-Hallaj³¹³ who had fallen into this peril. I could have added that an Egyptian master in the same Sufi Order, Abu’l Mawahib,³¹⁴ who lived in the fifteenth century passed the following comment upon him: “Had Al-Hallaj attained the reality of self-annihilation

³¹¹ The paras on this page are numbered 163 through 175; they are not consecutive with the previous page.

³¹² “muhammedan” in the original.

³¹³ “Al Hallaj” in the original. Referring to Mansur Al-Hallaj.

³¹⁴ “Abu Al Mawahib” in the original. Referring to Abu'l-Mawahib al-Shinnawi or Abu'l-Mawahib Ahmad ibn Ali ibn Abd al-Quddus al-Shinnawi. Also known as al-Khami or al-Hanna'i.

(fana) and the fullness of its meaning he would have been saved from the error he incurred through saying, 'I am He'

(185-3) The aspirant of today who is thoroughly discriminating will generally fail to find the support of a competent teacher. Usually he will have to depend on the inner Self alone.

(185-4) He may not go out to spiritualise others on his own initiative. He should first feel that he has been deputed to do so, and that the undertaking has been blessed by the higher power. With these precautions, he avoids bringing his ego, and its ulterior motives, into the effort.

(185-5) In this world it is not possible to find anything or anyone in a state of such perfection as to be able to stand severe scrutiny.

(185-6) If mystics have hesitated to communicate openly and directly in the past, they had sufficient cause not to. But such reserve is unnecessary today.

(185-7) The imagined master who appears in his mind is very different and much superior to the actual master who appears later in the flesh.

(185-8) Because he gives the master devotion he does not also have to give him idolatry.

(185-9) One may achieve personal influence without gaining personal publicity. Those masters who prefer anonymity

(185-10) The aspirant is not ordinarily in a position to judge what illumination really is, and who is a fully illuminated man. He can only form theories about the one and use his imagination about the other.

(185-11) We cannot help the whole world, cannot extend our limited capacities and faculties to take it all in.

(185-12) It is not only a matter of having more goodness than ordinary people that distinguishes him. It is primarily his contact with a higher dimension of being altogether.

(185-13) Such a prophet is like a bell, calling its hearers to attend the true church within themselves.

(186-1)³¹⁵ Proximity to him will not necessarily give lucidity about him. His inner-life will remain absolutely inscrutable to those who lack the power to penetrate it.

(186-2) If some friends think he is too careless and casual with them, the more intuitive ones do not. They respect what he is and accept what he does.

(186-3) His silent influence can lift up the other man's inner being much more easily if the disciple sits relaxed in body and emptied in mind.

(186-4) The object must be to see the truth for himself, not depend on someone else for it.

(186-5) Only what their consciousness can readily absorb is what they may be given.

(186-6) It is the old teaching continued in essentials but extended in application and details. Buddha predicted this would happen to his own system.

(186-7) To picture such a sage and to believe in his existence is not possible to all men.

(186-8) In their excessive eagerness to discover a master, they fail to practise discernment.

(186-9) The illumine is more likely to shun fame than to seek it. His humbleness is shown by the way he seeks anonymity

(186-10) Patiently and perseveringly the true teacher established himself in awareness of the truth before offering to lead others into it.

(186-11) If they personally dislike the messenger, they will be liable to reject the message.

(186-12) The esoteric tradition has come down to its present state of shreds and patches but even so it is of the utmost value to the seeker after truth. The eighteenth and nineteenth centuries produced situations and created circumstances which began to force its disclosure. The twentieth century has continued this activity and yielded new materials.

(186-13) I am sorry that I do not know any teacher who can be recommended to them. The references in my books to the characteristics and methods of true teachers represent my conception of the ideal teacher and are not necessarily a portrait of someone I have

³¹⁵ The paras on this page are numbered 176 through 189, making them consecutive with the previous page.

met in the flesh. However, if I do not know where they can find such a man, or if he does not exist, then I am his forerunner and foreteller. He is needed and he must come. Providence will see to it and knows when and where he will appear.

(186-14) But although philosophers do not engage in making proselytes or in starting crusades, the man who is attracted by any tenet of philosophy will sooner or later find someone who will be ready to explain or discuss it with him.

187
XVIII

(187-1)³¹⁶ Much emotion-born fallacious writing and consequent belief prevails in Western and Oriental mystical circles. The question must be asked why, if a dead master is just as good or, as one South Indian ashram now claims, even better than a living one, do any masters trouble to reincarnate at all if they can exert their influence or give their training just as effectively by staying where they are? And this question applies not only to the minor lesser known teachers of small groups but with equal force to the major prophets like Buddha and Jesus.

Here is the point at which part of the confusion and much of the fallacy arise. People generally have been led by society, including their parents to adopt and “follow” one of these major Prophets. This is done partly in the belief that he is still in touch with them from a heaven-world, partly out of unquestioning acceptance of his revelation and partly because of the social necessity of belonging to the membership of some organised church. The Revelation and the church continue to survive the prophet’s death and thus continue to be available for the help of followers born in later centuries. But the vehicle through which he himself was able to communicate directly, the intellect and body, that is the ego, have ceased to exist. There is no further possibility of such communication. Where it seems to occur, the form of the prophet has been assumed by the Higher Self of the devotee to satisfy his demand and need. The usefulness of a living teacher to those who have no such experience still remains.

(187-2) Must he always stand by in silence while he sees others waste their few years on earth or make their own causes of later suffering?

(187-3) The location of his spiritual guide will in part be the accident of his own geographical situation for he will obviously be limited in his selection to possibilities and reputations in his own country or nation or race. The sheer physical and financial difficulties of travelling throughout the world, not to mention the obstacles of personal circumstance family obligations and ignorance of where to search and whom to

³¹⁶ The paras on this page are numbered 190 through 194, making them consecutive with the previous page.

approach in foreign lands, combine to set this limitation upon his inquiry and hence upon his opportunity.

(187-4) Just as the ego-led teachers seek publicity so the egoless teachers seek anonymity.

(187-5) We must make a difference between the Messenger, who is sent to communicate a teaching through writing or speech, and the Master, who comes to embody the teaching and who alone possesses the power to bless others with his Grace. This difference is not so clearly understood among the yogis as it is among the lamas and Sufis, a lack leads to confused ideas and unjustified customs.

188
XVIII

(188-1)³¹⁷ The truth is that the Master may appear in three ways. First, inwardly alone for the whole lifetime. Second, inwardly at first as “the Interior Word” and then later as the physically-embodied human guide. Third, as the embodied Master from the very beginning. The first two cases presuppose the practice of meditation and its development to a certain degree of intensity. The third case needs no prior meditation but it does require an attitude of search for truth, help or guidance developed to as great an intensity as in the other cases.

(188-2) The seeming failure to get these truths accepted more widely, still more to get them practised, is no failure at all. Men are what they are as a result of what they were in the past.

(188-3) He ought not to force his ideas violently upon another person. If the man is not ready for them or not willing to receive them, it is better to leave him alone. This need not be the same as doing nothing to help him. But there is a right and a wrong way of accomplishing this purpose.

(188-4) If God is none other than man himself, of what use is prayer?

(188-5) That the ultimate Godhead, ineffable and transcendent as it is, can take [cramping]³¹⁸ human form for a [short]³¹⁹ human lifetime, for one particular period out of all the millions of years of human history – this is not possible.

³¹⁷ The paras on this page are numbered 195 through 207, making them consecutive with the previous page

³¹⁸ “cramping” was typed below the line between “take” and “human.”

³¹⁹ 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. “short” was typed below the line, under this blank space.

(188-6) He may feel the truth for himself but be unable to explain it adequately to others.

(188-7) If some are immediately and irrevocably captured by the teachings others are only gradually and cautiously convinced.

(188-8) Those who are always hoping to receive full enlightenment from a master, exaggerate the service he can render.

(188-9) He brings a light into the world that would otherwise be dark for some people.

(188-10) The sincere teacher seeks to wean his disciples at the earliest possible moment. To succeed in doing so, he will promise nothing as a gift but will emphasise how necessary it is to apply the teaching to their personal lives honestly and continuously.

(188-11) If the revelation of inner affinity fails to come to him, he ought to be prudent and reserve his decision.

(188-12) The picture of the Ideal is held in his subconscious mind all the time and becomes the pattern to be imitated [with love]³²⁰ the invisible Master to be followed with faith.

(188-13) I have not been able to find a better word for this purpose than 'philosophy', or a substitute for that term which would serve even as well. So until someone proposes or creates the one fitting label that will [even]³²¹ communicate all that is meant, I shall continue to use it.

189

XVIII

(189-1)³²² By what measure can they judge in reality which is unseen and not in illusion, the moral rectitude of a man who has been sent among them with a mission, who has not only secretly dissolved his human 'I' but has secretly taken and faithfully kept the monk's renunciatory vows?

³²⁰ "with love" was typed below "imitated", but without an arrow to indicate placement.

³²¹ "even" was typed below "will", but without an arrow to indicate placement.

³²² The paras on this page are numbered 208 through 219, making them consecutive with the previous page.

(189-2) He may accept his spiritual status without the ego's vanity and yet without its false modesty, just as he accepts being Occidental without _____³²³ himself on the fact or regretting it.

(189-3) His personality is one with his teaching, his life incarnates practises and actualises it.

(189-4) Many are looking for easy ways or for gurus who promise spiritual windfalls. But there is no way and no guru to exempt them from the duty of practising constant self-discipline or the need of training themselves.

(189-5) Against the total volume of human error, evil, vice and suffering the service rendered by these philosophers and saints seems but a feeble gesture.

(189-6) Where emotional guidance would bid him disclose his inner affiliation with the divine order, intuitional guidance bids him move unobtrusively and quietly.

(189-7) Any more than a parent can pass on all his experience to his children, the sage cannot pass on what he has learnt to those who are unready for it.

(189-8) He should consult the man in whom he has the most confidence and with whose teacher he finds the most affinity.

(189-9) In the mystical cults of our time, of which there is an abundant variety, the followers generally take an extremely hostile attitude towards the teacher writer or prophet who is not the one favoured with their personal allegiance. He is a devil in disguise, an arch-sinner, a black magician, and so on. The attitude taken toward their own guide is equally exaggerated. He is God on earth, an angel in the flesh, omniscience personified, and so on. A more moderate more reasonable attitude rarely enters their head. This is possibly one reason why these cults are hotbeds of gossip, criticism, envy and bickering.

(189-10) I have never met a master who completely resembled the preconceived mental picture which the average aspirant, whether in the East or the West, usually holds. He may look like it in some points but will certainly be widely different from it in others.

(189-11) If qualified disciples are few, competent masters are so rare as to be almost unfindable.

³²³ 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.

(189-12) Emerson could not be deceived by common theories in the matter when he wrote: "When a great man dies, the world looks for his successor. He has no successor."

190
XVIII

(190-1)³²⁴ The disciple who has to depend on constantly receiving letters from his teacher is ready only for inferior teachers. The disciple who imagines that because the teacher has not written him for two or three years, he is no longer interested in helping the disciple or has forgotten him or is disappointed in him is utterly mistaken.

(190-2) The declaration "I am God," is true in a certain qualified sense but false in a literal one. The declaration "God within me," is true in every sense.

(190-3) From the need to keep their position freedom or even life itself, they suppressed more of the truth than they revealed.

(190-4) He will find that few of his kind are settled in this world, a discovery which he may meet either with disappointment or with resignation.

(190-5) Without inexhaustible patience and pedagogical talent, the mystic can hardly engage with satisfactory consequences in the task of instructing others. He may be highly inspired but lacking these two things he will do better for those who approach him by silence than by speech.

(190-6) The vast reticence of such a man will be respected by those who are sensitive but may infuriate those who are not.

(190-7) The Master's work ends with answering questions on the teaching, exhorting, guiding, cautioning him of pitfalls and inspiring the pupil.

(190-8) Another phase of his work is to stimulate the yearning for higher attainment where it exists, and to inculcate it where it does not.

(190-9) He must not only give out precepts for study but also show forth an example for emulation.

(190-10) Those who have towered above all other men as Masters, who have left records of their path and of its attainment, can be good guides.

³²⁴ The paras on this page are numbered 220 through 233, making them consecutive with the previous page.

(190-11) We must remember that a leader's name has acquired special meaning for his followers, that it is charged by their own mind, through the effect of suggestion, with a certain stimulus and exceptional symbolism. Hence they react to it favourably in a way which non-followers do not react.

(190-12) However distant a teacher may be, whether in country or century, by means of this written record he is able to help whoever is willing to lend his time and eyes.

(190-13) The danger of anarchic mysticism is not only metaphysical fallacy but also moral foolishness. For if I am God, I cannot sin, cannot even be touched by evil.

(190-14) He will bear no grudge if his advice is rejected.

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

191
XIX

(191-1)³²⁵ The fabulous in religion adulterates the true in religion. But it shows bias to claim that because this part is not acceptable, nothing in religion is acceptable.

(191-2) There is a very real difference between right faith and superstitious faith.

(191-3) Buddha knew, Jesus knew, that what was true for himself was true for all other men.

(191-4) How far is the distance between the pale apathetic faith of a nominal religionist and this wholly intensive devotion of a philosophic life!

(191-5) All religions or spiritual organisations slowly or swiftly fall from the purity of their mission into substituting their own welfare aggrandisement or preservation as their primary objective.

(191-6) Our salvation will not come from the quarters of the established and consolidated religions.

(191-7) Religiosity as a quality is to be practised rather than religion as a creed, dogma or sect.

³²⁵ The paras on this page are numbered 109 through 123; they are not consecutive with the previous page.

(191-8) Where inspiration and sensitivity are lacking, they will be substituted for by fixed formulae, mechanical routines, lifeless patterns, slavish copies and ceremonial pomp.

(191-9) Temples or churches where men babble of God (whom they have not known) might be better used if men themselves kept silent therein. Then, after a while and little by little God might speak to them.

(191-10) The younger Luther learnt much from German mystics, but the mature Luther rejected them. What he eagerly absorbed at one time he completely discarded at another time. What was truth earlier, he called "vain fantasy" later.

(191-11) The overweight of their authority which holds down all these institutions and organisations to their errors and evils, and prevents escape, not only punishes them in this way but misleads their sheeplike followers and bars their progress.

(191-12) In this teaching there are contained principles necessary for the good of man and practices valuable for his welfare. Whoever places a firm reliance on them, will be able to prove their worth for himself.

(191-13) Joining a church or mumbling a creed is like a child's learning to walk. Its early fumbling steps cannot either compete or compare on the same level with an adult's assured gait.

(191-14) If some are attracted by the teaching, others are unmoved by it.

(191-15) He can arrive at the truth independently of the learning of large universities and without the services of established religions. These are not necessary at all.

192
XIX

(192-1)³²⁶ Those credulous people who mistake journalistic effusions for biblical revelation may believe in such silly dogmas but how can a thoughtful person do so?

(192-2) The religious feeling itself is irreducible but it may get covered up by materialistic feelings or thickly overgrown by animalistic.

³²⁶ The paras on this page are numbered 124 through 134, making them consecutive with the previous page.

(192-3) These three doctrines – now turned by the Church for its own motives into three dogmatic superstitions – were, and are, sacred truths before being corrupted. They are the Crucifixion, the Atonement and the Trinity.

(192-4) Here is religion without ritual, inspired ministrations that wears no vestment and church attendance without leaving home.

(192-5) Because they are different approaches, this need not mean they are antagonistic ones.

(192-6) These rituals are concessions for the benefit of beginners.

(192-7) Is it strange or is it reasonable that among every people on this planet the idea of this higher power has existed in every epoch? Whence did this idea come? To answer that priests implanted it in simple mentalities for their own selfish benefit does not answer the question but only puts it further back. Who implanted it into the minds of the priests? No – it is one of those concepts which are absolutely necessary to human existence, whether it takes the most superstitious form or the most developed one. Its absences have always been temporary because their causes have been temporary.

(192-8) When Jesus told his adult hearers that they had to become children before they could enter the kingdom, he made what must have sounded an astonishing assertion to them. What did he mean? How are we to interpret and apply his words? There are two ideas worth noting here. First, a child enjoys living. Second, a child thinks, feels and acts spontaneously. Both these factors are combined in its direct awareness of life, untrammelled by hesitations or obstructions imposed from without and unfiltered by colourings or opinions imposed from within.

(192-9) How can the kingdom of heaven come to earth so long as truth has not come to man?

(192-10) When a church and even when any religious tradition has the weight of years behind it, the errors and truths alike have grown like a fossil into its substance. The leaders are either unable to perceive the errors for what they are or are reluctant to disturb acceptance of what is so long established.

(192-11) The pontiffs and prelates of religious institutions will tolerate mysticism only on their own terms: or any other, it will be denounced as anarchic or as heretic.

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

(193-1)³²⁷ He is no longer lost in vague dreamy uplifts. His mind casts a clear direct light.

(193-2) How distant are these votaries of New Thought from the real goal may be judged by the fact that not until they are as aware of the Overself as clearly and positively as they are aware of any object experienced by the senses and not until this awareness is as firmly and lastingly established as is their own personal identity, can they be rightly said to have found God.

(193-3) KRISHNA: BHAGAVAD GITA: "He who is happy in poverty and free from things of earthly desire - him I call a rishi - an illuminated one." Contrast this the rejection of poverty by American mysticism whose "illuminates" would be unhappy in it and who regard it as a sign of not yet having reached illumination.

(193-4) How much mystical revelation emanates from a man's own mind, how many mystical messages are but the echo of his own thoughts?

(193-5) They gratuitously foist upon him claims to power that contradict his teaching.

(193-6) Even prosaic everyday happenings are clothed by their arrogant imagination with delusional meanings and given divine significance. In their own estimate they and their cult occupy tremendous importance in the world's spiritual history. They feel that God has entrusted them with the task of redeeming mankind and placed them at the very centre of the cosmic scheme for this purpose. So the intuitive voice is perverted into a self-aggrandising attention-getting instrument.

(193-7) It is not the faint glimpse of truth which reveals all but the full and steady insight. The innate felicity of the one may - and often does - deceive a man into believing that he is experiencing the absolute uniqueness of the other. But the philosophic student, trained to control his ego, is unlikely to mistake these passing phases of his inner life for what they are not.

(193-8) How else explain why Francis of Assisi saw a vision of Jesus nailed to the cross whereas William Blake saw a vision of the Devil? We know that Francis poured out devotion, thought and prayer to Jesus whereas Blake admitted "For many years I longed to see Satan."

(193-9) If the expounders of mystical ideas are met at times with suspicion and the ideas with ridicule, the reason is that swindling charlatans have too often been found among them and imaginary fantasies too often taught by them.

³²⁷ The paras on this page are numbered 187 through 197; they are not consecutive with the previous page.

(193-10) The culture in which he is reared also helps to influence the messages which come through to him.

(193-11) Only the charlatan or the half-developed leader poses in affected omniscience.

194

XX

(194-1)³²⁸ The line which separates the use of meditation for worldly purposes, and especially to influence other people, from black magic, is sometimes a thin one.

(194-2) It has been a field of bizarre activity for sufferers from visual delusions, auditory hallucinations and psychic obsessions; for victims of their own arrogant vainglory; for exuberant eccentrics, drug addicts and morbid psychopaths.

(194-3) Instead of truth being sharply revealed by such religio-psychic states, it is pleasantly fogged and speciously avoided.

(194-4) It is as necessary to avoid the pitfalls of superstition on one side as of psychism on the other.

(194-5) The claims cannot easily be disproved. They concern an inaccessible realm. But neither can they be proved.

(194-6) Those whose fervid faith in a particular cult is allowed to warp their mind, place an obstacle in their way to truth.

(194-7) The one is divine reality whereas the other is insane dreaming.

(194-8) A famous contemporary member of the intelligentsia, who is also an adherent of Vedanta and Buddhism, has advocated the taking of a certain drug which, on the basis of an eighteen-month acquaintance, he declares harmless. My own acquaintance with natives of the country where it is produced shows it to be harmful. This writer thinks its use a short cut to gaining both psychic and spiritual enlargement of consciousness. Let us be generous and believe that such advocacy must have been a temporary mental aberration on his part. All narcotic drugs make slaves of those who fall into the habit of taking them. The habit itself often begins with such seemingly harmless and apparently casual indulgence. The end result of such addiction is to create physical moral and

³²⁸ The paras on this page are numbered 198 through 209, making them consecutive with the previous page.

mental sickness and to produce individuals who injure themselves and become a menace to others.

(194-9) Philosophy is not for kindergarten minds: therefore it cannot offer the spurious solace of mere phrases nor substitute the imaginary for the real

(194-10) The success or failure of his efforts depends on a number of conditions and among them are the purity of his motive and the sincerity of his purpose. If his intentions include the exaltation of his own ego, if they are inspired by vanity or by arrogance then he is not worthy enough to benefit by the act of Grace on the Overself's part which, in the end, crown human effort with success.

(194-11) They should take warning from the very language of these writings that they are travelling in the region of insanity.

(194-12) The revelation is not pure: it contains somewhere the mirrored image of the revelator's own little ego, his own personal thoughts and feelings.

195

XX

(195-1)³²⁹ Travelling facilities have immensely increased. The opportunity to search for these masters is greater now than ever before. But where are these alleged masters?

(195-2) If some are prompted by enthusiasm and _____³³⁰ others are prompted by vanity and fraud.

(195-3) This is not true illumination; it is pseudo-illumination.

(195-4) Revelation or inspiration is rarely transmitted pure and unaltered to the human mind.

(195-5) He tends to transfer some of his own beliefs, wishes or opinions to the intuition he is receiving. The only way to avoid this is to undergo the philosophic discipline.

(195-6) They imagine that they possess spiritual privileges which, in fact, they do not possess at all.

³²⁹ The paras on this page are numbered 210 through 219, making them consecutive with the previous page.

³³⁰ 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.

(195-7) The seeker who wants something more definite than this vague and misty kind of mysticism must come to philosophy.

(195-8) How does the average seeker come to his particular teaching? He rarely makes, or has the time to make, a complete investigation of all the teachings proffered. And even if he does, his judgment maybe too poor or too inexperienced to be relied on. So the basis on which he selects the favoured teaching is the emotional reaction aroused, that is the degree to which he personally likes or dislikes it. Or he joins a teacher who is either well publicised in books and journals, easily accessible and much talked about, or else one who does his own advertising, often exaggerated. This again is an insufficient basis for proper selection and immensely inferior to a careful analysis made by a cool impartial judgment. If the seeker makes any advance at all, it is really due to his own merits, which would have enabled him to make it anyway and with whatever method he adopted yet the credit goes to the teacher or method although they do not deserve it.

(195-9) These texts and symbols these memorials and characters, Pyramids and bibles, can be construed to mean nearly anything or everything that pleases anyone's temperament or taste or to support any of the fanatical beliefs which thrive on human credulity. All such interpretations which are prejudged from the beginning, are either of little worth or teach nothing at all. Whether ingenious or foolish they diminish the sum of human knowledge instead of enlarging it

(195-10) Those who follow one of these insane guides will in the end be led close to insanity themselves. But, with the cunning which so often is allied to madness, the guide may present them with great revelations and grand visions of the past present and future evolution of mankind, all of which may seem in accord with the teachings of the seers whose reputations time has established. From this impersonal level there will then be an abrupt descent into tremendous personal aggrandisement on the part³³¹ of the guide and magnificent promises of mystical experiences to the disciple. Both are wild vagaries of a disordered brain.

196
XX

(196-1)³³² They calculate this world event to take place in a particular year. When the year arrives and nothing happens, they adjourn the date to a later one. When that year passes with the prophecy again unfulfilled, they fix upon a further time. On each failure a plausible excuse is offered.

³³¹ "past" in the original.

³³² The paras on this page are numbered 220 through 229, making them consecutive with the previous page.

(196-2) Let us admit at once that in the hands of the unprepared and undisciplined and uninformed, this doctrine of "God in me" may prove dangerous to its follower. The danger is not in the doctrine itself, for it is a perfectly true one, but in him, in his conceit and lust. These may cause him to misapply the doctrine to suit the desires of his ego or the passions of his body. They may give him false license under the pretext that he is expressing unbridled the authentic freedom of Spirit when, in fact he is expressing the freedom of an animal. Thus truth can be misapplied distorted or caricatured by its supposed friends.

(196-3) They yearn to take hold of each follower's mind, to rule his conduct and censor his belief. Their ego shows up strongly in this yearning for influence over others, this itch to order their thoughts and lives.

(196-4) It is union with the Overself, admittedly, but it is not the fullest possible union, not the final, balanced and integrated union which philosophy alone seeks and finds.

(196-5) The foolishness of following wrong leads or trying wrong paths has to be paid for.

(196-6) He may stop in one or other of these cults for a time but, if he is seeking truth, he will not remain there. In the end, and after sufficient sampling and discarding over a number of years, his search will lead him to philosophy.

(196-7) The teaching, the cult or the teacher may appear authentic, sublime inspiring and true to the naive, the inexperienced or the gullible seeker but they will appear as a caricature of authenticity, a degradation of sublimity, a counterfeit of inspiration and a falsification of truth to the proficient mystic.

(196-8) He may or may not understand the mystical experience which has come to him. If he does not, the chances are that some misinterpretation will creep in and distort its meaning or message. Such chances are greatly reduced if he is able to turn to a master for correction or to a teaching for knowledge.

(196-9) The danger of taking every idea that comes into his head as a communication from Jesus or Buddha, as so many take it even today, is a real one.

(196-10) If a man is too suspicious of being deceived, he may err when truth is presented to him, and so miss the chance of acquiring it. Balance is needed here as elsewhere.

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

197
XXII

(197-1)³³³ If the praying devotee is to be really a suppliant beggar, how much better if he begs for inner help rather than earthly things:

(197-2) The dark night is a prolonged stupor, a period of dull interminable waiting for some change to happen.

(197-3) It is not uncommon for people to get distressed when they find their prayers are not favourably answered.

(197-4) It would contravene the wisdom of the universe if one man were divinely endowed with benefits that were denied arbitrarily to another man.

(197-5) When the dark night comes, its [effect stuns him]..³³⁴ His eager aspirations fade away into despondency and his spiritual exercises fall into disuse. Nothing that happens around him seems to matter and everything seems so aimless, futile or trivial. He has to force himself to go on living outwardly as usual. His will is listless and his emotion leaden. He feels inwardly dead, hardly aware of anything except his own state. The experiences [and]³³⁵ surroundings that each day brings him are passed through as in a dream.

(197-6) It is an inner emptiness gained by casting out desires and attachments, habits and tendencies, so that the heart is wide open to receive life's greatest gift - Grace. The craving to acquire personal possessions is a hard thing to still but once done we are rewarded a hundredfold.

(197-7) Enfolded by that inner strength, a man ceases to fear, to be anxious or to dread the future.

(197-8) One of the most disconcerting experiences of the inner life is the entry into the dark night of the soul.

(197-9) To live in this way is to connect his life with higher power and to relate his fortunes to higher security.

³³³ The paras on this page are numbered 49 through 63; they are not consecutive with the previous page.

³³⁴ PB himself changed "effect will stun him" to "effect stuns him" by hand

³³⁵ PB himself deleted "that" from after "experiences" by hand.

(197-10) When humbled and subdued he is more likely to be ready for Grace than when arrogant and proud.

(197-11) The total acceptance of this higher will changes life for us. It affects our relations with other people and brings some measure of serenity into ourself.

(197-12) To the informed quester the dark night of the soul [inside him]³³⁶ is simply another phase of his growth. It is no more to be feared than the coming of {the}³³⁷ dark night of the world outside [him]³³⁸ is to be feared.

(197-13) They would like to be constantly in the care and under the leading, of a higher power.

(197-14) He prefers to pray silently.

(197-15) At such a time he feels that his entire past was a horrible series of self-deceptions.

(197-16) Is Grace bestowed from above [by divine interventions]³³⁹ or attracted from below [by the disciple's own work in self-improvement?]³⁴⁰

(197-17) The mysteries of Grace, why it manifests and how it operates, have rarely been fathomed.

198
XXII

(198-1)³⁴¹ He should not hesitate to pray humbly, kneeling in [the]³⁴² secrecy of his private room to the Overself. First his prayer should acknowledge the sins of his more distant past having led to sufferings in the later past or his immediate present and he should accept this as just punishment without any rebellious feeling. Then he may throw himself on the Grace as being the only deliverance left outside his own proper and requisite efforts to amend the causes. Finally let him remember the living master to whom he has given allegiance and draw strength from the memory.

³³⁶ PB himself inserted "inside him" by hand.

³³⁷ We have inserted "the" into the text for clarity.

³³⁸ PB himself inserted "him" by hand.

³³⁹ PB himself inserted "by divine interventions" by hand.

³⁴⁰ PB himself inserted "by the disciples own work in self-improvement?" by hand.

³⁴¹ The paras on this page are numbered 65 through 71, making them consecutive with the previous page.

³⁴² "the" was typed above the line and inserted with a caret.

(198-2) When this devotional path is over stressed and not balanced with any counterpoise, when the guru is made into an object of a hysterical love-game, then the imagination leads the mind into pseudo-illuminations that are worthless for Truth. The guru himself is involuntarily made into an accommodating substitute for the friendship or love, the companionship or drama, or motherhood which the world failed to offer. The august relationship of disciple and Master is turned into a love affair, with all the egoistic accompaniments of jealousy, intrigue exaltation or depression that go with one. Is it not understandable why atheistic sceptics sneered at the mystical raptures of cloistered nuns who saw erotic images in their visions of embracing the Lord? Admittedly the mystical eroticism of medieval nunneries may be explained, either in part or in particular cases by the repression of sex. But this fails to explain the other part and the other cases

(198-3) It is instinctive for humanity to turn in its distress to a higher power, except where the unbalanced development of intellect or the brutalising effect of _____³⁴³ has crushed the instinct.

(198-4) Along with all his efforts in study, reflection, self-discipline and meditation there must be one effort which is the essential basis for the others. This is the strong awareness, the lofty aspiration to know who³⁴⁴ and what he really is.

(198-5) He is neither to pity nor to despise those whose weaknesses are very pronounced, but he is to wish to help them. If actual aid seems beyond his capacity, he can at least turn them over during the peak period of his meditation hour to the care of the higher power. In this way he makes some kind of a mental link for them with this power.

(198-6) Without such faith or without some intuitive feeling, how can anyone rise to the true meaning of the Christian Gospels or the Hindu Gita?

(198-7) Where man fails, Grace succeeds. Where his ego laughs at all his efforts to dislodge it, he has to surrender it in humility before the guru or God, whose grace alone can do what his own act cannot do.

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

199

³⁴³ 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.

³⁴⁴ "what" in the original, we have changed it to "who" per context and for clarity.

(199-1)³⁴⁵ So³⁴⁶ long as they are not aware of the cause of their misfortunes, so long will they continue to create fresh ones.

(199-2) He may bring these teachings to the practical test of life itself without fear of their failure and without disappointment in their truth or worth.

(199-3) To the man on this Quest, the man willing to step aside from his ego, earthly misfortunes may sometimes be seen as disguising spiritual blessings if they force him to fall back on the eternal truths and his own deeper resources.

(199-4) Philosophy tells us how to live whereas the ego-mentality only tells us how to appear as if we were really living.

(199-5) He will find that there is no problem in his worldly life with which he cannot bring his philosophy into helpful relationship.

(199-6) In the turmoil of daily events it is easy to lose philosophic perspective. He should not let this happen but instead strive constantly to gain such a perspective.

(199-7) Can he see this chance to grow in each event that happens to him?

(199-8) Awareness grows in silence; the test of it in activity.

(199-9) In his encounters with the outer world, he finds much that will put his philosophy to the test

(199-10) If the right action is done at the wrong time, it becomes a bad one.

(199-11)³⁴⁷ All questions can find some kind of an answer in this mental silence; no question can be brought there often enough without a response coming forth in time. It is needful to be patient and to have faith during the waiting period. The inner monitor is certainly there but we have to reach it.

(199-12) Is the philosopher affected by his surroundings like everyone else? He is, so far as they report their nature to his senses. But there the likeness ends. For his mind then steps in to work constructively on the report and to interpret it philosophically.

³⁴⁵ The paras on this page are numbered 188 through 203; they are not consecutive with the previous page.

³⁴⁶ This page is a duplicate of page 640.

³⁴⁷ This para is a duplicate of para 635-2.

(199-13) The shock of unexpected trouble may be followed by a mental awakening, may lead to the asking questions about life and from Life. It stops the habit of half-dead, mechanical routine thinking for a while.

(199-14)³⁴⁸ Each problem is to be solved by the simple method of turning it over to the Overself and then dismissing it from mind. The ego is faulty and blind; what it cannot solve or manage, the Overself can. But this method requires time and patience.

(199-15) The requirements of living in the world can be fully met by philosophy.

(199-16) His objective is to let a situation command him when it is wisdom to do so, but to take command of it when it is not.

200
XXV

(200-1)³⁴⁹ It is a mistake to assume that the sought-for guidance must necessarily reveal itself in all its entirety and all at once. It may, but quite often it does not show more than the next step to be taken or the next truth to be assimilated. The later ones are then withheld until this is done. Why should they be given in advance before we have demonstrated our faith in the first leading already given and our willingness to put it into practice? Moreover, the proficient disciple must learn to live in the eternal Now and its resultant peace, not be anxious about the imagined future and its possible events.

(200-2) The power to gain what we really need, subject to the operation of God's laws is within us. Why run hither and thither for what we already embody? We have only to take our need into the Silence – and wait. We have nothing further to do unless the Inner Voice directs us to do it.

(200-3) Those who turn to the spiritual life for material benefits, such as better relations with other people and better physical health are entitled to do so. But they should remember Jesus' counsel: "Seek ye first the Kingdom of heaven," for then not only will "all these things (material benefits) be added unto you" but they have a chance of gaining the kingdom whereas the other approach postpones such a glorious result. The Overself must be sought for its own sake; otherwise it will not be found or else found only in fleeting glimpses. "That is the goal, that is the final end," says an old Indian writing.

³⁴⁸ This para is a duplicate of para 635-2.

³⁴⁹ The paras on this page are numbered 204 through 216, making them consecutive with the previous page.

(200-4) The attainment of inner peace does not guarantee the freedom from outer conflict. But it does reduce the likelihood of such conflict.

(200-5) The value of past experience is in what a man learns from it to help him live better and think truer today.

(200-6) If he does not pass the tests of life he must repeat the experiences which led up to them.

(200-7) His outer activities tend to reflect his inner attitude.

(200-8) Can it help the average man, forced to plod every day at his earthly task?

(200-9) The experience is drastic and painful but it gives them a needed shaking-up.

(200-10) He should not assume that the guidance must manifest itself in one particular way alone. On the contrary, it may come to him in a variety of ways, and may even be transmitted through someone else.

(200-11) The test of his religion or cult-belief will come in a crisis. Can it support him then or will it fail him?

(200-12) What he has intellectually learned must be actually lived if he is to experience it as truth within himself. Otherwise, it remains only as opinion, conviction, belief or theory.

(200-13) No man's life is exactly as he would have liked it to be, but disappointing events can still be turned to profit if they are regarded from a higher level.

201
XXV

(201-1)³⁵⁰ Only when they are tired of the frustrations and obstructions, the spites and cruelties which so often mar worldly life, will they feel ready to turn in real earnest to the Quest. Only then will its perfect tranquillity seem more desirable than the hectic excitement of following desires.

(201-2) If they are unable to learn correctly by being receptive to teaching, then they must needs learn by distressing experience. There will come a time when his life cannot

³⁵⁰ The paras on this page are numbered 217 through 232, making them consecutive with the previous page.

be measured out so mathematically into compartments, when the single hour for meditation cannot be kept apart from the many hours for action.

(201-3) There is no situation in the life of a quester, no incident and no contact, which is not a parable to be penetratively read and its inner meaning adequately elucidated.

(201-4) Man's ignorant use of his own self-consciousness accounts for a part of his troubles.

(201-5) What is the effect of this teaching? If it means anything at all to them, those who accept it will necessarily try to conform their lives to it. They may fail, frequently or grievously, but they will try.

(201-6) All the while he is moving in the world of men and women, he is working secretly at his inner transformation.

(201-7) It adjusts itself to normal, everyday practical experience whenever possible but it does not hesitate to withdraw into the abnormal and unsocial when progress requires [it.]³⁵¹

(201-8) We are here to learn from evil experiences as well as good. They have some lesson to teach which the other cannot give.

(201-9) It is an art which has to be learnt by practice, like cycling, this giving himself to outer action yet keeping an inner withdrawnness to balance it.

(201-10) Where some men let misfortune weaken them,³⁵² the truly philosophic man [uses it to strengthen and harden himself.]³⁵³

(201-11) Its power can carry him through a grave crisis with unfaltering steadiness.

(201-12) He does what is given him to do in such a manner as to keep the inmost part of himself detached.

(201-13) Today the world impinges on his consciousness and intrudes into his life, whether the mystic likes it or not and however ardent his renunciation of it may be. There is no escape for anyone. It is there and must be faced.

³⁵¹ PB himself deleted the para after this para by hand. It originally read: "Where misfortune weakens some men, it only strengthens and hardens the truly philosophic man."

³⁵² PB himself added a comma by hand.

³⁵³ PB himself changed "strengthens and hardens himself by it." to "uses it to strengthen and harden himself." by hand.

(201-14) Those who refuse to be taught by prophet or seer must remain in ignorance until taught by life itself.

(201-15) The graver decisions which he makes and the graver actions which he does are made and done inwardly from the Overself.

202
XXV

(202-1)³⁵⁴ As soon as he turns it over to the Higher Power to deal with what is he doing? First, he is withdrawing the ego from trying to manage the matter. Second, he is placing the other person in the Overself's care or inserting the situation in the universal harmony. In the first case management will no longer be limited by the short sight of his desires and the shallow penetration of his intellect. In the second case the person will be exposed to the recuperative, renewing and pacifying powers of the Overself or the situation will be benefited, through the mentalistic nature of the universe, in the best possible way for the ultimate good of all concerned in it.

This procedure is not the treatment suggested by rainbow dreaming teachers for it begins by noting the actual condition, however unpleasant or unhealthy that may be. It analyses by all the means within its reach the nature, the causes and the effects of the condition: Only then, only after this is done does it turn away from miserable actuality and try to see the glorious ultimate ideality. From the moment that he consciously gives recognition to the Overself and its perfection, he opens the door to its forces.

(202-2) If he is to keep this inner peace he must keep no care on the mind. But this does not mean that he is to become casual, indifferent to responsibility and neglectful of duty.

(202-3) If to meet the need of the situation, he is forced to summon his latent resources he may not only set right what is outside himself but also develop qualities or capacities that are inside himself.

(202-4) When the frustration of past privation turns into the elation of present fortune he needs to be careful, to cultivate as much detachment now as he should have cultivated then.

(202-5) The state of mind is not just a product of physical conditions: it is also a creative force which contributes toward those conditions. It is both a hidden cause and an evident consequence.

³⁵⁴ The paras on this page are numbered 233 through 241, making them consecutive with the previous page.

(202-6) It is not only those young in years and inexperienced in the world who stray from the right path, or stumble in the bog of their own making. There are many who have acquired years without acquiring the wisdom that ought to go with them, or who have gained experience without gaining even its surface significance.

(202-7) He cannot dwell in that magical state without transforming his experience in the world so that in some way or other it serves God's purpose, thus turning even outer defeats to inner victory.

(202-8) His activity as a merely selfish person comes to an end; his activity as a divinely inspired one begins. It is a transformation from "works of the flesh" to "fruits of the spirit" in the Bible's phrase.

(202-9) To live with men as one of them, yet not to live within their narrow limitations, is his duty and necessity.

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

203
XXVI

(203-1)³⁵⁵ Whatever man harms or hurts, he will have to live with for a time until he learns to refrain, until his reverence for life is as active here as anywhere else. This is why the horrors of vivisection will have to be expiated by the man who caused them.

(203-2) What they do not comprehend is that while they affirm in words or in thoughts that have a brief life of two or three minutes, that they are identified with immaterial Spirit, they affirm in fundamental attitude that they are identified with material body. They are not aware of this contradiction and therefore not able to understand why successful results so often elude them. They have to satisfy the body and its desires, not its needs, for they have not undergone the total purificatory discipline which can free them from its rulership.

(203-3) Consider the millions who are forced to a bed of death by these terrible maladies.

(203-4) There is a power which has brought about quick recovery from severe ailments.

³⁵⁵ The paras on this page are numbered 45 through 53; they are not consecutive with the previous page.

(203-5) Selfish people, worrying people, negative people, complaining people, venomous people, need to find this inner peace. It will heal them of their moral maladies, which in turn may be the causes of their physical maladies.

(203-6) By concentrating the mind upon any given part of the body, and with the objective in view to relax or heal that part, some contribution toward this result is made.

(203-7) Is it possible to attain such spiritual power as to overcome bodily disabilities and cure physical maladies?

(203-8) It is the emphasis upon healing which draws people to cults like Christian Science. Yet we have to ask whether or not this emphasis opposes the strict letter of Jesus' injunction "Be not anxious...for your body."

(203-9) Ill health disturbs the mind and, if prolonged or serious, may bring on neuroses.

204
XXVI

(204-1)³⁵⁶ Disease is part of the pattern of life. Its destructiveness balances the constructiveness which is on the other side.

(204-2) Pain Disease and even death must have their place in the preordained scheme of things, must be elements out of which, along with others, man's spiritual evolution is finally achieved.

(204-3) When either faith healing or naturopathic treatment is too passive, when it refrains from timely cooperation with nature by the use of positive means, [be it]³⁵⁷ a non-toxic medicine or an essential operation, it becomes guilty of sacrificing the patient to its own narrowness.

(204-4) If he can succeed in refusing to identify himself with the suffering body, he will not suffer with it.

(204-5) Although Nature has made the body a self-healing organism she has also provided curative agents to help quicken or start or complete the healing processes.

³⁵⁶ The paras on this page are numbered 54 through 63, making them consecutive with the previous page.

³⁵⁷ "be it" was typed below the line and inserted with a caret.

(204-6) No healer's treatment is always successful nor cure always permanent. Failures are many and relapses are common. Those who shout and splutter from evangelistic public platforms exhibit the ego's arrogance, not the Overself's quiet humility.

(204-7) It is the routine activity of the brain, and especially the mental tendency toward anxiety and fear which is expressed through it which interferes with Nature's healing processes - whether these be spiritual or physical or both - or obstructs them or delays them or defeats them completely. This anxiety arises through the sufferer's confinement to his personal ego and through his ignorance of the arrangements in the World-Idea's body-pattern for the human body's protective care. The remedy is in his own hands. It is twofold: First to change from negative to positive thinking through acquiring either faith in this care or else knowledge of it. Second, by giving body and brain as total a rest as his capacity allows, which is achieved through fasting and in meditation. The first change is more easily made by immediately substituting the positive and opposite idea as soon as the negative one appears in his field of consciousness. He trains himself not to accept any harmful thought and watches his mind during this period of training. This constructive thought must be held and nourished with firm concentration for as long as possible. The second change calls for an abstinence from all thoughts, a mental quiet as well as an abstinence from all food for one to three days.

(204-8) A strong negative emotion dominating the mind at mealtime may hinder proper digestion

(204-9) If it be true that realisation gives perfect health, why did the Buddha suffer at times from severe pains in his back?

(204-10) John XV.11: "I have told you all this," said Jesus, "so that you may have the happiness I have had."

Secretarial

205

SECRETARIAL³⁵⁸

(205-1)³⁵⁹ I ought not give my time in an interview or even in a letter, to answer questions which one or other of my books might answer for me.

(205-2) I am forced by necessity to make my letters as short as their purpose allows.

³⁵⁸ PB himself inserted "SECRETARIAL" at both top and bottom of the page by hand.

³⁵⁹ The paras on this page are unnumbered.

(205-3) The failure to attend to correspondence, the procrastination which deferred such attendance until long periods had passed, lost me much goodwill. They have forfeited some or even much of my reader's respect, since they throw my sincerity into question.

206³⁶⁰

SECRETARIAL

Swami Vishnudevananda's³⁶¹ Sermon to His Devotees

207

SWAMI VISHNUDEVANANDA'S SERMON TO HIS DEVOTEES

(207-1)³⁶² (Q) What is the real meaning of Bhakti (true worship towards God?).

(A) It is no real service (Bhakti) to God or attainment of good deeds in doing apparently false acts such as counting of rosary; wearing of rags and coloured dresses; living naked, besmearing the body with ashes, puncturing one's ears, anointing one's forehead and body, singing of God in high and loud notes, worshipping stone and fire gods or shouting religious slogans.

(207-2) The essence of real worship (Bhakti) is to purify one's ideas and soul with the help of a true Guru - an instructor, and know the inner reality.

(207-3) Leave false pride; bear enmity to none and love all, to have no feeling of happiness or sorrow (miseries): do not be afraid of the worldly troubles; pardon others their excesses, do not think of vengeance.

(207-4) Pass one's time patiently and contentedly, earn one's living with honesty and hard labour.

(207-5) Do not indulge in bad habits, keep the mind calm and clean, do not be afraid of Death or the materialistic world.

(207-6) Do good to all without any hope of reward in return, never feel elated when respected; nor feel sorry (disturbed) when jilted. If ever any such idea crosses your mind try to banish it immediately.

(207-7) Avoid bad society, never boast of your good deeds and karmas nor have the desire to be called good.

³⁶⁰ Blank page

³⁶¹ "SWAMI VISHNU DEV'S" in the original. Referring to Vishnudevananda Saraswati.

³⁶² The paras on this page are unnumbered.

(207-8) Always think and wish well of others and never criticise their ways and mode of living. Never feel jealous of others.

(207-9) Make the best use of your wealth for your own self and extend its benefit to others also. Never try to deceive others, always rear noble ideas in your mind and banish all unreal desires. Be happy and feel happy.

208

SWAMI VISHNUDEVANANDA'S SERMON TO HIS DEVOTEES

RB Talks

209

RB TALKS

(209-1)³⁶³ The word "Andavar" is a Tamil one, usually meaning God but used among us to mean Guru. Disciples are called "Anandars," the guru is called The Anandar but they address him as Peivenu. The ashram is in the deep jungle, 12 miles from Pudukkottai³⁶⁴ and 18 from Trichinopoly.³⁶⁵ His guru had the same guru as Ramalinga Swamigal.³⁶⁶

(209-2) There are about a couple of hundred disciples in residence permanently but many more come at certain festivals. There are no stone buildings, only mud huts. The only food available there is rice, wheat and a couple of vegetables.

210³⁶⁷

RB TALKS

(continued from the previous page) Anything more may be bought through someone going to Pudukkottai³⁶⁸ or Trichy.³⁶⁹ There are no shops.

(210-1)³⁷⁰ The Anandar expects his followers to be married, and so nearly all are. He says it is natural and better, just as food-eating is natural.

³⁶³ The paras on this page are numbered 34 and 35; they are not consecutive with the previous page. The paras on this page are duplicates of paras 585-8 and 585-9 in Talks in the Orient.

³⁶⁴ "Pudukotah" in the original.

³⁶⁵ This is referring to Tiruchirappalli, which was formerly known as Trichinopoly.

³⁶⁶ "Ramalingam Swamy" in the original.

³⁶⁷ Pages 210-215 are duplicates of the odd numbered pages from 587-598 in Talks in the Orient (the even numbered pages are the blank back sides in that file). Different edits have been marked between the two files.

³⁶⁸ "Pudukotah" in the original.

³⁶⁹ This is referring to Tiruchirappalli, which was formerly known as Trichinopoly.

(210-2) The path followed is that of the Siddhas, the aim being to develop Siddhas. The first is to travel in astral body so as to pass out of the physical quite consciously at death. The second is to prolong the life of the physical body. The Anandar's guru was 300 years old. The third, is to develop perfect health absolutely free of sickness.

(210-3) The system includes many rituals resembling the Masonic ones; meditation, group chanting, no meals after midday lunch, no salt or chillies in food. Sleep is said to shorten life hence, there is a gradual reduction of the sleeping hours, usually going to bed at one a.m. and rising at four a.m.

(210-4) There are several grades of progressive initiation but all novices must wait two years while living in the ashram before being initiated into the first grade. The entrance fee is Rs 50 and a monthly fee of whatever is wished to be given is additional.

(210-5) The guru was born a Muslim but almost all his disciples are Hindus. He discourages the use of English and expects disciples to learn Tamil.

(210-6) The present ashram has been established eleven years; there was one previous to it near Madura³⁷¹ but it was requisitioned in the war as part of the extension of an aerodrome. There had been one even previous to that at Tiruppattur.³⁷²

(210-7) In the astral projection, the chela feels he is in a distant place just as if he really were there physically.

(210-8) The Anandar sleeps no more than an hour or so and this goal is set before the disciples as an ultimate {one.}³⁷³

(210-9) Manifestations of psychic perfume, musical sounds etc., are heard by chelas.

(210-10) Smoking and alcoholic drinks are strictly forbidden but tea and coffee are allowed. Liquor destroys morality and tobacco destroys the perfume-aurea of the higher self. Gambling is banned. Deceiving others to eke out a livelihood, is to utter lies and is banned.

(210-11) THE ANDAVAR: The disciples who live in the Ashram bathe only twice weekly, as washing causes the body to lose vital magnetism.

³⁷⁰ The paras on this page are numbered 36 through 46, making them consecutive with the previous page

³⁷¹ Likely referring to Madurai, the city, but may also be referring to the Madura district.

³⁷² "Tiruptur" in the original.

³⁷³ This word was cut off by the right margin, however the word is "one." in the duplicate para (587-8 in Talks in the Orient).

(211-1)³⁷⁴ Milk, tea and coffee are allowed in diet.

(211-2) The temple rites are performed at dawn and at dusk.

(211-3) During the rites both arms are raised upwards in supplication, and unseen forces are supposed to be drawn into the individual.

(211-4) One aim is to overcome death, and to make dying a process of de-materialising the body until it disappears physically, as Ramalinga Swamigal's³⁷⁵ did.

(211-5) Inside the village no shoes and no hat may be worn, as this is disrespectful to the guru, while inside the temple and in his presence no fan may be used for the same reason.

(211-6) The sound of chantings and dancings in the temple goes on all night.

(211-7) There are four major initiations, progressively. The guru examines candidates astrally. The initiation temple-rites are charged with great power.

(211-8) There are five or six festivals during the year when those disciples who live at a distance usually assemble in the ashram; others come on Sundays so that at these times the population is largely increased.

(211-9) The rule of spending the two year waiting period before first initiation inside the ashram may be modified by those who find its physical conditions too spartan. They may live in a neighbouring town like Trichy³⁷⁶ or Pudukkotali³⁷⁷ and visit every month for a few days.

(211-10) God has sent several prophets and messengers to mankind but it has done little to change them. They have not been willing to reform. They still have horrible characters as the Nazi atrocities show. So they and their world must be destroyed, and a fresh start made with a small number of persons.

³⁷⁴ The paras on this page are numbered 47 through 58, making them consecutive with the previous page.

³⁷⁵ "Swami Ramalingam's" in the original.

³⁷⁶ This is referring to Tiruchirappalli, which is also called Trichy, formally called Trichinopoly.

³⁷⁷ "Pudukota" in the original.

(211-11) A World War is due any time now and not later than 1955. It will be ended by earthquakes. Russia will conquer the whole world but when she tries to invade India she will be defeated by Nature at the foot of the Himalayas. Most of the world and people will be destroyed. South India will be safe as a very old and holy place. These catastrophes will bring Kali Yuga to an end.

(211-12) I have retired to this jungle because so few are really willing to seek this goal and to undergo the necessary purification and development.

212
RB TALKS

(212-1)³⁷⁸ Look at this fruit in my hand! It has fulfilled its ordained mission. Originally a mere seed, the later sprouted and grew into a plant, then a tree, bore flowers and fruit. But has man done the same and fulfilled the true purpose for which he came into this world? No. Nor does he want to.

(212-2) We have to purify the inner bodies and develop them into a perfect state.

(212-3) We are not in this world for marriage or procreation worldly careers or pleasures, but for self-realisation.

(212-4) Prayer and meditation are two parts of the same exercise.

(212-5) The body is our valuable and unique instrument whereby the goal of self-realisation is to be attained. Hence to destroy, neglect or mutilate it ascetically is as wrong as to pamper, over-feed and be too attached to it. Both are extreme attitudes to be rejected.

(212-6) Mankind has neither the desire nor will to take even the initial step – working on the astral body. So what is the use of talking about work on the still higher bodies.

(212-7) For many centuries this earth yielded only water. Since the past 150 years it has also yielded oil. Yet people do not see either the danger or meaning of this.

(212-8) The Tamil regions have produced countless adepts but not so {in}³⁷⁹ other areas.

(212-9) Because all other teachings have misled people, it is necessary to begin spiritual education as if with a child and proceed step by step from the most elementary stages.

³⁷⁸ The paras on this page are numbered 59 through 69, making them consecutive with the previous page.

³⁷⁹ We have inserted "in" into the text for clarity.

(212-10) All initiations which produce merely temporary results are not the real thing, and of little use. The real one is a permanent one, even though it is not the final goal but only a stage on the way to it.

(212-11) Half the disciples in this ashram go to sleep at ten p.m. and rise at one a.m., while the other half retire at one a.m. and rise at four a.m. The following night each group alternates these times with the other one.

(212-12) The final goal in sex relations for all, including married couples, is to shed all such passions. But it must come from within, spontaneously and not be forced. Hence, it must come by slow degrees. The stage before this goal is when intercourse happens only once or twice a year. There are no rules, but advice is given. All commands must be self-imposed inner ones. Bachelorhood

213
RB TALKS

(continued from the previous page) is condemned because the mind will still be hankering after sex, whereas married people are usually satisfied and not afflicted by such hankerings.

(213-1)³⁸⁰ The permanent residents of the ashram at breakfast have a cup of coffee but nothing to eat. At midday they eat lunch. It consists of only one-half tumbler of food – about seven-eighths of this quantity being rice and only one eighth vegetables and dahl. At two p.m. another cup of coffee but nothing more is eaten that day. If they wish to leave part of the lunch to be eaten in the evening they may do so, since no dinner is allowed. Yet, on such a meagre diet which thins the body, they are no weaker than formerly. This is because the Master invigorates them spiritually, arousing their kundalini, and this in turn invigorates the body and mind. (But note that Indian coffee is almost all pure milk – PB)

(213-2) The disciples who do not live permanently in the ashram are called “members” and may not visit it for longer than one day. Neither they nor special visitors are allowed to sleep in the compound but only beyond it for their presence will disturb the ashram physically and pollute its aura. They will sleep when the active ones will be working during the night, thus setting up temptations and cross-currents.

(213-3) A disciple who lived five years inside the ashram on the half-tumblerful daily meal, left to work and live in a big city of the outside world again. He found there that

³⁸⁰ The paras on this page are numbered 70 through 75, making them consecutive with the previous page.

he had to eat double this quantity to get the same amount of strength. Living close to Nature and invigorated by the Master's dynamic presence, energised him on a small amount of food whereas city life depleted his forces. And, moreover, the former regime kept him healthy and free from diseases whereas the latter did not.

(213-4) After your second visit to this ashram, you will profit much more noticeably. The Master has given you - PB - what he has given no one else - an autograph, a specific instruction, and permission to sleep inside the compound of the ashram although not a member.

(213-5) Cinema going is harmful to those on the path. It hurts eyesight physically and injures the spiritual mind mentally. Only those strongly established can safely go there.

(213-6) Salt is banned from our diet because it clogs the body; it promotes earthiness and gives zest for the physical existence of the body.

214
RB TALKS

(214-1)³⁸¹ The limitation per day to one meal with two cups of coffee or tea exists because the amount of energy utilised for digestion is equal to or larger than the amount got from the food. But those who are members and not in this forest retreat and have to live and work in cities are not under these restrictions: they may eat and drink the minimum quantity {(more)}³⁸² that they find necessary.

(214-2) Sri Krishna Prem's book, "Yoga of the Bhagavad Gita" its reference to waking, dream and sleep states is correct, whereas most other interpretations are often wrong.

(214-3) Beginners are put on the restricted diet and restricted sleep for short periods at a time only - say weeks or months - so that they can very gradually and easily become "changed." They could not comfortably or safely be suddenly transformed. It would be dangerous.

(214-4) After a guru dies, it is very difficult to contact him and make the same progress as when he is alive.

(214-5) We derive our energy from the combined sources of earth, air, water and fire that is, sun. Prana is the subtle life-force present in all of them.

³⁸¹ The paras on this page are numbered 76 through 85, making them consecutive with the previous page.

³⁸² We have added parentheses around "more" for clarity.

(214-6) Music may be useful to give a start-off for the feeling of devotion but it cannot dispense with the necessity of doing the inner practices. They are still essential.

(214-7) The ultimate goal for us and our practices is the trance state, where we die completely – even breathing stops and the senses close up – Sahaja samadhi, as a subsequent state to it, is the natural development of “coming down” again.

(214-8) Ramana Maharshi³⁸³ was not a real Mahatma, but, being declared one by other persons, came to be regarded as such. He should not have let them do so. His teaching about the true heart being on the right side of the chest is quite wrong. He merely repeated an error in an old book. He was an incompetent guru who did not produce any realised disciple.

(214-9) The dwellers in the ashram do not bathe oftener than once or twice weekly but there is no obnoxious odour around them. The Master’s own guru never bathed for twelve years yet his body smelled sweet. This is a result of the purer living and the smaller quantity of food intaken.

(214-10) Our Salai³⁸⁴ retreat is primitive only because that suits our special Indian conditions. If it had been established in {the}³⁸⁵ U.S.A., the Master would undoubtedly have made it modern, comfortable and machine-served.

215
RB TALKS

(215-1)³⁸⁶ No physician really understands how sleep {begins,}³⁸⁷ but we here, do. None even suspects that there is a state beyond deep sleep.

(215-2) Sleep, for more than three hours is not necessary for recuperation and is a cause of sickness and earlier death. Soft beds are harmful; we here sleep on the hard floor.

(215-3) The disciples are graded, according to their stage of progress. They have to take a vow on initiation not to reveal to those of a lower grade the secret practices taught them, and not to discuss their experiences with others. Otherwise, confusion of mind and negative feelings, such as envy, will result.

³⁸³ “Maharshee” in the original.

³⁸⁴ Referring to Meivazhi Salai.

³⁸⁵ We have inserted "the" into the text for clarity.

³⁸⁶ The paras on this page are numbered 86 through 93, making them consecutive with the previous page.

³⁸⁷ We have changed “begins or” to “begins,” for clarity.

(215-4) The Master does not encourage the use of photos for meditation. He wants the disciples to use the mental image of him and imprint it in their hearts. Nevertheless, he does not forbid the use of photos, as he grants they have a certain very limited value to beginners.

(215-5) The Master as a young man was {a}³⁸⁸ married rice merchant, belonging to South India when he met, in 1900 his own teacher who was a Sufi. He thereupon renounced the world abandoned his home, wife and business and wandered with the teacher for twenty years. Meanwhile, his wife died. After his teacher died and after he had settled down as a teacher himself, he married again.

(215-6) Excessive eating leads to shorter life: excessive sleeping begets a dulled consciousness. The average amounts are considered excessive for the seeker on the Path. Says a Tamil proverb: "A man who takes one meal a day is a yogi. He who takes two meals is a sensualist. A man who takes three meals a day will be a sick man."

(215-7) The foods grown in the sun should be preferred and eaten raw if possible. Hence, fruits and above-ground vegetables are best. However, a sudden change in diet is not beneficial and may even be harmful to the body: it is better brought about by degrees.

(215-8) (BBW'S Medical Critique Of Meivazhi³⁸⁹ Salai): The heart needs a full night's sleep to repair the wastage of tissue caused by its activity in the day. Failure to get this sleep would injure it.

216³⁹⁰
RB TALKS

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

217
I

(217-1)³⁹¹ The intellect is one medium of understanding, the intuition is another.

³⁸⁸ We have inserted "a" into the text for clarity.

³⁸⁹ "Mevazhi" in the original.

³⁹⁰ Blank page

³⁹¹ The paras on this page are numbered 76 through 88; they are not consecutive with the previous page.

(217-2) His work is to prepare the ground and sow the seed; Nature will do the rest. That is to say, to arrange the favourable physical circumstances and the proper psychological concentration in which inspiration can most easily be born.

(217-3) The uniqueness of this moment shines out against the relatedness of all other moments. Words only limit it by their precision and their pressure, yet they are all some of us have with which to make a likeness of it to show friends, or to hold before ardent seekers, or even to return to ourselves in dark and difficult period

(217-4) These intuitive feelings do not respond to direct frontal demands for their appearance. They must be gently coaxed out of their deeper levels where they reside, quietly lured out of their shy seclusion.

(217-5) One acquires by this persistent cultivation of intuitive urges a feel for what is right or wrong, wise or foolish true or false, in many directions

(217-6) How few are those who ever have any experience of the Overself's presence; how many are those who pass through life in total unawareness of it?

(217-7) He must educate himself to recognise the first faint beginnings of "the intuitive mode" and train himself to drop everything else when its onset is noticed.

(217-8) The artist has two functions: to receive through inspiration and to give through technique.

(217-9) What intuition reveals the deepest thought confirms.

(217-10) The technique of art is important but the mission of art - to communicate the intuitive feeling of Beauty - is still more important.

(217-11) If he lacks this inspired creativeness he will produce mere toys to entertain people, not spiritual treasures to enrich them.

(217-12) These are the moments which nourish a man, which give him food and drink to carry him through deserts and wildernesses of the journey of life.

(217-13) These passages seem to bring with them the higher part of the reader's nature. They not only stand for it symbolically but also deputise for it actually.

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

219
III

(219-1)³⁹³ Mystical customs in this matter are not the same in every land. The Persian Sufi closes his eyes during the time that he is sitting, but the Indian Hatha yogi opens them.

(219-2) All that consciousness holds must be reduced to nothing.

(219-3) If he comes to the practice holding the attitude that here is a duty which is tiring and monotonous and which he is to get over and done with as soon as possible, he defeats it from the start and ensures its failure. Better not to come at all, than this negative.

(219-4) In this meditation he reproduces the conditions which surrounded him at the time the Glimpse came. He fills in every tiny detail of the picture – the furnishings of a room perhaps; the faces and voices of other persons who were present; and especially how he became aware of the first onset of the Glimpse.

(219-5) The mystic learns to go inside himself, to discover what is hidden there and to listen to what it has to tell him. The practice itself is called meditation.

(219-6) The attempt to enter these inner worlds of man's being without proper knowledge and without sufficient purification is involved in certain perils.

(219-7) He is to picture to himself the exact quality he seeks to gain, just as it feels within himself and expresses through his actions.

(219-8) A fixed point upon which he can rally his scattered thoughts and eliminate all loss of energy, is needed.

220³⁹⁴
III

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

221

³⁹³ The paras on this page are numbered 225 through 232; they are not consecutive with the previous page.

³⁹⁴ Blank page

(221-1)³⁹⁵ The reorientation of this force in an upward direction brings him to a more spiritual condition.

(221-2) When the upward flow of the force brings it to the pineal gland, which is located in the sympathetic nervous system and inside the brain, and when other requirements are complied with, the gland is energised and activated and gives man spiritual vision.

Diet

(221-3) The quantity of protein needed for the repair of cellular tissue does not only depend on, and differs with the size weight work and environment of each individual. If he is living on the commercially denatured and cookery devitalised diets of modern civilisation, he will need much more than the one who is not, and who has previously undergone the process of bodily purification.

(221-4) The artificial colourings and chemical flavours used on canned or bottled commercially packed foods introduce elements into the body that it does not want, that clog ferment or poison it however slowly.

(221-5) So much of this noxious material is eliminated through the skin that three processes of cleansing are needed to counteract it. First, the warm bath. Many persons are not tough enough to stand the weakening effects of a too hot bath. It is better to be prudent and be satisfied with a moderately warm one. Second the friction rub. Third the frequent change of underclothing. It is a physiological fact that a part of this material can be reabsorbed into the body if these processes are neglected. When that happens this rancid and poisonous stuff will open the way to disease.

(221-6) All the calories, proteins, vitamins and fats of meat, all the food constituents are equally contained in the vegetarian diet of dairy products, grains, fruits, nuts and vegetables.

(221-7) The chemical preparation and mechanical processes which so many foods undergo today commercially in the Western world anyway, depletes them of valuable elements which Nature's wonderful chemistry has put into them.

(221-8) Early in human history, milk was disdained as an article of food because it was thought to be {unnatural}³⁹⁶ for adults to take what Nature supplied to infants.

³⁹⁵ The paras on this page are numbered 505 through 514; they are not consecutive with the previous page.

³⁹⁶ We have changed "natural" to "unnatural" per the context of the para.

(221-9) Food does not directly supply energy but its presence in the body during the process of metabolism acts as a channel for atomic energy to be set free in the body. This is why those who fully undergo the purificatory processes of the Quest and regenerate their body by its advanced ones, not only need less food than others do, but subsist on finer forms of food than them.

(221-10) If too much protein is undesirable because it ends in toxic products and destructive acids, too little is also undesirable because it ends in insufficient weight and lessened strength.

222
VIII

(222-1)³⁹⁷ I have no desire to intrude my writing upon so specialised a field as the cure of disease and healing of sickness. But it is worth incidental noting that there have been many cases where, after undergoing the purificatory regime solely for spiritual reason, people have been pleasantly surprised to find that it also freed them from bodily ailments.

(222-2) Philosophy approaches the subject of sex, marriage, love and celibacy with a perfectly sane and rational way, but without the limitations and without the ignorance of a merely materialistic rationalism. Consequently, it grades the counsel which it gives on two levels.

It is not concerned with the average man who is not particularly interested in more than an average good life within the fold of conventional aims and needs.

The first is for the beginning quester who has set his aims and needs somewhat higher than the average man and who is willing to undergo a moderate discipline for this purpose.

The third is for the more advanced quester who seeks to attain the highest possible standard and who is willing to pay in self denial and self training the corresponding price.

The beginner's counsel allows him a disciplined sex life, with the extent of the discipline being set by himself, for no general rule which would cover the widely varying circumstances, responsibilities, obligations, and characters involved can possibly fit them all. It explains the nature of the sex force and then leaves it to him to decide how far and how fast he wishes to go with its control.

The second grade counsel is almost monastic in its disciplinary demand for it bids him refrain from the sex relation altogether, save for the purpose of having

³⁹⁷ The paras on this page are numbered 515 through 517, making them consecutive with the previous page.

children, whose number must be limited and proportioned strictly. In the case of the unmarried, there will then be a complete chastity.

No counsel can be given to the attained philosopher, for since he is able to reabsorb the sex urge successfully, completely, spontaneously, and unconsciously there is no urge, desire, or passion felt in this direction at all. Consequently, there is no need here for any kind of discipline. Nevertheless if, being married, he should decide to have children there is equally nothing to stop him entering into the sexual act for this purpose. When that happens it will not be at the bidding of any lower urge, but out of willingness to provide a physical vehicle for the high grade ego or egos he, and his wife, expect to attract.

(222-3) Is man to remain forever the plaything of his gluttonous appetites and the slave of his lustful passions?

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

223
XIV

(223-1)³⁹⁸ CICERO: "We should avoid unnecessarily exposing ourselves to danger, than which nothing can be more foolish."

(223-2) The ego's desires habits and ways of thought have been established through many earth lives.

224
XIV

(224-1)³⁹⁹ Cycles of destiny make their periodical returns, for individuals and for nations. The prudent man foresees the coming one in advance and lets neither adversity nor prosperity overwhelm him but bears [the one] well [and other calmly.]⁴⁰⁰

(224-2) A millionaire Englishman, who made his fortune selling rails locomotives and metals, lost it later because he decided his financial investments by the method of sticking a pin at random into his copy of the Bible and accepting the text therein indicated as a reliable guide for the purpose.

³⁹⁸ The paras on this page are numbered 66 and 67 ; they are not consecutive with the previous page.

³⁹⁹ The paras on this page are numbered 68 through 78, making them consecutive with the previous page.

⁴⁰⁰ PB himself changed "them well" to "the one well and the other calmly" by hand.

(224-3) While man persists in disobedience to the higher laws, he will continue to be punished by calamities in his natural environment, diseases in his body or misfortunes in his personal life.

(224-4) Our intellect acknowledges the justness of this law but our heart craves for the mitigation of its harshness. We pray for the forgiveness of our sins, the remission of their penalties.

(224-5) Pet animals do not end their existence at the body's end. Their invisible spirit form hovers around the vicinity of the master or mistress left behind. They are fully conscious and as far as they know still in the physical world. But with the passage of time, this consciousness gradually fades and they enter a sleep state which ends only with their reincarnation. Their expectation of being fed or petted is also fulfilled for them by their own mental power working creatively.

(224-6) A preordained destiny dictates some of the outer circumstance of our lives.

(224-7) His actions have set up eddies in time which he cannot call back. But he may set up counter-eddies which will influence or modify or even nullify the effects of the earlier ones.

(224-8) With another birth and another body, he gets the chance to expiate the wrongdoing of earlier ones.

(224-9) The activities of one life may show their consequences in a later one.

(224-10) Too many persons claim a freedom to choose and to will who in reality have only the very opposite - a captivity to their desires. These desires respond like a machine to the conditions which surround them and delude them into the belief they are deliberately choosing from among those conditions. The moods and emotions of these persons are changed by every change of outer circumstance, provoked favourably or unfavourably by the nature of each change. Where is the freedom in this? Does it not rather show dependence?

(224-11) We suffer for our sins and ignorance, our errors and neglect. We would like to have the penalties remitted.

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

(225-1)⁴⁰¹ We may help the Overself in drawing him to the goal by surrendering to the guidance of a competent spiritual adviser or we may obstruct it by clinging to the ego's. But an incompetent adviser will also obstruct it, and in fact become a channel for the ego's truth-obscuring tactics.

(225-2) Wherever he goes he brings so much benediction with him and such good news from a higher world but alas! this is a blind and deaf world so that few make anything at all of their chance.

(225-3) Plotinus warned his disciples against trying to argue doctrines or discuss tenets or explain philosophy to "Those people with whom we can make no way," as he called them. The books containing his own teaching were not circulated publicly but secretly and only he who was deemed fit to study them could lay hands on a copy.

(225-4) After a meeting with a master, it is more prudent to go straight home and meditate upon it than go hither and thither on any other business. For that day is a serious one, that event a momentous one, and forces can then be released to the receptive, stilled and waiting mind that are shut out by the busy indifferent one.

(225-5) If he is to be a successful teacher, he needs further the power of expression.

(225-6) The seemingly absolute frankness of his revelation will always be limited by the limited grasp of his hearers. Hence there will be a hidden reserve behind it.

(225-7) The quality which will endear him most to the teacher, and which will carry him furthest on the Quest, is loyalty. Yet this same quality will be the biggest obstacle in the way of the seeker who is so gullible, so superficial and so poor in judgment as to attach himself to an unworthy or incompetent teacher.

(225-8) The teaching is available but the world neglects it.

(225-9) The beginner who sets out eager to convert others to philosophy, has not understood philosophy. The proficient shows his proficiency by never trying to do so. He accepts his isolation as a necessary sequel of his adhesion to philosophy but does not get either disheartened or surprised by it. On the contrary, he regards it as a price well worth paying for what he receives in exchange.

(225-10) It is enough. He has sown the seed. He does not have to wait for roots to form, stems to grow, fruits to appear. His work is done.

⁴⁰¹ The paras on this page are numbered 234 through 244; they are not consecutive with the previous page.

(225-11) If the name 'Philosophy' has been wrongly attached to the productions of intellectual guesswork, we have every right to restore it to its proper use.

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

226
XVII⁴⁰²

(226-1)⁴⁰³ These over-optimistic enthusiasts show an imperfect acquaintance with human nature when they imagine revivals and proselytisations can spread philosophic truth. What can be spread by such means is speculation, fancy and opinion.

(226-2) Those of his followers who expect him to behave with impeccable propriety and are ready to leave and follow someone else if he does not, will either be victims of, or gainers by, their own judgment. If the teacher is really unified with his Overself, any judging of him done by external standards will be only partly applicable. There is a point where neither his character nor his motives can be correctly measured by such standards, and beyond which they may be quite misleading.

(226-3) The purposes of human evolution require the presence at all times through human history of some spiritually fulfilled individuals to act as guides or teachers. At no period has the race been left entirely without them, no matter how bleak, how savage or how materialistic the period has been.

(226-4) If at different times and in different persons a pioneer spiritual messenger meets with indifference here or intolerance there, adverse criticism always and personal enmity sometimes, what else did he expect to meet? Misunderstanding will be another cross. But then he will also be given gratitude from some and encouragement from others, above all, loyalty.

(226-5) The master, by a process of telepathic transfer, enables the disciple to get a glimpse of what the realisation of his own spiritual possibilities can lead to

(226-6) The advocacy of truth in a truthless world is fraught with considerable danger. It must be done cautiously, discreetly, quietly, unobtrusively and it must be limited only to those who are ready for it. It must not only not be discussed with the unready – a futile self-deceptive procedure at best and a trouble-causing one too often – but they must definitely be avoided. Otherwise their hostility will sooner or later be aroused.

⁴⁰² PB himself inserted "XVII" at the bottom of the page by hand.

⁴⁰³ The paras on this page are numbered 245 through 252, making them consecutive with the previous page

(226-7) If words alone could work this miracle of changing men's hearts then Jesus and Buddha would have worked it long ago.

(226-8) For philosophy to attempt propaganda on its own behalf among the millions of people unready to receive it, would be to enter into competition with religions which seek power, wealth, prestige and followings. In the end philosophy would have to measure its success by these things, instead of by its capacity to lead a man into thinking and living in the truth. Further, the temptation to make itself more acceptable and more popular, would finally bring about the undesirable result of enfeebling, diluting or even falsifying the truth.

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

227
XX

(227-1)⁴⁰⁴ All these teachings contain much that belongs to the region of mere opinion although presented as if it were indisputable fact.

(227-2) The idea of spiritual pupilage has charmed him. It is the right idea but the person in whom it has embodied itself for him is the wrong one.

(227-3) Others may rant and shout their doctrines, intent on conversion, but the philosopher keeps calm, poised and quiet.

(227-4) In this chaos of belief and procedure, where each school proclaims its superiority or even monopoly, what is the inexperienced seeker to do?

(227-5) The beginner does not usually know how to distinguish what is true from what is false in the various personal cults or impersonal teachings which compete for his allegiance.

(227-6) The insane man's mind tells him that he is Napoleon. The deluded mystic's mind tells him that he is a master. The initial lie once accepted leads logically to the final delusion. This is why they are wrong who assert that one mystical school belief or practice or teacher is as good as any other for the beginner, so long as he gets started. It is a fact that men who live in mad fantasy, or wild imagination, and whose teaching emanates from the same disordered source, can soon collect a following if they mutter the magic words "Indian yoga" or "Tibetan Masters."

⁴⁰⁴ The paras on this page are numbered 230 through 241; they are not consecutive with the previous page.

(227-7) The dangers of letting his attention and energy be drawn aside from the main quest into psychic, occult and mediumistic activities must be looked for in their early beginnings. It is then that they are easier to deal with. It is then that he must be vigilant and hard with himself, for the cost of going astray into these temptations is heavy

(227-8) Without knowing that he is doing so and without meaning to do so, he turns his own personal opinions beliefs or wishes into the aspiration.

(227-9) Why is it that to St. Gregory in the third century and to Pope Pius XII in the twentieth the Virgin Mary appeared, surrounded by a bright light? Why did not Sri Krishna appear?

(227-10) Although I shall mention no names out of politeness or generosity, those cults which recognise themselves in the description

(227-11) Through vanity or through ambition, these teachers never allow themselves to look impartially at their teaching or honestly at its results. If they did, and if they were honest, they would renounce the one and be ashamed of the other.

(227-12) It is no sign of illumination that a man lives constantly in a diffused mental haze.

228

XX

(228-1)⁴⁰⁵ All such approaches including Theosophy's are useful to beginners but have to be discontinued eventually anyway when they discover, that the Quest is an individual matter.

(228-2) The original divine element becomes turbid with human adulteration. Yet because it is there, we have to grant that the mystic is an illumined soul. He seldom mentions it and may not know it but the fact is that there are degrees of illumination

(228-3) Any lunatic can set himself up as a spiritual teacher and be sure of acquiring a number of followers. The New Messiahs, Reincarnate Christs and _____⁴⁰⁶ with Buddha are annually renewed.

⁴⁰⁵ The paras on this page are numbered 242 through 254, making them consecutive with the previous page.

⁴⁰⁶ 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.

(228-4) In its passage from Mind to mind the revelation gets somehow mixed up, adulterated and despoiled.

(228-5) He has achieved union with God – for a day or two anyway!

(228-6) It is not easy for the untrained man to distinguish among the varied contents of his consciousness which originate from the Overself and which from the ego.

(228-7) Only if he disciplines his mind to receive a clear balanced impression of the truth will he be able to give a clear balanced expression of it.

(228-8) But if some of its procedures are excellent, others are questionable.

(228-9) All these cults, like all the older religions they seek to replace, have an educational value at the earlier levels of man's understanding. They possess a certain amount of truth and a certain amount of illusion.

(228-10) Pseudo-mysticism tempts the ego in the mind or the beast in the flesh with its doctrine of man's divinity requiring no control, no discipline and no obedience to ascetic rules.

(228-11) Every untrained mystic is anarchically free to spin his own conjectures.

(228-12) It is an unpleasant fact, yet one too serious to ignore, that quite a number of cults and teachers lead their naive followers, not gloriously to spiritual reality but unfortunately to spiritual lunacy. By the initial act of adherence to the cult or pupilship to the teacher, these followers make their own subsequent karma and fall more and more from the path of sanity each year. In their defence let it be said that their intentions were mostly good, but good intention is not always a sufficient virtue in life, especially in connection with spiritual seeking.

(228-13) They naively believe that they can sit idle and just imagine what they (the ego) want and in time it will come to them without effort and as if by magic. The truth is that all this method can do is to contribute toward the final result, for other factors are also at work to bring it about and they may modify cancel or even alter into its opposite what they imagined.

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

(229-1)⁴⁰⁷ Dr Asa Eddy, who helped his wife Mary Baker Eddy propagate Christian Science, died of pneumonia.

(229-2) The simple statement of what he knows concerning life and the world, what he experiences concerning the Overself, made without bombast of pride, will be misunderstood and read insultingly to the author.

(229-3) (My Initiations): Those earlier years were exhilarating ones, dynamic with eager search and adventurous exploration, teeming with fresh discoveries and inspiring contacts.

(229-4) My correspondence is so often conducted with long intervals of two or three years between my letters that it is an off-and-on affair never a regular one. This is one reason why it is often fated to wither away,

(229-5) The changes of domicile which a nomadic destiny forced on me were helpful to important aspects of research with the few spiritually more advanced members of humanity as well as to service of less advanced ones all carried on quietly and unobtrusively.

(229-6) If I were to put on a yellow robe and assume the outward show of sanctity, and found an ashram on a side of a mountain in India, and stay there for the rest of my days, I would get much more respect for my words than I do now from those who cannot penetrate the veil of appearance nor understand why I deliberately choose to assume the form of a man of the world, a scribbler and a traveller.

(229-7) I sought for the Overself amid all the conditions of life. I found it first in a series of passing glimpses that were stretched out at intervals through years and later in a series of unique and powerful experiences whose results were enduring. Yes, that is the all-important word for if it does not leave something in the consciousness that lasts the lifetime, it is not enough to have had a mystical experience. The prodigal has still not returned to his father's home, but only seen it through the haze for a few moments and from afar off.

(229-8) I know from what has been taught me by the Overself from within as well as by many instances from without, that if those, to whom these ideas are too strange or new or hard to understand, will only return perseveringly to them at intervals of rest from them, be it weeks or months, their darkness will begin to lift by degrees.

⁴⁰⁷ The paras on this page are numbered 99 through 108; they are not consecutive with the previous page.

(229-9) The struggling aspirant may recognise his own face in some of these descriptions and his own problems in some of these solutions.

(229-10) While they argue about the truth of these writings from the outside, I experience it joyously from the inside.

230
XXI

(230-1)⁴⁰⁸ Since this is intended less for the casual reader or the academic student than for the aspirant whose earnest endeavour is to make something spiritually worth while out of his present life

(230-2) They are truths which I have gathered during forty years of intensive research. And because I believe them in my heart to be a saving knowledge I have worked for twenty-five years to bring them before those who wanted it.

(230-3) There is no permanent school of philosophy which teaches my viewpoint toward life. Is this not a saddening thing?

(230-4) For over a generation I have studied the different forms of contemporary mysticism and seen the different effects.

(230-5) My studies and researches travels and experiments have been unremitting ones.

(230-6) He can tell the truth about this wonderful experience without vaunting himself, and with as much frankness as both subject and audience will let him have.

(230-7) The man whose mind has hardened around the dogmas of some sect, will be unwilling to receive truth where it conflicts with those dogmas. I do not write for him. I write for those who, noting the bewildering confusion of contradictory doctrines offered to them prefer to keep themselves free of any commitment and unjoined to any particular sect. In that way they are open to receive additional truth and to correct previous errors

(230-8) On this point I write of what I have seen, felt, experienced and understood myself. I do not write hearsay or at second hand.

(230-9) I have not only refused to organise a cult but have prevented others from doing so who wished it ardently.

⁴⁰⁸ The paras on this page are numbered 109 through 118, making them consecutive with the previous page.

(230-10) The evil forces seek to impede such work and will use both those who openly disavow faith as well as those who claim to have it but show little sign of its works. During my years of absence in the Orient one of those unfortunate human instruments published the statement that I had started a lawsuit against the Maharshi!⁴⁰⁹ This assertion was utterly false in every way, as well as completely impossible, for the inner contact between the Maharshi⁴¹⁰ and myself remained always unbroken, while the outer relationship remained always of the friendliest. Indeed on my side I made it a habit of annually expressing my affection and respect through some visiting friend or in a written message, and on his side never a year passed without his enquiring kindly after my welfare through these friends. Before he died he sent me a special message: "When heart speaks to heart, what is there to say?"⁴¹¹

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

231
XXIII

(231-1)⁴¹² If some of these ash-covered and cross-legged holy men sitting half naked under shady palms or in dim huts are cultured or wise, many are ignorant and stupid. Yet both kinds have run up the flag of rebellion against the world's life, the world's ways and the world's beliefs.

(231-2) The Oriental ascetical mystic who belittles the advantages inventions and technics of modern Euro-American civilisation exhibits imbalance. Why should not man improve his environment and his tools.

(231-3) The Hindu religious artist put four or more heads to his idols when he wanted to depict the divine wisdom.

(231-4) I have travelled in Asia, have seen great changes moving across the face of Near, Middle and Far East. And I have seen too how eagerly Asia is applying what it has learnt from the West, how it seeks to become industrialised, organised and wealthy. But in doing so it is forgetting its ancient mysticism, its protective religion.

(231-5) The thought and force of East and West have not only to meet in him, but also to balance themselves.

⁴⁰⁹ "Maharishee" in the original.

⁴¹⁰ "Maharshee" in the original.

⁴¹¹ This para is continued in para 259-1.

⁴¹² The paras on this page are numbered 21 through 26; they are not consecutive with the previous page.

(231-6) In the South you find not only the darkest-skinned Indians but also the oldest races of Indians – Consequently you find their oldest culture there too.

232
XXIII

(232-1)⁴¹³ The yogi would look sinister to the average Westerner for his hair had cow dung on it, his face ashes and his stomach was shrivelled.

(232-2) The Buddha's face is passionless but not expressionless. [If]⁴¹⁴ its skin is taut like a mask, that is due to achieved serenity and not to hard cold stoniness. The lips are just beginning to break into the smile of Nirvana's joy and compassion's feeling.

(232-3) Is it feasible to adopt these ideas and employ these techniques in a modern Euro-American's life?

(232-4) Those who travel to India in search of a guru who can give them rapt ecstatic titillations

(232-5) The Maharshi⁴¹⁵ was condemned – or self-condemned if you like – to live in public all day and all night. This is not the sort of life we would wish to have and certainly not the sort, as he once told me, that he had expected when he moved to Arunachala as a youth.

(232-6) Basically, the human organism is not widely different in one part of the world from what it is in another part. The Indian and the European are both controlled by the same laws of nature.

(232-7) They complain, and rightly, that the names and terms are foreign to them.

(232-8) If salvation depended on travelling to India then only a few prosperous persons could hope to be saved.

(232-9) Sir S. Radhakrishnan, Vice President of the Indian Republic and honoured expounder of Indian philosophy has humbly said that “there is much we have to learn from the peoples of the West and there is also a little which the West may learn from

⁴¹³ The paras on this page are numbered 27 through 38, making them consecutive with the previous page.

⁴¹⁴ “If” was typed above the line and inserted with a caret.

⁴¹⁵ “Maharshee” in the original.

us." My own travel and observation in both hemispheres leads to a less humbler conclusion. What each has to learn from the other is about equal.

(232-10) When I first saw that stupendous range, whose head and shoulders are always snow-covered, whose lower trunk and feet are thick with fir and deodar, rhododendron and azalea I found for once the reality matched the dream.

(232-11) The attempt to reinstate the ideas and practices of a long-dead era is praiseworthy only so far as they are suitable for the needs and conditions of our own era. Uncritical enthusiasms for them which ignore this limiting factor bring about a mixed and confused result of inappropriate survivals and archaic anachronisms.

(232-12) Once a young man leapt on the train which was carrying me out of Singapore and insisted in travelling with me all the way to Penang. He was somewhat excited and declared that he felt a strong urge to renounce the world and that he wanted to attach himself to my service forthwith as the inauguration of such a new life of retreat and meditation. I gave him what good counsel I could but, being defeated in his purpose with me, he ignored it and emigrated to South India

Old xxiv: General ... NEW XII: Reflections

233

XXIV

(233-1)⁴¹⁶ Such aspirants are always at the mercy of the contrary current of other people's opinion.

(233-2) What one part of their mind asserts, the other denies. Yet they seem able to accept and hold these two contradictory beliefs without feeling uneasy!

(233-3) Men of unlit minds will either humbly respect such a teaching or impulsively scoff at it.

234

XXIV

(234-1)⁴¹⁷ The Roman Stoic was more concerned with strengthening himself with the armour of virtuous self-control and ascetic self-mastery than with the conscious union with his Overself. His work was a limited one.

⁴¹⁶ The paras on this page are numbered 15 through 17; they are not consecutive with the previous page.

⁴¹⁷ The paras on this page are numbered 18 through 36, making them consecutive with the previous page.

(234-2) Underneath the error and exaggeration of these words there is much truth.

(234-3) They have to admit that philosophy opened their eyes.

(234-4) Just as the lotus flower opens its buds bit by bit, so should he open his mind to this great truth.

(234-5) The prudent course of seeing for himself and judging for himself may remove some of these misconceptions.

(234-6) "Any fool can write," was Shaw's scathing observation.

(234-7) However widely diffused or generally accepted an error may be, the student of philosophy must assert his independence and correct it in his own mind.

(234-8) It is not only a matter of temperament as to which view he will accept, although that factor is obviously present, but much more of development. How far has he journeyed in the understanding of life and the mastery of self?

(234-9) There are certain verities which do not stand or fall with the waxing of human knowledge: they are above changing conditions and theories of that knowledge. This is one of them.

(234-10) Since there are several possible causes, he needs to know which is the precise one operative in his own case. Without this definite knowledge, he cannot proceed to the correct technique.

(234-11) The ordinary man judges from the surface of things and at times is deceived in consequence. The seeker of truth must penetrate to the depth of things.

(234-12) This event cannot be attributed solely to a single cause. There are several causes. All combine to bring it about and each influences the others at the same time.

(234-13) What he expects to find there ideally and what he does find actually are wide apart.

(234-14) The possession of other people's books always disturbs me. I have no rest until they are returned.

(234-15) The education which fills minds and exercises bodies may suit its purpose but the education which, in addition, inspires men is infinitely superior.

(234-16) It is not to be bawled aloud but delicately suggested.

(234-17) He does not support one group or oppose the other. He leaves them both alone. What has he to do with such small controversies?

(234-18) There are defects in this view of life which render it faulty as well as deficiencies which render it incomplete.

(234-19) It is a doctrine which has appealed to the finest intelligences of Orient and Occident.

Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

235
XXVIII

(235-1)⁴¹⁸ The whole collected force of his being is brought to this idea.

(235-2) The teaching that denials should never be used is a one-sided incomplete one. They have their place, which is complementary to, and different from, that of affirmations. Even the teaching itself is really a form of unconscious denial, thus showing the need of such completion.

(235-3) He must keep this part of himself firmly held back, must guard it against getting entangled with the world, must make it a silent observer and mere looker-on only.

(235-4) It is better to choose a Declaration which pertains to his immediate need than one which does not.

(235-5) Any declaration brings before the mind some specific truth which it wants to realise but the greatest one, and the most powerful and creative one, is that which affirms the divinity of its innermost nature, the presence of God inside its own being too,

(235-6) Buddha promised an "abounding bliss" to those who would give up their "little pleasure." These are his own terms.

(235-7) To acknowledge this Presence and this Power within him as continually or as often as he can, is a practice whose results are larger than its simplicity suggests.

⁴¹⁸ The paras on this page are numbered 7 through 14; they are not consecutive with the previous page. The paras on this page are duplicates of paras 943-7 through 943-14 in Grey Long 20-28. Different edits have been made on the two sets.

(235-8) The affirmation sinks into his consciousness and works there.

236⁴¹⁹
XXVIII

(236-1)⁴²⁰ Here are some of the more metaphysical declarations for meditational use: (a) "You are me and I am you." (b) "I Who Am." (c) What I have been, I shall be. (d) He Who is.

(236-2) Deep within him there is an opening out to the infinite being. How this opening is actually effected no one really knows. One moment he is here, the next moment he is there. It is then that these Spiritual declarations become perfectly true, completely in accord with fact.

(236-3) He can practise this kind of meditation in odd moments of leisure.

(236-4) The Declaration is a peg upon which to hang his practice of concentration.

(236-5) The Polynesian and Hawaiian traditions wove sacred symbolic patterns into cloths in certain combinations and hung the cloth as a tapestry to gaze upon. The results, spread over time or spectacularly swift, were inner peace and spiritual uplift.

(236-6) The symbol or declaration must be one to which he can completely give himself, if all its effectiveness is to be realised.

(236-7) He must deliberately eject each negative thought as it arises. The easier way to do this is immediately to replace it by a "Spiritual Declaration" of an affirmative nature. This is quicker than and not so hard {as}⁴²¹ trying to use will power alone to get rid of the negative thought.

(236-8) In the Jain monastery at Shravana Belagola,⁴²² the largest in South India, the abbot showed me his rare treasured ancient palm-leaf manuscripts where numerous symbols were beautifully drawn and their meanings or effects explained. In Bombay, the most learned of all Jain pundits, gave me lengthy instruction in the Jain secrets which he had gathered by travelling throughout India for many years, going from

⁴¹⁹ Pages 236-246 are duplicates of pages 945-963 in Grey Long 20-28.

⁴²⁰ The paras on this page are numbered 15 through 25, making them consecutive with the previous page.

⁴²¹ We have inserted "as" into the text for clarity.

⁴²² "Belyola" in the original.

monastery to monastery and copying or collecting rare little known volumes which are still in the unprinted unpublished stage.

(236-9) When these Declarations are chanted, Orientals find them to help breath control, which in turn helps meditation.

(236-10) Some of these Declarations are phrased as auto-suggestions, phrased so as to have evocative or creative value.

(236-11) Plotinus when younger heard of the yogas and wanted to travel to India to investigate them. He was unable to do so and, when older, unimpelled to do so any longer. He criticised one of the principal claims of hatha yoga as well as of mantra yoga when he asked sceptically how “specially directed breathings and certain sounds, to which is ascribed magic potency upon the Supreme, could act upon the unembodied Spirit?” What he himself taught was very close to gnana yoga, although it originated with the Neo-platonic doctrine of Ammonius⁴²³ in Alexandria.

237

XXVIII

(237-1)⁴²⁴ The geometric designs which appear in the stained glass windows of so many churches, on the painted frescoes of so many tombs and in the architectural plans of so many temples are sacred symbols useful for this purpose. They have not been selected by chance but by illuminated men, for their number is very small compared with the hundreds of possible groupings and arrangements also available. The measurements of the different parts of each geometric symbol follow certain proportions which are not fixed by personal whim but by cosmic. This is why Pythagoras declared that number was the basis of the universe. The same proportions of 1-4-7-13 exist in the distances of the sun to its planets and asteroids⁴²⁵ in their movements. They were used by the Stonehenge the Greek temple and the Gizeh Pyramid. Each symbol corresponds to some cosmic fact; it is not arbitrary imaginary accidental. Its value for meditation practice does not end with promoting concentration but extends beyond that. Its power to affect man derives also from its connection with the divine World-Idea, whose perfection and beauty it reflects.

Spiritual Symbols

⁴²³ “Aramonius” in the original. Referring to Ammonius Saccas.

⁴²⁴ The paras on this page are numbered 26 through 30, making them consecutive with the previous page.

⁴²⁵ PB himself deleted a comma after “asteroids” by hand.

(237-2) (Rama Prasad): writes, "The tantric philosophers had symbols to denote almost every idea. This was necessary because they held that if the human mind were fixed on any object with sufficient strength for a certain time, it was sure by the force of will to attain that object. The attention was secured by constantly muttering certain words and thus keeping the idea always before the mind. Symbols were used to denote every idea. "Hrim" denotes modesty. "Klim" denotes love.

(237-3) The purpose of using the symbol has been achieved when the user actually feels the luring presence, the inspiring force of the spiritual quality it symbolises. He should then put it aside and concentrate on the feeling only.

(237-4) There are used in India, Tibet and China meditation symbols of a purely geometric kind. They may be quite simple or quite intricate in design. They are drawn in black ink on white paper or parchment, or they are embroidered in coloured silk panels on tapestries, or they are painted directly on monastery walls. The designs include completed circles perfect arcs equilibrated triangles, rigid squares, pyramids, pentagons, hexagons, octagons and rhomboids. It is believed that, by concentrating on these geometric diagrams, with their straight undeviating lines, some help is obtained toward disciplining the senses, balancing the mind and developing logicity of thought.

(237-5) A practical rule which applies to all the pictures, diagrams and designs is to visualise them as standing vertically upright, not as lying flat when drawn on paper.

238
XXVIII
Spiritual Symbols

(238-1)⁴²⁶ He should study the figure well, note every one of its details carefully, close his eyes and then try to reproduce the figure again mentally.

(238-2) The Pyramid is a perfect symbol of both spiritual balance and spiritual completeness.

(238-3) Symbols are diagrams or paintings on paper pertaining to the chosen Ideal or deity worshipped.

(238-4) The concentration of attention on the chosen symbol, must occupy itself with reflections which rise above their merely pictorial value.

⁴²⁶ The paras on this page are numbered 31 through 45, making them consecutive with the previous page.

(238-5) The Spiritual Symbols are given to pupils who are highly intellectual, professional or active-minded as a means of (1) allaying mental restlessness (2) constructively working on the inner bodies since these forms are in correspondence with the actual construction of (a) atom (b) the universe.

(238-6) To place the drawing before you, is the first stage. Hold it in your mind, is the second one. Hold the mind immobile upon it until a slightly hypnotic state is induced.

(238-7) The sphere, cube, triangle, square, and pyramid, are possible elements entering into a Spiritual Symbol.

(238-8) Colours enter into the composition of a Spiritual Symbol. Each is significant, each corresponds to a cosmic or a human force.

(238-9) The Spiritual Symbol came to birth spontaneously in the vision of great seers. It was presented to their vision and was not invented by them. It has an ancient history.

(238-10) If he trains himself until he can see with the mind's eye a picture exactly like the one he saw with his physical eyes printed or drawn on paper,

(238-11) Some Spiritual Symbols are quite simple geometric designs but others are quite intricate.

(238-12) 1. Concentrate on each symbol for seven minutes, thinking of a cross in a light blue colour, as pertaining to the crucifixion of [your]⁴²⁷ physical or bodily nature. Regular concentration may lead to a psychological change.

2. Picture a triangle of golden colour as representative of harmony and intellectual balance.

3. Picture a 5 pointed Silver Star of silver colour, as a symbol of the perfect man.

(238-13) The highest of all symbols is that which expresses God.

(238-14) The practical use of the Spiritual symbol requires it to represent himself or the relation between the different parts of himself, or the whole Cosmos.

(238-15) The Spiritual Symbol represents in a symbolic language what is usually represented in spoken or written words.

⁴²⁷ 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. "your?" was inserted into this space later by hand.

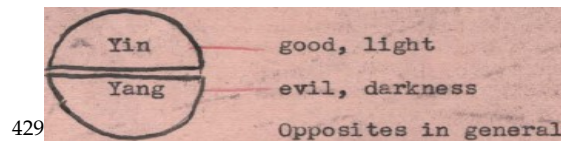
(239-1)⁴²⁸ If a man finds ordinary meditation too hard, he may find that the use of a Spiritual Symbol helps him to meditate more easily.

(239-2) The Spiritual Symbol serves a threefold purpose. It is an aid to concentration of attention. It expresses and teaches a universal truth or law. It evokes an intuitive perception of this truth or law. Moreover, it may even bring about a certain moral effect upon the character provided the foregoing three purposes have been successfully realised.

(239-3) The spiritual diagram takes the shape of a square combined with a circle when it stands for a reconciliation of opposites, for the equilibrium of their forces and the balance of their functions.

(239-4) Those persons who are unable to “see” and hold these symbolic pictures through their mind’s eye with sufficient vividness, may still take heart. The capacity to do so can develop itself as a result of repeated practise in this exercise. Even if at first the picture seems far-off, faint blurred and vague; even if it appears only fitfully and fragmentarily; by degrees the persistent effort to hold it will be rewarded with the ability to do so continually as well as clearly.

(239-5) KOREAN SPIRITUAL SYMBOL:



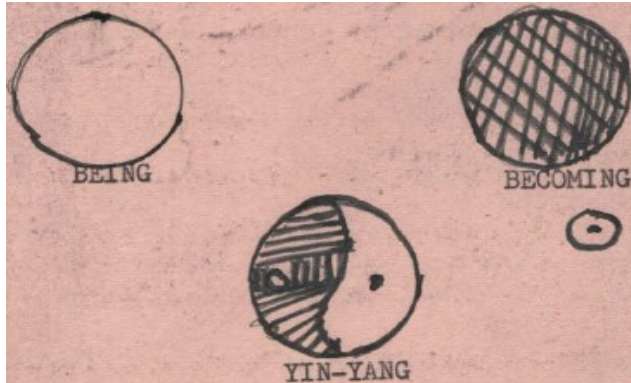
(239-6) CHINESE SPIRITUAL SYMBOLS:

430

⁴²⁸ The paras on this page are numbered 46 through 51, making them consecutive with the previous page.

⁴²⁹ PB himself added a drawing of yin and yang by hand.

⁴³⁰ PB himself added drawing of yin and yang, being and becoming, by hand.



The Interplay of Being and Becoming for use for Evolution of the Universe

240⁴³¹
XXVIII
Spiritual Symbols

241
XXVIII
Declarations

- (241-1)⁴³² 1. I am becoming as free from undesirable traits in my everyday self as I already am in the Overself.
2. In my real being I am strong happy and serene
 3. I am the master of thought, feeling and body.
 4. Infinite Power, sustain me! Infinite Wisdom, enlighten me. Infinite Love, ennoble me.
 5. My Words are truthful and powerful expressions.
 6. I see myself moving toward the mastery of self.
 7. [I]⁴³³ co-operate more and more with the Overself. May I do [Its]⁴³⁴ will intelligently and obediently.
 8. I co-operate joyously with the higher purpose of my life.
 9. O! Infinite strength within me.
 10. O! Indwelling Light, guide me to the wise solution of my problem.
 11. I am Infinite Peace!
 12. I am one with the undying Overself.
 13. Every part of my body is in perfect health; every organ of it in perfect function.

⁴³¹ Blank page

⁴³² The paras on this page are numbered 52 through 54, making them consecutive with the previous page.

⁴³³ PB himself deleted "May" from before "I" by hand.

⁴³⁴ PB himself changed "its" to "Its" by hand.

14. In my real self life is eternal, wisdom is infinite, beauty is imperishable and power is inexhaustible. My form alone is human for my essence is divine.

15. "I am a centre of life in the Divine Life, of intelligence in the Divine Intelligence."

16. "In every situation I keep calm and seek out the Intuitive that it may lead me."

17. "I look beyond the troubles of the moment into the eternal repose of the Overself."

18. "My strength is in obedience to the Overself."

19. "O Infinite and impersonal Bliss!"

20. "I am happy in the Overself's blissful calm."

21. "God is ever smiling on Me."

22. "God is smiling on me."

23. "The Peace of God."

24. "I dwell in the Overself's calm."

25. "I smile with the Overself's bliss."

26. "I dwell in Infinite peace."

27. "I am a radiant and revived being. I express in the world what I feel in my being."

(241-2) There is one condition: the declaration must not be longer than a single sentence, and even that ought to be confined to less than ten words.

(241-3) If he makes good use of it as the day passes, he is likely to repeat the Declaration dozens or even hundreds of times.

242

XXVIII

Declarations

(242-1)⁴³⁵ The Spiritual Declaration is to become his magic talisman, to be used in provocative situations, irritating environments or unpleasant contacts with unliked persons.

(242-2) When all other methods of meditation prove fruitless or hard, let him try the simplest of all methods - the Spiritual Declaration - and bring words to his help. They may be reduced to a single one - the name of his spiritual leader, or of a moral quality towards which he aspires, or of an inner state which he seeks to achieve. Of the first kind, a specimen is the name "Jesus." Of the second, "Love," of the third, "Peace." Or a

⁴³⁵ The paras on this page are numbered 55 through 67, making them consecutive with the previous page.

few words may be combined into the phrasing of any helpful statement, metaphysical/mystical affirmation or devotional prayer.

(242-3) An affirmation which proclaims a spiritual reality, may seem to be contradicted by outer facts.

(242-4) The exercise is a powerful counterweight to the restless nature of our thoughts. It forces them to take anchorage in the declaration.

(242-5) The sacred text, phrase or prayer becomes a medium for holy communion.

(242-6) He has to remember the declaration in his inner consciousness, even while his outer one attends to ordinary things.

(242-7) The best of all declarations is the one which represents either the Supreme Power or else the human leader who most inspires us to think of that Power. We cannot go higher in thought or come closer in awareness. Whatever name we habitually give to this Unique Power, be it Truth or Reality, Allah or Jehovah, that is the word to use as our Declaration – unless the Leader's name helps us more.

(242-8) In the beginning of each session it will assist the novice to concentrate if he will say the Declaration several times with his lips.

(242-9) If he habitually suffers from a certain mood, or if he may be the victim of it at the moment, it will be useful to choose a Declaration which affirms the opposite mood. In despondency, for example, he may find cheering and upholding sentences for repetition in one of the Psalms.

(242-10) The affirmative statements and declarative phrases.

(242-11) In the course of a single week he will have repeated the same mind-concentrating phrase, thousands of times.

(242-12) Whether the Declaration is repeated in the mind or in the mouth, it is an instrument for raising awareness to a higher level.

(242-13) When this delicate intuitive feeling is verbalised into an intellectual statement in the form of a Spiritual Declaration, the latter may help to awaken an echoing feeling in the heart of one who uses it.

(243-1)⁴³⁶ It is the common practice in all the Bengali districts of India as well as in parts of the Mahratta districts for large groups of people, as well as solitary individuals, to engage in the protracted chanting of God's name or some phrase of it incorporating it. The mental level on which it is done is like that of hymn singing in the West.

(243-2) It is an instrument for raising awareness to a higher level.

(243-3) The phrase is murmured over and over again.

(243-4) A Mantra may also be a sacred epithet.

(243-5) What is newer than a new dawning day? What a chance it offers for the renewing of life too! And how better to do this than to take a positive affirmative Declaration like, "I Am Infinite Peace!" as the first morning thought, and to hold it, and hold on to it, for those first few minutes which set the day's keynote? Then, whatever matters there will be to attend, or pressing weighty duties to be fulfilled, we shall carry our peace into the midst of them.

(243-6) Inspired action becomes possible when, to speak in spatial metaphors, every deed receives its necessary and temporary attention within the foreground of the mind whilst the Overself holds the permanent attention of the man within the background of his mind.

(243-7) The restless ever-active intellect may turn its over-activity to good account by turning to this practice. When that is done, the very quality which seemed such a formidable antagonist on the quest, becomes a formidable ally. If instead of constantly thinking of his personal affairs, the man will constantly think of his mantra or his master or of God's infinitude and eternity the trick is done.

(243-8) If the past is unredeemable, and the future unpredictable, what more practical course is open than to safeguard the present by constant remembrance of the divine?

(243-9) Even in the midst of moment-to-moment activity he should try to keep this continuous remembrance of the Overself.

(243-10) He should make these affirmations firmly, intensely and confidently.

(243-11) "I am poised in the Consciousness of Truth." Repeat it audibly, then carry it into the Silence.

⁴³⁶ The paras on this page are numbered 68 through 81, making them consecutive with the previous page.

(243-12) The practice of Remembrance begins with an act of choice, since it throws out of the mind all that it can conveniently do so without interfering with the work or matter in hand.

(243-13) The practice of recollection was, and still is, used by the Sufis, Muhammadan⁴³⁷ mystics to draw the feelings more and more away from the earthly things to the divine.

(243-14) When the divine is utterly forgotten in the press of daily activity, the negative, the foolish and the self-weakening will be easily remembered.

244
XXVIII
Declarations

(244-1)⁴³⁸ Gandhi often prescribed the continuous recitation of God's name. But he always emphasised that it had to be more than mere lip movement; it had to absorb the practican't's entire being throughout the period of exercise and even throughout life. While repeating the word "God" he had to concentrate intensely on godliness.

(244-2) How long should a man practise this remembrance of the Overself? He will need to practise it so long as he needs to struggle with his ego.

(244-3) This work of constant remembrance is one of self training. The mind is accustomed by habit and nature to stay in the ego. It has to be pulled out and placed in the thought of the higher self, and kept there.

(244-4) The young man who longs to see his sweetheart once again, the professional man who nurtures the ambition to get a higher position and the business man eager to secure a contract - each revolves in his mind the same intrusive thought again and again. It is in fact the background of all other thoughts all the time.

(244-5) The man who is ready will feel the power in these written truths and will follow their injunctions obediently.

(244-6) These precious words ought to be printed in capital letters and doubly underlined. For, in a world of polite lies and prejudiced stupidity, they are the TRUTH.

⁴³⁷ "Mahammedan" in the original.

⁴³⁸ The paras on this page are numbered 82 through 94, making them consecutive with the previous page.

(244-7) It is a short sentence yet it holds a rare and beautiful truth. Those who have understood it will never forget it.

(244-8) There is a power of life in these simple sentences.

(244-9) Such writings should be read slowly and reflected on seriously

(244-10) The words should be descriptive of some attribute of the Overself or some quality of its nature. They should also separate the aspirant from his lower tendencies or ego and identify him with the Overself.

(244-11) It is useless to say to yourself what you cannot bring your mind to believe, to affirm in your meditation what your heart cannot possibly accept. Do not try to violate laws that you trust by beliefs that are contrary to them. Instead of profitable results you will generate inner conflicts. If your affirmation is not in harmony with the order of the universe, with the possibilities and principles of human existence, you will not succeed in its use.

(244-12) SWAMI RAMDAS writes, "As the mind attains concentration by fixing the attention on the sound of the Name, there must follow meditation upon the glorious attributes of God. Continuous practice stops the restlessness of the mind and merges it into the Self."

(244-13) A correspondent in South Africa wrote me: "I used to play a game with myself. I used to sit on my bed and say over and over to myself, "I am me" why, I cannot tell you, but after saying this

245

XXVIII

Declarations

(continued from the previous page) [to myself]⁴³⁹ over and over again I used to have a feeling of being "up" out of my body, and I had grasped something good which brought great peace.

(245-1)⁴⁴⁰ This practice makes it possible for the otherwise restless mind to think of one thought and live in one purpose constantly. In this way it steadies the mind and keeps its attention concentrated.

⁴³⁹ "to myself" was typed after "again" and inserted before "over" with an arrow.

⁴⁴⁰ The paras on this page are numbered 95 through 100, making them consecutive with the previous page.

(245-2) The practice also has a purifying effect so far as it prevents the rising of wrong thoughts and helps the eradication of those which do appear.

(245-3) The formula can be selected from an upholding Psalm, like the ninety-first, or from the Book of Prayer.

(245-4) The Declaration is a word, statement or verse, affirmation or invocation which is committed to memory and then often repeated. The purpose is [two-fold:]⁴⁴¹ first to achieve a state of concentration, second to direct the concentrative mind upon the idea to be expressed, so constantly or continuously that the idea begins to influence him deeply and almost hypnotically.

(245-5) Princess Ileana, of Romania,⁴⁴² told me some years ago of an interesting and useful method of using these Declarations which had been taught her by a celebrated holy man and mystic in her country, when he gave her the "Prayer of Jesus." This is a Declaration which was widely used several hundred years ago in the old Byzantine monasteries and even now to a lesser extent in Balkan and Slavonic monastic circles in exactly the same way as in India. The method is to reduce the number of words used until it is brought down to a single one. This reduction is achieved of course, quite slowly and during a period covering several months. In this particular instance, there are seven words in the Prayer: "Lord Jesus Christ, have mercy on me." They are all used for the first few weeks, then the word "Christ" is omitted for the next few weeks. The phrase is again shortened by detaching from it, after a further period has elapsed, the word "Lord." Then "have" is taken out and so on until only one word is left. The Declaration as finally and permanently used is "Jesus - Jesus - Jesus - Jesus." This method can be applied to almost any Declaration and the selected last word should be a name, if addressed to God or to a Spiritual Leader or, if that is not part of it, a desired quality.

(245-6) The practical technical use of Declarations belong only to the elementary intermediate stages of the path. When their purpose of reminding man of his true self is fulfilled by every event, every happening, every situation in a man's life then he is said to have reached the advanced stage of mantra-yoga. At this stage there is nothing too trivial to act as a reminder of the

⁴⁴¹ PB himself changed "to fold" to "two-fold" by hand.

⁴⁴² "Rumania" in the original.

(continued from the previous page) higher helpfulness to which the Quest leads. Everything can then be accepted as presented symbolically to the traveller.

(246-1)⁴⁴³ The practice of these Declarations is a device to recall to memory of the man his perfect and ideal state which he not only has to retain but which in his Overself he already is. This is a means of recalling him from the periphery of life to his centre

(246-2) Each stirring of the old weaknesses must be treated as a command to new efforts. But these shall be toward recollection of, and identification with, the Overself – not necessarily toward direct struggle with them. In these efforts let him reiterate a spiritual declaration, holding to the thought behind it with the deepest intensity. The silent word must become this spiritual warrior's sword.

(246-3) The endless repetition of the same word is a most important feature of the practice for when it has passed through the mind a thousand times in less than a day, and this for several days, in the end it becomes fixed as a part of the background of all his consciousness.

(246-4) The repeated invocation of a sacred name, with trust in its saving power, eventually keeps away all other thoughts and thus focuses the mind in a kind of constant meditation. In the earlier stages it is the man himself who labours at this repetition but in the advanced stages it is the Overself's grace which actuates it, his own part being quite passive and mechanical.

(246-5) At the apex of a pyramid there is only a single point. At its base there are innumerable points. The tenet of the One appearing as the Many is well symbolised by this ancient figure.

(246-6) The Master Daochuo:⁴⁴⁴ "Say, without interruption and without any other thought, the Buddha's name, and you will enter the presence of Buddha."

(246-7) The more he can put his loving attention into the declaration or behind the auto-suggestion, the more are his chances of being helped by the Overself's Grace.

(246-8) The ceaseless longing for personal happiness {that}⁴⁴⁵ exists in every human being is a right one but generally mistaken in {the}⁴⁴⁶ direction {along}⁴⁴⁷ which

⁴⁴³ The paras on this page are numbered 101 through 110, making them consecutive with the previous page.

⁴⁴⁴ "Tao-Ch'ò" in the original.

⁴⁴⁵ We have inserted "that" into the text for clarity.

⁴⁴⁶ We have inserted "the" into the text for clarity.

⁴⁴⁷ This word was cut off by the right margin, however the word is "along" in the duplicate para (963-8 in Grey Long 20-28).

satisfaction is sought. For all outward objects and beings can yield only a transient and imperfect delight that can never be equivalent to the uninterrupted happiness of life in the Overself.

(246-9) A Spanish friend, who put into his mysticism all the ardours of his people, called this practice 'inner work'. The monks of Mount Athos, who use hundreds of times a day the same declaration which the Romanian⁴⁴⁸ mystics mentioned by Princess Ileana, use, call it 'work'.

(246-10) In this loving remembrance, this turning of the mind through devotion to its parental source, the Quest finds one of its most effective techniques.

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

247⁴⁴⁹

XIX

(247-1)⁴⁵⁰ Consider how vain, how puffed-up these mortals be when they declare that nothing less than the One Infinite Power – the Absolute Itself – deliberately incarnated as man to help them. Surely if it had such intent it would act more in accord with its own laws of progressive development and send here another mortal but a more advanced one. Such a man could be found on a more advanced planet. And this is what happened. Jesus came here from a higher planet. There was no need for God intervene directly.

(247-2) It is a sign of the primitive mentality to believe in the personal actuality of a purely mythical and symbolic figure. Yet such faith is not to be despised and rejected {as}⁴⁵¹ valueless, since it is a fact that the imagination can take hold of such a personal and pictorial representation much more easily than it can of an impersonal and abstract {concept.}⁴⁵²

(247-3) What faith a man chooses for himself, if he goes so far as to reject his ancestral faith, is partly a matter of temperament, partly of past experience and present opportunity, partly of moral character and intellectual development

⁴⁴⁸ "Rumanian" in the original.

⁴⁴⁹ This page is a duplicate of page 151 in Vinyl XIX to XX.

⁴⁵⁰ The paras on this page are numbered 101 through 107; they are not consecutive with the previous page.

⁴⁵¹ This word was cut off by the right margin, however the word is "as" in the duplicate para (151-2 in Vinyl XIX to XX).

⁴⁵² This word was cut off by the right margin, however the word is "concept." in the duplicate para (151-2 in Vinyl XIX to XX).

(247-4) The notion that some sect, some people or some race has been chosen to fulfil a special mission upon earth is a notion which is to be found in every nation that a philosopher can visit and in every epoch of history that he can study. It is a foolish notion and a recurring fallacy. It is such teaching which has kept false ideas and foolish emotions stubbornly alive. But it will persist and go on persisting because it appeals to peoples' vanity, not because it is based on any facts. Josephus lengthily argued that Plato derived his wisdom from Hebrew lore. Nowadays the Hindu Swamis tell us that Plato borrowed it from Indian lore. 'Tis all opinion, mere opinion – the truth is that the light of wisdom can shine everywhere, on any race and at any time. No single nation or land possesses primal inspiration.

(247-5) This universal message is destined to flow all over the world. Its bearers will be none other than the writings of ancient and modern seers. It will bring people the opportunity to grow, to go forward. Those who will be mentally flexible enough to understand and emotionally courageous enough to accept the truth will break away from the effete tradition which holds them. The others will stubbornly prefer to remain as they are. It is not easy to desert one belief for another.

(247-6) Jesus emanated love, Jesus brought truth and Jesus incarnated forgiveness.

(247-7) The minister will be able to deliver the true Christ Message to the degree that he prepares himself personally to do so.

248
XIX

(248-1)⁴⁵³ If the multitude are still not ready for philosophy the remedy is not, as in the past, to deprive them of {the}⁴⁵⁴ chance of learning about it but to raise them up until they are ready.

(248-2) To the extent that Baha'i⁴⁵⁵ Faith has dropped the mystical side for the organisational, to that extent it suffered inwardly however much it has expanded outwardly. In this it follows the history of most religions which grow and spread their influence in the world at the cost of the purity and spirituality which should lie at their core.

⁴⁵³ The paras on this page are numbered 108 through 109, making them consecutive with the previous page.

⁴⁵⁴ This word was cut off by the right margin, however the word is "the" in the duplicate para 155-1 in Vinyl XIX to XX.

⁴⁵⁵ "Bahi" in the original.

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

249
XVII⁴⁵⁶

(249-1)⁴⁵⁷ There is one method whereby the treasures found in meditation may be brought, little by little, into the active state. This is to try to recollect, at odd times during the day, the peace, bliss, strength or truth, or any messages gleaned during the best moments of the preceding meditation. The more often this is done, the sooner will the gap between meditation and activity be bridged.

(249-2) Whether his body finds itself among thieves or his mind among theories, the aspirant's duty of being aware ever remains paramount. He may work in the home, the office or the field, and this activity should be quite compatible with holding on to the higher consciousness, through practice of this Recollection Exercise. The latter need not get in the way of his ordinary faculties or perceptions.

(249-3) If the real Self must have been present and been witness to our peaceful enjoyment of deep slumber, otherwise we would not have known that we had had such enjoyment so must it likewise have been present and been witness to our rambling imaginations in dream-filled sleep and to our physical activities in waking. This leads to a tremendous but inescapable conclusion. We are as near to, or as much in, the real Self, the Overself at every moment of every day as we ever shall be. All we need is awareness of it.

(249-4) The Long Path of the Yoga discipline is occupied with the cleansing and correction of his sins but the Short Path's affirmation brings their forgiveness. The first way is self-reproachful and sadly repentant. The second is self-relaxing and cheerfully untroubled. The philosophic student must learn to combine these two parts in his mental outlook and to use this double method in his practical approach.

(249-5) The effect of using affirmations and recollections is to tint his nature with diviner qualities. These work upon and gradually transmute his lower ones.

(249-6) The path of personal effort is a longer one than the Sudden Path.

250

⁴⁵⁶ This page was recategorised from "XXX" to "XXVIII", and then finally to "XVII" by hand. PB himself inserted "Current Series" at the top of the page by hand.

⁴⁵⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(250-1)⁴⁵⁹ The Long-way is also called the Earth-Path. The Short-way is also called the Sun-Path. This is because the earth is subject to gloomy seasonal changes but the sun never varies in its radiance.

(250-2) Everything we do or say, feel or think is related back to the ego. We live tethered to its post and move in a circle. The spiritual quest is really an attempt to break out of this circle. From another point of view it is a long process of uncovering what is deeply hidden by our ego, with its desires, emotions, passions, reasonings and activities. Taking still another point of view, it is a process of dissociating ourselves from them. But it is unlikely that the ego could be induced to end its own rule willingly. Its deceptive ways and tricky habits may lead an aspirant into believing that he is reaching a high stage when he is merely travelling in a circle. The way to break out of this circle is either to seek out the ego's source or, where that is too difficult, to become closely associated and completely obedient to a true Master. The ego, being finite, cannot produce an infinite result by its own efforts. It spins out its thoughts and sends out its desires day after day. They may be likened to cobwebs which are renewed or increased and which never disappear for long from the darkened corners of a room, however often they may be brushed away. So long as the spider is allowed to live there, so long will they reappear again. Tracking down the ego to its lair is just like hunting out the spider and removing it altogether from the room. There is no more effective or faster way to attain the goal than to ferret out its very source, offer the ego to that Source, and finally by the path of affirmations, and recollections unite oneself with it.

(250-3) The Patanjali Long-Path Yoga school tells us we are weaklings, whereas the Vedanta Short-Path school tells us of our potential divine strength.

(250-4) So great are the difficulties that he knows that it is not only by his own efforts that he has arrived at this advanced point but also by divine grace. Both paths - the long and the short - are needed together.

(251-1)⁴⁶¹ The Short Path will bear fruit in several virtues, which will come of their own accord and without his trying to gain them. In this way it will help him calm his

⁴⁵⁸ This page was recategorised from "XXX" to "XVII" by hand.

⁴⁵⁹ The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

⁴⁶⁰ This page was recategorised from "XXX" to "XXVIII" to "XVII" by hand.

passions and discipline his ego, even though his thoughts and meditations make no reference to them.

(251-2) The yogi, especially the yogi of the Southern Buddhist sect, who refuses to accept this Vedantic view, refuses unconsciously to accept the forgiveness of his karma. For if he were to practise identifying himself with the infinite being, the resultant inundation and dissolution of his ego would wash his sins away. The attitude of guilt and the feeling of being a miserable sinner, the mood of repentance and remorse, are useful and necessary at certain times and stages but are obstructive and harmful at the wrong time or the wrong stage. It is also sinful to reject forgiveness when it is available. The fact is that the Long-path is incomplete without the Short-one.

(251-3) Those who believe in the Short Path of sudden attainment, such as the sectarian following of Maharishi⁴⁶² and the koan-puzzled intellectuals of Zen Buddhism, confuse the first flash of insight which unsettles everything so gloriously with the last flash which settles everything even more gloriously. The disciple who wants something for nothing who hopes to get to the goal without being kept busy with arduous travels to the very end, will not get it. He has to move from one point of view to a higher from many a struggle with weaknesses to their mastery. Then, only, when he has done by himself what he should do may he cease his efforts be still and await the influx of grace. Then comes light and the second birth.

(251-4) It is not enough to uncover his faults and confess his weaknesses: not even enough to correct the one and remedy the other. After {all}⁴⁶³ these things concern only the stage of development he has already reached: and the ego only. He must also turn toward higher stages and also the egoless self.

(251-5) This balanced objective which philosophy seeks calls for a balanced approach to it. The mind's dwelling on personal weaknesses and shortcomings in the ego must be compensated by its remembrance of the strength and harmony in the Overself. It is as needful for the aspirant to practise disidentifying himself from the ego as it is to practise identifying himself with the Overself.

(251-6) The addition of the Short Path's self identification with Reality is necessary both as a technique and as the goal itself compensating balance - but it does not do away with Long Path's step by step upward toil.

⁴⁶¹ The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

⁴⁶² "Maharshee" in the original.

⁴⁶³ We have inserted "all" into the text for clarity.

(252-1)⁴⁶⁵ This practice in the Short Path of self-identification with the Overself is to be done both casually at odd moments and deliberately at daily contacts in meditation. It is through them – whenever the identification is effectual – that Grace gets some of its chance to work its transformation upon him.

(252-2) The Long Path is spluttered with discouragements. Only those who have sought to change themselves, to remould their characters, to deny their weaknesses, know what it is to weep in dissatisfaction over their failures. This is why the Short Path of God-remembrance is also needed. For with this second path to fulfil and complete the first one, grace may enter into the battle at any moment and with it victory will suddenly end the struggles of many years, forgiveness will suddenly wipe out their mistakes.

(252-3) The path of dealing with his shortcomings one by one is not only too long, too slow, but it is also incomplete and negative. It is concerned with what not to be and not to do. This is good but it is not enough. It pertains to the little ego. He must add to it the path of remembering his higher all self. This is a positive thing. More,- it brings the Grace which finished the work he has already started. It carries him from the ego's past into the Overself's Eternal New.

(252-4) Can we justify the Short Path Sudden Enlightenment School by the sudden spiritual healing results? If latter, which always includes a spiritual "cure" is possible why not former, which is of the same family?

(252-5) Such a double practice of the Short and Long Paths will not only lead to a fuller and better balanced progress but also to a quicker one. For these two opposite activities will work upon him in a reciprocal way. His faults will be ground to powder between them, as if they were millstones.

(252-6) We would all like some magic formula which could be applied in a few minutes, at the end of which time we would be different persons. The evil, the ineffectual and unattractive traits in us will be dramatically shed; the good, the dynamic and the charming ones will be strikingly enhanced. But alas! life is not so easy as that.

(252-7) Two factors account for the differences between individual cosmic illumination: First: in the human contribution made by the mind itself: Second: there are ascending stages in the Illumination or rather in the receptivity to it.

⁴⁶⁴ This page was recategorised from "XXX" to "XVII" by hand.

⁴⁶⁵ The paras on this page are numbered 16 through 22, making them consecutive with the previous page.

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

253
XXVII

(253-1)⁴⁶⁶ Even if there were no joy in the realisation of the Overself it would still be worth having for it would still be richly loaded with other treasures. But the joy is also there and always there.

(253-2) It is thoughtless of the poor to say that practise of philosophy is only for those who have the money, the leisure and the freedom to spare. It is equally thoughtless of the rich to say that the practice is for those who need philosophy's consolatory service in their squalor and poverty. The truth is that neither the millionaire nor the pauper, nor even all those classes in-between, can escape from the need of philosophic practice, without it as Buddha pointed out, they are doomed to suffer.

(253-3) Man's hope of a happier existence and need of a faith in universal meaning has led him to try so many wrong turnings which brought him only further from them, that it is understandable why cynicism or indifferentism should claim so many votaries. But this is not yet the end result. The few who today have found both hope and need adequately satisfied are presages of what must happen to the others.

(253-4) Men are too attached to their individual lives, interests, desires and surroundings to be willing to renounce everything overnight or to agree with Gautama that self-existence is full of pain and better obliterated. On the contrary, they find the show a good one.

(253-5) Happiness is the desire of man but is it also the goal of life? So far as it is only an emotional condition like misery, it cannot be the goal, for evolution keeps leading us upward to control and eventual conquest of all emotions. Therefore the true goal must be in those rarefied regions and the true happiness must be there too.

(253-6) That state is a joyous one which brings with it freedom from lusts and passions, wraths and resentments servitudes to cravings and enslavements that prevent growth

(253-7) He will either come closer to this awareness of his true self through his suffering or be dispersed from it.

⁴⁶⁶ The paras on this page are numbered 71 through 81; they are not consecutive with the previous page.

(253-8) Illumination is certainly a joyous thing but the way to it involves harsh discipline at times and hard sacrifices at other times.

(253-9) The Yoga of the Liberating Smile is to be practised at two special times - when he is falling into sleep at night and when he is waking from sleep in the morning.

(253-10) Amid the hazards of life what man has any real security? Is anyone's future ever really certain and assured?

(253-11) Man has been fighting his true self in every possible way.

254
XXVII

(254-1)⁴⁶⁷ Happiness is not to be hoarded but to be shared. This is not only a responsibility but also a joy.

(254-2) Men begin this Quest out of varied urges. If some come to it through joyous recognition of the beauty in life and art, others - and they are far more numerous - come to it through pessimistic recognition of the sorrow, futility and shallowness in life.

(254-3) Some enter this quest reluctantly, under pain's pressure, but others ardently, under truth's attraction. If some come only because they find no way open but to follow the quest others because they prefer and love it.

(254-4) Hidden under its miseries, life keeps incredible happiness waiting for the man who will search and work for it.

(254-5) I have often been asked what I thought was the secret of Buddha's smile. It is - it can only be - that he smiled at himself for searching all those years for what he already possessed.

(254-6) What is every man doing but trying to find his way toward the Happiness that intuition tells him is his birthright? His direction may be wrong, his mode of travel painful but still, when his error is corrected and [the means to his end]⁴⁶⁸ altered, he will seek to be happy in the only way this is really and durably possible, for no other way will be left.

⁴⁶⁷ The paras on this page are numbered 82 through 90, making them consecutive with the previous page.

⁴⁶⁸ A blank space was left in the original because the original typist couldn't read PB's handwriting, or because PB himself left a blank in the para. PB himself inserted "the means to an end" in the blank space by hand at a later point.

(254-7) So what are depressions and sadnesses but the ego pitying itself, shedding silent tears over itself, loving itself, [looking at itself]⁴⁶⁹ and enwrapped in itself? What is a happy calm but a killing of such egoism?

(254-8) In this terrible experience of the dark night, the divine seems to have withdrawn itself, and left him desolate, alone, bereft and comfortless. Yet if he is to become more godlike he must become less attached and less desirous. The stage when he was intensely attached to the divine and ardently desirous of it belongs to the past. The time has come for him to come out of it. Just as he had to forsake the desire of earthly things in order to enter it, so he must now forsake even this last and noblest desire of all, even his Godward aspiration. In doing this he will follow the Bible's injunction to "Be Still!" He will be himself and not yearn to be something other than what he is. He will be at peace.

(254-9) If the divine presence is dwelling at the core of his mind, then the divine bliss, peace and strength are dwelling at the core of his mind too. Why then should he let outward troubles rob him of the chance to share them? Why should he let the troubles only enter his consciousness, and withdraw all attention from the bliss and peace and strength? The conditions of this world are subject to the cosmic law of change. They are temporary. But the bright core within him is not. Why then give a permanent meaning to those conditions by a total surrender to the sadness they cause?

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

255
XXV

(255-1)⁴⁷⁰ If what he is undergoing is hard to endure it is also an opportunity that will not recur again in the form and under the same circumstances, an opportunity to master a special lesson or to arouse a latent energy or to work on a particular character trait.

(255-2) In an uneasy troubled world he remains at ease.

(255-3) When he can mentally withdraw at will from a situation where he is involved with others, so as to regard all the parties, including himself, with calm impartiality, he will have travelled far.

(255-4) Its value may be tested by its practical consequences.

⁴⁶⁹ "looking at itself" was typed above the para and inserted with handwritten markings.

⁴⁷⁰ The paras on this page are numbered 242 through 253; they are not consecutive with the previous page.

(255-5) Every outer experience can be made to serve this inner purpose.

(255-6) The more he practises this inward calm the less he shows concern about outward situations. If this seems to lead to a kind of casualness, it actually leads to inner peace.

(255-7) There is no situation so forbidding that the law of compensation is not operative in it.

(255-8) The way in which he receives experience is important.

(255-9) What is its value for life? This is the test.

(255-10) I have tried to teach from the very beginning of my writing career well before I went off to the Orient, and have repeated tirelessly, the close connection between spiritual truth and practical life, as opposed to spiritual imagination. I have insisted that the ordinary activities of everyday existence must bear the impress of this truth, that the inward light must shine in outward conduct. In other words, I tried to say that this is not a matter only for dreamers, and useless to men and women who carry on the world's work, but a matter for all, whether they want to live in the busy world or in the cloistered monastery. Philosophy is for use. It is not a thing which is queer, outlandish and entirely superfluous, as some think.

(255-11) The sage may or may not descend into the arena of action but if not he will still find ways and means to inspire, guide or ennoble the actions of other men. He does this by teaching them and travelling among them, or by sitting still and meditating alone or by disseminating writings among them. Even when he is unheard publicly he can help by the concentrated mind's great power.

(255-12) If it were not in closest contact with the facts of human life, it could not be philosophy. But the real reason why it is charged by critics with promoting dreaminess and with being unpractical is that they are interested only in some of the facts whereas philosophy is interested in all of them.

(256-1)⁴⁷¹ If a man lives in harmony with the divine World-Idea, he may also live in trust that he will receive that which belongs to him. This will be brought about either by guiding him to it or guiding it to him.

(256-2) If philosophy does not help him meet each troubling situation as it arises with inner calm and without destructive agitation, then it is not true philosophy.

(256-3) The ego naturally and understandably revolts bitterly against calamities which are put upon it by chance, by destiny, or by any other apparent cause outside itself. The quester must not accept this emotion but ought to separate himself from it. In this way he advances at a spurt on his quest.

(256-4) So long as he has entrusted his life to the Overself, wholeheartedly on the practical as well as on the theoretical level, why should he entertain anxious thoughts about it? Rather should he let the Overself do whatever thinking about his welfare that is needed, since he has handed over responsibility.

(256-5) When he begins to exercise these scruples, he will begin to question the impulse to act for its source much more than for its purpose.

(256-6) Whoever understands philosophy truly will find it basically important not only in his thought but also in his career. He will find all crucial decisions will be influenced by what he has learnt from philosophy or made by how it has shaped his character.

(256-7) Life presents him from time to time with occasions for improving character and strengthening its weaker places. But whether he accepts them as such or lets his ego follow its habitual trends without opposition, is his choice.

(256-8) The man who faithfully obeys the injunctions and practices the regimes of philosophy, can never be a failure whatever the world says. Nor can he be unemployed, for he understands that his real employer is the Overself and that the work he is doing will not end while life does not end.

(256-9) If a situation is fraught with anxiety and is also either unavoidable or unalterable, the first procedure is to organise all his forces to meet it calmly. The second is to call on the higher power for help by turning to it in relaxation and meditation.

(256-10) The experiences of life, ennobling some people but degrading others, can in the end affect our thoughts, desires and feelings only as we let them. It is for us to say

⁴⁷¹ The paras on this page are numbered 254 through 264, making them consecutive with the previous page.

whether they shall call forth our divinity or our brutality. Our attitude of mind helps to determine our experience of the world.

(256-11) It is possible to insert this unusual life into the usual everyday existence, if the man is well balanced.

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

257
XXII

(257-1)⁴⁷² If he will mentally release the relative or friend from his personal fears and anxieties concerning her, she will benefit. She will be helped by his telepathic and auric radiation mentally supporting her by this positive thinking. Mental possessiveness must be abandoned and the girl turned over to God's care in his mind.

(257-2) Handel's "Messiah" is as inspired a piece of music as any ever written. It is a communication from heaven to earth, from the gods to man. The machine has made it available on a scale and to homes impossible in the days when Handel composed it. All aspirants who need to cultivate the religious-devotional and reverential side of their nature should hear it from time to time.

(257-3) The operations of Grace are mysterious. We cannot bring it on at will.

(257-4) He who has turned all problems over to the Overself is no longer faced with the problem of solving each new problem that arises. He is free.

(257-5) The belief that the Supreme Principle of the universe can be drawn away from Its work by every call from every person, or induced to obey every request of every kind, or persuaded to cancel the operation of cosmic laws to suit one creature who dislikes its effect upon himself, is not only naive but also insulting. For it would lessen God and dwindle him down to the status of a mere man. The more power he ascribes to his own prayer really implies that there is so much less power in God.

(257-6) The closer he comes to the Overself, the more actively is the Grace able to operate on him. The reason for this lies in the very nature of Grace since it is nothing other than a benign force emanating from the Overself. It is always there but prevented by the dominance of the animal nature and the ego from entering his awareness. When this dominance is sufficiently broken down, the Grace comes into play more and more frequently, both through Glimpses and otherwise.

⁴⁷² The paras on this page are numbered 72 through 81; they are not consecutive with the previous page.

(257-7) Why do these religio-mystics worry about anything happening against God's will? Do they not believe that, regardless of what they or others may do, everything will happen in conformity with that will anyway?

(257-8) The Overself's grace will be secretly active within and without him long before it shows itself openly to him.

(257-9) Any organised sect which claims a monopoly of salvation, by that very act disproves its claim. For in the end we are saved by Grace alone, which comes from or through the Overself within us, whereas the sect is a man-made thing outside us.

(257-10) The presence of any other thing, or being, emotion or even thought, between a man and his Overself represents an obstruction to it.

258⁴⁷³

XXII

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

259

XXI

(259-1)⁴⁷⁴ Many years have passed since this stupid lie was printed but my reaction to it, as well as to other lies emanating from the same source and sedulously circulated, remains a silent one. Such a mixture of evil and vulgarity deserves and can be met only with, contempt.

I hold and feel with Gautama of blessed fame that my duty is to extend ungrudging compassion to those that wrong me and to return the protection of benevolent pity for their malicious attacks. I have no enemy. I know that all creatures are of the same divine element as myself and to those who in their blindness do not see it I bear no resentment. The truth is at once my solace and my strength. All are my tutors, none, enemies. May all men share in the peace of true enlightenment!

(259-2) It did not occur to an unimaginative mind that I could always conquer a competence with my pen, whether I wrote highly-paid publicity material for large commercial companies or lowly-paid instructional and inspirational material for

⁴⁷³ PB himself deleted the para on this page. It originally read: "(1) There is either great ignorance or grave confusion as regards Grace, exactly what it is, the principal forms it takes, how to recognize its presence"

⁴⁷⁴ This para is a continuation of para 230-10. The first para on this page is unnumbered, and the following para is numbered 119; they are not consecutive with the previous page.

struggling spiritual seekers. A narrow mentality, could not arrive at the understanding that my fortune lay within my head and underneath my pen-nib, not within the ashram of any individual yogi nor underneath the Indian sky. How could anyone with whom my personal intercourse was necessarily shrunken by my nomadic life to the fewest possible words adjudge either my character or my motives? And what reply but contemptuous silence could I make when such a one started a chorus of calumny about my having sat at the feet of the Maharishi⁴⁷⁵ meanly and merely to earn a livelihood? For how could an ignorant man, know at the time that I carried a standing invitation to become the editor of a journal in the West at a remuneration many times more than my modest earnings from books?

The truth is that I am not and never have been a journalist; I am not and never have been a professional author. Most of my time and much of my energy are pledged, as sacredly and as sincerely as any human being has ever pledged them, to the quest of the Overself and to the communication of the results of this quest for the helping of other seekers. I always felt that the term of life was too short merely to be devoted to earning a livelihood or collecting luxuries: No! – I wrote about these higher things because something higher than my petty self bade me do so and when it tells me to desist, I shall certainly do so and never write about them again. Meanwhile I regard my work to be no less holy than that of a priest's. Journalists and authors usually think – and quite rightly – of the fees they receive or the royalties they earn as being so much payment for so many words written or for so many copies sold. I however am constitutionally

260
XXI

(continued from the previous page) incapable of thinking like them and therefore I know well that I am neither a journalist nor an author. For I am never really alone when writing but every now and then there rises before my mind's eye the vision of some man or woman whose whole life may take a new and nobler course because of a few paragraphs which flow lightly from this old pen of mine, or of some broken creature whose self-destroying hand may be stayed and stayed forever from a suicidal act because of a fresh understanding got from some sentences which trip out of my typewriter. There can be no reasonable recompense for such services. They cannot be properly priced in any of this planet's currencies, so it would be better not to price them at all. Certainly it seems to me that I have nothing to sell and that so long as I listen for and obey the Voice deep within the heart, so long will the world's rewards or the world's sneers be but of secondary importance. And so long as my critics think that I have come into embodiment for the same petty little purposes as theirs, so long will they utterly fail to understand me. The abyss between us is too wide and too deep for

⁴⁷⁵ "Maharashree" in the original.

that. It is indeed the abyss between two short words; the impassable chasm between get and give.

(260-1)⁴⁷⁶ "My Initiations": There is the additional reason of leaving a testimony since I am nearing the period when age and death are often friends. There are others, either in this generation or in posterity, who will find themselves searching as I once searched, and to whom a clue, a map, a confirmation of the treasures existence, may mean much.

(260-2) The time I spent analysing the delicate processes of meditation for the benefit of those who have yet to master its art, as well as the lengthy research and study made for the sake of developing theory and increasing knowledge, turned out later to be well spent, for the descriptions I was later able to give in published writings proved helpful to many who read them. And I see also that to record spiritual experiences and of the steps leading to them with some of the detailed precision of a laboratory report may serve a useful purpose. It may guide those who are studying it as a new subject, and encourage the [detailed]⁴⁷⁷ seeker of a younger generation who are pressing behind me.

(260-3) Without mutilating or adulterating the teaching, it can yet be translated into the plainer language of the multitude. This is what I tried to do.

(260-4) Some readers will have been consciously, even anxiously waiting for some of these ideas. Others will have been waiting unconsciously for them. Still others, will find nothing here that nourishes them, so we shall bid each other farewell, amicably I hope.

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

261
XX

(261-1)⁴⁷⁸ The truth in these New Thought and Christian Science doctrines can be known only by clipping and correcting the extravagances from which they suffer. The largest one is the belief that the body's health and the bank's balance must always and necessarily increase and improve to the extent that one's spirituality increases and improves. What really happens is that one is brought into increased and improved awareness of the higher self's leading, love and protective care. It leads one toward those acts and decisions or into those situations and events, which best promote the purpose of one's existence. It exists for the ordinary unenlightened man too and would

⁴⁷⁶ The paras on this page are numbered 120 through 123, making them consecutive with the previous page.

⁴⁷⁷ "detailed" was typed below the line and inserted with typed markings.

⁴⁷⁸ The paras on this page are numbered 255 through 263; they are not consecutive with the previous page.

do the same to him, but not being on the Quest, he unwittingly frustrates its guidance and thwart's its moves. As for the material help it gives the Quester, this is a fact for, as Jesus mentioned, "the Father knoweth that you have need of these things." But what the Father understands as one's need is viewed in the light of life's true purpose whereas what the unenlightened man understands is dictated by the ego's desires. The New Thought teachings fail to make this distinction.

(261-2) The extravagance of faith imagination and expectation which has injured their judgment, must be clipped short if the judgment itself is to be corrected.

(261-3) A certain proportion of what passes for occult doctrine and religio-mystic prophecy is sheer insanity. Its effect upon those who believe it is to render them still more unfit for philosophic truth than they already are, for it weakens their faculty of discrimination.

(261-4) These fanatics propagate their opinions with such intense conviction that they mesmerise weaker minds into a like wild undiscriminating and unbalanced state.

(261-5) It is like holding a cracked mirror up to the Overself and expecting to reflect a perfect image.

(261-6) The differing human imaginations about God and the various human ideas about God's response to human attitudes, in no way affect or alter the actual situation.

(261-7) This fallacious self-deification of New Thought, this human audacity "thrusting insolently beyond what our nature warrants" as Plotinus called it, is not new and he had to ridicule its folly at Rome in the third century with the scathing sentence: "Imbeciles are to be found who accept this teaching as soon as they have heard it uttered!"

(261-8) It is impossible for the fanatic to receive or give truth, for even in his most inspired moments he holds up a cracked mirror to truths' face.

(261-9) In the end he reaches a point where he really believes in his own fabrications.

(261-10) We associate both the origin of, and addiction to, drugs with strange Oriental lands.

(262-1)⁴⁷⁹ These 'demonstration' cults have carried the orthodox idea of God intervening in worldly situations for the benefit of particular persons, into a new garb which disguises but does not alter the idea itself. The life of man is then no longer ruled by causality but by a mixture of causality and caprice, that is to say, no longer ruled by God, but by a being who is part God, part man, who is liable to disturb the highly complicated world order to please one human being with effects that might displease other human beings.

(262-2) The result of a carpenter's work stares him in the face. It cannot lie. If the table's legs are of unequal length, the table's top will be wobbly. If the chair's seat is of too frail material, it will collapse when anyone sits down in it. But the religio-mystic teacher can propound any idea or suggest any practice that comes into his brain, and the truth of the one or the result of the other will either not be known at all, or only after the passage of years. The person of trained and balanced mind, who is expert or experienced in these matters, will of course detect falsity, distortion, hallucination or imposture very quickly but the beginner has no such advantage.

(262-3) How many contemporary mystics have gained from all their work in meditation nothing but illusion, self-aggrandisement or giddy hallucination? One claiming communication every day with the Buddha drips nonsense, propagates fear and repeats the profound metaphysic read in Buddhist books; another while professing to be Jesus reincarnated and announcing his own Messiahship makes extensive financial demands on his disciples every year.

(262-4) Those foolish aspirants who are mulcted of their financial means by so-called masters, deserve exactly what they get. In no other way can their stupidity be shown up to the outside world as a warning to others who would imitate them. For quite often they persist in stubbornly continuing this misplaced adherence despite their own bad experience and despite the good teaching of genuine master's books.

(262-5) Those who are "out of centre," eccentric, and different from others because they are unbalanced mentally and uncontrolled emotionally, will not heed what conventional society demands from them. But there exists a second group of persons who are likewise "different" and heedless of conventions, although often in other ways. This group is what it is by reason of its being a pioneer one which has advanced farther along the road of evolution than the herd behind. From it are drawn the great reformers and their followers, those who stand firmly by moral principle and factual truth. It is they who try to lift up society and put right its abuses and cruelties, its wrongs and superstitions. They are the daring champions who do not stop to count the

⁴⁷⁹ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

cost of their service but, enduring ridicule, persecution or even crucifixion, go ahead unflinching where others draw back.

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

263
XIX

(263-1)⁴⁸⁰ The masses take and must take what the churches give them but the independent seeker is under no such necessity.

(263-2) The religious attitudes are only the beginning of the Quest. They are the earlier attempts of the man to satisfy his innate need of having a harmonious relationship with the Power behind the universe, the first steps toward the full philosophic attitude.

(263-3) The masses have been taught and, by the power of suggestion, have long believed that organised institutional religion is the most authoritative expression of religion and traditional institutional dogma is the most authentic exposition of it. They do not know that what they readily take as facts from such sources [are]⁴⁸¹ too often mere opinions and that there is room for other opinions.

(263-4) The corruptions of religious doctrine and the conventions of religious society keep out the true spirit of the prophet behind the religion itself.

(263-5) Nowhere does Jesus in the publicly available sayings included in the New Testament order the formation of a clergy or preach the need of a church, or lay down a ritual. Instead he gave clear precise instruction on how to pray: "enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." But Paul thought differently and founded what is now misnamed Christianity.

(263-6) The danger with every organisation, and the cause of its inner downfall, is when it begins to exist for its own sake and fails to play its proper role.

(263-7) So many persons make the mistake of confusing not only religion with mysticism but also occultism with mysticism. The true mystic possesses in himself all that is best in religious feeling but does not necessarily show any outward signs of being religious.

⁴⁸⁰ The paras on this page are numbered 135 through 145; they are not consecutive with the previous page.

⁴⁸¹ "are" was typed below the line and inserted with a handwritten arrow.

(263-8) The man who is willing and even anxious to make the experiment, who will accept the teachings of philosophy provisionally and apply them to his own experience of life, will benefit in every way.

(263-9) Under the half-dead conservatism of religious tradition and dogmas there lie concealed a group of profound truths and ulterior meanings. They are needed today much more than those relics are needed. Yet the irony is that the men who teach those traditions have all the prestige of great institutions to support them whereas the mystic who perceives those undisclosed truths stands alone and has _____⁴⁸² prestige. So the masses continue to echo the empty babble of their religious leaders or else repudiate religion altogether and become either indifferent or hostile to it.

(263-10) It appeals to the more evolved type of man's moral conscience to his finer emotions, to his logical intellect and to his need of integral truth.

(263-11) No better cause could engage his mind in thought or his life in practice than that of philosophy.

264
XIX

(264-1)⁴⁸³ Such people could not be at home in philosophy and would soon find that it is not what they want at all. It is better that they should not experience the discomfort of trying to be. The consolations of religion will help them more.

(264-2) Real thought is rare. How few follow a religion because they have chosen it after independent investigation and reflection, how many slavishly refuse to examine it impartially only because it happens to be popular at the time and in the place where they are born or live! As if popularity were a test of truth!

(264-3) Religion gives him the first impulse toward reality; philosophy gives him the final one.

(264-4) Mystics have often uttered a message which they themselves have only vaguely or dimly understood. This has been especially the case where they have been sheltered by a religious institution or connected actively with a religious organisation.

⁴⁸² 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.

⁴⁸³ The paras on this page are numbered 146 through 155, making them consecutive with the previous page.

(264-5) If any criticism has frightened a man away from philosophy be sure that there was a deficiency in his understanding of it or a failure to apply it, or both. No man who has really seen its sterling worth will be so foolish as to throw it away for something that can only have lesser worth.

(264-6) To have published these truths broadcast would have ended in overturning established religions.

(264-7) Here, in mysticism, is a world of thought, doctrine, practice and achievement which seems strange, remote and mysterious, for which most people simply do not have the time but to which a few people are tremendously attracted.

(264-8) The mesmerised members of long established churches do not know, cannot comprehend and will not be persuaded that a man can write revelation even in our own times, that the history of human inspiration has not come to an end. It is true to say that men who could report to us some news of celestial import were always rare and that they are just as rare, even rarer, today. But it is not true to assert that they became long ago extinct. If that were so, if life today, this very moment, did not still hold its possibility of delivering its divine message to some listening mind, then it would be worthless and meaningless. God would be absent from this world, the soul eviscerated from man's [being.]⁴⁸⁴

(264-9) All these religious dogmas and rituals clutter up their lives with the non-essentials and keep out of view the true essentials.

(264-10) Where the mass of believers in an established religion are given over to a dull uninquiring orthodoxy and some to a narrow intolerant bigotry it is natural for the former to ridicule other faiths and for the latter to condemn them.

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

265
XVII

(265-1)⁴⁸⁵ These faults and weaknesses and deficiencies constitute obstructions which have to be removed by Long Path work partly because they interfere with meditation and partly because

⁴⁸⁴ PB himself changed "world" to "being" by hand.

⁴⁸⁵ The paras on this page are numbered 133 through 141; they are not consecutive with the previous page.

(265-2) He must purify his heart of egoism, his bodily instincts of animalism, and then a favourable atmosphere will be available for the truth to make itself known to him. This statement presupposes that it is already present and only waiting to reveal itself. Such is philosophy's contention and such is the philosopher's own experience. It first comes to him as "The Interior Word," the Logos within, and later as "the Second birth."

(265-3) The Short Path offers the quickest way to the blessings of spiritual joy, truth and strength. For since these things are present in the Overself, and since the Overself is present in all of us, each of us may claim them as his own by the direct declaration of his true identity. This simple act requires him to turn around, desert the dependence on personal self, and look to the original Source whence flows his real life and being, his true providence and happiness. Disregarding all contrary ideas that the world outside thrusts upon him, disdaining the ego's emotions and desires concerning them, he "prays without ceasing" to that Source. That is he keeps himself concentrated within upon it until he can feel its liberating qualities and expand in its sunny glories.

(265-4) The Long Path calls on him to give up whatever is holding him in bondage, whatever is keeping him back, and, thus released, he will be free to go on his way.

(265-5) If they approach Truth with a mind befogged by an active lower nature, how can they expect to arrive at its clear perception? This is why the work of the Long Path cannot be wholly substituted by the work of the Short one.

(265-6) The demerits which the Long Path seeks to extirpate are small faults by contrast to the great sin of the ego which the Short Path seeks to cancel.

(265-7) Another reason for the need of the Long Path's preparatory work is that the mind, nerves, emotions and body of the man shall be gradually made capable to sustain the influx of the Solar Force, or Spirit-Energy.

(265-8) Every negative thought and base desire is an obstacle to the attainment of the higher consciousness. This is why the Long Path's work is needed, for it is intended to remove all such obstacles. How {to}⁴⁸⁶ invite that Consciousness to dwell in a body enslaved by lusts, or in a mind darkened by hates?

(265-9) Not by his ego's own will can he take hold of this jewel, but only by the Grace substituting that other Consciousness for his ego's.

⁴⁸⁶ We have inserted "to" into the text for clarity.

⁴⁸⁷ PB himself inserted "XVII" at the bottom of the page by hand.

(266-1)⁴⁸⁸ The method of the Short Path is to affirm that in the heavenly consciousness of the Overself there is no evil, no wrong-doing, no sinfulness and no faultiness; and that because the true being of man is there the aspirant should identify himself with it in faith, thought and vision. In that threefold way he sees himself dwelling and acting in the Overself, and therefore, without his specific sins and faults. He regards them as non-existent and drops anxiety or concern about them. He does this as much as he can from morning to night and this fulfils Jesus' injunction to "pray without ceasing" in a deeper and philosophical sense.

(266-2) Let it be clear that the attempt to try the Short Path alone is not being decried. What is being said is that the likelihood of failure is great and that even if success is won, it will be a one-sided, ill-balanced narrow thing.

(266-3) If the conscious practice of self-discipline and the deliberate pursuit of virtue are discarded too soon, the practice of unscrupled selfishness and the pursuit of unworthy pleasures will take their place. The character begins to fall and a man who might have ennobled himself and helped his fellows degrades himself and abrades them.

(266-4) The laborious effort and painful discipline of the Long Path bring him to a certain degree of spirituality but the easier, pleasanter and quicker way of the Short Path bring him to a higher one.

(266-5) The Long Path's work is to purify the mind and get control of the body.

(266-6) The effect of these tenets upon votaries is to give them a premature freedom from self-discipline for which they are seldom ready and from which undesirable events may easily proceed.

(266-7) From the gloom and groaning of the Long Path at its worst - the Dark Night of the Soul - to the radiance and joy of the Short Path at its best, the change is startling, dramatic and revolutionary.

(266-8) The Long Path creates a condition favourable to enlightenment but, since it is concerned with the ego, cannot directly yield enlightenment. For its work of purifying the ego, however necessary and noble, still keeps the aspirant's face turned egoward.

(266-9) It might be said with some truth that the various Long Path processes are based upon the use of will power whereas the Short Path ones are based upon auto

⁴⁸⁸ The paras on this page are numbered 142 through 151, making them consecutive with the previous page.

suggestion. The former employ the conscious mind in directed effort whereas the latter implant ideas in the subconscious mind while it is in a relaxed state.

(266-10) The situation here is much the same as that which attends artistic creation. There are those who say that technique is everything and inspiration is illusory. There are others who say that inspiration is everything and technique is nothing. Is this not similar to the situation in spiritual circles, where the yoga school makes individual virtue and effort the price of enlightenment and the opposing school makes inspiration and grace the waiting for price?

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

267
XIV

(267-1)⁴⁸⁹ The conditions which surround a man are no accident. They are there because he is what he is and his past is what it was. If anyone ignores the Law of Recompense and limits his past to the present known lifetime, ignoring previous appearances on this planet, those conditions will many times be inexplicable.

(267-2) Whether it is called the law of recompense, or karma, or the will of God, or fate, it is still one and the same power. It is a power which [indirectly]⁴⁹⁰ turns man sooner or later toward righteousness.

(267-3) How else than by this doctrine of continuously recurring births and deaths can we explain rationally the inequalities of human life and the sufferings of human beings?

(267-4) Do they notice the sequence of cause and effect in the lives of others, as well as in their own?

(267-5) The human being does not reach his full physical development till his skeletal structure, particularly his wisdom teeth, reaches it. This happens between the ages of twenty-five and thirty. With the new body fully ready, recapitulation of the old one's experience soon ceases.

(267-6) The reincarnations which precede the present one contribute to its characteristics and help to shape its happenings. But this does not mean they give all its characteristics

⁴⁸⁹ The paras on this page are numbered 79 through 89; they are not consecutive with the previous page.

⁴⁹⁰ PB himself inserted "indirectly" by hand.

and happenings. Some develop out of the outer facts and inner reactions of this [present]⁴⁹¹ birth.

(267-7) It is a law which awards his due to the righteous man as well as the sinner.

(267-8) If it were true that every act of man and every event which happened to him was predestined in every point, the destruction of his moral responsibility which would necessarily follow would be as disastrous to society as to himself.

(267-9) It is possible to take any and every situation and assert that it is in entire conformity with God's will. It is possible to find reasons to support the assertion. And the argument would be right, for if the universe with all its complications, ramifications and connections, with all its network of relations and events, is not a manifestation of God's will in the end, then what is it? But two opposing events, or two hundred varying and contradictory ones happening at the same time as each other can be brought into the same argument, thus making nonsense of it.

(267-10) This is not to say that we are to imitate the Oriental masses who sit - or rather used to sit, for times are changing - {with}⁴⁹² patient resignation and dumb acquiescence while the blows of Nature and man came down at intervals.

(267-11) If every situation, every event, every decision, is wholly outside our power to change, to control or even to modify, then what else can we do except to yield in helpless hopeless resignation?

268
XIV

(268-1)⁴⁹³ The official alliance of a single Christian group with the Roman Empire in the reign of Constantine was fatal first to the so-called Pagans and later to nearly all the other groups of Christendom. The latter were persecuted, imprisoned or killed and their writings burnt. The Emperor Magnus Maximus⁴⁹⁴ even put the Bishop of Avila⁴⁹⁵ to death for his beliefs. The Emperor Theodosius I⁴⁹⁶ made death the prescribed penalty for all believers in Manichean Christianity, which taught reincarnation. The vigour with which the Emperor Justinian I⁴⁹⁷ proscribed and destroyed heretical books and

⁴⁹¹ PB himself inserted "present" by hand.

⁴⁹² We have inserted "with" into the text for clarity.

⁴⁹³ The paras on this page are numbered 1 through 5; they are not consecutive with the previous page.

⁴⁹⁴ "Magas Maximus" in the original.

⁴⁹⁵ Referring to Priscillian.

⁴⁹⁶ "Theodosius" in the original.

⁴⁹⁷ "Justinian" in the original.

documents left little record for later generations to know what other Christians had taught and believed on this tenet of rebirth. Justinian slew more than a million heretics in the Near East alone. Several canons in the service of Orleans Cathedral in France were, some centuries later, burnt alive for embracing these doctrines. The diffusion of this single idea in the Western lands is likely to start questioning and inquiry into its background, history and doctrinal ramifications. This may lead in turn to startling discoveries about what really happened not only to this tenet but to others of Oriental derivation which were stamped out ruthlessly.

(268-2) By being allowed to experience the effects of his thoughts, decisions and actions, he is able to compare them and evaluate them.

(268-3) Life would be intolerable if we had to carry the burden of past memories extending back to even a half dozen incarnations alone. Is it not better for us that death operates to purify us of such memories?

(268-4) Those who know little about the origin, history and development of religions' opinions would receive a shock, or rather a series of shocks if they were to inquire into the development of the principal Western faith and if they were able to lay hands on the necessary material. But let them be warned that they will not find such material in official sources. There was once a very voluminous literature which contained the true Christian teaching but it was completely exterminated by the official church as soon as the latter's triumph over the so-called heresies was established. [How ironical it is that]⁴⁹⁸ reincarnation – the very doctrine which is today regarded as a heresy, that is a perversion of true doctrine – was [originally]⁴⁹⁹ regarded as an authentic one!⁵⁰⁰

So time and men and institutions have not only shaped belief to suit their own ignorance, prejudice or self-interest but have also manufactured history to support their stand.

(268-5) The centuries-old debate between those who believe that all happenings are predetermined and those who believe they are the mere play of chance, can be resolved only by understanding that both predetermination and chance take their rise out of the divine Void.

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

269
XIII

⁴⁹⁸ PB himself changed "So it came about that" to "How ironical it is that" by hand.

⁴⁹⁹ PB himself inserted "originally" by hand.

⁵⁰⁰ PB himself changed a period to an exclamation point by hand.

(269-1)⁵⁰¹ Is the World Story a mere revolving wheel of endlessly repeated patterns, as the Gurdjieff-Ouspensky⁵⁰² school claim?

(269-2) The Godhead is a great Void and has no direct connection with the cosmos. When the hour ripens for the latter to appear, there first emanates from the Godhead a mediator which is the active creative agent. This is the World-Mind, the Logos, Brahma.

(269-3) What is the meaning of the world? If it is nothing more than an illusion, it can have no real meaning at all. But if it is an expression of infinite intelligence it must be everywhere, pervaded by immense meaning.

(269-4) How immense is the number of cells in the tissue and blood, the skin and nerves, of the human body! Millions of them combine to make up this wonderful structure. Each tiny creature lives only for a short span.

(269-5) A time comes, inexorably and irresistibly, when all this effort turns the other way and takes an opposite direction.

(269-6) There are no mistakes anywhere in the World-Idea, nor even accidents. But there is enough flexibility in its human part, enough freedom there, to make it seem as if there were some mistakes and some accidents.

(269-7) There is a universal order, a way which Nature (God) has of arranging things. This is why what we see around us as the world expresses all-pervading meaning, intelligence and purpose. But we catch only a mere hint of these veiled qualities: – the mystery receding from them is greater.

(269-8) The World-Mind's World-Idea unfolds with absolute regularity and perfect sequence.

(269-9) There are millions of living cells which, in their totality, compose the human body. Each has its own separate birth life and death.

(269-10) There is a cosmic intention in all these arrangements.

(269-11) The World-Idea contains from the beginning to the end each individual life in its picture. How much freedom that life really contains is a matter for seers to say, not for intellectuals to debate.

⁵⁰¹ The paras on this page are numbered 88 through 101; they are not consecutive with the previous page.

⁵⁰² "Gurdjieff-Ouspensky" in the original. Referring to George Gurdjieff and P.D. Ouspensky.

(269-12) The World-Idea is perfect at every point and every stage of its eternal unfoldment

(269-13) Look at the amazing discipline obeyed by the starry and planetary bodies

(269-14) The World-Mind has the power of vigorous creativeness as an essential attribute of its nature. It will stop its work of sustaining the universe when it stops being what It is. There is no other purpose behind creation than that of continuing its own existence. To understand this is to understand that the question as to purpose is not at all applicable to the World-Mind but only to an inferior being, one which can start or discontinue

270
XIII

(continued from the previous page) cosmic creation after arriving at the decision [to do so and after either]⁵⁰³ planning it all deliberately, or [projecting it]⁵⁰⁴ on the capricious feeling of the moment [and]⁵⁰⁵ that is [the same as saying that it is]⁵⁰⁶ a changeable being [- not the changeless Being that God must be.]⁵⁰⁷

(270-1)⁵⁰⁸ In the ultimate sense all history, whether planetary or racial or personal, is preordained. No chance event, no human planning can defeat the divine World-Idea.

(270-2) Those who cannot comprehend the infinity of intelligence behind the world around them, can hardly be expected to comprehend that it has an independent existence as an attribute of pure Spirit.

(270-3) Any man may unfold his spiritual possibilities, catch a glimpse of the Overself and comprehend something of higher law, but a pebble on the beach cannot do so

(270-4) The World-Idea is all one projection containing countless different forms and stages of itself undergoing countless changes. It is not a single static rigid thing.

⁵⁰³ "to do so and after either" was typed above the line and inserted with a handwritten caret.

⁵⁰⁴ "projecting it" was typed above the line and inserted with a handwritten arrow and caret.

⁵⁰⁵ "and" was typed above the line and inserted with a handwritten arrow and caret.

⁵⁰⁶ "the same as saying that it is" was typed above the line and inserted with a handwritten arrow and caret.

⁵⁰⁷ "- not the changeless Being that God must be" was typed at the end of the line at a later point.

⁵⁰⁸ The paras on this page are numbered 102 through 111, making them consecutive with the previous page.

(270-5) Both the ordinary man and the enlightened man are playing the role allotted to them in the divine World-Idea. Neither could change that part of the planetary fate. But whereas the first is doing it unwittingly, blindly and at times rebelliously, the second is doing it knowingly, perceptively and submissively.

(270-6) The mental activity of the World-Mind is not, and cannot be, an unconscious process. In the elemental, the mineral and even the plant kingdoms this may seem to us to be so but if the first act of mentation which began the evolutionary process, was not done unawares then the entire projection of the entire cosmos at all the different stages of this process cannot [also be]⁵⁰⁹ unknown to the World-Mind, at any moment and in any point.

(270-7) Through an unlimited variety of creatures, conditions and objects, God is forever seeking to see his own attributes. Because God is infinite, this process of creation must likewise be unlimited in every way; it is 'a becoming' and never achieves a final result. How could it?

(270-8) If the universe were obviously based on mere chance, if it were in a state of complete disorder, if the moon, the sun and the earth wandered about at their individual will, and if no sign of organisation appeared anywhere in it, then we might justly assert that there was no Mind behind it. But because we see the very contrary of these things all around us, because the energy out of which the universe is made is everywhere inseparable from thought, we can definitely assert that a World-Mind must exist.

(270-9) The history of the universe is a history of cosmic cycles, each of which has two periods: a creative expanding one, and a destructive dispersing one.

(270-10) "Moving all, I am myself immovable." Thus the old Egyptian text speaks of the World-Mind.

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

271
XII

(271-1)⁵¹⁰ This is his first thrilling discovery of the Overself's existence, his first incontestable evidence of its power. No later experience can equal it in emotional feeling. It is one of the really momentous points of his life.

⁵⁰⁹ PB himself inserted "also be" by hand.

⁵¹⁰ The paras on this page are numbered 137 through 150; they are not consecutive with the previous page.

(271-2) Everywhere in the Orient as well as the Occident, men seek for this glimpse but most of their attempts to gain it are unavailing ones. The explanations usually offered them for this frustrating result fall into three categories: First, that they need to look harder in themselves and persevere longer at the practices. Second, that they need to get God's grace. Third, that they need to get a Master's grace. Fourth, that their destiny was unfavourable in this matter or, if favourable, was due to mature at a later time. All these explanations seem to have some truth in them but which aspirant knows with any certainty which one of them, or which two in combination, apply to his own particular case? It seemed to me that, with every other major event in human life obeying some law of nature some process operated by infinite intelligence, there must be an invisible pattern behind these mystical happenings too. And when the truths of the higher philosophy were unveiled to me, I found that this was indeed so.

(271-3) The glimpse is a blessing which is given to those who have earned it, or those who have sought it in the right spirit.

(271-4) The Glimpses are not completely uniform in their details. In each one there is different emphasis on a particular aspect, such as in Beauty, Power, Impersonality or Emptiness.

(271-5) He should appreciate the worth of these moments and not let them slip by without giving himself up wholly to them.

(271-6) When he fulfils the necessary conditions, the glimpse will come of itself.

(271-7) Jakob Bohme⁵¹¹ called it "a glimpse of the Mysteries."

(271-8) These moments must be caught as they come, or they will turn their back on us and be gone.

(271-9) It is like light being enkindled in the mind.

(271-10) The belief that mystical illumination is solely luck or accident or destiny must be refuted.

(271-11) It lifts the egoistic out of their egoism for a while, the fearful out of their fears.

(271-12) These glimpses do not come often nor stay long. They flash across the mind, mostly for minutes but sometimes for a few hours and are gone.

⁵¹¹ "Jacobe Boehme" in the original.

(271-13) The experience will either confirm what he has already vaguely felt or else it will contradict what he has wrongly believed.

(271-14) The World-Idea is slowly expanding itself on earth, incarnating itself.

272

XII

(272-1)⁵¹² The proficient's serene [and steadier]⁵¹³ enlightenment contrasts against the novice's frenetic [and fitful Glimpse].⁵¹⁴

(272-2) When the personal 'me' stops the endless struggle for a while and remains quiet, inactive and passive, the impersonal 'I WHO Am' arises and, little by little, gently suffuses it with new life and heals it with great love.

(272-3) If at most times the Real seems quite unattainable and beyond human reach it will [suddenly]⁵¹⁵ seem [very]⁵¹⁶ close at hand when the Glimpse is with him.

(272-4) These glimpses are fitful and their content is fragmentary.

(272-5) Here is goodness and beauty which worldly objects and worldly creatures do not possess. The man who has once glimpsed them can never again be completely satisfied with the world's offerings, for this reason, but will again and again be haunted by, and attracted to, the vision of this higher possibility for man.

(272-6) It is a glimpse of heaven, lifting the mind out of this world and liberating the heart from all that ties it down.

(272-7) Porphyry's statement that Plotinus achieved union with God four times may be misleading. For he qualified it with the words "during the period I passed with him." Now Plotinus was 59 years old when Porphyry first met him, and 66 when he died. So seven years is the length of the period referred to. Against this must be set the forty earlier years of spiritual seeking and teaching during which Plotinus must have had other illuminations.

(272-8) If the glimpse shows him that here is a treasure and here is the way to it, he would be very foolish not to continue treading that way once it is begun.

⁵¹² The paras on this page are numbered 151 through 162, making them consecutive with the previous page

⁵¹³ PB himself inserted "and steadier" by hand.

⁵¹⁴ PB himself changed "one" to "and fitful glimpse" by hand.

⁵¹⁵ PB himself inserted "suddenly" by hand.

⁵¹⁶ PB himself inserted "very" by hand.

(272-9) The encounter with his Overself is a tremendous experience which a man may never repeat, yet will certainly never forget.

(272-10) He who possesses insight does not have to use arguments and reach conclusions. The truth is there, self-evident, inside himself as himself, for his inner being has become one with it.

(272-11) With the Glimpse comes a trailing glory of loveliness and enchantment, and a vast freedom.

(272-12) If few attain the wonder of Overself consciousness, it is because few can lift their mind to the level of impersonality and anonymity. But what [all]⁵¹⁷ cannot do with their minds, they can do much more easily with their hearts. Let them approach enveloped in love, and the grace will come forward to meet them. By its power, the ego which they could not bring themselves to renounce, will be forgotten.

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

273

XI

(273-1)⁵¹⁸ Man is like an actor who has become so involved in the interpretation of his role that he has forgotten his original identity. It effectively prevents him remembering who and what he is.

(273-2) As a highly personal 'I' competing against other 'I's, there can be only endless friction and intermittent anxiety. As impersonal I-ness, dwelling in the eternal Now, there are none to compete against and nothing even to compete for.

(273-3) This wrong self-identification is not only a metaphysical error but also a mental habit. We may correct the error intellectually but we shall still have to deal with the habit. So deeply ingrained is it that only a total effort can successfully alter it. That effort is called the Quest.

(273-4) What else is he looking for than a way out of himself, a release from the ego which imprisons him?

⁵¹⁷ PB himself deleted "they" from before "all" by hand.

⁵¹⁸ The paras on this page are numbered 133 through 145; they are not consecutive with the previous page.

(273-5) Can he answer the questions of the Sphinx any better today than in Pharaoh's time? Does he know anything more about himself that those early Egyptians did not know?

(273-6) The human being has feelings and thoughts, emotions and passions, instincts and _____⁵¹⁹ energies.

(273-7) This feeling of I-ness may be associated with the body, emotions and thoughts whose totality is the personal ego, or shifted in deep meditation to the rootless root of being, which is the Overself, or it may be associated with both, when one will be the reality and the other a shadow of reality.

(273-8) All his longings to escape from the prison of the ego and to reach the I AM in himself

(273-9) The desire for death which rises when suffering seems unendurable is at bottom a desire for release from individual entity.

(273-10) If there is any single element which is impeding the way to this glorious discovery it is the ego-factor.

(273-11) The ego is to be renounced, brought down until it is nothing more than a mere possibility.

(273-12) The way forward from here is travelled by cultivating the quality of being impersonal in his reactions to his outer experiences, contacts and surroundings. He must recognise and accept the truth that the Spirit is utterly impersonal and unegoistic.

(273-13) It is a prime purpose of the Quest to create a true individuality where at present, there is only a pseudo one. For those who are at the mercy of their automatic responses of attraction or repulsion by environment, whose minds are moulded by external influences and educational suggestions, are not individuals in any real sense.

274

XI

(274-1)⁵²⁰ That element in his consciousness which enables him to understand that he exists, which causes him to pronounce the words, "I Am," is the spiritual element, here

⁵¹⁹ 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.

⁵²⁰ The paras on this page are numbered 146 through 158, making them consecutive with the previous page.

called Overself. It is really his basic self for the three activities of thinking feeling and willing are derived from it, are ripples spreading out of it, are attributes and functions which belong to it. But as we ordinarily think feel and act, these activities do not express the Overself because they are under the control of a different entity, the personal ego.

(274-2) For the man in that high consciousness and identified with it, the ego is simply an open channel through which his being may flow into the world of time and space. It is not himself, as it is for the unenlightened man, but an adjunct to himself, obeying and expressing his will

(274-3) The same mind which men use to understand that two added to three totals five, cannot be used to understand that he who loses himself finds himself.

(274-4) To all things there is an equivalent price. For awareness of the Overself pay with the thing that blocks your way – sacrifice the ego.

(274-5) To renounce the self in meditation is to sit still and let the ego listen to the Voice of the Overself.

(274-6) We know so much about external things but so little about the inner self.

(274-7) The ego must become conscious of its guilt in blocking the light of the Overself, and must perform the necessary penance to expiate that guilt. But this is merely another way of saying that it must enter on the Long Path and purify itself.

(274-8) The “I” who looks at this world-spectacle must itself be looked at if we want to know the truth about both.

(274-9) This inward exploration must be extended until it penetrates the final mystery of the “I’s” existence

(274-10) He will not escape easily from the ego. If he transfers his interests to the spiritual plane its imagination will transfer itself there too and flatter him with psychic experiences or visions.

(274-11) At such a stage the ego becomes a mere instrument, put down or picked up at any and every moment by the Overself. No longer are its own thoughts, emotions desires or lusts in control: instead, they are fully controlled by the higher power.

(274-12) The ego lies to itself, lies to the man who identifies himself with it and lies to other men.

(274-13) The ego has two sides to its nature: a dark and a bright one, an animal and a human.

Old x: Mentalism ... NEW XXI: Mentalism

275

X

(275-1)⁵²¹ The atomic discoveries of science have melted the last bit of faith in matter. Its substance has vanished into pure energy and its solidity lost in invisible rays.

(275-2) If they are only waves of energy they are still recognisable as men and trees: if they are only ideas in consciousness, they are still taken for real men and palpable trees.

(275-3) All that we know of the world is our experience of it. The channel through which this experience comes to us and upon which it depends, is our consciousness.

(275-4) Thinking is an act done mentally, and like all acts points to the existence of someone who already exists or to something independent of it.

(275-5) We are images in a mirror, reflections whose true origin we know not.

(275-6) The ego's world of experience is ultimately due to the Overself, present at its base, limiting and [determining]⁵²² a fragment of its own consciousness by its all-imagining power. Both the ego and its world – is mentally created.

(275-7) "I look inward at my dream" – Svengali⁵²³ – in du Maurier's⁵²⁴ play.

(275-8) Those who limit mind to the brain are unobservant. The entire body shows its presence although not in the same highly specialised way that the brain does.

(275-9) The theory of mentalism is not understandable by the ordinary man when he is presented with it for the first time. It then seems puzzling as the hieroglyphics on an Egyptian papyrus. But if the same man will perseveringly study the explanations of it, eventually light will break in on his mind and he will see its truth.

(275-10) We are all like figures seen in a cinema show, where they and the episodes are illusory but the screen and projector real. Where do they go when the show ends?

⁵²¹ The paras on this page are numbered 48 through 60; they are not consecutive with the previous page.

⁵²² "ing" was typed above the line and inserted with a typed arrow.

⁵²³ "Swengali" in the original.

⁵²⁴ "du Maurer's" in the original. Referring to George du Maurier.

(275-11) He may go as far as thought can carry him limited only by the limits of imagination and logic, conjecture and clairvoyance, but in the end his mind must return to the exclusive consideration of itself.

(275-12) Unless we are in personal touch with the world, it is not present for us. The relation ends the moment our ego is withdrawn. Without it, without a viewing subject, the world as object simply does not exist. And nobody living in the ego-consciousness has any way of knowing what the world is in and by itself

(275-13) That pain is the mental end-result of a physical process is not denied by materialists, but that its mentalistic nature can exist independently of that process is denied. We must ask them to look at their dreams and especially at their nightmares.

276

X

(276-1)⁵²⁵ What other experience is there than my experience? All of it centres around an I. What is this I other than a series of states of consciousness, a stream of thoughts and an accumulation of feelings? What is that but to declare the ego to be entirely mentalistic in origin and nature?

(276-2) Those who have not had the inward revelation granted them, who have not awakened what the Hindu yogis call, "antardrishti"⁵²⁶ a kind of clairvoyant insight, often believe that mentalism is mere theory and that its talk of the world's unreality is merely verbal. Even some among the seers have not seen this, although they have seen much else that fleshly eyes cannot. Sri Aurobindo, in India for instance, disputed mentalism, although his neighbour and contemporary, Ramana Maharshi,⁵²⁷ fully accepted [it.]⁵²⁸ Rudolf Steiner, in Switzerland likewise disputed it although van der Leeuw,⁵²⁹ his Dutch contemporary,⁵³⁰ understood and explained it. This situation is strange but among the sages with whom I found the deepest penetration into the nature of things and who were nearly all mentalists, some observed that the capacity to receive and understand the mentalist doctrine, was the sharpest of all tests to which [a]⁵³¹ truth-seeker could be subjected.

⁵²⁵ The paras on this page are numbered 61 through 64, making them consecutive with the previous page.

⁵²⁶ "antar drishti" in the original.

⁵²⁷ "Maharishee" in the original.

⁵²⁸ PB himself inserted "it." by hand.

⁵²⁹ "Van der Leeuw" in the original. Referring to Jacobus Johannes van der Leeuw.

⁵³⁰ PB himself inserted a comma by hand.

⁵³¹ "a" was typed at the end of the line and inserted with a typed and handwritten arrow.

(276-3) If matter were real, or as real as Mind, then the latter could no longer be the only reality. God would then no longer be unique, the One Being that alone is the infinite Mind, but there would be at least another alongside of it and identical in attributes with it. There would be gods, but no God. Which is absurd.

(276-4) A Texas professor, R. A. Tsanoff, author of some excellent works on ethics, has ventured in a more recent work to criticise mentalism. He remains unconvinced for the single [pragmatic]⁵³² reason that we would have to have an abnormal attitude toward the world in which we live. He instances the triumphs of physical science as proof that the normal attitude is correct. Yes, it is true that to regard the world as a state of consciousness is uncommon and unusual. It is also true that what science has achieved in the practical sphere shows that it is handling things like solids, liquids and gases and radiations successfully enough. But were Eddington⁵³³ and Jeans⁵³⁴ any less eminent as scientists because they subscribed to mentalism? The fact is that Tsanoff has slipped into a misunderstanding here.

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

277

IX

(277-1)⁵³⁵ What Napoleon, Tamerlane,⁵³⁶ Genghis⁵³⁷ Khan, the Caesars and all the aggressive warrior-rulers known to history combined could not kill during their entire lifetimes can be killed in less than a minute by the weapons of twentieth century man.

(277-2) They are the symbolical 144,000, the elect of this world.

(277-3) The work of securing reforms in the social economic and political spheres may seem desirable, but the philosopher feels (and knows) that he must leave all such activities to the men who can perceive nothing higher, nothing more important, than that. He is ironically aware that never before in human history were so many reformers at work as in the past hundred years, so many improvers of other men or of the environmental conditions around them, yet never before were so many menacing situations of appalling possibility the end result of all this work today. For himself he thinks he can better use his limited time in seeking to learn and stating for others, those

⁵³² PB himself inserted "pragmatic" by hand.

⁵³³ Referring to Sir Arthur Stanley Eddington.

⁵³⁴ Referring to Sir James Hopwood Jeans.

⁵³⁵ The paras on this page are numbered 75 through 82; they are not consecutive with the previous page, but follow the paras on page 278.

⁵³⁶ Referring to Timur.

⁵³⁷ "Gengis" in the original.

higher laws of his being which govern men. Without this knowledge they are merely blundering about in the dark and hurting themselves continually.

(277-4) It is true that a state which combines the practical the modern and the scientific with the spiritual (by which I do not mean the ecclesiastical) has yet to rise and seems unlikely to do so. But that is no reason why it should not be tried. The beginning can best be made by a few pioneers, on a small scale, and in the relative freedom of private effort.

(277-5) The fundamental mistake which is responsible for the harm and evil and misery caused when these teachings of economic equality are put into harsh practice, is to do so in separation from the teachings concerning man's spiritual life and spiritual needs. If the two were joined together then the fanaticism, delusion and brutality of such practice would eliminate itself.

(277-6) If brute force really ruled this world then the Romans would still be ruling the Britons, and the Huns who sacked Rome would still be ruling that beautiful city. The Persian troops would still be masters of Egypt and Alexander's troops would still be the masters of Persia. But brute force is a success only in the beginning and a failure always in the end

(277-7) What can even the most enlightened man do in these circumstances than withdraw into a retreat where he may help by meditation to purify the polluted mental atmosphere and bide his time?

(277-8) It is true that evil forces do exist but not true that they exist on the highest level. Insight into the ultimate sees them not.

(277-9) No one can contest that the idea of the world surrounding us is in the mind. But that there is something else beyond the idea itself, is contestable.

278

IX

(278-1)⁵³⁸ Those who are content to drift, to ignore these questions, risk being caught in complete unpreparedness.

(278-2) That we live in an era of accelerated change must be clear to all. The reason is that it is a transition era. A period between the closing of old ways and a preparation for new ones. Nations whose societies were static for centuries have been shaken up in

⁵³⁸ The paras on this page are numbered 63 through 74; they are not consecutive with the previous page.

our time as never before – Ethiopia, Persia and China are instances. The effects appear in religion as well as in government. The Tibetan mystic who shuts himself up in an almost sealed-up cave may find the envoy of an unsympathetic Chinese governor appear any day now, break in upon his solitude and bid him desist from such an unprofitable practice as spending the day in meditation.

(278-3) This tragic situation is expressed on a colossal scale and in a concentrated picture to force attention to the issues involved. Either end war or war will end you!

(278-4) The present revival of Church-going religion has its parallel in the thirteenth century vast increase of world-renouncing European monks because the end of the world itself was then expected. The same threatening situation existed in the fifth and sixth centuries, when thousands upon thousands joined the monkish ranks.

(278-5) Resistance to the spiritual forces and rejection of their message must lead in the end to the destructive penalties of which war, pestilence, flood are instances.

(278-6) Is this to be the inglorious end of the human race, to be melted down to a whiff of powder? Was it all but an empty and useless experiment?

(278-7) If it is an era threatened by wars from human beings it is also threatened by calamities from Nature. Indicated are unprecedented shifts in the earth's crust and tremendous upheavals beneath it. Floods will cause sudden devastation as the elements of Nature go on the rampage against man's Tower of Babel.

(278-8) Bohme's⁵³⁹ illumination opened his eyes to the depth and extent of the evil in man. He became very sad over it. Today nobody needs to become illumined in order to see the same thing.

(278-9) To eliminate the frictions in the world it would be necessary to eliminate those between human beings.

(278-10) Evil is something which man encounters on his journey to Good. Evil-doing is what he expresses when still far from his destination.

(278-11) In defeated Japan after the second World War, as in defeated Germany after the first war, many new home-made cults and exotic old religions from far off lands, thrived and flourished for a time.

(278-12) If the world's present state is so ugly and menacing, we ought not to blame it as a failure on the part of God but rather of man.

⁵³⁹ "Boehme" in the original. Referring to Jakob Böhme.

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

279

VII

(279-1)⁵⁴⁰ Those⁵⁴¹ who hold certain prejudices will instinctively feel affronted at these broad attitudes. Only by removing these prejudices can truth take its entry.

(279-2) Those people who have allowed society to make them mental prisoners will find it hard to understand philosophy.

(279-3) The Buddha: "Do not believe merely because the written statement of some old sage is produced."

(279-4) The scientist is trapped by his own particular field or preoccupation and lamentably narrowed by his own choice of intellect as the sole means of approaching truth.

(279-5) These tough-minded people cannot see that a state of consciousness can be real if they cannot bring {it}⁵⁴² within their limited imagination

(279-6) Dynamite serves the mining engineer and the road builder very well. Fire serves the kitchen cook very well. But if she brings dynamite into contact with fire in her kitchen, both may destroy her. Knowledge is not only her power but also her protection.

(279-7) I learnt from Locke to get my meanings clear in thought, then the expression could well take care of itself.

(279-8) The right use of science is the physical release of man. The worship of science leads to its wrong use and from there to the downfall of man.

(279-9) There are two kinds of knowledge: the ordinary kind which supplies information about a particular thing object or person: the higher kind which leads to wisdom. A man may correctly understand the handling of an electrical appliance and yet be a fool in the handling of his own life.

⁵⁴⁰ The paras on this page are numbered 69 through 84; they are not consecutive with the previous page.

⁵⁴¹ This page is a duplicate of page 403 in Grey Long 05-07. Different edits have been marked on the two pages.

⁵⁴² We have inserted "it" for clarity. In the duplicate of this page, page 403 in Grey Long 05-07, PB himself inserted "it" between "cannot" and "bring" by hand.

(279-10) This uprooting of old familiar but fallacious beliefs discourages some persons but encourages others.

(279-11) Philosophy is at once and the same time a doctrine, a practice and a realisation.

(279-12) When metaphysics departs from the search for truth and roams about in mere speculation, it engages in such verbal trifling as whether movement is possible!

(279-13) A healthy corrective to such distortions or exaggerations is needed and in the philosophic disciplinary training he will find it.

(279-14) We have had proof enough that without a prior or accompanying spiritual growth, technical improvements lead to mixed evil and good results - with the evil ones always in excess.

(279-15) These lop-sided characters who make intellect their sole judge guide and support, have imprisoned themselves in it and refuse to leave their jail. Are they not foolish?

(279-16) They are trying to know by touch of the hand or sight of the eye what only stilled concentration of mind can reveal.

280

VII

(280-1)⁵⁴³ The⁵⁴⁴ deer which lies mortally wounded by a hunter's shot is not capable of asking Life why it should suffer so but the man who lies mortally wounded by a murderer's shot is capable of doing so.

(280-2) Philosophy is both a tradition of knowledge and an achievement in experience.

(280-3) Those sceptics who doubt man's ability to intuit the Spirit or asperse the idealism which grows out of such intuitions are victims of their own intellect.

(280-4) People do not give enough weight to the fact that even if claim or criticism is printed from inked linotype on white paper, its correctness is not a whit more guaranteed than if it were not.

⁵⁴³ The paras on this page are numbered 85 through 97, making them consecutive with the previous page.

⁵⁴⁴ This page is a duplicate of page 409 in Grey Long 05-07. Different edits have been marked on the two pages.

(280-5) Words babble from their tongues but meanings never enter their heads.

(280-6) The intellect is not competent to establish the existence of God, which only a higher faculty can know and consequently make any valid assertions about. But neither is it competent to disprove the existence of God since it can disprove only those finite matters which it can deal with: God, being infinite, is outside its reach in every way.

(280-7) The intellect is a faculty that man is endowed with, not by Satan to trap him, but in accordance with the divine World-Idea, man is learning how to use it. If he is using it wrongly today, the consequences will tutor him in time and he will use it rightly tomorrow.

(280-8) Scientific truth acquired from without is utterly different from Spiritual truth revealed from within.

(280-9) The scientific mind, cautions to accept nothing more than the evidence justifies, scrupulous to achieve accuracy in observation, possesses the defects of its virtues. For it shuts out the complete view of a thing, since that requires the use of other faculties as well as the intellect it uses, faculties such as imagination and emotion.

(280-10) If man's intellect is subject to error and illusion, how can it distinguish correctly the final Truth which is not subject to error, and the absolute Reality which is not subject to illusion?

(280-11) If intellect were an undesirable faculty to use and thinking were part of the evil in us, then this assertion should not itself be supported by any argument for that would be illogical and inconsistent – since it involves the use of thinking!

(280-12) They utter this word by habit, for if analysed it will be found entirely devoid of any precise meaning.

(280-13) Where ordinary thinking cannot penetrate, holy thinking can.

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

281
VI

(281-1)⁵⁴⁵ Until⁵⁴⁶ that joyful time comes when negative moods or thoughts have ceased to cross the threshold of his consciousness, he must struggle with them by a

⁵⁴⁵ The paras on this page are numbered 299 through 310; they are not consecutive with the previous page.

combination of different methods. First, his will must follow them at once after their entry and remove them forcibly. Second, his imagination and reason must attack them in the meditation period set aside each day for that purpose.

(281-2) Is it anyone's fault that he is what he is? How can he help having the faults which belong to his particular stage of development, the tendencies transmitted by former lives and the ignorance which pertains to his present state of consciousness? Why blame him or expect more from him?

(281-3) He will not hesitate to acknowledge his personal frailties and to confess his personal limitations. For this is a part of the Long Path. He need only do so silently and secretly – except in the case of an interview with a spiritual adviser.

(281-4) The man whom he has looked upon as himself must be left behind; the New man, whom he is to become, must be continually with him in thought, aspiration, will and deed.

(281-5) Although he should study and observe the errors and weaknesses of other men, he should not do so unduly. Such study must not include gossip about them or disparagement of them. His business is to learn from them, not to censure them, so that he can better know how to deal with himself.

(281-6) He must not judge himself with too much leniency, or he will fail to fight his weaknesses or to fight them sufficiently, or with too much severity, or he will be so easily discouraged as to bring on unnecessary mental suffering.

(281-7) The purificatory work may have to pass through a series of stages. Each one of them will see the elimination of some undesirable and impeding factor.

(281-8) He can achieve this state by secretly standing aside from every possession which he has acquired every honour he has won, every relationship he has had entered into or inherited by Nature. In this way he casts off what is outside himself and is made free to receive what is inside himself.

(281-9) Each fault, each weakness, each impurity becomes an obstruction in the way of self-enlightenment.

(281-10) It is a matter of constant observation that the passions – whether wrath or lust – are heedless and irresponsible and will often instigate acts that harm the well-being and the welfare of the doer.

(281-11) This business of remaking oneself may seem a stern one but it has its joyous periods, its exaltations of hope and faith.

(281-12) It is good if he wants to improve his small corner of the world but it is even better if he wants to improve himself.

282

VI

(282-1)⁵⁴⁷ A⁵⁴⁸ constructive idea is used to displace the negative one, being put immediately underneath it.

(282-2) This business of crossing the line that separates man from animal takes a long time.

(282-3) Some deem it impossible to attain such stoic dispassionate equanimity.

(282-4) His desires are the driving force of the average man's existence.

(282-5) Here is a word which is used so loosely that its meaning is anyone's guess. 'Love' can be noble or base, great or silly.

(282-6) They surrender too easily to sentimentality and too readily to emotionality.

(282-7) They overtax their minds with constant self-analysis.

(282-8) To observe himself correctly, a man must do so impartially, coolly, dispassionately, and not leniently, conceitedly, excitedly. He must also do it justly, with the whole of his being and not psychopathically, with [only]⁵⁴⁹ a single part of it.

(282-9) Is there any effective therapy for this psychological ill?

(282-10) What man is willing to struggle unceasingly with his weaknesses unless he is dedicated to a Quest such as this?

(282-11) Is he to rise above all the emotional movements of the human heart, above its secret longings and desperate confusions, its brief joys and drawn-out anticipations?

⁵⁴⁷ The paras on this page are numbered 311 through 327, making them consecutive with the previous page.

⁵⁴⁸ This page is a duplicate of page 161 in Grey Long 05-07. Different edits have been marked on the two pages.

⁵⁴⁹ PB himself changed "with a single part of it only." to "with only a single part of it." by hand.

(282-12) Only he who is willing to regard himself entirely without partiality and his critics entirely without prejudice can hope for any success in this Quest.

(282-13) There are three activities which he needs to keep under frequent examination and constant discipline – his thoughts, his speech and his actions.

(282-14) He will in the end unfailingly draw to himself what he gives out. If hate, hate returns; if love, love returns.

(282-15) The Quest will be taken up and taken seriously only by those who have come to see that they must henceforth live as human beings and not merely as animals, if life is to be honourable and their own self-respect retained.

(282-16) Let him bring himself through the Long Path into the condition which may invite the approach of Grace.

(282-17) The best general attitude is to be mentally positive to the thought-currents that come from outside [himself]⁵⁵⁰ while being mentally passive to the intuitional currents that come from inside.

(282-18) These are the men who have died inwardly long before they will die physically.

(282-19) To practise love towards our fellow men is to hold good will toward them, to accept them as they are and to⁵⁵¹

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

283

V

(283-1)⁵⁵² If⁵⁵³ a scheme for progress, such as the Quest, remains intellectual alone and does not come down to the heart, and move it, the aspirant will continue to remain outside the precinct of the Overself.

⁵⁵⁰ PB himself moved “himself” from after “inside” at the end of the sentence to between “outside” and “while” by hand.

⁵⁵¹ On the duplicate of this page, page 161 of Grey Long 05-07, PB himself deleted “to” and inserted “even to identify ourselves intellectually, if temporarily, with them in the attempt to understand their viewpoint.” by hand.

⁵⁵² The paras on this page are numbered 100 through 112; they are not consecutive with the previous page.

⁵⁵³ This page is a duplicate of page 53 in Grey Long 05-07.

(283-2) With this beautiful ideal of balance ever before him, he will be able to avoid falling into anarchy's abyss, on one side, or becoming a mere copy of his teacher, on the other.

(283-3) The aspiration of philosophy is directed toward the satisfaction of all the inner needs of a developed human being – not those of correct logical thinking alone, nor those of blissful emotional feeling alone, nor again of masterful willing alone.

(283-4) One of the chief symbols of this law of balance is the cross.

(283-5) In approaching the Overself, as well as in receiving its light, the entire nature of man should be used.

(283-6) No one side of the human entity can be isolated from all the others without upsetting its entire equilibrium. Any approach toward spiritual experience or mystical truth under such conditions can only bring an unbalanced result. No matter how important any one side may be, whether the physical, intellectual or emotional side, it must be used in close connection with the others, if the best result is to be obtained. No system of development can be properly efficient which leaves out any of the necessary factors since each has its function to perform both in the process of bringing about the desired result and in the result itself.

(283-7) If his emotions are spiritually developed out of proportion to the other members, his whole psyche will be thrown out of balance.

(283-8) The Ideal Balance may be impossible to attain but we can get nearer to its neighbourhood and establish a useful working balance.

(283-9) Philosophy engages the entire being and should develop balanced useful happy and wise individual who has attained inner poise.

(283-10) Devotional ardour is all that is needed, says one popular school. This involves only the emotions. But what about their relationship to the complete human organism?

(283-11) To isolate some detail and make it a whole unto itself is always imprudent but it would be much less so in this case if it were the intuition

(283-12) Imaginative vision is to be checked by respect for facts, balanced by meticulous reasoning.

(283-13) All his faculties have to receive illumination and the entire life has to be touched by it.

(284-1)⁵⁵⁵ The⁵⁵⁶ prudent man will not let himself get trapped in any single technique which utilises only a single function of his whole nature.

(284-2) A cooperative effort by the whole man will bring a whole result. But if he concentrates on a single part of his being or a single path of technique, perfection of result cannot be accomplished.

(284-3) The human entity must be treated as an organic whole.

(284-4) The work of integrating himself must go on and on until he becomes consistent all through.

(284-5) It is as true in the domain of inner life as in that outer one that Nature must restore equilibrium when it is lacking, must compensate opposing forces by balancing them. There could not be any stable universe if it were not continuously being equilibrated in some of its parts. This is happening by obedience to a law, not by chance. It is happening wherever the movement or development of man and Nature reaches an extreme, when it forces a reversal of direction of the movement backward toward the other and totally dissimilar extreme. The pattern followed is therefore a rhythmic one, shuttling between one pole and its opposite.

(284-6) He must try to keep his mental equilibrium undisturbed by the hardships and unbroken by the pleasures which life may bring him. This cannot be done unless the mind is brought to rest on some point, idea, name or symbol which gives it a happy poise, and unless it is kept there.

(284-7) A man's unfoldment is not finished because he has had a Glimpse: rather, it has only begun.

(284-8) They are a long way from being fully man.

(284-9) The objective of Balance is not only held before man but also before the universe itself. The movements and forces within it are set for attraction and repulsion,

⁵⁵⁴ PB himself inserted "(V)" by hand at the bottom of the page.

⁵⁵⁵ The paras on this page are numbered 113 through 124, making them consecutive with the previous page.

⁵⁵⁶ This page is a duplicate of page 55 in Grey Long 05-07.

opposition and contrast, so that as they balance themselves its own equilibrium is maintained.

(284-10) The extremist, faddist or fanatic takes a partial truth as if it were an absolute one. This is his error, which in turn is an outcome of his imbalance.

(284-11) It is not merely to know with the intellect alone. It is to know also with the emotional nature, with the intuitional nature, and with the volitional nature – in short, with all one's being.

(284-12) They dismiss the teaching in a few seconds under the erroneous belief that its expounder is just another cultist. It is easy to fall into such a gross misconception since they know nothing about it, or about the ancient tradition behind it.

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

285
IV

(285-1)⁵⁵⁷ "Not only one kind of being is inclined toward this Quest," said Plotinus

(285-2) The official ministers of established religions possess a formal authority in the public view which the lone independent philosopher cannot hope to possess. What they say is 'reliable'; what he says is mere opinion. Since he is not a member of any church, he is not 'recognised'. Do you wonder that he keeps silent?

(285-3) Again and again one observes that the technique, exercise, method or rule which brings good results for one person, fails to do so for another. It is absurd to make a single uniform prescription and expect all persons to get a single uniform result from it. What has been done here is to give some of the best ones and let each reader find out what suits him most, not what suits his friend or another reader most.

(285-4) The independent seeker, who affiliates himself with no sectarian group, no fanatic organisation, no narrowing cult, avoids the tensions and discards the prejudices which such affiliation usually brings with it. For contact with other denominations then creates the need of defending the selfish interests and [the]⁵⁵⁸ given dogmas of his own, either directly or obliquely by attacking the others. In this way the tensions and prejudices arise and subsist. They cannot come to an end until this exclusiveness itself comes to an end. How many evils, hatreds, fights and injustices come from it! How many unjust alignments of character does it lead to! How much blind bigotry does it

⁵⁵⁷ The paras on this page are numbered 257 through 267; they are not consecutive with the previous page.

⁵⁵⁸ PB himself inserted "the" by hand.

cause, a bigotry which refuses to allow, and is unable to see, the good in cults other than its own!

(285-5) But there is a place and a need for the cohesion of a group, for the sustained teamwork of an organisation and for the discipline imposed on individuals by a church.

(285-6) There are times to intensify the quest, to hasten its tempo and stiffen its disciplines.

(285-7) There are certain principal phenomena, especially visions that are seen, [ecstasies]⁵⁵⁹ that are felt, revelations that are impressed on the mind and communications that are uttered within by an interior voice, which may appear at various stages (or may not).

(285-8) Some of them write for beginners as if the latter were, like the adepts, already on the summits.

(285-9) The more he progresses as a result of these labours the more will he be able to enjoy spiritual benefits such as the falling away of fears and worries.

(285-10) If anyone really wants to progress, let alone succeed, I do not know any way of escaping these two indispensable conditions: exercise and perseverance.

286⁵⁶⁰

IV

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

287

II

OLD SERIES⁵⁶¹

(287-1)⁵⁶² suicidal, for its own illusory nature would be revealed. Hence, its opposition to the practice of meditation.

[NEW SERIES STARTS HERE]⁵⁶³

⁵⁵⁹ PB himself deleted the word “raptures” before “ectasies” by hand.

⁵⁶⁰ Blank page

⁵⁶¹ The Old and New Series do not refer to the New and Old Categories—this just refers to batches of typing sent out at different times to the same typist. —TJS, 2020

⁵⁶² The paras on this page are numbered 1 through 5; they are not consecutive with the previous page, but they follow the paras on page 288. This para is a continuation of para 288-8.

(287-2) We like to believe that Indian ashrams and Western monasteries are havens of refuge from the evils and sins of worldly life. But we find in actuality that even in such sacred and dedicated precincts, human beings are still weak, petty, mean, selfish, envious and hostile. The embodied nobility and goodness we would like to meet are met only in single occasional individuals, who may be met in the world just as likely as in these places.

(287-3) To live in this pure way is almost impossible in the unenlightened world, whether civilised or primitive. The man who wants to do so must isolate himself, separate himself from that world.

(287-4) When he feels no opposition between the outer possession and his inner freedom, he may take this as a sign that physical renunciation of the possession is not required. But if opposition is present, then the object is imprisoning him.

(287-5) When a thing, a position or a person is no longer an obstacle to his interior work of purification or meditation, then he has achieved the detachment from it which philosophy seeks. The possession of it will then be acceptable and harmless.

(287-6) The change in thinking and living habits must theoretically be a total one if the regeneration sought is to be that also. But the compulsions of earning a livelihood, fitting into the local community and adjusting to family opposition, make this impossible in all but exceptional cases. Men who have to take these actualities into their consideration in practice attempt to compromise with hard necessity and present environment. This does not mean that they discard the truth: they must indeed keep to it loyally as the Ideal; but that they relate it to the prevailing conditions and somehow arrive at some kind of a reconciliation between the two. Nor does it mean that the teaching is impractical, for the few exceptions already mentioned are able to put it into 100% practice simply because they are willing and able to pay the heavy price of isolation for doing so. It means that although the teaching is adequate to all circumstances, it's devotees are unwilling to court the extra suffering and struggle involved in fighting the insanity and tension of those existing circumstances. The latter tend to promote materialism, and are best suited to a materialistic way of thinking and living. Those who, while reading its true character aright submit to it and refuse to withdraw from it, are entitled to do so, if at the same time they have the clear understanding that the higher illuminations, as well as the permanent one, will have to remain inaccessible to them. Is there not enough to do in climbing to the lesser ones and are they not sufficiently glorious and rewarding?

(288-1)⁵⁶⁷ The principle of temporary withdrawals and occasional retreats from the world is a valuable one. It clears the mind which has become too fogged with its own desires. It calms the heart which has become too agitated by disturbing events.

(288-2) While he is still struggling to attain the light the larger his acquaintance with people and the more they crowd his life, the less time and chance he has to know and find himself - [if]⁵⁶⁸ his relationship with them is the ordinary egoistic one. If it is not, but involves rendering them some sort of altruistic service [which]⁵⁶⁹ thins down his ego, the result will be better and more favourable to this purpose. Even so, it is an unbalanced existence and a day will come when he will have to take a vacation from them and make [solitude and]⁵⁷⁰ time for his own inner need of meditation, reflection or study.

(288-3) There is of course some danger of the growth of spiritual pride when a small group isolates itself from the rest of society for the purpose of spiritual development.

(288-4) Someone who has a friend residing at the Aurobindo Ashram writes to me: "It would appear, from my correspondence with the ashram that each one there is watching the others, jealously to see upon whom the mother bestows most attention. It is a pity that in such a place they do not make it a first duty to stop this constant watching, analysis, and criticism of the other disciples. Even in such a place the littlenesses of human weakness follows those who join it, making it a centre of gossip rather than one of silent inward progress. ERK"

(288-5) It is an attempt to become better acquainted, more intimate with our other self

(288-6) These houses of retreat ought to be of a semi-monastic character, and used only for spiritual purposes.

⁵⁶⁴ This page is a duplicate of page 292 in Grey Long 01-02. Different edits have been marked on the two pages.

⁵⁶⁵ PB himself inserted "(II)" by hand at the bottom of the page.

⁵⁶⁶ PB himself inserted "OLD SERIES" by hand at the top of the page

⁵⁶⁷ The paras on this page are numbered 274 through 280; they are not consecutive with the previous page.

⁵⁶⁸ PB himself changed "provided" to "if" by hand.

⁵⁶⁹ PB himself changed "that" to "which" by hand.

⁵⁷⁰ PB himself inserted "solitude and" by hand.

(288-7) There is a deep antipathy in the nature of most western people toward the effort required to concentrate and introvert attention. It fatigues them excessively. That is clearly due to the lack of familiarity and practice. But this antipathy has also a mysterious element in it, it is hidden in the ego's desire to avoid any deep long, self-_____ ⁵⁷¹ that penetrates beneath its own surface. For that would certainly lead to its exposure and destruction

(288-8) The ego knows that, if profoundly concentrated attention is directed towards ascertaining its true nature, the result will [be]⁵⁷²

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

289
XVII

(289-1)⁵⁷³ In the first and second stages of the Short Path his aim is to set himself free from the egoism in which his consciousness is confined.

(289-2) Every act is to be brought into the field of awareness and done deliberately.

(289-3) In HTBY and WOO⁵⁷⁴ I unveiled that portion of the hidden teaching which negated materialism and showed the world to be immaterial and spiritual. In this book I unveil the remaining portion which shows that the person himself is devoid of real existence, that the ego is a fiction and that there is only the One Universal Mind.

(289-4) It must never be forgotten that the work of the Short Path could only come into being on the basis of work of the Long one, and on the presupposition of its presence.

(289-5) Those who are attracted to the Short Path because apparently it makes none of the disciplinary demands which the Long one makes, who are repelled or frightened by the self-subjugation and self-abnegation which the latter requires, will not have so easy an escape as they think.

⁵⁷¹ 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.

⁵⁷² PB himself inserted "be" by hand. This para is continued in para 287-1.

⁵⁷³ The paras on this page are numbered 43 through 50; they are not consecutive with the previous page.

⁵⁷⁴ Abbreviations for "The Hidden Teaching Beyond Yoga" and "The Wisdom of the Overself" by Paul Brunton.

(289-6) If there is a paradise anywhere it is here, deep within a man, where he is absorbed forever into a state of utter desirelessness, of complete negation of living of unruffled contentment in habitual contemplation.

(289-7) The Long Path seeks humility in order to abase and thin down the ego. But although pride is full of ego even humility implies you are still thinking about it.

(289-8) The Long Path calls for sacrifice and discipline.

290⁵⁷⁵

XVII

291

XVII

(291-1)⁵⁷⁶ Whereas the widely varied exercises in meditation of the Long Path evoke mental images and use the creative imagination in most cases, but empty consciousness of them only in some cases, the exercise of the Short Path evoke no images at all.

(291-2) Entrance into the Short Path presupposes experience on the Long One. How can anyone go beyond the latter before he has travelled some distance along it? Are not the efforts he makes while on it merely preparing him for the effortless experiences of the Short Path?

(291-3) To think about thinking leads the understanding towards the verge of its own Source. To contemplate contemplation leads it directly into that source itself.

(291-4) To all those who come to such a teacher for lessons in philosophy, he makes it plain that unless they are willing to discipline themselves on all three levels – physical, emotional mental – he cannot teach them, that is, unless they are willing to follow the Long Path also.

(291-5) The Long Path begins and rests on the supposition that there is a person, that is an ego, to be saved by the _____⁵⁷⁷ purifications and processes of the Quest. The Short one rests on the conviction that the _____⁵⁷⁸ to Mind alone.

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⁵⁷⁶ The paras on this page are numbered 35 through 42; they are not consecutive with the previous page.

⁵⁷⁷ 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.

⁵⁷⁸ 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.

(291-6) With the withdrawal from all outward-directed attachments – he becomes aware of his own inner self. With the awareness of his own real Self, all outgoing attachments drop away from him. Thus by whatever of these two paths he approaches the goal, it merges in the end with the other one.

(291-7) Whereas the Short Path is to be practised at all times and in all places, by continuous remembrance and constant self-recollection, the Long Path is to be practised at set times and in special places, by formal exercises.

(291-8) The Long Path is paradoxically both a complement to the Short One and a preparation for it. It must first be practised alone. Only after some advance has been made, can the time come for them to be practised conjointly.

292⁵⁷⁹

XVII

293⁵⁸⁰

XVII

(293-1)⁵⁸¹ The Oriental ideas about the spiritual goal and {methods}⁵⁸² of spiritual practice as they appear in most Buddhist and many Hindu sects, are not likely to appeal to Occidental seekers. For they seek the dissolution of human personality, either through merging into an inconceivable Unity or through disappearance in to an indescribable Nirvana. As a rolling wave dissolves in the Sea, as a wisp of smoke vanishes in the air, so does the separated human life enter its ultimate state. Few Westerners are prepared to renounce their own identity, to sacrifice their inborn attachment to personality for the sake of such a vague goal, one moreover which seems too much like utter an annihilation to be worth even lifting a finger for! To most Westerners it is unpleasant and terrifying to look forward to such an end. For who gains by this goal? The man himself does not. The absolute Unity remains what it was before; so it does not gain either. If we enquire why the goal is (certainly) acceptable to the East but objectionable to the West, the answer will be partly found in the latter's religious history.

By seeking to perpetuate for all eternity the same human personality in the spirit world, too many orthodox Church interpreters of Christ's teaching have misinterpreted it. For Christ taught in several clear sentences the giving-up of self, the denial of

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⁵⁸⁰ Pages 293 and 294 are duplicates of pages 603 and 605 in Vinyl XIX to XVII. Different edits have been marked on the two sets of pages.

⁵⁸¹ The paras on this page are numbered 37 through 40; they are not consecutive with the previous page.

⁵⁸² This word was cut off by the right margin, however the word is "methods" in the duplicate para (603-1 in Vinyl XIX to XVII).

personality. These theologians reduced this preachment to the practice of charity and unselfishness but kept the ego as something precious, whereas Jesus asked not only for these moral virtues, but for the immeasurably more important metaphysical-mystical virtue of rooting out the ego itself. The moral improvement of character is thus substituted for the metaphysical destruction of ego.

(293-2) This way of looking at all experiences for their inner meaning, at learning from all alike, causes him to reject nothing and to express tolerance. For all are valuable – even if not equally valuable – in serving his higher purpose and fulfilling his spiritual quest. The tension between good and evil disappears and it is no longer necessary to favour one above the other since he puts himself on a level where the One rules.

(293-3) The fact is he is depending too much upon himself and too little upon the Overself. After all help cannot lift itself by its own bootstraps.

(293-4) There is only this one Mind. All else is a seeming show on its surface. To forget the ego and think of this infinite and unending reality is the highest kind of meditation.

294
XVII

(294-1)⁵⁸³ The Long and Short Paths can no more be separated from one another than the two sides of a coin or the two poles of a magnet. Each would be meaningless without the other and therefore belongs to the other.

(294-2) He must call in a new power, and a higher power – Grace. He needs its help. For the ego will not willingly give up its sovereignty, however much it may become preoccupied with spiritual questions and even spiritual growth.

(294-3) The essential features of the Long Path are its concern with moral effort and its emphasis on character building; its injunctions to pray and meditate; its insistence on the constant striving for self-mastery through physical, emotional and mental disciplines. The essential feature of the Short Path is its quest of the flash of enlightenment through intuitive feeling and metaphysical thinking. Some believe, and would be satisfied with, this flash to be brief. Others hope for its permanent abidance.

(294-4) The aspirant who depends solely on his own unaided efforts at self-improvement, will nevertheless one day feel the need of an outside power to bestow what he cannot get by himself. The task he has undertaken cannot be perfectly done or completely done by himself alone. He will eventually have to go down on his knees

⁵⁸³ The paras on this page are numbered 41 through 47, making them consecutive with the previous page.

and beg for grace. The ego cannot save itself. Why? Because secretly it does not want to do so, for that would mean its own extinction. So unless he forces it to seek for grace, all his endeavours will bring him only a partial result, never a fully satisfactory one. Those who say that the idea of grace violates the concept of universal law, do not look into it deeply enough. For then they would see that on the contrary, it fulfils the law of individual mind's effort, which they believe in by complementing it with the law of the Universal Mind's activity inside the individual, which they ought also to believe in. God cannot be separated from man. The latter does not live in a vacuum.

(294-5) Those who use terms or utter phrases which transcend all meaning, delude themselves and mystify others to no purpose. If the experiences and insights of the Short Path are beyond intellectual comprehension, and consequently beyond intellectual communication, the proper way to consider them is in perfect silence - not in speech or writing.

(294-6) The practical message of mentalism is not only to warn us of the creative value of our thought but also to bid us seek out the source of thought. For there lies our real home, and there we must learn to dwell habitually.

(294-7) At this point he must turn round on all that he has believed, and done because of his beliefs and withdraw for a while from the Long Path because it is occupied so⁵⁸⁴

Old xxviii: Practices for the Quest ... NEW IV: Elementary Meditation

295⁵⁸⁵

XXVIII⁵⁸⁶

(295-1)⁵⁸⁷ In the Short Path he must desert the lower view and align himself with the higher one, that he is not ego, not evil, not faulty, but divine, perfect and pure Spirit.

(295-2) People who follow the Short Path because it seems to offer miracles are trying to escape from the irksome necessity of dealing with their lower self and over-coming it, but they try in vain. No master, no cult, no particular breathing exercise or meditation practice can take the place of this necessity. All are nothing more than another help in the struggle.

⁵⁸⁴ Incomplete - the end of this para was not found in this file. The rest of the para can be found on page 607 of Vinyl XIV to XVII.

⁵⁸⁵ This page is a duplicate of page 601 in Vinyl XIV to XVII. Different edits have been marked on the two pages.

⁵⁸⁶ PB himself deleted "XXX" and inserted "XXVIII" by hand.

⁵⁸⁷ The paras on this page are numbered 26 through 36; they are not consecutive with the previous page, but they follow the paras on page 296.

(295-3) The notion that by the simple yet miraculous event of attaining union he can be rid of all his faults and weaknesses is an attractive one. But is it a true one? Can they all drop off at once? Some schools of Religion and mysticism answer affirmatively. But philosophy says that the new kind of man he wants to become can be formed only by slow degrees, little by little.

(295-4) The Short Path leads to a continual happiness. For it refuses to look upon the world's sorrows and one's own troubles but cheerfully gazes beyond them toward the eternal and impersonal blessedness. But since it can do this theoretically only, for realisation depends on grace, the happiness may one day vanish when fact collides with faith.

(295-5) If we can gain the power to enter the Presence it will work silently upon the reform and reshaping of our character. Every such entry will carry the work forward, or consolidate what has already been done.

(295-6) If he progresses with these ego-crushing efforts and with these ever-deepening meditations, on the Divine, he will come nearer and nearer to the true core of his being.

(295-7) The two-fold way is indispensable: on the one hand the way of self-effort, working to overcome the ego and on the other, the way of Grace, through constantly seeking to remember your true identity in the Overself.

(295-8) The Short Path votaries ambitiously wish to soar too high, the Long Path adherents are content to advance little by little.

(295-9) A contemporary guru, told me that both sudden attainment and the long time path theories are correct, but the former is rare in practice.

(295-10) On the Long Path he has used various forms of practice. Now at the portals of the Short Path, he may intermittently and temporarily discard them and then just as intermittently and temporarily practise them. In this manner he can unite the two paths.

(295-11) Today it is needful to describe plainly and simply what the Zen Buddhist writers hide in puzzles and riddles. This is better for the modern mentality.

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

296⁵⁸⁸
XVII⁵⁸⁹

(296-1)⁵⁹⁰ The Vedantins, Zen Buddhists, Christian Scientists and even to a certain extent, the Maharishi,⁵⁹¹ and Sri Krishna Menon,⁵⁹² said that self-identification with the Reality, thinking of this identification constantly would be enough to attain the spiritual goal. This is called the Short Path. The opposite school of Patanjali's Yoga, the Roman Stoics, and the Southern Buddhists reject this claim and say that it is necessary to thin down the ego and purify the mind by degrees through disciplines, exercises, and practices. This is called the Long Path. The Philosophic Method is to combine both of these schools of thought synthetically, with the explanation that both are necessary to complete each through the other – and that it depends upon the stage where the aspirant is as to which school is necessary for him to emphasise personally. Beginners need to give more weight to the hard effort of the Yoga school but advanced persons need to give it to the Vedanta viewpoint, because {in}⁵⁹³ their case much of the ego thinning and mental-emotional cleansing has already been done.

(296-2) It is said by the advocates of the Short method that the power of the Spirit can remove our faults instantaneously and even implant in us the opposite virtues. That this has happened in some cases is made clear by a study of the spiritual biography of certain persons. But these cases are relatively few and those persons relatively advanced. This miraculous transformation, this full forgiveness of sins, does not happen to most people nor to ordinary unadvanced people. A world-wide observation of them shows that such people have to elevate themselves by their own efforts first. When they embrace the Short method without this balancing work done by themselves upon themselves, they are likely to fall into the danger of refusing to see their faults and weaknesses which are their worst enemies, as well as the danger of losing the consciousness of sin. Those who fail to save themselves from these perils become victims of spiritual pride and lose that inner humility which is the essential price of being taken over by the Overself.

⁵⁸⁸ This page is a duplicate of page 599 in Vinyl XIV to XVII. Different edits have been marked on the two pages.

⁵⁸⁹ PB himself deleted "XXX" and inserted and then deleted "XXVIII" by hand. "XVII" was retyped at the top of the page.

⁵⁹⁰ The paras on this page are numbered 23 through 25; they are not consecutive with the previous page.

⁵⁹¹ "Maharishee" in the original.

⁵⁹² "Sri Drishna Menon" in the original. Also known as Sri Atmananda.

⁵⁹³ We have inserted "in" for clarity.

(296-3) Ordinary meditation is still pre-occupied with his own ego and therefore still barred from ascending to the Himalayan peaks where alone God is to be felt and found. The meditator is still too wrapped up in his own development, his own problems, his own aspirations. Advanced non-dual meditation forgets all that in order to remember and identify itself solely with God.

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

297⁵⁹⁴

V⁵⁹⁵

(297-1)⁵⁹⁶ Balance has a unique place for it is not only needed as a qualification to be cultivated but also as a regulator of all the other qualifications. This is because it is an effect of which the activity of intuition is a cause. Thoughts, feelings and actions which are in alignment with intuitive direction are balanced in nature whereas those which are not are unbalanced ones. In the universe we find balance present with the same uniqueness attached to it. For not only does it appear there as the Law of Recompense to balance all actions with reactions but also as the Moral Law in the human entity to balance his right deeds with satisfying results and his wrong ones with painful results.

(297-2) If this wisdom is ignored, these principles neglected and the study of such laws omitted, the ship of his life will be exposed to the dangers shoals and shallows throughout life. It is not for dreamers, as some think, but for practical men.

(297-3) The intellect is not rejected by philosophy merely because the intuition is so highly appreciated - but it is balanced by the other faculties of human personality.

(297-4) He combines somehow the sophistication of the man of experience with the simplicity of the monkish ascetic.

298⁵⁹⁷

V

299⁵⁹⁸

V

⁵⁹⁴ This page is a duplicate of paras 553-3 through 553-6 in Vinyl IV to V.

⁵⁹⁵ PB himself inserted "V" by hand

⁵⁹⁶ The paras on this page are numbered 96 through 99; they are not consecutive with the previous page.

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⁵⁹⁸ Pages 299-303 are duplicates of pages 555-559 in Vinyl IV to V. Page 559 in Vinyl IV to V has five additional paras at the end of the page (559-11 through 559-15) that are not in this file.

(299-1)⁵⁹⁹ He should always remember that the mere reading about philosophy will not make him a philosopher. Nor will even the thinking about philosophy itself transform him into one. Both these activities are certainly necessary but they need one more to complete them. And that is the practise of philosophy in conduct, the expression of it in daily living.

(299-2) They may be highly competent as engineers or lawyers and yet be highly incompetent as human beings.

(299-3) The philosophic concept of bringing Truth to the Whole Man both in theory and experience, of using the Whole Self to approach it, proves its value by its results when carrying out all his activities.

(299-4) The importance of balance is not sufficiently seen, not sufficiently brought into practice.

(299-5) What kind of a life will best serve the aim to find these finer things? What concrete shape shall the would-be philosopher give to these ideals? These questions are worthy of prolonged consideration, for the philosopher's course goes over {firm}⁶⁰⁰ ground. Where others falter or even turn aside, he can confidently pursue his life-journey. Philosophy can sustain him throughout the varied vicissitudes of a whole lifetime, and sustain him well

(299-6) Let them strive to attain that altitude {where}⁶⁰¹ a proper perspective can be gained, when they will see that the philosophic goal of a fully integrated life is immeasurably superior to the goal of a one-sided partial one.

(299-7) There is no other way for man to grow in his fullness than the way which covers the whole of human life and uses the whole of human faculty. There is no other way to make himself fit for the next stage of evolution, which will make him more than man.

(299-8) The Balance required preceding enlightenment is not only between intellect and emotion, thought and will, but also and mainly between the lower and the higher wills, between ego's desires and Overself's self-contentment.

⁵⁹⁹ The paras on this page are numbered 100 through 108, making them consecutive with the previous page.

⁶⁰⁰ This word was cut off by the right margin, however the word is "firm" in the duplicate para (555-5 in Vinyl IV to V).

⁶⁰¹ This word was cut off by the right margin, however the word is "where" in the duplicate para (555-5 in Vinyl IV to V).

(299-9) Great balance is needed. This can be achieved only if steadfast calmness is cultivated.

300⁶⁰²

V

301

V

(301-1)⁶⁰³ To attain equilibrium is a desirable step but to be able to keep it is equally desirable.

(301-2) But meeting argument with counter-argument will not finally settle any point like this. There is another way which must also be tried. It is to Live the philosophic life for sufficient time to test its value and to experience its benefits and its power.

(301-3) We have to bring the cosmic experience to the living human organism as a whole, not merely to just a part of it. For man is a unity and can fulfil his higher purpose only as he does so with all his being and does not try to separate it into parts.

(301-4) If we are to arrive at complete functional expression as human beings all these elements must be incorporated. Still more is this essential if we are to arrive at practical results and successful results.

(301-5) Its techniques are so helpful, its spirit so hopeful, that life is lived more easily.

(301-6) When the truth is sought with the use of the whole self, not merely of a certain section of it, not only are the chances of finding it markedly increased but also the chances of finding the whole truth, not a partial one.

(301-7) The engineer can test the truth of a principle he employs by the satisfactory workability of a mechanism he constructs according to it.

(301-8) It is the united action of reason, feeling, intuition and will (in activity) that gives the balanced understanding.

(301-9) It is wrong to make any distinction in actuality between the body, feelings intellect. It is the combination of all these together with the intuition which make up a man, in his completeness.

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⁶⁰³ The paras on this page are numbered 109 through 119, making them consecutive with the previous page.

(301-10) If any theory can produce excellent results it must have some excellence in it.

(301-11) Although the emotions will provide driving force to secure action in giving up bad habits, for instance, the cooperation of the reason and the will is needed to secure lasting results.

302⁶⁰⁴
V

303
V

(303-1)⁶⁰⁵ Its advantages are such that they show themselves in all the departments of daily life.

(303-2) So long as their ideas of what constitutes the goal most worth seeking are incomplete or unbalanced, so long will their procedures and results be of the same inadequate kind.

(303-3) Philosophy demands so complete a training only because it offers so perfect a goal.

(303-4) Let him seek to balance one function with another.

(303-5) That the goal is nothing short of completeness is what so few understand or want, for it demands more from them than the goal of merely experiencing pleasant feelings. It demands the whole man.

(303-6) The human being is not composed of body alone, or of mind alone. He is a whole, of which these are parts.

(303-7) Only when it is brought into, and allowed to penetrate, everyday active life does philosophy show its practical usefulness.

(303-8) It satisfies reason, feeling, intuition and the will to action alike.

(303-9) He has to learn to balance himself, his body as well as his mind.

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⁶⁰⁵ The paras on this page are numbered 120 through 129, making them consecutive with the previous page.

(303-10) Philosophy is closely connected with the world in which we are living. Those who believe it is merely speculative, abstract and mystical, do not grasp it.

304⁶⁰⁶
V

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

305⁶⁰⁷
VI⁶⁰⁸

(305-1)⁶⁰⁹ It is not necessary to disown all one's property and material possessions in order to qualify for the "poverty" which monks vow themselves or to enlist oneself in the ranks of "the poor" whom Jesus described as being blessed. Correctly understood, the state of poverty is a spiritual one, and means inner detachment from outer things. It is the state of being free at heart from materialism and worldliness, ambition and egoism.

(305-2) When a negative reaction impulsively shows itself before you have been able to prevent it, make as your second thought a deliberate replacement or substitution of it, the opposed positive one. For instance, a reaction of envy at someone's good fortune should be substituted by the thought of appreciation of the good qualities or services which may have led to it.

(305-3) It is a strange paradox that on whatever desire a man wields the axe of non-attachment, he will thereafter become possessed of the power to attain it.

(305-4) The Quest is a contest which never ends. The protagonists are man against himself.

306⁶¹⁰
VI

307
VI

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⁶⁰⁷ This page is a duplicate of paras 103-7 through 103-10 in Vinyl VI.

⁶⁰⁸ PB himself inserted "VI" by hand.

⁶⁰⁹ The paras on this page are numbered 21 through 24; they are not consecutive with the previous page.

⁶¹⁰ Blank page

(307-1)⁶¹¹ The phrase “universal brotherhood,” is idealistic but vague, pleasant-sounding but windy. An attempt to form a society whose main object was {a}⁶¹² nucleus of universal brotherhood, was made by the theosophists, and by less-known cults. Moreover, they added constant talk about “the service of humanity” to their other prattle. All not only ended in failure to actualise their ideal and in inability to influence the remainder of mankind, but most ended in bitter disputes, harsh quarrels and internal fission. There are several different factors behind such failures. The two which concern us here are first, lack of any practical workable method to implement the ideal, and second, belief in the delusion that a group can do better what only an individual can do for himself. This is where philosophy shows its superiority. In reference to the first of these factors, it teaches us exactly what we can do with our bodies, our feelings, our thoughts and our intuitions to bridge the wide gap between ideals and their actualisation. In reference to the second factor, it proves that to practise individualism, self-reliance is essential to real progress.

(307-2) “Loving your neighbour as yourself” needs a careful interpretation. The verb to love holds widely different meanings for different people. It does not mean that he will feel very much more affectionate to everyone he meets, no matter who it be, than he formerly was. Its fundamental meaning is that one will so identify himself with another person, thing or idea as to feel emotionally one with it and selflessly surrendered to it. This has little to do with his liking or disliking the object of his love. They affect the conditions under which his love operates, for liking makes the operation easier and disliking harder, but its essential attribute is self-identification with the beloved and selfless response to it. Loving starts and ends with giving up the ego to another.

(307-3) He will learn by practice to discipline his own emotional reactions to every situation, however provoking or irritating it may be. The cultivation of inner calm, the growth of mental equanimity will be set up as a necessary goal.

308⁶¹³

VI

309

VI

(309-1)⁶¹⁴ With most people the reaction to their environment and to events is mainly impulsive {and}⁶¹⁵ mostly uncontrolled. So the first step for {them}⁶¹⁶ is to become

⁶¹¹ The paras on this page are numbered 25 through 27, making them consecutive with the previous page.

⁶¹² We have inserted “a” into the text for clarity.

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⁶¹⁴ The paras on this page are numbered 28 through 34, making them consecutive with the previous page. Paras 309-1 through are duplicates of paras 105-2 through 105-8 in Vinyl VI.

conscious of what they are doing, the second being to refuse to do it when reflection and wisdom dictate a better course. All this implies a taking hold of the self and a disciplining of its mechanism – body, feelings and thoughts. It leads to using the self with awareness and functioning in it with efficiency.

(309-2) How many people doom themselves to misery and beat their heads against walls of frustration because they will not discipline their desires by philosophic reflection or spiritual aspiration!

(309-3) It is so difficult to make a success of success. When the head is turned by it or swelled with it, danger appears and failure may follow.

(309-4) He will be honest enough to admit that he does care if things are going wrong, if possessions are falling away and if his desires are ending in frustration instead of fulfilment. But he will also be wise enough to declare that he knows peace of mind is still worth seeking despite these disappointments and that intuitions of the Overself are no less necessary to his happiness and well-being as the comforts of this world.

(309-5) We have free will to change our character, but we must also call upon God's assistance. We are likely to fail without it and it is possible by striving too earnestly all alone to make ourselves mentally or physically ill. We should Pray and ask for God's help even when trying to make yourself have faith in a Higher Power as well as in ourselves.

(309-6) "He who spares the bad hurts the good," warns the old Roman proverb. Yet the critic who is at the same time philosophically-minded, will always seek to be constructive and will only show us the bad where he can also show us the good.

(309-7) So long as he accepts such a mean conception of himself, one so filled with negatives, so long will his experience of life be bad.

310⁶¹⁷
VI

311
VI

⁶¹⁵ This word was cut off by the right margin, however the word is "and" in the duplicate para (105-2 in Vinyl VI).

⁶¹⁶ This word was cut off by the right margin, however the word is "them" in the duplicate para (105-2 in Vinyl VI).

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(311-1)⁶¹⁸ The world's puny respectabilities and petty ambitions, its desires to accumulate possessions and be considered important or be well-liked – all these now seem to him as pathetic and childish.

(311-2) When emotion is no longer able to cloud reason, when intellect is no longer able to dry up the feeling of conscience a better judgment of affairs and a clearer perception of truth becomes possible.

(311-3) It is right to rule the passions and lower emotions by reasoned thinking, but reason itself must be companioned by the higher and nobler emotions or it will be unbalanced.

(311-4) The neurotic, whose habitual reaction is entirely impulsive and quite unreasoned, may yet be intellectual or cultured or artistic. But in this matter of reaction he is too dangerously close to the animal level of evolution, with its instinctive passionate response to stimulus.

(311-5) Things which are so ephemeral and fugitive that they vanish in our hand, which moreover are experienced in so short an existence, are not the worthiest goal of our seeking.

(311-6) He will meet with far more opposition within his own self than in the outside world.

(311-7) They cynic who looks at one side of it only, ridicules the possibility that human nature will markedly improve.

(311-8) The philosopher more than other men is a cosmopolitan creature. He scorns the fierce nationalisms which run riot in the world and feels the truth of Jesus' message of goodwill towards all men.

(311-9) They are among the most painful and disillusioning moments of life.

(311-10) Clarity of vision goes much better with purity of heart.

(311-11) So long as men behave like animals which snarl and bite at each other.

(311-12) One man's right is another man's wrong. It is right for the primitive man to satisfy his momentary impulses, in his own view, but wrong for the civilised man to do so.

⁶¹⁸ The paras on this page are numbered 35 through 46, making them consecutive with the previous page.

(313-1)⁶²⁰ It is admitted that someone else may well have been the principle cause of a personal hurt or ill from which we suffer but it is also needful that we honestly examine whether we ought not to take a share of the blame ourselves. For there is in us an instinctive wish to escape from our own responsibility in every painful situation.

(313-2) The practice of systematic self discipline will bring a man more and more to complete self-reliance and free him more and more from dependence upon sources outside himself.

(313-3) When human reactions in thought, feeling and conduct to outward stimuli are brought under control by reason, will and intuition, instead of being left as they usually are to their own blind instinctive response, the development of higher human potentialities will become possible to an extent beyond reach today.

(313-4) It is easy to let oneself be played upon by the allurements of his own passions. It is hard to endure the troubles appearing as their consequences.

(313-5) Let him not think the teacher brutal for pouncing on his faults.

(313-6) Can he look at his own conduct with sufficient discrimination and detachment to answer rightly the question, "Have I done well?"

(313-7) It is not enough to have good intentions, nor to cultivate rational understanding.

(313-8) How crude and elementary is our notion of self-control by contrast with the philosophical conception of it!

(313-9) Where others will become exasperated by a situation, he will practise forbearance.

(313-10) When earthly desires are extinguished, calm befalls a man.

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⁶²⁰ The paras on this page are numbered 47 through 59, making them consecutive with the previous page.

(313-11) It is more prudent to conciliate such an enemy than to fight it briefly but vainly.

(313-12) Do we own property and possessions, or do they own us?

(313-13) When a man needs nobody and possesses nobody he is much closer to peace and strength.

314⁶²¹
VI

315
VI

(315-1)⁶²² Among the negative emotions we must include prejudice and bias.

(315-2) We can never return again to the simplicity of a child. Yet Jesus taught us to do so. Why?

(315-3) Only when love ceases to be personal and becomes impersonal, when it passes out of the local into the universal, does it fulfil itself and attain its own unmixed and unadulterated integrity.

(315-4) He will not be able to correct himself unless he musters an unswerving honesty with himself.

(315-5) The very treasures for which they lose their ideals, their morality, eventually slip away from them, as if to teach a lesson.

(315-6) His true father or mother is Nature.

316⁶²³
VI

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

317
VII

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⁶²² The paras on this page are numbered 60 through 65, making them consecutive with the previous page.

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(317-1)⁶²⁴ Rene⁶²⁵ Guenon's books take a standpoint which attracts an increasing number of Europeans and it needs to be understood thoroughly. It represents the latest of several phases – including sceptical, Muhammadan,⁶²⁶ Sufi, Hindu and Catholic. Guenon makes two important contributions to thought. First, he rightly perceives that science can add metaphysics not to displace itself but to complete itself. But what sort of metaphysics shall it be? If merely a speculation or a dogmatism, then that may lead only to further error. It must be a metaphysics based primarily on the mystical intuition and secondarily on the metaphysics of Truth whose principal tenet, mentalism, is raised both out of observed facts, out of man's sense relations of the external world and his experience of it, and out of mystical seership. Is Guenon's system of this kind?⁶²⁷ Unfortunately it is only partially so. Therefore its grand truths suffer from certain insufficiencies and some errors. Second, Guenon rightly sees the existence of a universal crisis but he misses one chief purpose and result of this crisis and that is its tremendous destructiveness. It is breaking adherence to past tendencies and shattering old forms. He fails to see that any return to vanished tradition could never be an internal but only an external one. It would lack reality, naturalness, and vitality. Yet his work possesses special importance not only as he believes, for Western seekers who have thrown off conventional religious fetters but specially for the more intelligent and intuitional among Western Catholics. A closer approximation between Catholicism and philosophy would be greatly beneficial to them.

(317-2) Those who identify philosophy with academic learning, a special jargon and documented footnotes have inevitably ignored this teaching, since it does not present itself in any such garb. It is equally inevitable that they will possess no practical acquaintance with the teaching nor with its results at first hand.

(317-3) The gigantic knowledge of his physical environment which the man of science has accumulated contrasts ominously with the meagre knowledge of man himself which he possesses.

(317-4) The educational institutions purvey information but only great souls can provide inspiration.

318⁶²⁸

VII

319

⁶²⁴ The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

⁶²⁵ PB himself changed "Rene" to "René" by hand.

⁶²⁶ "Muhammedan" in the original.

⁶²⁷ PB himself changed a dash to a question mark by hand.

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(319-1)⁶²⁹ It is fallacious to believe that clear and precise intellectual expression is inimical to, and hence unable to accompany, inspired and flashing mystical experience. It is true that many mystics have been intellectually hindered and limited and that this simplicity made their ascent easier. But it is not true that such a one-sided development will be the end of man's story. It is the whole of life which has to be experienced, and which the universal laws force everyone to experience in the end. The growth of intelligence – of which intellect is a limited but necessary part – can only be put aside or avoided for a time, not for all time.

(319-2) When he finds his own inner experiences described in the pages of a book, he feels more assured about their reality.

(319-3) Those intellectuals who limited themselves only to the knowledge of present-day science and to the methods of present-day research have only themselves to blame for the world-wide menace of self-destruction at which they now shudder.

(319-4) What is the use of educating so many young people's heads when we leave their intuitive natures absolutely untouched, uncultivated and unused?

(319-5) Most students of this teaching are not highly intellectual. If they had been, the pride and arrogance of intellect would, in most cases, have stopped them from entering such a mystical field. But neither are they unintelligent. They are sensible, mature and discriminating enough to appreciate the value of its balanced ideal.

(319-6) So long as they choose to look at the phenomena of the universe only within the perspective of their own limited assumptions and refuse to look at any evidence outside them, so long will those scientists who still reject everything non-material remain the victims of their own prejudiced and biased judgment. But the others – and they are increasing – who genuinely practise the scientific method of investigation and therefore come with an open, patient and experimental mind, are moving forward to the formulation and verification of reliable truths, laws and principles.

320⁶³⁰

VII

321

VII

⁶²⁹ The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

⁶³⁰ Blank page

(321-1)⁶³¹ Yes, science has progressed, and carried us all along with it. But where has it progressed, led us? We are faced not only with the atom bomb as a future possibility but also with the dangers and devastations of experimental atom fission as a present actuality. The grave changes in climate with their serious results for agriculture, animals and life of man himself as well as the increasing permeation of water reservoirs, rivers and lakes and seas with destructive radiation, are definitely harming us today. I am not suggesting a revolt against science but offering a warning.

(321-2) I write as a layman but it is quite plain to me that there are important bearings of philosophy upon the professional work of school and college teachers, doctors of medicine and ministers of the churches.

(321-3) Philosophy cannot be studied in any recognised college under learned professors.

(321-4) Changes of view are inevitable so long as he has not attained insight, which is marked by its sureness of itself, thus contrasting with the intellect's doubts, hesitations and waverings.

322⁶³²

VII

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

323

VIII

(323-1)⁶³³ as the Solar Plexus is entered and the magnetic centre within it begins to unclose. The first sign is an increase of the heat of the body sometimes resulting in perspiration. The second sign is _____⁶³⁴

The third sign is an unconscious drawing of deeper breaths. The last sign is a sensation of added force on all levels - physical, emotional mental and mystical.

(323-2)⁶³⁵ In this connection I remember an anecdote which was told me by His Highness the late Maharaja of Mysore. Swami Vivekananda came to Mysore in quest of

⁶³¹ The paras on this page are numbered 11 through 14, making them consecutive with the previous page.

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⁶³³ Incomplete - the beginning of this para was not found in this file. Refer to duplicate para 967-8 in Carbons 7 (9th and 10th Series) for the beginning of para.

⁶³⁴ 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.

financial help for his proposed journey to Chicago to address the 1893 World Parliament of Religions which was destined to bring him sudden fame. My friend's father, the previous Maharaja, immediately recognised the inner worth of the Swami and gladly granted his help. He then sent one of his Palace officials with Vivekananda to the local bazaar with instructions to buy him whatever things he wished to have. But despite the official's repeated cajoling, the Swami would not accept anything else than a large cigar which he lit at the shop and seemed to enjoy hugely. We know too that Blavatsky, the theosophical seer, too often kept her fingers busy rolling long Russian cigarettes. Gurdjieff, the Armenian occultist, and one time teacher of Ouspensky, usually produced packets of cigarettes for his disciples to smoke, while himself indulging in oversized cigarettes.

(323-3) The Spinal column stores nerve force and delivers it to all the nerve-endings which terminate in it. These nerves carry this force throughout the body. Since this includes the brain, we may see how important it is to take proper care of the spine. There are three way to do so; posture and exercise. The first requires us to carry the spinal column erect; the second to turn, bend and twist it daily. The third is to stimulate it by cold showers {or}⁶³⁶ wet packs. Take wet towels alternately hot and cold, fold them over until they are about 4 inches wide and lay them on the back along the whole length of the spine. The water

324⁶³⁷

VIII

325

VIII

(continued from the previous page) in which the towels are dipped should be alternately as hot and as cold as one can bear without discomfort.

(325-1)⁶³⁸ It is reasonable to suggest that we ought to understand the nature of the world in order to live in it successfully and harmoniously. And the part of the world which is closest to us and most important for us is the body through which we experience.

(325-2) Balance must be established between the needs of the body and the functioning of the inner life. If we undervalue the body and treat it as nothing then we take risks with its welfare and set up obstructions to our illumination. The body is an expression

⁶³⁵ The paras on this page are numbered 160 and 162; they are not consecutive with the previous page. The first para is unnumbered.

⁶³⁶ There is space for an entire word in the missing margin - we have inserted "or" per context.

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⁶³⁸ The paras on this page are numbered 162 through 167, making them consecutive with the previous page

of the World-Mind and our duty is to love and care for it in the right way, giving the proper attention to its feeding, exercise and healing. We must value health and realise the importance of the body's influence upon the intellect. In the highest Oriental philosophy - only given to the few - balance is given the highest place.

(325-3) It may be too much to ask students who have reached middle or old age to try these exercises in physical betterment or follow these instructions in physical coordination. But what they may find impossible to perform or what they may {be}⁶³⁹ disinclined to practise, they can still make advantageous use of in the following way. Let them bring such teaching to the notice of younger persons, to children in their teens and those just beyond the threshold of adulthood - for it is far easier for these younger persons to do than for older ones. The effort required is much less, the habits not so much encrusted.

(325-4) A knowledge of the mechanism and function of the spine leading to its proper use is not important to the athlete or gymnast only: it is just as important to the thinker and the spiritual aspirant.

(325-5) The western system of bodily culture has several merits but it is less suited to the middle aged and the elderly, to those of sedentary life and those of delicate frail physique. For one thing it is too strenuous.

(325-6) The one-sidedness of their views leads to an inadequacy in their results.

326⁶⁴⁰

VIII

327

VIII

(327-1)⁶⁴¹ The hatha yoga teachers rarely possess a knowledge of physiology, and more rarely still of modern scientific physiology. They do not know the precise physiological effects of the breathing exercises and postures they prescribe upon muscles organs and bones. This is why some of their pupils come to serious injury.

(327-2) what practical procedures can be used to achieve this result?

⁶³⁹ There is space for an entire word in the missing margin - we have inserted "be" per context.

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⁶⁴¹ The paras on this page are numbered 168 through 180, making them consecutive with the previous page.

(327-3) Correct attention must be given to the way whereby we use the self, and the way whereby it uses its mechanisms.

(327-4) Can high monastery walls prevent a man from sullyng his mind with thoughts of the world's lures outside them? Can they stop the forces of animal nature working in him?

(327-5) Not only does faulty posture affect the muscular system adversely, but it also affects the nerve system in the same way.

(327-6) These practices, drills and exercises are not wholly new. They were known in part to the temple hierophants of the Valley of the Nile, where spiritual instruction was not so foolish as to neglect or overlook the physical frames of the instructed.

(327-7) The attractions of erotic love fail to touch his feelings, for he has outgrown their appeal.

(327-8) We are not interested in joining the army of those exercise addicts who spend so much time and use up so much energy in strenuous violent movements.

(327-9) The invisible rays of the sun can kill bacteria, give life to plants, heal ailing men under some circumstances or kill them under others.

(327-10) If it is right to apply philosophy to human relations it should be just as right to apply it to our own relation to the body, to its health and hygiene, its sickness and disease. Nor can we reasonably stop there, it must be applied to the most ordinary activities of everyday life.

(327-11) Beware of the student's stoop.

(327-12) Hatha yoga adopts very unconventional positions, such as standing on one's head and contorting one's trunk.

(327-13) Without this physical foundation on which to build his mental effort, the latter is likely to be imbalanced.

328⁶⁴²

VIII

329

VIII

(329-1)⁶⁴³ The poise of the head, the posture of the spine and the functioning of the breath determine every attitude of the whole body.

(329-2) The body has been formed [out]⁶⁴⁴ of the divine substance, out of the same light-waves from which the entire universe has been formed. How then can we call it evil? No – what is evil is its rulership over the mind without regard to the higher purpose for which we temporarily live in it.

(329-3) The ancient Greek's respect for the body, his cultivation of its vitality and beauty can be joined to the ancient Hindu's fight against its desires and appetites. The ideals of the Greek masters were not incompatible with those of the Indian ones. Both the athlete and sculptor of Greece and the Hatha yogi of India desired physical perfection, although their ways to it were different.

(329-4) No system which fails to attach proper importance to physical hygiene and culture, diet and care, can be a complete one.

(329-5) The spine is so delicately built up that it is affected for the worse by the soft beds in which the body sleeps for several hours nightly. A harder surfaced bed is better for it.

(329-6) What is the use of urging people to live up to high ideals if they lack the means whereby this can be done?

(329-7) The eating of flesh is really a savage and unhealthy habit.

(329-8) These Hatha yoga⁶⁴⁵ exercises seem to involve unnatural distortions and unnecessary struggles. Why should we contort the body and assume disagreeable postures which merely copy the forms of lower animals and reptiles like the tortoise, the cobra and the fish. Why should we, as human beings so degrade ourselves and submit to these indignities. Are the benefits of these exercises real or alleged ones.

(329-9) The body needs to get enough systematic daily exercise of the correct kind, enough food of the right kind to eat, enough rest and sleep, fresh life-giving air and sunshine. Leaving out its connection psychologically and viewing it physically alone, only then are its chances of keeping fit at their best.

⁶⁴³ The paras on this page are numbered 181 through 189, making them consecutive with the previous page.

⁶⁴⁴ PB himself removed "ultimately" before "out" by hand.

⁶⁴⁵ "Hathyog" in the original.

(331-1)⁶⁴⁷ The Indian metaphysician or yogi who is uninterested in the question of health merely because it concerns the condition of the despised body, or of the unreal ego, is unbalanced.

(331-2) It is not possible for the soul's light to shine in the darkness of the body's sensuality.

(331-3) Both the yogis of India and the dervishes of Arabia use these physical systems. Since these holy men are seekers after God, it would be a misconception to see only the surface value of the system.

(331-4) His duty to himself includes his duty to his body, to all its organs and functions.

(331-5) How to relax is one department of bodily training, how to energise is its opposite and necessary complement.

(331-6) No act is so common as sitting down, yet how imperfectly most people do it.

(331-7) The necessity of satisfying sexual lust - so prevalent in the ordinary man - disappears in the liberated person.

(331-8) It is certain that by a wiser physical hygiene we need not age so rapidly as we do.

(331-9) If, when the processes of the Quest are not definitely directed toward the eradication of disease they are still successful in contributing to such eradication, how much more successful can they be when they are quite definitely directed toward it?

(331-10) It comes to this - that much of human disease and sickness is traceable to the faulty functioning of the human self. Learn how to use that self correctly in its physical emotional intellectual and spiritual aspects, and you learn how to prevent or cure part or all of your ill health.

⁶⁴⁶ Blank page

⁶⁴⁷ The paras on this page are numbered 190 through 201, making them consecutive with the previous page.

(331-11) Philosophy is just as applicable to such apparently simple and trivial matters as our use of the bodily mechanism in sitting, walking standing, breathing and even bending.

(331-12) In the correct carriage of the body, and particularly of the spine, the most important parts to be carefully noted are the top of the spine and the nape of the neck. They should be held as erect as possible. This done, the head should be allowed to rest squarely on them.

332⁶⁴⁸

VIII

333

VIII

(333-1)⁶⁴⁹ The body must be cleansed and refined at some stage of this process. If this is not done at the beginning he will have to do it during the middle stages. For the body's influence on the mind will prove inescapable and will have to be brought into harmony with his ideal.

(333-2) How much energy needed to maintain the body's vitality is wasted in digesting unnecessary food? How many untutored persons eat more than they really need?

(333-3) If such discipline of the body, hardening of the will and controlling of the emotions as philosophy enjoins seemed too stoical to be worth enduring, the warning must be uttered that the times ahead for the human race will demand much greater strength from it than it shows today. Is it not more prudent to develop that strength little by little now than to be caught by events too unprepared and too weak to be able to react well to them?

(333-4) Western physical exercises seem designed to create bulging muscles an over-expanded chest and special athletic skills. It is enough for the healthful development of a balanced human being to bring the muscles no further than the point of easy and instant obedience; to make the body perform its varied functions adequately and gracefully.

(333-5) The time has come to arouse the conscience of all those who sincerely seek the Good and the Right to their duty in the matter of slaughtering innocent animals, a

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⁶⁴⁹ The paras on this page are numbered 202 through 208, making them consecutive with the previous page.

conscience, which, if it could speak, unperverted by racial habits, would emphatically repeat the Mosaic commandment, "Thou shalt not kill."

(333-6) The life of the body is our means of attaining this higher purpose, which leads so far beyond it. But if we become so captivated by the means that we forget the end, we write our name in the list of failure.

(333-7) Buddha, in the days of his intense search for truth, underwent a forty-nine day fast. But after his attainment of truth he consistently warned his followers against emulating his example. He explained that such long severe fasts were unnecessary torment of the body and that they did not bring a man nearer the goal.

334⁶⁵⁰

VIII

335

VIII

(335-1)⁶⁵¹ The value of the vow is that it sets up a standard to be followed, a course to be travelled and a goal to be reached. He may fall from the standard, deviate from the course and fail to approach the goal but their existence helps him come closer to the object of the vow than he might otherwise have come.

(335-2) Those who suffer from spinal troubles or hip diseases should not practise any physical exercises without previous permission by their physician.

- the trained strength of an athlete...

(335-3) If some people have found their way to God through the acceptance of sex, many more people have found their way through the rejection of it.

(335-4) The exercise may not be repeated more than ten times at one practise but it may be done in the morning and evening of the same day.

(335-5) It prescribes wise rules for living, working eating and drinking.

(335-6) Breathing exercises give the power to sustain physical activity, the vitality to engage fully in this activity.

⁶⁵⁰ Blank page

⁶⁵¹ The paras on this page are numbered 209 through 220, making them consecutive with the previous page.

(335-7) Spiritual energy is drawn up the spinal column from the base to the head. It is brought to the base from the Solar plexus, which is a human transforming station. Those who succeed in dominating sex forces draw them into this plexus where these forces are spiritualised.

(335-8) We use our minds and our bodies badly. And we do this through ignorance, through the lack of instruction on their proper use.

(335-9) The idea of doing exercises for a space of time daily carries a suggestion of monotony and boredom with it.

(335-10) If the reformation of life character and consciousness begins in the body, it will have to include the mind later. If it begins in the mind, it will have to include the body.

(335-11) It is a fact that observation confirms that a physical position may induce, by reflex action, a corresponding state of mind.

(335-12) Care of the physical organism will require attention to physical exercise to deep and abdominal breathing, to relaxation.

336⁶⁵²

VIII

337

VIII

(337-1)⁶⁵³ Solicitude for the body to the extent of learning how to care properly for it, how to keep it in good health, how to keep up its strength, will only help and not obstruct solicitude for the soul. The person whose body is breaking down, whose organs are unable to work properly, whose vitality is poor, is likely to become more worried and pre-occupied about his body than the person who is free from these troubles. How can he forget the flesh under such conditions? He will be miserably conscious of it far too often. Lofty advice which pays no heed to it and tells him nothing about how to deal with it, may sound elevating to his ear but will not be alleviating to his problem. Any teaching which ignores the body which leaves it an ever-present worry, must inevitably be a one-sided incomplete one.

(337-2) Such indifference to the body's welfare cannot be the teaching of true wisdom and therefore cannot be defended.

⁶⁵² Blank page

⁶⁵³ The paras on this page are numbered 221 through 227, making them consecutive with the previous page.

(337-3) It is necessary to make a daily ritual of these physical exercises as it is of religious or mystical ones. In fact, the one should be combined with the other, the physical being practised before the spiritual ritual as a preparation for it and for the day's activity.

(337-4) Without the physical body we could not get the range of experience through which we develop ourselves, overcome ourselves and finally attain spiritual awareness.

(337-5) By showing a liveable, attainable way for modern times, many people have actually become aspirants who would otherwise have shrunk in dismay from applying spiritual teaching. In this way many were brought into its study who would not have touched it otherwise. I tried to make the quest a little easier than I found it, less formidable to the eyes and more suited to the capacities of modern man.

(337-6) The goal of spiritual well-being can be separated from physical well-being only by making the false assumption that man is a bodiless ghost.

(337-7) When the neck is taut and the position is slouchy, neither the nerves nor the mind are likely to be at their best.

338⁶⁵⁴

VIII

339

VIII

(339-1)⁶⁵⁵ Many moral precepts have been preached to mankind but few practical instructions in the matter of how to carry out those precepts have been given him.

(339-2) In all physical culture the 'ball' of the foot refers to the protuberance which is situated about 1½ inches below the big toe and on same side of foot. This is in contradistinction to the 'heel'.

(339-3) The pendulous belly which so often accompanies old age need not do so at all. It is avoided by avoiding the harmful habits which lead to it.

⁶⁵⁴ Blank page

⁶⁵⁵ The paras on this page are numbered 228 through 232, making them consecutive with the previous page.

(339-4) The practices are not dull if the beneficial end-results are kept in mind. And although they were originally designed for other purposes, they are all health-giving and some are therapeutic.

(339-5) Since it is not possible for me to find time to take any pupils into my personal charge

(339-6) Attempts to carry out these breathing exercises may easily end in harm.

(339-7) It is ridiculous to ignore the body and neglect its functions. If we do Nature will assuredly demand a penalty from us in later life. For with the wrong use and wrong functioning of the body, inefficiency must follow as an inevitable consequence and disease may follow as a likely one.

(339-8) When we remember that so much of the day we are doing these very things – sitting, standing, walking, breathing, resting or sleeping – the importance of doing them in the right way may be realised. They are functions which may easily be done in the wrong way, and continue in that way for years, even for a whole lifetime.

(339-9) The most ancient yoga manual of India tells the practitioner to sit up straight. This lengthens his spine. But the same manual fails to tell him in what way this is to his advantage. The explanation is a subtle one. Certain currents of psychic energy – which reflect themselves into nervous energy – pass up the spine when a sufficiently advanced stage is reached.

340⁶⁵⁶

VIII

341

VIII

(341-1)⁶⁵⁷ The belief that the two hours before midnight are most valuable for recuperative purposes is an old one. It was propagated by Manu the lawgiver, as well as by the rishis⁶⁵⁸ of ancient India, in whose ashrams and schools all retired to sleep at ten, to rise again at four or five.

(341-2) What the head initiates, the remainder of the body follows. This, in the case of the developed man, is true of what lies inside the head. But concerning the physical head itself, it is true of all men, developed and undeveloped.

⁶⁵⁶ Blank page

⁶⁵⁷ The paras on this page are numbered 237 through 246, making them consecutive with the previous page.

⁶⁵⁸ “rishees” in the original.

(341-3) Egyptian wisdom did not neglect the body. It taught physical culture exercises and pictured some of them on the walls of Pharaonic tombs. Indian wisdom went further and devised exercises to cure particular ailments. And in seeking the glow of health and strength both ancient systems coupled it with the spiritual life.

(341-4) It is possible with only twelve months regular daily work to build up a perfect physical control.

(341-5) These are exercises for men without the time and certainly without the inclination to become skilled gymnastics or tumbling acrobats. They are brief, simple and convenient. No special apparatus is needed.

(341-6) Give the body a chance, do not interfere with its own power of readjustment or obstruct the working of its organs.

(341-7) Relaxation, breathing, the conservation of energies – sex, emotional and physical – the redirection of energy, affirmation of great truth constructive mental imagery

(341-8) Putting the body to its most efficient use in this way, leads to a feeling of extraordinary lightness of weight which is an exhilarating experience and to a sensation of self-mastery which is almost a spiritual one.

(341-9) Without recourse to an experienced teacher it is going to be a longer and harder road than with it. For he will be compelled to find his way by a trial and error method.

(341-10) All indulgence of the sexual instinct, beyond that needed for the deliberate procreation of wanted children, is really over-indulgence.

342⁶⁵⁹

VIII

343

VIII

(continued from the previous page) Every such expenditure of semen, which is the concentrated essence of physical life, is a wasting one.

(343-1)⁶⁶⁰ At least two urgent needs must be attended to. The first is self-awareness and control of our emotional and mental reactions. The second is the same in reference to

⁶⁵⁹ Blank page

the way we use our body. In short, we must learn how most efficiently to function in rest and in activity.

(343-2) The body is deliberately made to exercise itself in certain attitudes and gestures. Any gesture becomes an attitude when it is arrested.

(343-3) Whereas most systems of physical culture are practised for their physical result alone, this has been formulated and is practised for its mental as well as physical results.

(343-4) If any exercise has unpleasant effects such as discomfort or pain, its practice should be discarded for a time. The cause should be sought for and if found, remedied. There may be a mistake in the manner in which the exercise is done.

(343-5) It is the strong spirits which influence a man far more dangerously than the light wines. It is they which tend to drag him downward to the animal plane of development.

(343-6) The disuse of some muscles and the misuse of others can only lead to bodily faults. Restore the first to use, correct the 2nd.

(343-7) The faulty carriage of the head in relation to the spine appears finally in a permanent result as a throwing forward of the chin and a rigidity of the neck muscles. In the case of people with sedentary habits there is in addition a stoop at the shoulders. Nor do they have to wait for old age for these results; the latter can be brought on well before that time.

(343-8) The faulty use of the body is a consequence of the failure to bring both awareness and reflection into it. This is to be guarded against because civilised living has substituted artificial habits for the natural ones of the savage. The bad results of this failing make their appearance most often after the age of 50.

(343-9) The connections between the neck, the thorax and the breathing process must be understood and brought under conscious control.

344⁶⁶¹

VIII

345

⁶⁶⁰ The paras on this page are numbered 247 through 255, making them consecutive with the previous page.

⁶⁶¹ Blank page

(345-1)⁶⁶² All through history spiritual guides and religious prophets, ethical teachers and enrapt mystics have told humanity to elevate ideals, conduct, thought, to discipline self, passion, emotion. But they have seldom told humanity what practical procedure to adopt to make such drastic changes possible. How many good persons have found themselves in the disquieting position of St. Paul when the melancholy confession was wrung from him: "For the good that I would, I do not; but the evil which I would not, that I do."

(345-2) The basic principle taught by yoga in this connection is that the back should be carried as erect as possible. As it is ordinarily and unconsciously carried, the vertebrae are pressed together so that the spinal column is actually shortened. But as it ought to be carried, they should be pulled away from each other, so that the spinal column is actually lengthened.

(345-3) The hanging protruding abdomen which is seen with too many elderly persons may be another unpleasant result of failure to attend to the hygiene of diet or exercise. Or else it may be the result of failure to attend to proper holding of the trunk neck and head.

(345-4) FASTING: John Evelyn recorded in 1656 in his diary that an imprisoned Quaker, fasting in protest, died on the tenth day of his fast whereas another successfully maintained his for 20 days and lived. This shows how individual a matter fasting is.

(345-5) The physical body is a kind of temporary extension of the permanent Self.

(345-6) The right use of the body and the correct use of its carriage are arts to be learned. The civilised man is not born with them. He is the unfortunate hereditary victim of generations of faulty modern habits.

(345-7) Philosophy cannot be dissociated from a proper use of the physical organism. Why should it stop short with a proper use of the emotional nature or of the intellectual nature?

(345-8) The relation of consciousness to the ego expresses itself in the use of the ego. The use expresses itself in the relation between the head and the trunk.

⁶⁶² The paras on this page are numbered 256 through 263, making them consecutive with the previous page.

⁶⁶³ Blank page

(347-1)⁶⁶⁴ The wrong carriage of the physical mechanism has far-reaching results.

(347-2) There is a better way to use the body than the habitual one.

(347-3) These exercises have to be done for given periods every day

(347-4) (PHRASES:) the misuse of the physical organism
 ... it tells how to carry the head in its relation to the neck
 ... with his protuberant and pendulous stomach

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

(349-1)⁶⁶⁷ Communism could be defeated and Socialism avoided if the appeal they make to the discontented could be eliminated. This in turn requires the cause of discontentment be itself eliminated. That cause is the too unequal distribution of (a) profits (b) income and (c) capital. The remedy (a) is to make labour an equal partner with capital in the sharing of profits by a system of co-partnership. The remedy for (b) is to fix maximum and minimum incomes. The remedy for (c) is inheritance reform.

(349-2) We shall find the benefit of philosophy's teaching not only if we apply them to ourselves but also if we apply them to our human relations.

(349-3) Without knowledge of these higher laws, men blunder into sin and suffering. With the increased power to hurt others which the advances of science have brought them, the need of this knowledge has become acute. For the fear and hate which they

⁶⁶⁴ The paras on this page are numbered 264 through 266, making them consecutive with the previous page.

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⁶⁶⁶ PB himself inserted "IX" by hand at the top of the page.

⁶⁶⁷ The paras on this page are numbered 2 through 8; they are not consecutive with the previous page.

have brought over from their animal phase of evolution will still motivate the use of this power.

(349-4) The disappointments of this post-war era, which was expected to bring an era of peace but has brought only more threats of war, have turned more and more Europeans to seek comfort or guidance in religion, mysticism or philosophy. This is noticeable in several countries but especially in England, France, Germany, Denmark and Holland.

(349-5) Despite delusions about their progress in conquering Nature all men are still controlled by Nature's higher laws. Violation of those laws always brings suffering but the present-day violation will bring disaster.

(349-6) Man has used himself so badly and for such a long period that his present parlous state is evidence of the need for a quick reform.

(349-7) The energy and thought which they put into being bad, will one day be put into being good.

350⁶⁶⁸

IX

351⁶⁶⁹

IX

(351-1)⁶⁷⁰ Man's success in using his knowledge of the working of the external world can come only if it is linked with the knowledge of the working of his own psycho-physical mechanism and function. For if the first leads him into self-destruction, as it is now doing, the second can control and safeguard him against such an ill destiny.

(351-2) The end of all one-sided growth is usually catastrophic. This is true of the outer world of science as of the inner world of man himself. If the wonderful achievements of the scientist in controlling physical energies have now become highly dangerous to man, this is simply because they are unbalanced by equal knowledge of his own nature and equal achievement in controlling it.

(351-3) The intellectual confusion of our times is remarkable. Nearly one half the world's population or at least its leaders subscribe to materialistic and atheistic doctrines; while the other half reject them.

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⁶⁶⁹ This page is a duplicate of page 463 in Vinyl IX.

⁶⁷⁰ The paras on this page are numbered 9 through 17, making them consecutive with the previous page.

(351-4) All we can say, amid this gathering darkness, is that the individual must look to himself if he would first reason for any hope at all.

(351-5) We will understand this problem better when we understand that the presence of good and evil in the universe does not signify a division of power but a division of thought.

(351-6) We are now paying the price of our failure to gain control of nature within ourselves while boasting of our control of nature outside ourselves.

(351-7) There are no sins, only mistakes. A man does not knowingly choose evil; he chooses what at the moment seems good.

(351-8) Since the evil is a part of life, only the foolish will refuse to see it. But only the wise will insist on seeing it for what it ultimately is.

(351-9) But whereas it could arise spontaneously and peacefully out of inner change, it is arising instead abruptly and violently out of outer change.

352⁶⁷¹

IX

Old x: Mentalism ... NEW XXI: Mentalism

353

X⁶⁷²

(353-1)⁶⁷³ Life is only a dream. Nothing we learn can change that hard fact. But we can be conscious dreamers

(353-2) Such ideas are neither easily nor immediately understandable.

354⁶⁷⁴

X

355

X

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⁶⁷² This page was re-categorised from "XI" to "X (10)" by hand.

⁶⁷³ The paras on this page are numbered 40 and 41; they are not consecutive with the previous page.

⁶⁷⁴ Blank page

(355-1)⁶⁷⁵ He discovers the nothingness (no-thing-ness) of matter.

(355-2) He will come to see by experience, as science is coming to see by experiment, that this vast universe is real in its present form to his bodily senses only. As soon as his mind is freed from them, it takes on quite a different form, the old form having no further existence at all. He is then compelled to correct his false belief in the world's reality. If there were nothing more than the five senses then this correction would make the universe an illusion. But the presence of mind in him makes it an idea.

(355-3) Not only does mentalism tell us that matter is an unreal show but also that motion is just the same. The events and movements on a cinema film are not affecting or moving the white back sheet at all. Yet withdraw matter and motion and the whole universe will become nothing more substantial than a cosmic cinema picture.

(355-4) The one fact which enables us to know the existence of all other facts is consciousness. It is not a material thing, not the flesh and blood the brain, for it enables us to know the brain.

(355-5) It is necessary to recognise the universe for the show that it is, if we are ever to look beyond it into the reality behind the show.

(355-6) The word 'matter' will one day be expunged from our dictionaries, or else restricted to its narrower meaning of that which is observed by the senses.

(355-7) The gap between ideas and substantial things occupied the attention of many philosophers since Plato.

356⁶⁷⁶
X

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

357
XI

(357-1)⁶⁷⁷ A master counselled patience. "Can you break iron with your hands?" he asked. "File it down little by little and one day you will be able to snap it into two pieces with a single effort." "So it is with the ego."

⁶⁷⁵ The paras on this page are numbered 42 through 48, making them consecutive with the previous page.

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(357-2) When he clearly realises and intensely feels that his ego is non-existent, unreal and fictitious, how can he assert that he has found God, Truth or Illumination? For he will then just as clearly see that there is no one to make the assertion. The others who do so, thereby show that they still have an ego, consequently they still remain outside the Truth. Their claim to enlightenment is, by their own words, stamped as false.

(357-3) The student who wishes to progress beyond mere parrot-like book-memorisation will fill his mind with this great truth of ego's unreality - permeate it by constant reflections about it at every opportune moment, and regularly bring it into his formal meditation periods. He will approach it from every possible angle and study every possible side of it.

(357-4) Remove the concept of the ego from a man and you remove the solid ground from beneath his feet. A yawning abyss seems to open up under him. It gives the greatest fright of his life, accompanied by feelings of utter isolation and dreadful insecurity. He will then clamour urgently for the return of his beloved ego and return to safety once more - unless his determination to attain truth is so strong and so exigent that he can endure the ordeal, survive the test, and hold on until the Overself's light irradiates the abyss.

(357-5) The best measuring-stick for progress is, in earlier stages, the degree of disappearance of the ego's rule and, in later ones, the degree of disappearance of the ego itself.

(357-6) All his thoughts and imaginations are based on egoism, are immersed in the belief that the ego exists and is real.

(357-7) Psycho-analysts who have looked into man's deeper nature and found only sexual impulses or racial complexes need to look deeper still.

(357-8) The illusion of the ego stands behind all other illusions. If it is removed, they too will be removed.

358⁶⁷⁸

XI

359

XI

⁶⁷⁷ The paras on this page are numbered 29 through 36; they are not consecutive with the previous page.

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(359-1)⁶⁷⁹ We dwell in an universe of illusion, for the effects and forms we perceive possess a stability which is not there and a reality which is imagined. Even its time space and motion depend upon the perceptions which announce them or the mind which is aware of them. The mystic seer's flashing enlightenment reveals this to him but science's own reflections about its atomic discoveries are pointing to the same idea. All this has been told and taught in The Hidden Teaching Beyond Yoga and The Wisdom of the Overself. But the seer's enlightenment did not stop there. He saw that the perceiver himself was not less illusory than the universe of his experience, not less unstable, not less unreal. He saw that the human ego was but a human idea. It had to be transcended if truth and reality were to be experienced.

(359-2) Only when the ego ceases to have any existence for us can we transcend it. Only when we cease to believe in its reality can we lose the attachment for it.

(359-3) It is not possible for men to live together amicably while the ego rules them. All they can do until this source of all disharmony is itself ruled, is to reduce their friction to a minimum by reducing its chief provocations.

(359-4) Within every human entity there is a silent pull from within toward its centre, the real self. But alongside of this there is a stronger pull from without toward its instruments - the body's senses, the intellect and the feelings - the false self. The entity is compelled to divide itself, its life and attention between these two opposites involuntarily through waking and sleeping, voluntarily through the ego surrendered to the Overself.

(359-5) So long as man is attached to the belief that his ego is real and lasting, or thinks and acts as if it were, so long will he be attached to material possessions and worldly desires. For the one is the root of the other.

(359-6) It is a one-sided view which sees man as only a physical being or a mental being. Nor is it even quite correct to see him as having these two as separate aspects. He is both at once a psycho-physical being.

360⁶⁸⁰

XI

361

XI

⁶⁷⁹ The paras on this page are numbered 37 through 42, making them consecutive with the previous page.

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(361-1)⁶⁸¹ When consciousness is too absorbed in the personal ego, it is unable to remember the Overself.

(361-2) The body's attitude, the hands' gesture and the face's expression - all these reveal something of the mind's characteristic.

(361-3) Does the perfect actor become wholly one with his part? Is he fully lost in the role he is playing?

(361-4) All our relations with others will be markedly affected by the way we use our own ego and function in it.

362⁶⁸²

XI

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

363

XII⁶⁸³

(363-1)⁶⁸⁴ Some Oriental mystics of the Near Eastern Islamic faith often used a phrase in their talks with me that captured my attention but evaded their definition. It is easy to see why this was so. The phrase was "the opening of the heart." What this means can only be known by a personal experience. The intellect may talk and write about it but the end product will be hollow words unless the feelings talk or write about it themselves. For the experience of opening a door to the entry of grace and love must be felt personally.

(363-2) He only has the fullest right to talk of God who knows God, not his idea, fancy, belief or imagination about God. He only should write of the soul, its power peace and wisdom, who lives in it every moment of every day. But since such men are all too rare and hard to find mankind has had to accept substitutes for them. These substitutes are frail and fallible mortals, clutching at shadows. This is why religionists disagree, quarrel, fight and persecute both inside and outside their own groups.

⁶⁸¹ The paras on this page are numbered 43 through 46, making them consecutive with the previous page.

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⁶⁸³ PB himself inserted "XII" at the top of the page by hand.

⁶⁸⁴ The paras on this page are numbered 431 through 436; they are not consecutive with the previous page.

(363-3) The effects of enlightenment include an imperturbable detachment from outer possessions rank honours, and persons; an overwhelming certainty about truth; a carefree heavenly peace above all disturbances and vicissitudes; an acceptance of the general rightness of the universal situation, with each entity and each event playing its role and impeccable sincerity which says what it means, means what it says.

(363-4) In its warm glow men find a holy therapy for their suffering, a healing remedy for their disordered and dismembered selves.

(363-5) In finding the godlike within himself, he finds also the Good. And from that stems forth goodwill toward all. It is really love active on a higher plane, love purified of self and cleansed of grossness.

364⁶⁸⁵

XII

365

XII

(365-1)⁶⁸⁶ What does Gautama's⁶⁸⁷ quiet smile mean? It means that here is a man who has found a benign relation with all other men and an assured one with himself.

(365-2) He will be conscious that inwardly he has been born utterly and unmistakably anew, that not only has the old self passed away but also that the belief in the existence and reality of self has passed with it.

(365-3) The liberated person is liberated from all intellectual dogmas perplexities questionings, whether they concern the present past or future, whether they relate to himself personally or to the universe abstractly. For all these can interest only a limited egoistic consciousness.

(365-4) Yes, the kingdom of heaven is certainly to be brought down and established on earth. But the meaning of Jesus was not social; it was individual. Each man is to establish it within his own sphere, within his own feelings thoughts and acts.

(365-5) Every man who passes through this experience and holds its memory, verifies for himself that there is an Infinite Life-Power pervading the entire universe; also that it

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⁶⁸⁶ The paras on this page are numbered 437 through 446, making them consecutive with the previous page.

⁶⁸⁷ "Gotama's" in the original.

is ever-present, perfectly wise and all-knowing. Its point of contact with them is his Overself.

(365-6) Jesus' use of the metaphor, the Son and the Father, was intended to point out that man, in his inner self, was born of, and still in relation to, the Higher power, God.

(365-7) Whether he is alone in the privacy of his room or in public being watched by others, whether performing routine actions or entirely new ones, he will attain unified conduct because he has attained conscious unity of being.

(365-8) Not only will he find his own truest welfare but he will become the kindly agent of a beneficent power.

(365-9) With this grand consciousness, man reaches the APHELION ARC of his orbit. He can go no higher and remain man.

(365-10) In his mind he lives in the sublimely free Overself. In his body he lives in the world of sense-enslaved men.

366⁶⁸⁸

XII

367

XII

(367-1)⁶⁸⁹ I had entered a new world but I had entered it alone. For I could not mention it to anyone and expect comprehension, much less its acceptance. It did not seem to exist for others and so had no meaning for them.

(367-2) At last he has attained a peace which nothing and no one can wrench from him.

(367-3) Some behave as if they know nothing, these hidden illuminati.

(367-4) His room seems sequestered and detached from the world, filled with dreamy quietude. Within its four walls one can refind the peace lost outside them.

(367-5) In him the higher power manifests itself and through him it flows for the inspiring of others.

⁶⁸⁸ Blank page

⁶⁸⁹ The paras on this page are numbered 447 through 456, making them consecutive with the previous page.

(367-6) It is a fact more real than we usually grant that {it is}⁶⁹⁰ the continuous presence of the Overself which makes men's satisfaction with wholly material living both impermanent and impossible.

(367-7) The aura of peace and wisdom and power that emanates from his person is the best testimonial to the value of his ideas.

(367-8) His influence is in the end not less effective in those places where he is not physically present as in those where he is.

(367-9) He who is uplifted by this power will understand where others only condemn.

(367-10) The serenity is not something which has been added to him. It has been integrated as a part of his being.

368⁶⁹¹

XII

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

369

XIII

(369-1)⁶⁹² If there were any part of the universe, or any thing in the universe, or any creature in the universe without God in its essence, then the universe would not have been manifested by God. The essential self of man must be divine.

(369-2) The more a man learns what laws move this universe in which he exists, the better will he find the universe to be and the happier will his existence be.

(369-3) There is no power in the material universe itself. All its forces and energies derive from a single source - the World-Mind whose thinking is expressed by that universe.

(369-4) When we have passed through a particular phase of evolution we are ready to move onward and upward to a higher life. This movement from the lower to the higher is the fulfilment of evolutionary purpose.

⁶⁹⁰ We have inserted "it is" for clarity.

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⁶⁹² The paras on this page are numbered 110 through 117, making them consecutive with the previous page.

(369-5) The materialistic belief that man has evolved from the monkey is not accepted by philosophy. The race of apes came from a conjunction of primitive man and female beast. It was a degeneration, not an evolution.

(369-6) Whatever we look at, we see only in a relationship of contrast to something else. It is a mistake to consider this opposition to be antagonistic. On the contrary, each should be considered a part of the other if our perception is to be true and our judgment correct. This teaches us to synthesise, to look at both sides of a thing, to include both points of view in an argument and to add the similarities also instead of noting the differences alone.

(369-7) This rhythm of the World-Mind's alternate manifestation and dissolution of a universe is repeated in the human body by pulsing heartbeats and in-out breathings. It is also repeated in the human mind by the latter's manifestation in waking and withdrawal in sleeping. In all this we see how closely the divine working is present in us. "I and my Father are one," can truly be said by everyone even now although it can only be said with full awareness by a Jesus.

(369-8) The Infinite Intelligence knows and controls all things, all situations.

370⁶⁹³

XIII

371

XIII

(371-1)⁶⁹⁴ What I termed in The Wisdom of the Overself "an inner necessity" as being responsible for this self-activity of World-Mind in bringing forth the universe needs, I now see, some clarification if it is not to be incorrectly understood. It is the nature of World-Mind to be passive by turns, just as it is the nature of animals and human to be active on waking, at rest when sleeping. In this nature there is imbedded a desire to express something of itself in the cosmos. But this desire is not for its own benefit, for the Perfect has nothing to gain. In all manifested creatures, desire seeks self-benefit, obvious or hidden; not so in the World-Mind. Its activity exists only for the benefit of this multitude of creatures.

(371-2) Why should the waves of life-entities take this spiral-like two-way course? Why do they not go along a direct single one? The answer is that they have to gather experience to grow; that if this experience includes totally opposed conditions all the

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⁶⁹⁴ The paras on this page are numbered 118 through 121, making them consecutive with the previous page.

parts of each entity can grow, all its latent qualities can be stirred into unfoldment. In the oppositions of birth and death, growth and decay, inbreathing and exhaling, youth and age, joy and suffering, introversion and extroversion, spirit-form and body-form, it fulfils itself.

(371-3) Everything in Nature is included within this law of contrasting conditions. Nothing is excepted from it. Even the universe of definite spherical forms exists in its opposite - formless space. We humans may not like the law, we would prefer light without shadow, joy without pain, but such is the World-Idea, God's thought. It is the product of infinite wisdom and as such we may trust and accept that it could not be otherwise.

(371-4) No condition can be isolated from its opposite for as soon as the forward movement attains it the backward movement begins. Nothing is static in the life of the universe, any more than it is in the life of man. This law of contrasts is inescapable, for it forces the ever-widening yet ever-repeating experience on life-entities which enables them to evolve and fulfil themselves.

372⁶⁹⁵

XIII

373

XIII

(373-1)⁶⁹⁶ We are here in this world for a higher purpose than the obvious physical one of self-preservation, for even that is contributory to it. We are here to evolve into the consciousness of Overself. Every physical experience is only a means toward such spiritual development.

(373-2) If these alternating sequences through which every entity has to pass were subject to endless repetition, we would be entitled to criticise the absurdity and uselessness of it all. But they are not. If the repetitions do occur, they do so on a higher level each time. The net result is genuine evolution of the entity.

(373-3) Every condition in man, every effect in Nature is forever seeking to attain its own fullness. Yet the moment that is attained and a pause ensues, it reverses its direction and begins to seek union with its opposite. Thus it balances itself in the end.

⁶⁹⁵ Blank page

⁶⁹⁶ The paras on this page are numbered 122 through 128, making them consecutive with the previous page.

(373-4) The course taken by each life-entity in its slow development is not straight, not direct but a winding one, going forward and backward upward and downward, curved like a series of interwoven spirals.

(373-5) The materialist who asserts man to be wholly the product of environment is half right. The immaterialist who asserts the opposite is likewise half right. This is because development moves alternately in two opposed directions {and}⁶⁹⁷ never stays in a single one.

(373-6) All spiritual study is incomplete if it ignores the facts, truths laws and principles of cosmogony. To attempt to justify this neglect with the accusation that they belong to the world of illusion is silly and useless. For the accuser must still continue to live in an illusory body and use an illusory self governed by those laws after every such attempt and for each violation of those laws – upon which the order and harmony of the universe depends – which his neglect brings about, he must pay the penalty in suffering.

(373-7) These three cosmic forces – attraction, Repulsion and Rest – constitute the triune manifestation of the World-Idea. You will find them in every department of existence.

374⁶⁹⁸

XIII

375

XIII

(375-1)⁶⁹⁹ The World-Idea permeates all existence, patterns all forms and expresses itself in all evolution.

(375-2) Only when man finds out his correct relation to the universe and to his fellow-creatures, will he find his own well-being.

(375-3) The value of a knowledge of cosmology is that it makes a man feel, intellectually at least, that he is part of something immensely great and immensely significant.

(375-4) These doctrines may seem too cryptic, too esoteric for the modern western mind.

⁶⁹⁷ We have inserted “and” for clarity.

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⁶⁹⁹ The paras on this page are numbered 129 through 140, making them consecutive with the previous page.

(375-5) What is the Holy Trinity? How could it be three Gods? No - It is the Good, the Beautiful and the True - three aspects of the One, only God.

(375-6) Such knowledge will enable him to make the best use of himself and his environment, for its beneficial influence will pervade his general life and work.

(375-7) Biology does not know or explain Life-Power only its manifestations.

(375-8) The misdirection of energies, the waste of efforts and the penalty of useless sufferings constitute the sad result of our ignorance concerning life's higher laws.

(375-9) The World-Idea is slowly but rhythmically being unfolded from the Infinite Mind. Yet if we could speak in spatial terms of what transcends space, we could say that the Idea and its process of unfoldment occupy no more than a single point in that vast Mind.

(375-10) The inward-going and outward-turning forces of the cosmos work with perfect reciprocity and carry everything with them by turns. The line they follow is a spiral curve. The neutral points where they meet are points of rest and inactivity. Thus, although they oppose each other, they also balance each other.

(375-11) Thinking cannot come into existence at all unless it recognises the pairs of opposites.

(375-12) All entities run in pairs, all things are divided into opposites, all ideas come into being along with their contrasts.

376⁷⁰⁰

XIII

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

377⁷⁰¹

XIV

(377-1)⁷⁰² It is neither the spirits of departed relatives nor the souls of departed saints which work these wonders and give these inspirations: it is the one infinite life-power which pervades the whole universe.

⁷⁰⁰ Blank page

⁷⁰¹ Pages 377-380 are duplicates of pages 233-236 in Vinyl XIV to XVII.

⁷⁰² The paras on this page are numbered 76 through 86; they are not consecutive with the previous page.

(377-2) The law of recompense has no jurisdiction over the eternal and undivided Overself, the real being, only over the body and mind, the transitory ego.

(377-3) Coaxed by pleasure in some incarnations and driven by pain in others, man slowly learns to use his faculties and powers aright.

(377-4) He may intuitively know – not reason out – that certain events will happen even before they do arrive.

(377-5) A man may conquer a continent but himself be conquered by a power before which he is as helpless as a babe – the power of divine retribution. The harvest of his aggressive war will then be gathered in.

(377-6) In the final test, they may show by their own words {and}⁷⁰³ actions during the next decade whether they honestly wish {to}⁷⁰⁴ enter the oath of reconciliation. Their last yet first hope is to purify themselves by discipline and to make restitution – either physical or verbal – to those they have wronged.

(377-7) A lesson which the multitude has to learn is that acquiescence in brutality and aggressiveness does not pay in the end any more than the perpetration of such crimes themselves. Nevertheless, although a people which acquiesces in the deeds of its rulers has to share the karma of these deeds, it need not necessarily share all the karma.

(377-8) Painful experience may eventually sow the first seeds of a better character. For in so far as the divine laws permit man to eat the sour fruits of his own planting, they educate him.

(377-9) The principle of indeterminacy which governs the deep centre of each atom in the Universe assures man of freedom of will in his own centre. But just as the atom's behaviour is unpredictable only within certain limits, so man's freedom is operative only within certain limits. In neither the case of the atom nor of man is there absolute freedom.

(377-10) The misdeeds of a previous existence produce the misfortunes of the present one.

(377-11) If the past is out of his hands, the future has fallen into them.

⁷⁰³ This word was cut off by the right margin, however the word is “and” in the duplicate para (233-6 in Vinyl XIV to XVII).

⁷⁰⁴ This word was cut off by the right margin, however the word is “to” in the duplicate para (233-6 in Vinyl XIV to XVII).

(379-1)⁷⁰⁶ There is no direct and incontrovertible proof of reincarnation, but there is logical evidence for it. Why should there be certain abilities almost without previous training? Why should I be possessed at an early age of the mental abilities of a writer, or someone else of a musician? Heredity alone cannot account for it. But it is perfectly accounted for if we consider them to be a subconscious memory. I am unwittingly remembering and using again my own capabilities from a former birth. This is possible only because I am mind. Mind alone can continue itself. Capacities in any field cannot appear out of nothing. The individual who shows them forth is repeating them out of his own deeper memory. There is the evidence of Nature. When I wake up in the morning, I pick up all that I had the day before. I remember my own individuality and use the same literary talents as before. Otherwise, I could never write again, or someone else could never sing. The basis of this reminiscence is not a physical occurrence, but a mental one.

(379-2) It is a mistake to regard the karma of a deed as something that appears later in time, or comes back to its doer soon or long afterwards. It is not a sequence to follow after what was done before. On the contrary, the karma is simultaneous with the deed itself.

(379-3) They are indeed well-born children whose parents teach them while they are young the higher conception of life and train them in this better way of living. Then, by the time they reach adulthood, their habits will be settled to their advantage and not, as so often is the case to their disadvantage. Then, the content of their minds and the direction of their careers will be markedly superior to the average.

(379-4) This lesson, that a man is not his body, will be learnt in modern times through his reasoning intelligence as it was learnt in former times through his believing feelings.

(379-5) The human will's freedom has its limits. It must in the end conform to the evolutionary purposes of the World-Idea. If, by a certain time, it fails to do so voluntarily, then these purposes invoke the forces of suffering and force the human entity to conform.

⁷⁰⁵ Blank page

⁷⁰⁶ The paras on this page are numbered 87 through 91, making them consecutive with the previous page.

380⁷⁰⁷
XIV

381
XIV

(381-1)⁷⁰⁸ Generation follows generation. Of what avail {is}⁷⁰⁹ all this striving and struggling which always ends in death and dust? It is salutary at times to sink in this mournful thought, provided we do not sink to the point of despair.

(381-2) It takes time, and plenty of it, before the new ideas and ideals become established in the mind, the feelings and the actions.

(381-3) We shall live again on earth.

(381-4) Why repeat past errors?

382⁷¹⁰
XIV

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

383
XV⁷¹¹

(383-1)⁷¹² Space and time constitute the world-cross on which we are crucified until a Deliverer comes to show us how to rescue ourselves.

(383-2) There are certain drugs which artificially make the sense of time pass more quickly.

(383-3) By suppressing the time-conscious element of his attention, he may unfold the timeless element of it.

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⁷⁰⁸ The paras on this page are numbered 92 through 95, making them consecutive with the previous page.

⁷⁰⁹ This word was completely cut off by the right margin.

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⁷¹¹ PB himself inserted "XV" at the top of the page by hand

⁷¹² The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

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

(385-1)⁷¹⁴ The belief that disease exists entirely in the mind is an exaggerated one. The opposite belief that it exists entirely in the body is equally carried too far. In both cases experience and reflection must ultimately produce a reaction, provided prejudice is not stronger than the spirit of truth-seeking.

(385-2) There is only a single absolute unconditioned entity. Yet from it there extend countless finite and conditioned entities. They are visible to the sense of sight, physical to the sense of touch, yet it is neither.

(385-3) The eternal Now is not to be confused with the temporal Present. In the latter 'I' am the chief actor. In the former 'I' am acted upon. In the latter the 'I' stands in its own light and complains of the darkness. In the former the 'I' gets out of the way and that which is, is revealed.

(385-4) The farewell greeting "God be with you!" is really a reminder which means "God will be with you wherever you go for He is everywhere."

(385-5) Eternity is in this imperturbable Now, the All is in this Here.

(385-6) It is a perpetual Now.

(385-7) The real self is universal, in the sense that it does not belong to him or to his neighbour.

(385-8) The Infinite Reality embraces all lives and all things.

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⁷¹⁴ The paras on this page are numbered 21 through 27; they are not consecutive with the previous page.

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(387-1)⁷¹⁷ When one experience is different from another, when consciousness flows through a series of changing episodes, successive thoughts and varying pictures, our life is then within time. But when experience is continuously one and the same, when consciousness knows no past behind it and no future ahead of it, our life is then set free in eternity, the feeling of movement vanishes.

(387-2) The momentary pause in every heartbeat is a link with the still centre of the Overself. Where the rhythm of activity comes to an end – be it a man's heart or an entire planet – its infinite and eternal cause is there. All this vast universal activity is but a function of the silent still Void.

(387-3) The yearning to free himself from the limitations of personal destiny and the compulsions of outward circumstance can be gratified only by losing the sense of time.

(387-4) If duality, contrast and pairs of opposites reigned throughout the cosmic illusion, unity reigned throughout the reality behind it.

(387-5) Inexplicable and incomprehensible though the fact must be to the human intellect, the One infinite Mind never loses its own character even though it is seemingly incarnated into the myriad forms of an evolving universe, never loses itself in them.

(387-6) The One Infinite Life-Power is the ultimate {of}⁷¹⁸ all things and all consciousness. There is no thing and no mind beyond it.

(387-7) It readily grants the utility of these progressive stages at their time and in their place, but it rejects them as ends in themselves. Philosophy recognises only one end to be attained – the Real.

(387-8) Outside of this one primal essence, all is illusion or fiction.

⁷¹⁶ PB himself inserted "XVI" at the top of the page by hand

⁷¹⁷ The paras on this page are numbered 13 through 20; they are not consecutive with the previous page.

⁷¹⁸ This word was cut off by the right margin, however the word is "of" in its duplicate para (517-7 in Vinyl XIV to XVII).

⁷¹⁹ Blank page

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

389
XVII

(389-1)⁷²⁰ At this stage the student ceases to be concerned with those egoistic and dualistic ideas which form so much of the concern of orthodox religious people. For their conception of God is no longer his, their desire to perpetuate the present state of the person in some eternal post-mortem heaven fades away naturally as the illusion of the person itself fades away. Yet nobody need be alarmed at these changes of outlook. All that is true and worthy in popular religion is not discarded but kept and conserved.

(389-2) Despite all the theorising in Zen Buddhism about its resentment of regulations, imposed from outside and its rebellion against forms which hamper freedom, in the practical needs of everyday living every inhabitant of a Zen Monastery has to submit to disciplinary regulations to conform his conduct to set patterns and to shape his activities to specified patterns.

(389-3) Those who come to the Short Path without competent guidance or proper preparation are often either emotionally intoxicated by the prospects of easy attainment that it seems to offer or intellectually carried away into spiritual arrogance. The humility which is inbred by the difficulties of the Long Path will be thrown away to their peril.

(389-4) It is as sure as the sun's rising that if the mass of people are taught that good is no better than evil, both being merely relative nor more valuable than evil, both being concerned with the illusory ego, they will fall into immorality wickedness and disaster. To teach them the Short Path before they have acquired sufficient disciplinary habits from the Long one, will only degrade them.

(389-5) The Long Path is based on the beliefs of ordinary living, which starts from the imagined reality of the person and therefore starts with a fiction. The Short Path rejects this from the beginning and seeks to penetrate without delay to the Unchanging and unchangeable Essence.

(389-6) Vacuity of mind is not to be confused with perception of reality.

(389-7) The aspirant who seeks illumination must qualify himself for it.

⁷²⁰ The paras on this page are numbered 12 through 18; they are not consecutive with the previous page.

390⁷²¹
XVII

391⁷²²
XVII

(391-1)⁷²³ According to the Pali Buddhist texts the three main requisites to be cultivated for enlightenment are Understanding, Concentration and Right Conduct. These correspond to the Mahayana requisites of Wisdom, Meditation and Morality.

(391-2) The Long Path covers all the preparatory stages leading up to but not including the decisive attempts. It is concerned with the removal of obstructions to the coming of enlightenment whereas they are concerned with the conclusive formulae of enlight

724

(391-3) The introduction of the Short Path ought not to be mistimed; it ought not to be introduced until enough work has been done to prepare a moral and intellectual basis for it, and enough balance secured. Then only will its capacity to lead the seeker toward the glorious climax of his quest be actualised. If introduced too early it merely stimulates egotism, animates intellectual pride or simulates⁷²⁵

(391-4) What anyone writes about Reality remains nothing more than a series of black marks on white paper unless he writes it out of his own direct living experience. Then his words become inspired in themselves and inspiring to others.

(391-5) Wisdom counsels us to begin the Quest with the Long Path. When we have gone some distance on it, we may add the Short Path, changing the emphasis from one to the other by turns. This intermittent approach sets up a kind of reciprocal rhythm. The improvement of character opens the door of sensitivity a little wider to intuition, and the improved intuition helps to exalt character.

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⁷²² Pages 391-394 are duplicates of pages 613-616 in Vinyl XIV to XVII. Different edits have been marked between the two pages.

⁷²³ The paras on this page are numbered 19 through 25, making them consecutive with the previous page.

⁷²⁴ 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. Please refer to the duplicate para (613-2 in Vinyl XIV to XVII) where typed edits were made to this para.

⁷²⁵ In the duplicate para (613-3 in Vinyl XIV to XVII) "illumination." was typed after "stimulation".

(391-6) Because good and bad have no meaning on this plane, where there is no opposition, no struggle between them, the enlightened man who taught others to ignore this opposition and abandon this struggle, who told them that to do what they will is the whole of the law, would thereby prove his own lack of enlightenment. In other words, he would be a dangerous imposter or a mere intellectual.

(391-7) The seeker on the Long Path tries to eliminate his baser feelings and to cultivate his nobler ones. But in all this effort he is looking

392⁷²⁶
XVII

393
XVII

(continued from the previous page) at himself alone, purifying and improving his ego but still his own ego.

(393-1)⁷²⁷ The Long Path doctrine teaches that man makes his destiny forms his character and attains his spiritual goal by his individual efforts. No God and no Grace can help him. Conscience is as prominent here as it is absent on the Short Path.

(393-2) So long as a man stays on the Long Path alone he is clinging to the idea of his ego, which embarks on the Quest to save itself by methods and processes of purifying itself. This idea is never let go, only refined and purified. For it starts the Quest as imperfect and low ego, finishes it as a perfectly pruned and improved one. Its own reality is not questioned, for if it were regarded as the non-existent fiction that it is, there would be no need to purify or save it.

(393-3) To adopt the Short Path is to place oneself at a point of view where all the efforts of the Long Path are seen as a sheer waste of time and where its successes are regarded as equal in value to its failures, since both are illusory experiences of an illusory entity.

(393-4) The Short Path calls for a discernment and intelligence which are not needed in ordinary living, which are so subtle that the truth of mentalism must first be applied to the world and allowed to permeate the understanding for a long time before it can be applied to the person himself.

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⁷²⁷ The paras on this page are numbered 26 through 34, making them consecutive with the previous page.

(393-5) The Long Path cuts a clearing in a night-dark forest whereas the Short One comes out into open noonday-lit space.

(393-6) "Having forgotten all things, meditate on the One." – Sikh Guru Nanak.

(393-7) Although the Short Path offers quicker results to the seeker, he dare not withdraw from the Long one without suffering the penalty for his unwisdom.

(393-8) The Zen Koans will be found by most Western students annoying rather than helpful.

(393-9) The Long Path is concerned with relative matters, but the Short One is concerned with the Absolute alone.

394⁷²⁸
XVII

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

395
IV

(395-1) In the end the psycho-physical progress of the mass depends upon that of the individual.

(395-2) His purpose must be utterly unified, absolutely single-minded.

396⁷²⁹
IV

397⁷³⁰
IV

(397-1)⁷³¹ It is true that the inner life of most aspirants usually proceeds after the first stirring awakening on a somewhat monotonous flat ground. The advance is slow if

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⁷³⁰ Pages 397-400 are duplicates of the odd-numbered pages from 365-372 in Vinyl IV to V (the even-numbered are blank sides). Different edits have been marked between the two sets of pages.

⁷³¹ The paras on this page are numbered 38 through 41; they are not consecutive with the previous page.

any. But it is also true that certain times come at the end of these long intervals when it is possible to make a definite spurt forward, rapidly and decisively. The aspirant has to watch vigilantly for such opportunity and make the most of it when it does come. The most noteworthy sign of its presence is a sudden, unexpected surge of determination and resolution to bring about certain changes in the inner life. With this emotional arousing there comes some or all of the strength to effect the changes. The utmost advantage should be taken of these feelings while they temporarily manifest themselves. For the extent of the advance will depend upon the jolting force, the spiritual violence the positive and affirmative character of the thoughts held at the time used to implement the new resolve. Quite often it may involve making a revolutionary decision requiring some courage or at least enough to desert an old standpoint for a new one. Naturally the emotions which enter into such a change will be the higher ones. These energetic spurts arise from a brief arousal of the force called Spirit-Fire by the Orientals induced by the accumulation and release of favourable karma or by the gracious contact with an adept. They stimulate effort and energise the will beyond the ordinary. Every advantage should be taken of these stimulations while they last for they usually pass away after a time.

(397-2) Study, prayer, meditation and discipline of motive, mind and body will yield their results according to the intensity with which they are undertaken and the wisdom with which they are combined. The best results naturally come from the greatest intensity and the fittest balance.

(397-3) The Quest begins with, and ends in, himself.

(397-4) Once {he}⁷³² starts on this quest, he must follow it up with fanatical persistence.

398

IV

(398-1)⁷³³ It is logical to assert that if every individual in a group is made better, the group of which he is a part will be made better. And what is human society but such a group? The best way to help it is to start with the individual who is under one's actual control – oneself – and better him. Do that, and it will then be possible to apply oneself to the task of bettering the other members of society not only more easily but with less failure.

⁷³² We have inserted "he" for clarity. PB himself inserted "he" by hand in the duplicate para (365-4 of Vinyl IV to V).

⁷³³ The paras on this page are numbered 42 through 47, making them consecutive with the previous page.

(398-2) The stages in philosophic training usually begin with gaining a theoretical knowledge of the teachings. When this is well-established, it grows in time into an aspiration for self-improvement and into an effort to mould character and conduct in conformity with the philosophic ideal. Such a maturation period is often a long and difficult one. In the third stage the “glimpse” of enlightenment begins to be experienced. The first glimpse has a far-reaching effect and is likely to be associated with the first contact with an inspired spiritual guide, or with the writings of such a man. In the case of some persons there is a different series of steps. The glimpse comes first, the theoretical study next,⁷³⁴ striving to express through living comes last.

(398-3) Even if full success is not attained, even if the Quest’s end is not reached, one fact remains indisputable. This is that the Quest itself will have been worth while. And even if none of the various advantages and benefits which are associated with its practical methods were to follow, it would still have been well worth while.

(398-4) The toil of the quest is hard and long. If it deters anyone from starting on it, let him remember that the rewards along the way, even apart from the grand one at the end, are sufficiently worth while to repay him for all he is likely to do.

(398-5) The seeker is warned not to talk about his inner experiences. They have to be well-guarded by silence if they are to be kept or repeated.

(398-6) Truth hides herself on the topmost heights. Since she cannot be brought down to man’s baser level, he must climb up to hers.

399
IV

(399-1)⁷³⁵ In whatever place you find truth, with whatever name it may be labelled, take it.

(399-2) The time comes when the aspiring philosopher feels that he will get no actual benefit from his studies and make no personal progress unless he enters the second stage and begins to work on himself. It is then that he will perceive, if he is not too foolish, that most of these groups and cults are of no further use to him.

(399-3) He will express his faith positively but not aggressively.

⁷³⁴ We have inserted a comma after “next” for clarity. PB himself inserted a comma by hand in the duplicate para (367-2 of Vinyl IV to V).

⁷³⁵ The paras on this page are numbered 48 through 58, making them consecutive with the previous page.

(399-4) If the fullest degree of perfection seems so far off as to depress him, the first degree is often so near that it should cheer him.

(399-5) While they are trying to get rid of old faults, the very procedure they are using leads to the birth of new ones. The more they use this procedure, the more they unwittingly nurture these fresh evils. What good is it in the final balancing of accounts of curing one disease at the cost of creating another? The harmful effects of procedure are inherent in it and can be avoided only by using it with critical judgment, and not with blind partisanship.

(399-6) Before he can succeed in attaining its objectives, he must give the Quest all that he has.

(399-7) The qualifications required from him are love of the highest, desire for truth, conformity of living to the divine laws and balance in his own person.

(399-8) Man unconsciously seeks his freedom and enlightenment, as he consciously seeks his welfare and happiness.

(399-9) When our eyes are focused too closely on our experiences, we are apt to distort or exaggerate them. But when we can see them from the distance afforded by later years, we can take advantage of better perspective and thus gain a truer sight. This is one value of aging years.

(399-10) He will obey such disciplines not as duties imposed from without but as expressions of the need to re-educate himself within.

(399-11) His understanding is still vague, and his application of it still weak.

400
IV

(400-1)⁷³⁶ Philosophy can have no missionary arrogance since, unlike religion, it does not seek to displace one set of beliefs by another. Nor can it have any propagandist aggressiveness, since it tolerantly holds that all men find the degree of truth for which they are ready, and a higher degree would be useless, because beyond their capacity to absorb.

⁷³⁶ The paras on this page are numbered 59 through 68, making them consecutive with the previous page.

(400-2) The higher the peak one climbs, the lonelier the trail becomes. There is a paradox here for the loneliness exists outside the body, not inside the heart, and the more it grows outside the less it is felt inside.

(400-3) So long as people are carried away by the accumulated prestige or traditional glamour of an institution, so long as the sheer bulk of its age is allowed cunningly to suggest the truth of dogma, so long will they need to undergo the philosophic discipline.

(400-4) If his virtues and attainments cause him to draw an exaggerated sense of his own worth, nay if they cause him to draw any pride at all, then the time has come to practise self-abasement and to woo humility.

(400-5) With every year of growing experience and continued application, he will find more and more the truth of these teachings. He will in consequence be unable not to love them more and more.

(400-6) In many cases the pilgrimage is a lonely one. He would like to be heartened by understanding companions and encouraged by sympathetic friends.

(400-7) His patience may wear out, for the striking effects he seeks usually come too slowly.

(400-8) The fact that so few have ventured on this quest offers no indication of what will happen in the future. If mankind could take any other way to its own self-fulfilment, this situation might remain. But there is no other way.

(400-9) Even where he is unable to get the personal direction of a master who can demonstrate the exercises, he can still learn how to practise them from the book.

(400-10) Is the endeavour inhuman, the ideal unattainable, the quest of truth a search for what is not⁷³⁷ to be found?

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

401
I

(401-1)⁷³⁸ Is it possible to be so well guided by intuition that one is never puzzled about the right decision the right course to take, whatever the situation or circumstance may be?

⁷³⁷ The comma after "not" has been removed for clarity and accuracy of meaning. – TJS, 2020

(401-2) An inspired work is always fresh for it always comes of a man's own deep spirit.

(401-3) Where outer technique is faulty or lacking the inner experience will not be properly or adequately communicated.

(401-4) These flashes of clear insight are unequal in depth and shorter or longer in duration.

(401-5) Tchaikovsky's⁷³⁹ Symphony #5 is a spiritually elevating composition.

(401-6) There is serenity and certainty of the mind when he is in this state.

(401-7) The refinement and evolution of a human being requires not only a cultivation of his intellectual faculties, not only of his heart qualities, but also of his aesthetic faculties. All should be trained together at the same time. A love of the beautiful in nature and art, in sunsets and pictures, in flowers and music, lifts him nearer the ideal of perfection.

(401-8) What he has experienced is only a spark. It has yet to be fanned into a flame. For this his own efforts and a master's presence will be needed.

(401-9) Art is the culture of the Beautiful. Yet there is no art greater than that of living.

(401-10) These glimpses are often unexpected, usually isolated, and mostly brief.

(401-11) Whenever the flash comes, it brings him joy.

(401-12) Before the glimpse can occur the aspirant may have to pass through a major crisis of his inner life, sometimes of his outer life too. The mental pressure and emotional strain may leave him feeling utterly confused, perhaps even utterly forlorn. But its sudden culmination in the glimpse will replace darkness by light, chaos by direction and blindness by sight.

(401-13) The strength of the enlightenment will determine the extent of its effects.

(401-14) There are passages which can stand constant reading and warm admiration.

⁷³⁸ The paras on this page are numbered 24 through 37; they are not consecutive with the previous page.

⁷³⁹ "Tschaikowsky" in the original. Referring to Pyotr Ilyich Tchaikovsky.

(402-1)⁷⁴⁰ Try to describe a colour to someone who has never been able to see any colour at all. Your words will have no meaning for him, however accurate and expressive they may be. In the same way, most mystics are sceptical about the use of describing their experiences to those who have not already had some such experience. This is where the “glimpse” is of such tremendous value.

(402-2) The flash is a tremendous experience but it is only a transient thing. The time when it can settle down as a permanent light is still far off.

(402-3) In Oratorio music rises to its most spiritual height. It not only gives the joyous feeling that other musical forms can give but it also gives a spiritual message.

(402-4) This wonderful experience bathes him in wonder, penetrates him with deliciousness and swings him out into infinity.

(402-5) No glimpse is wasted, even if it does pass away. For not only does it leave a memory to stir comfort guide inspire or meditate upon, but it also leaves a positive advance forward. Each glimpse is to be regarded as a step taken in the direction of the goal or as a stage in the process of work needed to be done on oneself or as a further cleansing of the accretions, impurities animalities and egoisms which hide the true Self. If his own work is fully and faithfully done, the time comes when the power to prolong a glimpse is at the disciple’s command. He is then not only able to bring it on at will but also to extend its length at will.

(402-6) Such is the power of true inspiration that it lifts men to the plane of hero in action genius in art or master in renunciation.

(402-7) A calmness which cannot be disturbed a peace which recalls the yellow Saharan desert,

(402-8) The distance between mediocre talent and superb artistry.

⁷⁴⁰ The paras on this page are numbered 38 through 45, making them consecutive with the previous page.

(403-1)⁷⁴¹ All rare and inspired art, is to be received as the Overself's voice uttering a message and calling us back to our true homeland.

(403-2) A genius who possesses poor technique and deficient mechanism will never be a complete master of his art. His productions will always be imperfect ones.

(403-3) The completeness of the mystic experience is proportionate to, and measurable by, intensity. So long as it remains a passing and temporary state, so long ought it be regarded by the man who has had it as affording an incomplete enlightenment.

(403-4) The mystic experience is not necessarily complete in itself when it happens to a man for the first time – or for the fourth time. Nor are its effects necessarily permanent. They may disappear even after a whole year's existence.

(403-5) The genius is both receptive and expressive. What he gets intuitively from within he gives out again in the forms of his art of skill.

(403-6) It comes unexpectedly in relaxed moments, when enhanced physical or mental ease suspends the ego's activity.

(403-7) The gaining of such flashes has been accidental. It should stimulate us to know that if we want to make it deliberate, there is a detailed technique, ready at hand for the purpose. Sages who know how and why these flashes come, have formulated the technique for the benefit of those who want to elevate themselves.

(403-8) The experience may come on gently in moods of relaxation or flash abruptly after a period of emotional or intellectual tension.

404⁷⁴²
I

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

405⁷⁴³
II

406
II⁷⁴⁴

⁷⁴¹ The paras on this page are numbered 46 through 53, making them consecutive with the previous page.

⁷⁴² Blank page

⁷⁴³ Void page – This is an incomplete duplicate of para 406-1.

(406-1) Is it necessary to spend the period of retreat in a small community or secluded group where others devoted to the same purpose are living? No – it is not necessary. There is an advantage in doing so only if certain favourable conditions exist or if available conditions are definitely hostile to the purpose.

Old x: Mentalism ... NEW XXI: Mentalism

407
X⁷⁴⁵
[COPY]⁷⁴⁶

(407-1)⁷⁴⁷ What⁷⁴⁸ is the hidden meaning of St. Paul's words which are so often quoted but so little understood: "For to be carnally minded is death, but to be spiritually minded is life and peace." Do they refer to sexual morality? Do they refer to pious feelings? For those who are [children]⁷⁴⁹ in the quest of truth, the answer is obviously in the affirmative. But for the mentally mature and philosophically enlightened, there is a totally different meaning in this statement. To be carnally minded means to apprehend the flesh, i.e. matter, [as]⁷⁵⁰ reality. To be spiritually minded means to take nothing else than the egoless Mind as reality. Whoever does this and seeks beyond both matter and ego, obtains the result which Paul indicates, i.e. true life and unbroken peace.

408⁷⁵¹
X

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

409⁷⁵²
IX

(409-1)⁷⁵³ practice. His physical presence would be removed in murder

⁷⁴⁴ PB himself inserted "II" at the top of the page by hand.

⁷⁴⁵ PB himself inserted "X" at the top right of the page by hand.

⁷⁴⁶ PB himself inserted "Copy" in the left margin by hand.

⁷⁴⁷ The para on this page is numbered 334 by hand by PB himself; it is not consecutive with the previous page.

⁷⁴⁸ PB himself added para number "(334)" by hand.

⁷⁴⁹ PB himself changed "babes" to "children" by hand.

⁷⁵⁰ PB himself changed "are" to "as" by hand.

⁷⁵¹ Blank page

⁷⁵² Pages 409-410 are duplicates of pages 347 and 349 in Vinyl IX (pages 348 and 350 are blank backs in Vinyl IX). Different edits are marked on the two sets of pages.

The margins pages 409-410 are partially unreadable due to a misaligned carbon transfer. We have inserted partial or missing words by referring to the original (pages 347 and 349 in Vinyl IX). For this section, these words have been left in curly brackets {} with no comments.

(409-2) The problem of our proper reaction to war is a difficult one. The duty of defending ourselves against, or rescuing the victims of, a murderous assault seems to be a moral one and just as applicable to an international scale as to an individual one. It seems right and reasonable to believe that open aggression should be resisted and even, to certain extent, punished.

But with the advent of the atom and hydrogen bombs the method of fighting for any cause, even a righteous one, has become the greater of two evils where formerly it was the lesser. Where self-defence may lead to certain and suicidal self-destruction, we begin to pause, to consider and to hesitate.

An investigation of the destiny of nations from a philosophic point of view shows that the appearance of an aggressive invader on a people's borders must have some underlying karmic cause deeper than the obvious political or economic one. Just as the appearance of a certain unpleasant event {in} an individual's life is often due to corresponding faults {or} weaknesses in him which need to be remedied, so the {invader's} appearance points to deficiencies or errors in the invaded nation's inner life. They too need correction. There is {no} escape from this inner duty, and so long as the weaknesses remain so long will troubles appear or assaults threaten.

Until the nations achieve this moral development, they can hope only to restrict the violence and area of war, not to eradicate it. Such a restriction can be brought about {by} external means only by an international policeman army just as society's crime is restricted by local police. This {single} army to replace the many armies implies some kind of a {world} government. Yet national feelings are everywhere still unwilling to sacrifice themselves to a supernational {government,} and there is some ground for the refusal. There is no {other} prospect of its arrival through a third world war, whose aftermath would unquestionably be the birth of a world government to control international relations, leaving the separate peoples free to pursue their own policies in regard to internal ones. This is the only alternative path to peace, terrible though it be.

Meanwhile what is the duty of the spiritually awakened individual, as apart from the unawakened nations? Has {the} time come for him to practise a new approach? Does the {old} one of meeting violence with violence belong to the animal world? Then what is the new one which belongs to the human world? Must he cease to take life, withdraw from this {course of endless slaughter, and seek Protection from the higher}⁷⁵⁴

⁷⁵³ The para on this page is numbered 79; it is not consecutive with the previous page. The first para is unnumbered and incomplete - the beginning of the para was not found in this file. However, the beginning of para 409-1 can be found in the duplicate para 345-3 in Vinyl IX. It reads: "The evil which is present in the world may show a new, exaggerated and deceitful form but in itself is no new thing. On the contrary, it is an ancient thing. Plato predicted that if one of the gods come to this earth, he would not be allowed to live. His ethical ideals would be rejected in".

⁷⁵⁴ This text is missing in the carbon copy but is clearly visible in the original duplicate para (347-1 of Vinyl IX).

(continued from the previous page) powers by offering up even the will to live itself if needs be. The individual alone can test the truth and worth of this newer moral concept. For support of it offers no early likelihood of attaining sufficient strength as a political power. Philosophy can give no lead in the matter. The decision is a personal one. Each must decide for himself.

(410-1)⁷⁵⁵ To accept God is the source of this universe but to reject God as the source of those things contained in the universe which we dislike, is to deny God. Because we humans dislike evil and suffering, we separate them from God. But when we do that we separate ourselves from God.

(410-2) He is competent to deal with life who equips himself to deal with its darker sides as well as with its brighter ones with its difficulties and sufferings no less than with its joys and successes.

(410-3) Although war ennoble many people by providing them with larger motives and wider outlooks through the union of all individuals in a common aim, although it forces them to make personal aims secondary and subordinate to the common welfare, it still brutalises them. It is still an evil and destructive enterprise which takes away more than it gives, lowers more than it elevates.

It arouses bestial passions and forms evil characters.

(410-4) His consciousness of being the medium for some mysterious entity may be an authentic one. He may feel that this is actually so. When its inspiration is upon him he {may} move whole audiences and mould important individuals {to} his will. Where he does deceive others is in his naming this inspiring power as divine and not devilish, as good and not evil, as higher and not lower. The voice which he {hears} is not that of Providence, but of lying evil spirits.

(410-5) It is always a certainty that the practice of active goodwill directed toward those who regard him harshly will benefit his own development, while it is always a possibility that this practice may dissolve the harsh feeling against him. It is all gain and no loss. This is one part {of} the case for Jesus' advice to return good for evil.

⁷⁵⁵ The paras on this page are numbered 80 through 86, making them consecutive with the previous page.

(410-6) Philosophy's friendly words went round the planet during the darkest hours of both world wars to give those ready for it the hope they needed as well as the faith that {evil} is a passing phenomenon whose misdeeds would find it {out.}

(410-7) On the mystical level, all war is evil and all pacifism is good. On the philosophical level, the universality {of} this rule vanishes. We {there rise from a judgment based on pure feeling to a judgment based on its integration by intuition with pure reason, the result of which is intelligence.}⁷⁵⁶

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

411
II

(411-1)⁷⁵⁷ A simple man, unspoiled by city influences, close to earth and Nature, is more likely to listen to a religious message than a brain-sharpened, politics-excited and ambitious urban dweller. Yet the latter needs it more than the former!

(411-2) The best form of social service is the one which leads others to the higher understanding of truth. For from that single cause will issue forth various effects in higher moral character, better human relations and finer spiritual intuitions. Interfering with the freedom of others and meddling in their affairs, while the true laws of man's being and destiny are still hardly understood, leads always in history to unfortunate results.

(411-3) The very name ashram signifies a place of spiritual and even worldly refuge. If a man hopes to find peace nobility and kindness anywhere, it should be here. But my own experience [in the one with which I had most identified myself,]⁷⁵⁸ discouraged me in the end, although at first it had seemed to promise it.

(411-4) It is practical wisdom to surrender the annual holiday to go to a summer school or periodic retreat for the purpose of intensive study, meditation and, if possible, contact with those who are spiritually more advanced. If a competent teacher is there too, it will be better fortune.

⁷⁵⁶ This text is missing in the carbon copy but is clearly visible in the original duplicate para (349-7 of Vinyl IX).

⁷⁵⁷ The paras on this page are numbered 71 through 78; they are not consecutive with the previous page.

⁷⁵⁸ "in the one with which I had most identified myself," was typed within the para and later inserted with a handwritten arrow.

(411-5) To practise retreat in the philosophical manner is very different from the escapist manner. In the first case, the man is striving to gain greater mastery over self and life. In the second case, he is becoming an inert slacker, losing his grip on life.

(411-6) Those who lead outwardly unproductive lives because they lead inwardly vigorous ones, are within their rights. We must respect their choice. But they do not represent the philosophic ideal.

(411-7) How is a man to cope with the selfish competing and envious world outside when he is accustomed only to the sheltered retreat of an ashram?

(411-8) Must he really turn against the world's life and work in order to attain this?

412

II

(412-1)⁷⁵⁹ It is wiser to go to the fountain-head, to the source of all energies directly. There our fatigued mind or body can find its most life-giving recuperation.

(412-2) The modern idea that such a quiet country life is also a dull one, is both right and wrong. It is right where inner resources and intuitive appreciation are lacking but wrong where they are present.

(412-3) Does he need to subtract himself from the world, to stop his work altogether, or is it enough to do this only partially?

(412-4) Our personalities and lives are so cluttered with obstacles that we are unable to find the strength, time or knowledge needed to attain the real self.

(412-5) The temptations of monastic life are different from those of the outside world, but they are just as present and exigent. The weak disposition which yields to the one may just as easily yield to the other. The constant inner battle against oneself can only change its form, not its necessity.

(412-6) The mystic is considered a freak, merely because his ideas do not conform to those prevalent in society.

(412-7) Most people find themselves involved in activities which are inescapable for their own support and for that of those dependent on them.

⁷⁵⁹ The paras on this page are numbered 79 through 86, making them consecutive with the previous page.

(412-8) The benefit which can be got from solitude, is had only by properly balanced minds. The others will be still more unbalanced by it.

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

413
III

(413-1)⁷⁶⁰ Let it be granted that the practice of concentration is hard to perform and irksome to continue for weeks and months without great result. Nevertheless, it is not too hard. Anyone who really makes up his mind to master it, can do so.

(413-2)⁷⁶¹ To seek mental blankness as a direct objective is to mistake an effect for a cause. It is true that some of {the} inferior yogis do so, trying by forcible means like {suppression} of the breath to put all thoughts out of the mind. {But} this is not advocated by philosophy.

(413-3)⁷⁶² These rare natures who dispense goodwill and radiate tolerance, who rise calmly and without apparent effort {above} the anger-provoking situations and highly-irritating {persons,} represent an ideal. It is not an impossible one and may {be} realised little by little if he faithfully practises constructive meditation upon the benefits of calmness as well as upon the disadvantages of anger.

(413-4) To complain that you get no answer, no result from going into the silence indicates two things. First, that you do not go far enough into it to reach the intuitive {level.}⁷⁶³ Second, that you do not wait long enough for it to affect you.

(413-5) In this deep level of meditation, he will scarcely be aware of the body. What awareness there is, will objectify it as something he uses or wears, certainly not himself. He will feel that to be a purely mental being.

(413-6) Deeper and deeper attention is needed. It must {draw}⁷⁶⁴ all his forces, all his being, into the concentration.

⁷⁶⁰ The paras on this page are numbered 34 through 43; they are not consecutive with the previous page. This para is a duplicate of 388-8 in Vinyl I to III.

⁷⁶¹ The words in curly brackets in this para were cut off by the margin but are visible in duplicate para 512-4 in Vinyl I to III.

⁷⁶² The words in curly brackets in this para were cut off by the margin but are visible in duplicate para 81-1 in Grey Long 3-4.

⁷⁶³ This word was cut off by the right margin, however the word is "level." in the duplicate para (490-1 in Vinyl I to III).

(413-7) A point may come when the outer-world consciousness is completely lost.

(413-8) Books tell him what experiences he is likely to have and what he ought to have if he is able to progress smoothly. When, despite effort and toil, he fails to bring about the desired effects, he either despairingly abandons the practice or else artificially imagines that they are happening. In the latter case he is the victim of suggestion, and makes only illusory progress.

(413-9) It is not enough to learn these teachings by study and analysis of them. They should also be allowed to work unhindered upon passive receptive still moods of the silenced intellect.

(413-10) It is unfortunately a fact that many have tried such exercises but soon given them up.

414⁷⁶⁵

III

415

III

(415-1)⁷⁶⁶ There are different kinds of human consciousness - physical, dream and transcendental. Meditation digs a shaft from the first to the third of them.

(415-2) The materials for these analytic meditations will come directly out of his present circumstances and past experiences, out of the lives of other people he has known, out of the pages of books he has read.

(415-3) When selecting an exercise for practise it is well to begin with one that comes easiest to him.

(415-4) No man can go beyond the first stage without forcing himself to endure irksomeness, to hold on, to wait patiently, determinedly and to hope cheerfully for eventual success.

⁷⁶⁴ This word was cut off by the right margin, however the word is "draw" in the duplicate para (490-3 in Vinyl I to III).

⁷⁶⁵ Blank page

⁷⁶⁶ The paras on this page are numbered 44 through 56, making them consecutive with the previous page.

(415-5) The eyes look out at the far horizon, as if unconcerned with what is happening immediately around them.

(415-6) According to the Chinese art of Tai Chi Chuan it will have adverse results if you take a meal immediately after meditation practice. This is because exercise draws the blood away from the stomach.

(415-7) At such times, when he is alone with the best in himself, he will come to appreciate the worth of solitude.

(415-8) What he discovers during these deepest possible experiences becomes a part of him.

(415-9) At each of these daily sessions, he will be ever watchful for any inner leading toward a special topic to engage his musing.

(415-10) All these rules and suggestions are for beginners. In the end he will have to learn to be able to practise in any place and at any time.

(415-11) Few persons are capable of making the effort required, of carrying their attentiveness to such abstract levels.

(415-12) If facility can come only after many years of constant practice, even that is not too high a price to pay for it.

(415-13) The number of times he is to practise each day will depend on the strength of his aspiration and the circumstances in which he lives. The length of time he is to give to each single practise-period will depend on⁷⁶⁷

416⁷⁶⁸

III

417⁷⁶⁹

III

⁷⁶⁷ Incomplete – the end of this para was not found in this file. However, this para is a duplicate of para 129-6 in Grey Long 3-4, except in that para the sentence continues after “depend on” with “the degree of skill he has reached.”

⁷⁶⁸ Blank page

⁷⁶⁹ This page is a duplicate of page 410 in Vinyl I to III. Different edits have been marked on the two pages. Page 410 in Vinyl I to III has an additional para at the bottom of the page.

(417-1)⁷⁷⁰ When the time for practise comes he should feel interested pleased and eager to begin. If he feels nothing like this but merely that a routine duty is to be fulfilled, or a monotonous necessity is to be endured, the chances for success are reduced.

(417-2) It is true that the space of time during which he tries to gain control of his thoughts every day is a short one whereas his habitual carelessness in the matter continues for the rest of the day....

asked what is the use of this control if it ends with the meditation period?

(417-3) A house which has no little room set aside as a shrine, or an apartment which has no alcove or niche fitted up as one, is not serving the higher needs of those who live in it. For here they should see daily a simple reminder of the Overself, a figure, picture, photo or lamp suggesting life's goal and recollecting them to prayer or meditation upon it.

(417-4) Skill in the art of meditation, as in all other arts, comes from training by a qualified teacher or from trial and error in constant practise.

(417-5) When he experiences the deepest possible state, all mental acts are suspended, all mental activities ended. This includes the act of identifying oneself with the ego. There is then nothing more to prevent the coming of enlightenment.

(417-6) Quietening the mind involves, and cannot but involve, quietening the senses.

(417-7) The placid composure and sedate grandeur of the mind, when it reaches this high level is memorable.

(417-8) By systematic training, what seems impossible at present becomes attainable eventually.

(417-9) The genius is the product of intense concentration. All those who lack this quality, will also lack genius.

(417-10) I can see the reader before my eyes trying to practise this exercise.

418⁷⁷¹

III

⁷⁷⁰ The paras on this page are numbered 57 through 66, making them consecutive with the previous page.

⁷⁷¹ Blank page

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

419⁷⁷²

IV

(419-1)⁷⁷³ To get despondent and unhappy about one's inner progress is to exhibit a lack of patience. It is as if the builder of a house got despondent because after he had laid the foundations and put up half the frame, the house was still useless for living in.

(419-2)⁷⁷⁴ The importance of right direction is such that if {the} angle of deflection covers a long period, the area of {error} stretches a wide distance.

(419-3) Some spend a whole lifetime trying to get enlightenment, others get it in a few years. The difference is accounted for by the difference in readiness, in growth and in balance.

(419-4) It is a result which can come only after years of self-training. Without enough patience to await the passage of these years, no result can be expected at all.

(419-5) He enters the inner stillness as a learner, as one who is sensitive to the Interior Word, and capable of responding to it. Such response is as far beyond the guidance of the good religious man by moral conscience as that in turn is beyond the primitive man's instincts, appetites and desires.

(419-6)⁷⁷⁵ Autumn is the time for spiritual planting, winter {for} spiritual growth, summer for spiritual rest, spring for spiritual harvest. In short, the seasons of nature have reverse effect on man spiritually to that which they have, on him physically. The Spring Equinox falls annually on March 20/21, the Autumn Equinox on September 23, the Winter Solstice on December 22nd and the Summer Solstice on June {21.}

(419-7) When obstacles or oppositions arise in this quest for Truth, they are to be regarded as necessary ordeals for they provoke our latent resources in the effort to overcome them or they test our weakness in the failure to do so. It is needful to analyse and understand them before we can deal them correctly. They come in different ways but each time it is just what will try or tempt us into developing a quality needed at the time.

⁷⁷² This page is a duplicate of page 363 in Vinyl IV to V.

⁷⁷³ The paras on this page are numbered 33 through 37; they are not consecutive with the previous page.

⁷⁷⁴ The words in curly brackets in this para were cut off by the margin but are visible in duplicate para 363-2 in Vinyl IV to V.

⁷⁷⁵ The words in curly brackets in this para were cut off by the margin but are visible in duplicate para 363-6 in Vinyl IV to V.

(419-8) Only if one has sufficiently purified his character and strengthened his thinking may he go ahead with experiments in occultism and attempt to cross its threshold.

(419-9) The desire to serve the cause of Truth is praiseworthy but an inner change of character is at once the basis and the beginning of such work.

(419-10) Take hold of truth wherever you come across it, do not regard it as being solely in any one man's possession.

420⁷⁷⁶

IV

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

421

XXVIII

(421-1)⁷⁷⁷ The thought of the Overself, may easily open the gate which enters into its awareness.

(421-2) The yogi who spends years mechanically mumbling the affirmation imparted to him by his teacher will not get so far as the western aspirant who selects his own declaration and conscientiously, intelligently, works with it.

(421-3) The declarations need to be pondered with faith and held in the mind with persistence if their effectiveness is to be demonstrated.

(421-4) Throughout the day he is to take advantage of odd moments to lift his mind to a higher level. The practice reveals positive qualities of strength and serenity not ordinarily known to be possessed by the person.

(421-5) The Gita enjoins unconcern about the results of activity not only because this leads to calm detached feelings as the large general result but also because it leads to better ability to keep meditation continuously going on in the background of attention as the special result.

⁷⁷⁶ Blank page

⁷⁷⁷ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(421-6) There is no moment when this work of inner remembrance may stop. It ought to start at the time of rising from bed in the morning to the time of retiring to bed at night.

422⁷⁷⁸
XXVIII

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

423⁷⁷⁹
VIII

(423-1)⁷⁸⁰ The eating of meat is a remnant of primitive demon-worship, when animals were sacrificed on temple altars to these unseen and unholy creatures. The initiated among the early Christian Fathers knew this well. In "The Spiritual Crisis of Man" I have already stated St. John Chrysostom's opinion of meat eating as being, "unnatural" and "of demoniacal origin" while Origen wrote, "Do not flatter the demons by means of sacrifices."

(423-2) St. John of the Cross, famed Spanish mystic attributed "Spiritual torpor as well as the corruption of desire for spiritual things" to attachment to the pleasures of eating and drinking.

(423-3) The practice of fasting helps to detach him from the tyranny of the physical senses and to release him from enslavement by the physical body.

(423-4) A man arrives more quickly at his own natural instincts and true desires after fasting. With every fast he sheds some part of the artificial and false ones which habit, heredity, society, suggestion and ignorance have {imposed}⁷⁸¹ upon him.

(423-5) A yogi breathing exercise which is really useful and danger-free combines constructive thinking with deep breathing. On the inhalation, the student is to imagine he is strengthening his will by transmuting his lower forces; on the exhalation he is to imagine that he is casting out emotional weakness and rubbish. The breaths should be deeper than usual, forceful "like a pair of bellows powerfully manipulated by a smith," as an ancient Hindu text says.

⁷⁷⁸ Blank page

⁷⁷⁹ Pages 423-427 are duplicates of the odd-numbered pages from 169-177 in Grey Long 8-13. Different edits are marked between the two sets of pages.

⁷⁸⁰ The paras on this page are numbered 122 through 131; they are not consecutive with the previous page.

⁷⁸¹ "composed" in the original.

(423-6) How necessary it is to test theory by result in these matters of diet is exemplified in many cases like that of Metchnikoff, who propounded the Yogurt-way of achieving abnormal longevity and followed it himself, only to die within three years from the diseased bowel condition which his unbalanced fanaticism produced.

(423-7) There is another possible view of Hatha yoga which is that so far as its severe distortions of the body impose actual pain upon it, the suffering cancels evil karma of the past. The exercises thus seen are a form of penance and self-mortification.

(423-8) Condiments stimulate sex glands. This is admitted in regard to salt. But the Gita and modern Naturopaths say they stimulate sex; say that all other strong condiments stimulate Rajasic Desire. This must include curry and pepper sauces.

(423-9) The Kena Upanishad⁷⁸² promises to the man who reverences and perceives the pervading divine⁷⁸³ Life in all living beings, that a return of love from those beings will follow.

(423-10) These breathing exercises are safe only if certain abstentions are practised. The chief of them are chastity, teetotalism and non-smoking.

424
VIII

(424-1)⁷⁸⁴ The physical lusts which have their origin in sex consciousness disappear altogether and are never again felt. The emotional desires which have the same origin linger on but eventually go the same way.

(424-2) If they have a genuine vocation for the celibate life, they must honour it. But the young do not always know their own mind and sometimes this vocation is only an imaginary and false one. A temporary test will be helpful in finding out the truth of their fitness or unfitness for it.

(424-3) A few of these movements may be all that he will need to achieve these purposes.

(424-4) The deep breathing has a cleansing effect on the body.

⁷⁸² "Kenopanishad" in the original.

⁷⁸³ "durne" in the original.

⁷⁸⁴ The paras on this page are numbered 132 through 143, making them consecutive with the previous page.

(424-5) As the sex energy is transmuted by will and mentally distributed throughout every part of the body, it bestows physical strength and resistance to disease.

(424-6) The combination of deep abdominal breathing with high spiritual aspiration forms an excellent exercise which is simple easy and effective. It gives a momentum to the positive and ennobling forces of the whole being.

(424-7) What does he seek to do by practising a process of breath control? First, the freeing of his mind from distractions and wanderings. Second, the awakening of the "spirit-heat." The deeper the breathing, the greater the power awakened.

(424-8) It is not safe to practise some of the yoga breathings with an unpurified body. Sanity may go, nervous derangement may come, even lung disease may start. The most dangerous ones are those which effect changes [in]⁷⁸⁵ the rhythm of inhaling and exhaling; [even more dangerous are those]⁷⁸⁶ which seek to retain the breath those for very long periods.

(424-9) Meditation may be difficult or dry when all the life-force is directing its attention to the body, to strengthen, regenerate or purify it. When that phase, with its varied and successive stages is over, and the life-force will turn away its excessive attention from the body and balance will be restored meditation will probably become fruitful and attractive again.⁷⁸⁷

(424-10) But these benefits cannot be justifiably expected unless the aspirant follows the disciplinary course with which the Quest begins.

(424-11) That the life of deep meditation reduces the need of sleep is shown by the case of the Spanish Saint John of the Cross. Three or four hours of repose at night were quite enough for him.

(424-12) Our true spiritual instincts are hard to maintain in the environments of modern city civilisation, which are generally hostile to them.

⁷⁸⁵ PB himself deleted "which" after "in" by hand.

⁷⁸⁶ PB himself deleted "especially dangerous are those" and inserted "even more dangerous are those" by hand.

⁷⁸⁷ "(heal)" was typed at the end of the para but it is unclear where it was meant to be inserted. See the duplicate para (171-9 in Grey Long 8-13) for handwritten edits by PB himself to this para.

(425-1)⁷⁸⁸ There are physical conditions which stifle the intuitive element in man.

(425-2) (SLEEP) Whether it be to practise meditation or to fall and lie asleep, the position of the body should be such as to prevent it becoming cramped or taut.

(425-3) The ancient pagan who greeted the sunrise by stretching out his arms to it and the simple Oriental who still does so, obeyed true instincts of worship which civilised religions have not improved.

(425-4) A clean body is more responsive to the finer feelings and nobler thoughts. But we must remember that skin cleanness is only a small part of the whole. The intestinal tract, the tissues and the organs are the larger part.

(425-5) If the change-over is suddenly made, it will be heroic, violent, forceful. But those of a different temperament, who make it gradually, will necessarily make it gently, peaceably, cautiously.

(425-6) In every system throughout antiquity there was an ascetic preliminary side which purified the mind and body and then only did meditation start. Without such purification, that is asceticism, all the dangers of meditation – hallucination, misuse of occult powers, egotistic fancies, mediumship, etc. – are free to arise but with it there is better protection against several of them. This explains why whenever fasting or on unfired food asceticism, there is disinclination for and inability to practise meditation. For all the inner subconscious energies are then directed to the first stage, purification: the second stage meditation must come later when the job needed for the time being, is done.

(425-7) The physical body is each person's responsibility. He has to live with it as well as live in it. The failure to care properly for it makes it complain. The only language in which it can do so with most men and women is that of sickness, disease, or malfunction; with others a silent intuitive feeling is enough. But in the first case although its speech is heard, its message is often misunderstood, ignored or rejected.

(425-8) Not only the feelings and the thoughts, but the whole person, body and mind, must be cleansed for the sacred influx.

(425-9) The more the character is purified, the easier it is to practise meditation. The more the lower nature holds a man, the shorter will be the period of time on which he will be able to hold attention on the Overself.

⁷⁸⁸ The paras on this page are numbered 144 through 153, making them consecutive with the previous page.

(425-10) If it is the heart's activity which enables the whole body to exist and carry out its function in the world, it is the life-force's activity which enables the heart to carry out its function in the body.

426
VIII

(426-1)⁷⁸⁹ The inner work of meditation and the outer work of mortification have always accompanied, preceded or succeeded each other in the Oriental and Occidental techniques.

(426-2) If, as some think, the philosophic way of life is a hard one, it still remains the right one. All other ways are mere compromises, just concessions to human weakness.

(426-3) All these are helps to prepare and qualify him for the higher and principal work of the Quest, often substantial helps. Why ignore them? Why not bring them into use along with that work?

(426-4) The total training and balanced endeavour of philosophy is enough by itself to avoid any danger from identification with the body. But it takes an additional precaution against it by introducing the following Declaration for momentary practice during the pauses between different movements or positions: "I am not this limited body. It is my servant. I am infinite Mind."

(426-5) The protein myth needs deflating. The cow eats no protein at all, only grass and fodder, yet it produces milk which is converted into high protein cheese. I have lived on a diet of fresh fruits and some rye crackers for more than a year at a time and maintained my normal weight throughout the period.

(426-6) Eating food of a special kind, or sitting in an isolated cave cannot of itself make anyone spiritually-minded. But it can lessen the number of obstacles in the way of anyone who seeks to become spiritually minded.

(426-7) (DIET) Inferior and even harmful foods have been eaten so long that most people have become addicted to them and, through habitual use, come to like them. It is true that several of these foods have been part of a civilised diet for generations but the duration of an error does not make it less an error, and does not justify its continuance. It is a fact worth speculating upon that many groups of early Christians

⁷⁸⁹ The paras on this page are numbered 154 through 170, making them consecutive with the previous page.

were both mystical and vegetarian. Had they not been ousted by the Emperor Constantine, whose imperialistic political purpose they did not serve, from the official Christianity which he (and not Jesus) established, we might today have seen half the Christian world holding a faith in mystical beliefs and eating fleshless foods. The France of Louis XII saw some remnants of those early sects, such as the Albigenses, Montanists and Camisards – and no less than one third of the total population of the country – living as vegetarians. Luigi Cornaro lived to a hundred in Italy on a strictly limited daily quantity of food. Dr Josiah Oldfield was nearing his hundred when I last visited England and attributed the fact to avoiding eating too much, which he termed, “the great evil.” He is also an enthusiastic advocate of vegetarianism.

427
VIII

(427-1)⁷⁹⁰ Even the two great religious lawgivers who laid down social rules for their followers which allowed a flesh diet, did not allow it absolutely. Muhammad⁷⁹¹ and Moses prohibited pork from being included, while Moses went further and ordered a preliminary process that robs the meat of much of its harm. It is not so much the meat that is harmful and debasing, as its life-force carrier, the blood. Before a Jew eats meat, the blood is almost entirely withdrawn from it, being drained out by a soaking for some hours in salt water.

(427-2) His experiments in dietary reform must come to this end: he will find that he returns to the philosophic admonition of expertly balanced feeding, but with some better understanding of what constitutes ‘balance’; Formerly, the ingredients of his raw salads were limited to lettuce, cucumber and cress. He will add other raw vegetables such as peas, red cabbage, squash, parsnip and even vegetable roots, such as carrot, celery and beets – grated of course, or he could not endure them, and rendered palatable with tasty dressings. Formerly he mixed indiscriminately fruit, raw and cooked vegetables together at the same meal. Now he will try to keep them apart and eat them at separate meals.

(427-3) Diet depends on the type of man as well as his stage of development. Contemplative introvert intuitive type needs fruitarian diet. Physical extrovert type needs complete heavy protein diet. The best guide to diet suited to each individual is the Gita rule, plus his own instinct, modified by such factors as climatic conditions around him, local availability of foods, etc...

⁷⁹⁰ The paras on this page are numbered 171 through 179, making them consecutive with the previous page

⁷⁹¹ “Muhammud” in the original.

(427-4) The apparent physiological need for meat is the result of two causes: habit and liking.

(427-5) There is a tradition that live snails crawled all over and wholly covered the Buddha's head to prevent his getting sunstroke when he had fallen into deep inner absorption in a place where no tree branches gave their usual shelter. Whether this is true or not, it does convey the idea that the apostle of mercy and love for the whole animal kingdom received his own love reflected back to him by members of that kingdom.

(427-6) The dietetic experiences of the war in England, Denmark and other European countries proves some of these points.

(427-7) Perhaps most people find it easier to graduate their renunciations but some find the opposite way of drastic renunciation the simplest solution.

(427-8) The beautiful coloured fruits which the trees and bushes offer him have been saturated with beneficent solar rays, not with innocent blood.

(427-9) The first step in this purificatory work is to stop eating flesh food.

428⁷⁹²

VIII

(428-1)⁷⁹³ Most students know that the preparatory work includes purifying the heart of base feelings, and clearing the mind of negative thoughts - arduous but necessary work. Few students know that it also includes cleansing the body of toxic matter.

(428-2) In order to feed livestock who are eventually to be slaughtered, 2½ lbs of grain are used up to produce 1 lb. of beef. Hogs alone eat up half the corn produced in the United States.

(428-3) We need to satisfy hunger, not greed or gluttony.

(428-4) The man who does not keep his intuition in one compartment of his life and out of the others, who is willing to let it speak to him of his diet in defiance of custom and society, and not merely of religion only, will inevitably feel a loss of appetite for certain kinds of food as he progresses to greater sensitivity.

⁷⁹² Pages 428-440 are duplicates of the odd-numbered pages from 181-204 in Grey Long 8-13. Different edits have been marked between the two sets of pages.

⁷⁹³ The paras on this page are numbered 180 through 190, making them consecutive with the previous page.

(428-5) It is necessary to eat living things as food in order to keep living ourselves. That is not a matter of our choosing but a necessity forced upon us by Nature or God. We have no freedom in the choice. But we are free to reduce the area of our destructiveness and to lessen the amount of pain we inflict. It is less destructive to uproot a vegetable or pluck a fruit than to slay an animal. And there is less suffering too. This is the answer to the argument that we still destroy life when we become vegetarians.

(428-6) Most appetites are abnormal, despite the fact that this is true of nearly everybody as well as perverted.

(428-7) What is the answer to the question can we offer a meatless diet to pet animals? We can, provided hardboiled eggs and milk are included in the diet. The pet dog or cat will grow just as healthy and have all the strength it needs. But it is very difficult to succeed in limiting it to such a diet unless it is started from the time when it is a little puppy or kitten.

(428-8) (FASTS) de Vries⁷⁹⁴ opposes the use of enema when fasting except if there is considerable gas. He says it is dangerous to break fasts on solid food or even solid fruits: use only fruit juice, slowly sipped.

(428-9) ST. AUGUSTINE: "If you keep yourself from overeating, you will be praising God."

(428-10) Consider the chemical fact that analysis shows meat to contain six to twenty percent of uric acid whereas vegetables and fruits have only slight traces of it. The kidneys seldom eliminate all this acid which, being a waste product in the body, is harmful and even poisonous when deposited in the tissues and arteries.

(428-11) Exaggerated notions of the value of vegetarian diet must be discounted. It will not of itself suffice to keep a man healthy nor free from the lower passions.

429

VIII⁷⁹⁵

(429-1)⁷⁹⁶ The lack of mercy for innocent animals and the absence of compassion for suffering men have too often gone together.

⁷⁹⁴ "DeVries" in the original. Referring to Jan de Vries.

⁷⁹⁵ PB himself inserted "VIII" at the bottom of the page by hand.

⁷⁹⁶ The paras on this page are numbered 191 through 201, making them consecutive with the previous page.

(429-2) The body cannot respond so freely to the subtle forces if it is saturated with destructive acids or clogged with decaying material, nor can the brain and nervous system respond so freely if they are stupefied by alcohol or drugs.

(429-3) A man cannot refine his feelings, widen his sympathies and nurture his understanding on the higher levels of the Quest without feeling ashamed at least, guilty at most, of destroying an animal's life in order to eat its flesh.

(429-4) The legumes are much favoured by vegetarians because they are rich in protein and palatable in taste. But they are also gas-producing and somewhat indigestible. If eaten at all, it should be in small quantities.

(429-5) Our appetites and cravings are unnatural because the body has been so abused hereditarily, its proper hunger satisfied so excessively and its energies dissipated so unwisely.

(429-6) Our physical hungers are really abnormal, excessive appetite being created because denatured and devitalised foods have to be eaten in large quantities to satisfy our needs, which could be satisfied with half the amount if more natural and less processed foods were consumed.

(429-7) If he will align himself with such intuitive guidance, he will find it turning him away from foods which have lost much of their nutritive elements by being heat treated bleached or canned.

(429-8) The Gita's rule for yogis is food that is light, easily digested and bland. Fruit fulfils these requirements.

(429-9) (FASTING): Pythagoras required candidates to undergo a forty day fast before he initiated {them}⁷⁹⁷ into his secret teachings. He said only so could their brains be sufficiently purified to understand such deep doctrine. A few fasts of two to four days length will cause the average stomach distended by the long custom of over-eating to shrink to its right proportions. If this lead, given by Nature, is henceforward followed, he will eat less than before but enjoy equal or more strength than before.

(429-10) The luxury and complication of our civilisation is reflected in our diet, for both tend to divert the mind from its source and to imprison it in the body. That is why fasting is such a useful purifier of feeling and a restorer of original unperverted instincts.

⁷⁹⁷ We have inserted "them" into the text for clarity.

(429-11) Just as Jesus prepared himself for his coming mission by, among other things, fasting, so did Zoroaster. Muhammad commended fasting as an atonement and expiation for sin. "Fasting is a shield" he said. In the Jewish religion Yom Kippur, is an annual holy day when every member of that faith has to fast fully for 24 hours, not

430
VIII

(continued from the previous page) even drinking water, the purpose being to seek forgiveness of his past sins. Hence its name, "The Day of Atonement."

(430-1)⁷⁹⁸ Everyone, except the persons whose physical constitution unfits them for it, should mark his entry upon the path of purification by a short fast. If he has never fasted before, it may be a modified fast during which he abstains from all solid food but takes well diluted fruit or vegetable juices. Two to four days is sufficiently long for this purpose. Otherwise the best time to fast is at the opening of the seasons of Spring and Summer. Spring marks the beginning of the ancient new year, the real new year, around March 21st. The more an aspirant purifies himself by using this simple method of physical fasting, the more will he be able to obtain a corresponding mental purification. After the first year or two, he will find it possible to go on to a fuller fast, during which nothing but water should be taken.

(430-2) PHYSICAL EXERCISE: Each muscle in the human limbs has an opposing one. In the case of an arm the triceps are used to extend it and the biceps to draw it inward. Here the biceps is opposed by the triceps. The principle underlying this system is to set up dynamic resistance of one muscle against its antagonist. Ordinary systems exercise a single muscle at a time but this one exercises the pair. By sending more blood into the area affected, it energises more cells than they do and supplies the muscles with new cell building material.

(430-3) Mental concentration, deep breathing and physical movement are brought together by this system and united in a single effort.

(430-4) Some of the exercises are artificial and violent because they are intended to bring about the largest result in the shortest time. Others make use of natural movements and are not only intended to correct the errors which wrong habit has introduced into these

⁷⁹⁸ The paras on this page are numbered 202 through 209, making them consecutive with the previous page.

movements, but also to let them, when they are perfectly done, assist in keeping the body fit and vital.

(430-5) Except where specially instructed not to do so, take a short rest after every exercise to let breathing return to normal and sore muscles become comfortable, and then only, repeat the movement.

(430-6) In practices like these, it is better to begin with short periods and extend them to longer ones only by degrees and at sufficient intervals.

(430-7) There is no need to practise all the exercises given here. Let the reader select a few that suit his need, capacity and time.

(430-8)write "lie down on your back"..."lay down" is incorrect English.

431
VIII

(431-1)⁷⁹⁹ The orthodox kind of gymnasium exercise, with its long violent exertions which tend to stiffen the muscles and tire the body, is unsuited to sedentary middle-aged man. Its drudgery exhausts him whereas the philosophic exercise invigorates him.

(431-2) These exercises are so intensive that so little time as fifteen minutes given to them three times a week or every alternate day will be enough to secure their results. If other engagements render this program impossible some weeks, then the exercises may be done on two consecutive days in those weeks, but the prescribed intervals are better.

(431-3) Too much exercise is as bad as too strenuous or too little exercise. A safe balance should be sought.

(431-4) There is no better way to bring the body under control than the way used to bring the mind under control - to put it under a daily routine of exercises and to have a fixed time for their repeated practice.

(431-5) The best time naturally to do exercises is on rising from bed but it may not be the most convenient time.

(431-6) On occasions and when the urge comes, he should seek to extend the practice period a little further than before.

⁷⁹⁹ The paras on this page are numbered 210 through 223, making them consecutive with the previous page.

(431-7) It uses one's own natural resources, movements and activities, without external equipment or apparatus, to achieve a desirable improvement of the body's condition.

(431-8) The order of procedure is first stretch the body with one or two of the physical exercises, then cleanse and invigorate it with one or two of the breathing exercises, then sit in meditation.

(431-9) These simple exercises require such a short time that they are not irksome to follow regularly.

(431-10) It is the combination at one and the same practice time of exercise plus breathing plus concentrated thought which evokes the greatest power and brings about the greatest results.

(431-11) If he feels that any part of any particular exercise is too unsuitable or inconvenient for his personal requirement, he may adjust it to fit his need.

(431-12) By working a muscle group against resistance, he will build up will power as well as muscle power.

(431-13) It is not necessary to practise vigorous exercises that quickly tire one nor to put forth strenuous exertions that make one perspire. There are mild simple and slow movements which can bring about the desired results without them.

(431-14) He should inject his whole self into doing the exercise so completely that he is almost unaware of anything else at the time. Such mental concentration is one of the secrets of champion professional strong men.

432
VIII

(432-1)⁸⁰⁰ There are other ways to fitness suppleness and well-being than strenuous exercise and violent exertion. They are shorter in time, easier in method, simpler in their total lack of all external apparatus or gymnastic equipment.

(432-2) The diaphragm is the belt of muscle just above the midriff.

(432-3) To work any part of the body against resistance, develops that part.

⁸⁰⁰ The paras on this page are numbered 224 through 234, making them consecutive with the previous page.

(432-4) BREATHING: There is another reason beside Nature's stillness or environmental quietness for choosing dusk dawn or midnight and that is the balanced breathing which temporarily follows. This in turn steadies the mind. At other times the breath passes more through the left or through the right nostril; disequilibrium which affects the mind.

(432-5) The Hebrew Bible allots seventy years as the human life-span but the Hindu Vedas Scripture which is far older, allots a hundred years. It is a curious fact that the ancient Swarodaya⁸⁰¹ Manual of Yoga, reported man as breathing three times less each minute than he generally does today. This means that each breath was longer in those early days when he lived out a century of years.

(432-6) To set up a definite measured rhythm in the breathing process, brings about better control of it. If that measure accords with certain tested traditional ones, unusual thoughts may be generated, thoughts of a finer quality.

(432-7) When the breath is deliberately inhaled or exhaled gently and evenly as an initial period of the meditation practice, the mind is slowly forced into a calm and concentrated mood.

(432-8) The practice of equalising the time-periods of the incoming and outgoing breaths makes for a balanced flow of the nervous currents. This leads in turn to better control of the nerves and feelings. It is therefore a desirable exercise for those emotional types of person who need it.

(432-9) The desire for powers, especially occult powers, has attracted many to doing the breathing exercises. The end result has been very different, sometimes very sad.

(432-10) The outgoing breath is not less important in its influence on the mind. If it is to contribute to the attainment of tranquillity it should be so gentle that powder in a hand held to the nose would not be blown away. A forcible or violent exhalation obstructs the rising of the desired mental state.

(432-11) Such an extra-ordinary result could not be produced without the use of extra-ordinary means to achieve it.

⁸⁰¹ "Svarodaya" in the original.

(433-1)⁸⁰² Since the primary purpose of these exercises is to contribute toward the general attempt to gain control of the mind, to lessen and quieten the activity of thinking, to bring a settled calm into the entire consciousness and to soothe and pacify the emotions, the primary means used is to establish a rhythm by breathing at a measured rate.

(433-2) All breathing exercises should be done with the head, neck and spine erect, hence done standing or sitting upright. This is partly because the spinal cord is ultimately affected by them, and should be kept free for the passage through it of nerve currents and partly because the cerebellum at the nape of the neck is likewise ultimately affected by the passage of nerve currents through it.

(433-3) Health and strength are to a limited extent in ratio to lung power. It is needful to practise deep breathing and take long breaths.

(433-4) The innate wandering tendency of the mind can be forcibly curbed by drawing in, and sending out, the breath with an even rhythm for a fixed period of time. This is to be repeated every day until the desired state is attained.

(433-5) The even balance which is sought in other fields is to be sought in breathing also.

(433-6) Clare Luce, the Ambassadors to Italy once told how when she practised breathing exercises her body became cataleptic, like dead, while she saw it lying inert from above. That stopped her exercising!

(433-7) POSTURE: The wrong carriage of the physical mechanism has far-reaching results.

(433-8) Japanese Squat is uncomfortable to maintain after the first few minutes for Westerners untrained since birth to it. But it can be made easier if a thick cushion is used to fill in the space under ankles.

(433-9) The proper postural stand is to straighten (not stiffen) the knees, drawing the diaphragm down (and not up) and slightly pushing forward the pelvic hinge.

⁸⁰² The paras on this page are numbered 235 through 246, making them consecutive with the previous page.

(433-10) Correct posture brings the whole body into good balance and proper poise. Incorrect posture throws too much strain on some muscle; not enough on others, and is thus responsible for unhealthy and unbalanced conditions.

(433-11) There is a common idea, probably derived from now outdated military drills that right posture involves lifting up and throwing back the shoulders and stiffening the knees. This is wrong as it throws too much strain on the body and fatigues the nerves.

(433-12) The exercises consist in bending twisting and stretching the body.

434
VIII

(434-1)⁸⁰³ We must keep a proper proportion in our minds between these different branches of self-preparation and purifications. A man whose spine is straight but conduct crooked is doing worse than a man whose conduct is straight but spine crooked.

(434-2) In the beginning these better habits can take hold only through the exercise of constant conscious watchfulness.

(434-3) Marcus Aurelius, who gave us so many good thoughts on mental well-being, gave us also the primary rule of physical well-being. "Be thou erect." This is the way to prevent flabby bulging and pendulous abdomens, to produce firm, pulled-in and taut ones.

(434-4) By drawing up the whole body as straight and as tall as it will go, a process which consciously uses, stretches and strengthens the muscles, the spine is held erect and the head high. This simple exercise gives grace to the form, vitality to its movements and resistance to sickness.

(434-5) The body's functions should be working efficiently, its parts should be well developed, its movements should be harmonious and its defects should be remedied. The positions taken while standing and sitting need to be studied so that good habits are formed.

(434-6) That poor posture is one of the determinants of a purified body may seem too bold an assertion to be credible even to many who may be able to grant that is one of

⁸⁰³ The paras on this page are numbered 247 through 254, making them consecutive with the previous page.

the determinants of physical fitness. Let them remember that the spine is the trunk of a tree, the central nerve system, crowned by the brain, the organ of thought.

(434-7) The body has to be rendered fit by a course of purification and training in posture to practise meditation. It is not ordinarily ready to do so without such previous preparation, geniuses excepted. The posture training is of two kinds. First, the spine and head must be straightened by a slight contraction of the anus, a pull of the navel region backwards and upwards, a drawing-up of the neck and head. There are psychic and energy-currents from the solar plexus passing up the spine during meditation to the brain. Not only is their free movement hindered by a bent body or a sunken chest but they are unable to attain their proper strength. The second kind of posture training is to find the fixed position in which one can sit steadily for a long time without getting uncomfortable. This is necessary because if the body is moving about, or working, or shaking, the mind cannot attain the proper depth of thought or subtlety or attention or absorption needed for meditation, nor can the collection and concentration of the vital forces needed for the same purpose occur.

(434-8) (Professor Hickman on Posture): "Our bearing determines to a great degree our alertness and strength of character..."

435
VIII

(continued from the previous page) ...Efficient positions involve the minimum amount of strain...In the round-shoulder types all natural curves of the body are exaggerated. The shoulders are projected forward and the curve in the lumbar region is projected unduly forward. The most common defect of the standing posture is the "hunched" position, when weight of body is shifted largely to one leg: the other leg is used chiefly for stability...Poor posture may be ascribed to faulty habits of sleeping, walking, sitting, etc."

(435-1)⁸⁰⁴ SEX: If they miss the romance of courtship and the support of marriage, they miss also the prosaic monotony of married life, its burdens of housework and anxiety over children. Their frustration is a compensated one.

(435-2) The practice of continence depends on the individual's character, spiritual status and outer circumstances. If it is only physical and contradicted by the mental state, it is detrimental to some persons but essential to others. When it exists on both levels in a

⁸⁰⁴ The paras on this page are numbered 255 through 258, making them consecutive with the previous page.

balanced aspirant and its results directed by well-informed efforts, it makes the highest contribution to spiritual life.

(435-3) It is always advisable in this Quest to discipline sex passions so as to become eventually independent of them. At a certain stage, complete chastity has to be observed and firmly established. Until then anything he can do to make his emotional nature as pure as his strength will allow helps in every way. He should let all his longing and desires gradually converge on this single longing and desire for union with the Overself. He can utilise odd moments for kindling and rekindling this one yearning. The stronger it becomes, the greater will be the descent of Grace at the initiation periods. There are periods in an aspirant's life when he is called to the discipline of utter chastity – and such a period may last for years or a lifetime, depending on each individual's particular circumstance. But until the call comes, preceding periods need not be so tightly disciplined. In short, his life will follow a rhythm of cycles. Second: there are individuals who are called by their nature to an entire lifetime of utter chastity. It is easy and natural for them to be monks. So let them! But they are few. The others will do better to enter the marriage relation and are so formed by nature to need it. Both groups should avoid the fanaticism which wrongly insists on making all particular individuals conform to their type.

(435-4) These teachings appear so unorthodox and so questionable.

436⁸⁰⁵
VIII

437
VIII⁸⁰⁶

(437-1)⁸⁰⁷ The sexual vitality is to be saved and not spent to feed lust.

(437-2) There is but one end to such sensualism – unless it falls into still deeper self-deception – and that is disillusionment. The dancer, Isadora Duncan's tragic cry before she died is instructive: "I have had as much as anyone of that sort of thing which men call love. Love? – rot! In the flesh there is no love."

(437-3) Foods which stimulate sexual activity include eggs, oysters, chocolate and meat.

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⁸⁰⁶ PB himself inserted "VIII" at the bottom of the page by hand.

⁸⁰⁷ The paras on this page are numbered 259 through 268, making them consecutive with the previous page.

(437-4) The wasteful dissipation of sexual energy must stop if a man aspires to higher attainments. The reasonable conservation of sexual energy will help to give the needed drive to mystical exercises and meditational practices.

(437-5) An important part of the technique of redirecting perverted, vicious or excessive sexual energies is active bodily exercise regularly done. Lack of it will not be sufficiently substituted by dieting, fasting, bathing or

(437-6) Psychoanalysts of the Freudian school have sinned by their denunciation of continence as being unhealthy to the body and a danger to the mind. The victims of this surface view lulled one problem only to be confronted with a new and related one.

(437-7) The overwhelming emotion of romantic love subsides with time and then only does reason get a chance to be heard.

(437-8) Does a man have to enter an ashram or can he marry, have a home of his own and keep up his quest of inner enlightenment just the same? The monks who insist on the unmarried state as being the ideal for every aspirant are themselves refuted by one whom they honour as a master. For no less a man than Swami Vivekananda himself has written, "A wife may help some people in their progress, to others she may be a positive injury. But the unmarried man has no right to say that the married disciple is wrong, much less to force his own ideal of morality upon his brothers."

(437-9) Chastity will have been attained when he feels himself ready to take the sacred vow, not in response to some external bidding but rather to a strong internal one.

(437-10) Patanjali says in a single terse phrase what is the same thing: "By the establishment of continence energy is gained." And later, "Success (in yoga) is speedy for it's extremely energetic."

438
VIII

(438-1)⁸⁰⁸ I once spoke to a Near Eastern Adept about the difficulties of writing on this subject and the confusions in which it was involved. He advised me: "It is asking too much of present-day human nature to ask most married aspirants to abandon sexual activity too abruptly. They are not able to do so. It would be more sensible to ask them to reduce, by a series of longer and longer intervals, the number of times they indulge in it. At the same time tell them that chastity is the ultimate goal but that this goal need

⁸⁰⁸ The paras on this page are numbered 269 through 277, making them consecutive with the previous page

not necessarily be achieved in the present earthly lifetime. They can defer it, if they wish, to a later one.”

(438-2) The end of these disciplines comes when both physical lust and emotional desire leave him completely. Their very root has then been destroyed. From that day he is useless to members of the opposite sex seeking either to make love or engender romance.

(438-3) To shake off the body’s lusts is to stop wasting the body’s energies and nervous powers.

(438-4) The average aspirant is not psychologically fit for this ideal of complete chastity, which would put too much of a strain upon him. It would be safer to take a step to it which is disciplined marriage.

(438-5) We have heard much of the dangers of repression and, after discounting one-sidedness or exaggeration, some of it is true. But what of the dangers of failure to repress? Control of active expression is at least a step towards control of mental expression more it prevents total enslavement to the passion itself.

(438-6) Celibacy as a fundamental requirement gives no hope of attaining truth to any save monks and nuns. But if we have to search for truth principally within our minds and not only with our bodies why should not a married man, if he be sufficiently determined, find truth?

(438-7) The sexual need is an expression, in its grosser passion-swept form of the unconscious belief in the reality of the physically-sensed world. But in its subtler form it is an expression of belief in the reality of the ego. This becomes evident however only when a man transcends the ego in actuality for then the need wholly falls away because the impulse behind it falls away.

(438-8) The notion, sedulously spread by Freudian psychoanalysts and by birth control advocates that continence is either undesirable and harmful or impossible and must be rejected. It not only confuses mere senseless indulgence with fulfilment of Nature’s urge but what is more over-rates the power of this urge and exaggerates the harm of its control.

(438-9) The chastity which is of the body and not of the mind, which is merely ungratified desire covered over by a monkish repression, is not true chastity.

(439-1)⁸⁰⁹ The contemporary over-stimulation of sex, with the resultant demand, leads to a coarsening of human character and waste of human energy. The refinement of character and the discipline of body must necessarily lead to some escape from the insistence of its urge. As both get cleansed the concept of what is "natural" changes until chastity, when it develops without pressure and without conflict, is no longer at variance with what Nature seems to demand.

(439-2) The vital forces are dissipated unreasonably and stimulated excessively by turns, until the hapless victim mistakes for normal use what is really abnormal and unintended by Nature. The penalty has to be paid at some time and, spiritually, consists in blinding him to the finer truths - metaphysical and mystical.

(439-3) From the libertinism of free and full indulgence there is a haphazard movement to reasoned discipline and thence again to completely spontaneous and unforced renunciation. This progress from primitive voluptuary to natural ascetic takes place through the reincarnations but may repeat itself in one and the same reincarnation.

(439-4) Such a correct recognition of the place of sex will restore its dignity, so lost or cheapened by the sensualism of today. Its highest purpose will then be to produce desirable conditions for the rebirth of one or two spiritually-minded egos, where personal inclination tends that way, and to sublimate its forces after that, as well as where it does not tend that way.

(439-5) The physical methods used by the early Christian desert ascetics to crush sex were not bad, although incomplete in themselves, and have been tested by time since then. They included fasting, abstinence from alcohol and meat and cooked food, sleeping on the floor and running until exhausted.

(439-6) The extractive substances like beef and venison of red fish like salmon and carp and red meats irritate the vital tissues and raise blood pressure. This in turn raises sexual desire. White meat and white fish are less liable to do this.

(439-7) Diet alone will not be enough to bring sexual function under control, but only helps to do so. Otherwise, the rabbit would not be so unchaste. Climate is not less important for the flesh-eating Eskimo living in Arctic regions is sexually lethargic whereas the vegetarian native of tropical regions is not.

(439-8) Sex is a subject which attracts every type of man, from the libertine to the monk, with varying and opposite results.

⁸⁰⁹ The paras on this page are numbered 278 through 286, making them consecutive with the previous page.

(439-9) Will it help him to move faster and farther toward his goal if he renounces sexual fulfilment altogether?

440
VIII

(440-1)⁸¹⁰ The biological need of sex which is satisfied by marriage, must be respected even by the man who has renounced it. He ought not fall into the error of one kind of ascetic who denounces it in vituperative language or of the other kind who tries to ignore it in repressive silence. It is a perfectly natural function which becomes evil if man degrades it, noble if he elevates it, changed if he sublimates it.

(440-2) A sage's marriage cannot dim to the slightest degree or in actual fact whatever goodness or purity he may have except in the eyes of those ignorant of what sagehood essentially is.

(440-3) The work of purifying the physical organism will be completed in time only to give way to the work of regenerating it. But this second task can only be undertaken if the necessary knowledge is available, which is not ordinarily the case.

(440-4) With the pressures brought down upon them by his total philosophic effort, the grosser desires will gradually be flattened out anyway. But it will not be to his detriment if he deliberately and directly assists them to enter that condition.

(440-5) There are sensitive centres in the body which receive and channel this Spirit-Energy.

(440-6) Men who make passion their passion

(440-7) The force is constructively raised from the genital organs by progressive stages upward to the pineal gland in the brain and then to the pituitary gland in the forehead.

(440-8) The man who says, "I love you," too often means, "I want your body."

(440-9) Large cities go out of their way to cater to the senses. They tempt their inhabitants to overfeed their bodies and indulge in alcoholic excesses, waste the best sleeping hours in nocturnal activity and attend erotic shows to get overstimulated nerves. All this fosters sensuality and more especially sexuality.

⁸¹⁰ The paras on this page are numbered 287 through 298, making them consecutive with the previous page.

(440-10) I do not mean by chastity the mere compulsory celibacy of unmarried persons, for this can still be accompanied by, and often is, mental erotic indulgence or emotional erotic craving. I mean a state physically free from need of passion and emotionally secure from disturbance of fantasy.

(440-11) GENERAL: ADDENDA - With little knowledge but much prejudice, they deliver opinions.

(440-12) The life-current recedes into rest during sleep.

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

441
IX⁸¹¹

(441-1)⁸¹² The student who has got involved with sorcery or black magic must cut off every possible connection and communication with the source of evil. Then, he must destroy or get rid of any articles or writings in his possession coming from it. He must express repentance for his errors of judgment and pray for guidance in the future.

(441-2) The crisis does not bring forward in men's minds any question that is really _____.⁸¹³ What it does is to throw a tragic spotlight on certain long-asked questions and to compel widespread attention being given to them.

(441-3) The Mormons I was informed are storing huge quantities of seed against the 3rd World War. This will not only conserve their own sustenance but also prevent them being overrun and looted by _____⁸¹⁴ who are seeking fully grown food.

(441-4) We live in an age of division of labour. It may make for industrial efficiency for a man to spend his whole life putting the heads on pins, but I fancy that he will be something less than a man at the end of 50 years. The artisans of old time, both in Europe and Asia, were equipped to practice all of a craft or even several arts at once. Moreover they created their own designs and then executed them by their own hands.

⁸¹¹ PB himself marked "IX" by hand

⁸¹² The paras on this page are numbered 4 through 9; they are not consecutive with the previous page.

⁸¹³ 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.

⁸¹⁴ 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.

(441-5) Those who are enemies to their own real good, and so to their own selves will necessarily be enemies to one another.

(441-6) Evil arises where the good is still undeveloped from its latency, but sometimes it is the distortion of the good.

442⁸¹⁵

IX

443

IX

(443-1)⁸¹⁶ When an enemy's use of the hydrogen bomb would leave only a small percentage of the people likely to survive, a new approach is desperately needed.

(443-2) The war mentality arising out of the killing instinct did not disappear with the proclamation of peace. The immense spiritual danger with which it menaced humanity did not end with the ending of war.

(443-3) Like a great swarm of hornets, the astonishing events of this crisis come down on humanity to sting it to awakening out of its inner lethargy.

(443-4) Matters have gone so far that the clashing course of events will have to take its course.

(443-5) The year and a half after Hitler disappeared brought the chance to make a new world or else the probability of having to prepare for a new world war.

(443-6) Ideas which belong to an age that is passing away are themselves doomed to pass away. They become barren and ineffective. We must try to unlearn them. Even certain mental attitudes which suited past epochs have now become retrograde. Emotional reactions which were correct in primitive peoples, have now become impedimenta.

(443-7) The war was a cause of bringing people to the quest of the Overself and its serene blessedness. The aftermath of uncertain peace is bringing more. For they find so much present insecurity of life and possessions, so much uncertainty of future, that they turn to the Quest for peace.

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⁸¹⁶ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

(443-8) We live in apocalyptic times, as history is already revealing. The call today is a penitential one, a solemn recall from earthliness to holiness, from frivolousness, grossness and madness to remembrance of life's higher purpose. Those who feel in their own hearts some sort of a response, however feeble, should cling to this precious intuition and let it guide them until they are saved.

(443-9) Those who feel uneasy at the thunderous commotions and chaotic dissolutions of our time are beginning to feel also the need of a better understanding of it all than they were taught in their classrooms at school.

(443-10) Progress seems to carry both good and evil along with it. If philanthropy now takes more numerous and thoughtful forms, so does crime.

(443-11) Although Zen was founded as a Buddhist sect, the Zen attitude toward humanity is far from the Buddha's with his tender compassion. When I discussed the menace of another global war with a distinguished Japanese Zen leader, he coldly remarked that if it removed most of mankind it would be a good riddance of a nasty race! He felt no distress at the suffering involved. He seemed to look down at it as if the war were a little quarrel among little insects like destructive termites.

444

IX

(444-1)⁸¹⁷ It would be wrong to say that because man has failed so often to learn history's repeated lessons that he will never do so. This gloomy view is a materialistic one.

(444-2) He who consciously inhabits reality will live independent of the mutations of fate, the catastrophes of history and the crises of an epoch in dissolution. Even in crisis of war, where danger or even death is lurking, philosophy reveals its immense practicability. For the philosopher can meet them with the utter calmness, effective capacity and resolute heroism with which his studies, reflections, disciplines and ideals have formed his character. Amid the surging tides he sets the example and shows the value of philosophic discipline and the power of philosophic principles of post war chaos, by standing firm as a rock. Just as he kept cool in the very midst of global conflagration, so he now keeps clear-sighted amid the gloom of its dusty aftermath. In the very midst of world confusion, he becomes a little oasis of strength and peace, wisdom and certitude, calm and holiness. If he has to live in a chaotic disordered environment, the sad heritage of war, he still lives his own constructive ordered pattern

⁸¹⁷ The paras on this page are numbered 12 through 21, making them consecutive with the previous page.

of existence. The very example of such a man keeping steady and balanced thus silently helps some others who are bewildered or aimless.

(444-3) The world today is a confused one. It needs spiritual direction.

(444-4) Ancient cataclysms have buried whole continents, engulfed entire races and hidden the evil horrors of man's own making.

(444-5) Others come to the teaching who are beginning to ask whether modern civilisation is worth while.

(444-6) It helps us resist being submerged by the strain and anguish the emptiness and futility of our times.

(444-7) The man who sins cannot really do anything else than express in this way what his experience and character and environment urge him to do.

(444-8) The progression of human intellect is attended by the regression of human character.

(444-9) Humanity's present predicament arises out of the joining of several causes.

(444-10) We may find any number of excellent arguments against war. We may demonstrate conclusively that war as a process for achieving national aggrandisement is now entirely unnecessary, because applied science has opened the way for every nation to increase its wealth many times. But if arguments alone were sufficient to convince rulers then war would have disappeared when the first flood of League propaganda was sluiced out on the world. The fact is that something more than the appeal to reason is required, for man contains passions, prejudices, greeds and fears also.

445

IX

(445-1)⁸¹⁸ Philosophy as a search for truth must and does look at life as a whole, must and does take all human activities into its perspective, instead of leaving them outside. It is only because the philosophic teacher's human limitations prevent him from dealing with all things and compel him to specialise in one thing, that he economises time and strength by serving humanity as a spiritual educator rather than as a politician. Both services are needed by humanity but one is infinitely more needed than the other. Save

⁸¹⁸ The paras on this page are numbered 22 through 25, making them consecutive with the previous page.

in the exceptional cases where he feels charged by fate and duty to render some public service in connection with them, he holds aloof from practical politics, theoretical economics, religious controversy and social questions. He knows that the inner issue is really at stake behind all these others and this in turn depends on the metaphysical world-view. To formulate such a correct world-view and to guide men in the realisation of their higher selves, is then his chief and only task.

On the one hand, he reserves his best thought and energy for the fundamental task of unveiling hidden laws of life and imparting a knowledge which improves mankind morally, mentally and mystically and, on the other hand, to improving his own self so as to be better able to help change human character, reduce its selfishness and dissipate its materialism. The social usefulness of teaching philosophy is ultimately on a deeper level than the social usefulness of stimulating worldly reform. For here man is dealing with causes, but there with effects. The philosophical mystic's work is limited in area to this single domain, but it is very much deeper and therefore very much more important just because of that limitation.

(445-2) The search for truth is impossible in a society where freedom of thought is forbidden. Where public activity on behalf of mystical truth is totally forbidden and on behalf of religious truth progressively throttled.

(445-3) The scientists conceived the atomic bomb, the heads of government financed it and the military used it. This was the triple combination which brought humanity to its present plight. Admittedly, they did this with the best intentions and under the stress of seeming outer necessity. But the fact still remains that it was they who created the danger for all of us and it is they who now seem unable to free us from it.

(445-4) "The Spiritual Crisis of Man" offered a grim appraisal of the modern situation but it was not a despairing one

446

IX

(446-1)⁸¹⁹ The clear Stoic perception of Marcus Aurelius Antoninus⁸²⁰ lamented: "Rome is dying because Rome has nothing more to live for." But the awakened persons of today who refuse to yield to the animality and materialism of their epoch have something tremendously important to live for. They have escaped conquest by it because their own escape is to be the first fateful step towards the future world-remnant's survival and escape. In doing so, in making their lone stand against this peril, they perform a valuable service.

⁸¹⁹ The paras on this page are numbered 26 through 30, making them consecutive with the previous page.

⁸²⁰ "Antonius" in the original.

(446-2) What kind of a civilisation do we have? It has become top-heavy, lop-sided, unbalanced and therefore dangerous to the healthy development of the human race. Its intellectual and technical advance is indeed tremendous but faith, intuition and the moral virtues do not find in this iron-hard framework enough freedom for their operation. Indeed, they are being stifled. Such a course if continued can only end in their complete suffocation. Man is in danger of becoming a merely mechanistic, merely physical, and merely selfish entity. This is not in accord with the higher meaning of his life and since civilisation does not give sufficient signs of its willingness or evidence of its ability to correct this unbalance, since the valuable services which it has rendered in the past are coming to an end, Nature is no longer giving it the protection which it might otherwise have had against the destructive forces within itself. Between the incessant turmoil, the incessant multiplication of wants, the incessant physical and intellectual activities, the incessant stimulation of emotional desire and the constant appeal to egoism - between these things and the inner voice that calls men back to the deeper things of spiritual life - there is a hidden conflict which really exists under the obvious one.

(446-3) As that esteemed Indian yogi and philosopher, the late Sri Aurobindo more than once mentioned, those who are working for the survival of Truth in a truthless world thereby become targets for powerful forces of hatred wrath and falsehood. Whoever publicly bears a deeply spiritual message to humanity, has to suffer from evil's opposition.

(446-4) There is no safe shelter unless we bring back into life the spiritual culture which governed the wisest amongst the ancient peoples, and which will one day return to govern the wisest among modern peoples.

(446-5) Where they will not make a beginning to go out of their negative side, out of their lower nature, life itself is forcing them out of it. Where they will not let others educate them into a larger understanding, the violence of events is starting to teach it.

447

IX

(447-1)⁸²¹ When men, who have spent their whole lives harbouring destructive ideas, are given a constructive teaching, they are naturally impermeable and unreceptive to it. There are materialists who are impatient at hearing philosophic truths and even irritated by them. Such persons may even become quite violently abusive. This happens because they have completely lost their capacity to practice calm unprejudiced

⁸²¹ The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

abstract thinking, and because they have crushed the feeling of veneration before something higher or nobler than themselves – whether it be a beautiful landscape or God.

(447-2) People feel the confusion and unrest of our times and need someone to help or some book to guide them to the Truth that God exists and that the divine existence can be made to uphold their individual lives.

(447-3) It is not the goal to be unaware of the hard realities around him.

(447-4) If in spite of the spiritual messages which have been given to mankind by the great prophets, the savagery of war still shows the strength of the animal in man.

(447-5) The glamour of war-born idealism has gone. The apathy of peace-born realism has replaced it. Humanity has not generated a new incentive and worked consciously for its own betterment.

(447-6) Only the sage is entitled to dismiss evil and to deny its existence: all others must look it in the face, understand it, and overcome it by slow gradations.

(447-7) There is no other way to the rehabilitation of the world.

(447-8) Between the dying age and the dawning one we are living in an atmosphere of dramatic change.

448⁸²²

IX

449

IX⁸²³

[CARBON]⁸²⁴

(449-1)⁸²⁵ The⁸²⁶ gods of quiet virtue and spiritual wisdom have had fewer votaries than at most other parallel periods of our history, while the grinning demons of brazen pleasure and materialistic pursuits have been far busier. Folly holds the field. [Despite]⁸²⁷ all the scientific backwardness and primitive character attributed to them,

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⁸²³ This page was re-categorised from “XXVIII” to “IX” by hand.

⁸²⁴ PB himself inserted “Carbon” at the top of the page and “END of Pgs. Start new carbon” at the bottom of the page by hand.

⁸²⁵ The para on this page is numbered 39, making it consecutive with the previous page.

⁸²⁶ PB himself inserted “(39)” by hand.

⁸²⁷ PB himself inserted “Despite” by hand.

there was always a place in most of the civilisations of antiquity, and there still is in the Orient, for the sage or the prophet. There does not seem to be one for him today – on the contrary, he is too often met with unjust suspicions and hopeless misunderstanding and so can do nothing else than crawl into his shell. This accusing fact that our society has no place for him, sets no importance on him and perceives no value in him, is of itself enough to damn it for having strayed so far from its higher purpose. There is something seriously wrong with a civilisation which thinks that the effort to come into Overself-consciousness is an abnormal and even an insane one.

450⁸²⁸

IX

Old x: Mentalism ... NEW XXI: Mentalism

451

X⁸²⁹

(451-1)⁸³⁰ It is not the five senses which knows the world outside since they are only instruments which the mind uses. It is not even the intellect, since that merely reproduces the image formed out of the total sense reports. They are not capable of functioning by themselves. It is the principle of Consciousness which is behind both, and for which they are simply agents, that really makes awareness of the world at all possible. It is like the sun, which lights up the existence of all things.

(451-2) Benjamin Disraeli spent his last days lonely and brooding sitting in his study before a glowing fire, and murmuring, "Dreams, dreams, dreams."

(451-3) The theory that we perceive the outer world through a sensing process which results in a picture arising in the brain, or on the brain's surface as it does on the eye's surface still leaves unexplained how we are able to perceive this picture itself. The brain cannot see it for it cannot see colours – only the eye can do that. Nor can the brain feel it, for then it would have to touch it, which would be impossible in the case of large pictures of outer objects larger than itself. Nor can the picture look at, feel or experience itself. The gap in this theory cannot be crossed. Only by reversing this theory and acknowledging that our awareness of the world really comes to us from within, that by a trick of the mind it only seems to come from without, can the correct and true explanation be found.

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⁸²⁹ PB himself inserted "X" by hand.

⁸³⁰ The paras on this page are numbered 4 through 8; they are not consecutive with the previous page.

(451-4) Whatever we know of the outer world is known by observing its effect on our consciousness and is therefore itself a state of our own consciousness.

(451-5) There can be no act of seeing by the eyes if there is no brain connected up by the nerves to them. Along them the eyes send their message electrically to the brain-cells. The pictorial message which they prepare for transmission is two-dimensional as well as upside down. What the brain "sees" is reversed and restored to three dimensions.

452⁸³¹

X

453⁸³²

X

(453-1)⁸³³ All things in man's experience can be classified into pairs of opposites - that which experiences and that which is experienced. In each pair the first member itself becomes, on analysis, the second member of another pair.

(453-2) Anaxagoras,⁸³⁴ the master of Socrates, taught that the real existence of the things perceived by the five senses, could not be satisfactorily proved.

(453-3) The realities of the universe and the objects of our environment are seen as things; yet they are only thoughts.

(453-4) The power of sight in the eyes is to be distinguished from the eyes themselves, the perceiver of the world from the instrument of perception.

(453-5) How inseparable seems the egoism which accompanies man's ordinary experience and how is he to part from this illusion-weaving companion?

(453-6) We are conscious of a world outside through the knowing faculty, the mind. The various ideas which we form of the world are simply states of the mind. These ideas are not separate from the mind itself and could not be. If they were, then we would have to become conscious of them, as we are of the world, through other ideas, through other states of the mind.

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⁸³² Pages 453-456 are duplicates of the odd-numbered pages from 501-508 in Grey Long 8-13. Different edits have been marked on the two sets of pages.

⁸³³ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

⁸³⁴ "Ananagoras" in the original.

(453-7) From where does our consciousness come? The materialists say it is from the brain, and we cannot say that they are quite wrong. But what they need to learn is that although consciousness is expressed through the brain it does not start there. It has a prior existence.

(453-8) The mentalist knot cannot be untied without arriving at the conclusion that the processes of sensation are mental ones throughout. In "The Hidden Teaching Beyond Yoga" the author deliberately led the argument to a gap and then said we must stop there, as science has to stop there, unless we drop the original premise that we are dealing with material objects which give rise eventually to a mental perception and switch over to a new premise that we are dealing all the time with mental objects only. In other words, the gap does not exist except in the imagination of scientists.

(453-9) By starting with the consideration of matter as something already existent, and mind as something which has yet to come into existence, nineteenth-century science arrived at this impassable gap in its explanation of human world-experience. It is still impassable and will remain so forever because the premise with which science started is wholly wrong. If a human being takes a wrong road and cannot arrive at his destination, the sensible course is for him to retrace his steps and take the right road.

454

X

(continued from the previous page) There is no other course open to science if it wants to arrive at a satisfactory explanation. It must go back from the materialistic line of thought and start with the mentalistic one, that is with mind first. The essential point which must not be missed is that unless consciousness existed previously, the sense stimuli might strike on the brain forever but they would never get any response. There is no hope for success in solving this problem along the materialistically scientific road of explanation, so long as it pursues a rigidly non-metaphysical course, no hope that the secret of consciousness dwells in a stimulated nerve or that the medium of interaction between thought and flesh is in colloidal structure. That secret dwells where it always has dwelt - in the mind alone - and both nerve and colloid dwell there too. Once he grasps this fact, that the whole of his life-experience is only a play of attention, he will have grasped the essence of mentalism. This will liberate him intellectually from materialism.

(454-1)⁸³⁵ That man is already half awake from the illusion of this World who knows that he is dreaming.

⁸³⁵ The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

(454-2) Which is actual life and which is mere dream?

(454-3) Materialism simply cannot breath and live in the same room as mentalism. It must die ingloriously as soon as the higher teaching that the reality of the world is mental, is accepted.

(454-4) Faith in mentalism sometimes comes abruptly, on its very first presentation, when it comes with shattering force. More often it comes slowly, after having been fought by doubt and argument every step of the way.

(454-5) The masses see the world different from what it actually is. They see their own illusionary conception of it.

(454-6) The simpleton is taken in by appearances. Whether he be a peasant in the field or a politician in the forum, he accepts what he touches, sees, or hears as being nothing more and nothing less than {what}⁸³⁶ it purports to be.

(454-7) It is the same force of concentrated mind which produces both the stigmata of the nun and the cut on the skin of the hypnotised medium.

(454-8) Philosophy does not treat the world as a shadow. So long as we do not treat our own selves as shadows, we cannot treat the world thus, since we as finite beings are parts of the world. Nor does Philosophy deprive man of his reality. It only shifts the centre of gravity without making him lose anything at all.

(454-9) The materialist who regards thought as solely an activity in the brain, and consequently a physiological product in its entirety⁸³⁷

455

X

(455-1)⁸³⁸ When a man really understands this tenet of mentalism, he will admit its truth for he cannot help but do so. The defect in those who combat or reject it is a defect in its investigation, study, and knowledge.

⁸³⁶ Both "what" and "that" are possible based on original.

⁸³⁷ Incomplete - the end of this para was not found in this file. However, this para is a duplicate of para 503-9 in Grey Long 8-13, except on that copy PB himself edited the para by hand to read: "The materialist who regards thought as solely an activity in the brain, and consequently [as] a physiological product in its entirety, [has overlooked the thinker of the thought.]"

⁸³⁸ The paras on this page are numbered 19 through 30, making them consecutive with the previous page

(455-2) In some of my later works I tried to clear up, through the aid of science and plain language, many of the mysteries which have been locked up in the Old Upanishads beyond the understanding of modern people like ourselves.

(455-3) The world does exist, we are surrounded by it, and usually we apply the term to something that does not exist. It will be more correct to translate the term "Maya" not by "unreal" but by "not what we think it to be." We must not deny the existence of the world, that will be lunacy, but we must try to get a correct understanding of its hidden nature.

(455-4) The belief that to touch a wooden stick is to touch matter, is no longer good science. And it was physics, a science with its feet well on the solid ground, which brought about this striking change in outlook.

(455-5) When a man begins to realise the fundamental mentalness of the experiences through which he is passing, he begins to liberate himself from age-old ignorance.

(455-6) Mind and body are inter-dependent, their functions interact.

(455-7) Because it studied the body first, it was inevitable that medical training should produce a group of materialists. But now that it is adding a study of the mind to its curriculum, it is only a matter of time before it will abandon its materialism.

(455-8) Those who regarded mentalists as wild dreamers are now being themselves tutored in mentalism by leading physicists: this is not surprising when we remember that physics is the most developed of all the sciences.

(455-9) Those who have had the profounder kind of spiritual experience and have understood it, can not only not interpret life in terms of dead matter or mechanical dynamics, but must interpret it in terms of mind.

(455-10) It is true that only a man of much intelligence can understand the mentalist doctrine in all its fullness, but it is also true that the simple statement "Life is like a dream" can be understood by any ordinary intelligence.

(455-11) Berkeley used his mentalist discovery to restore the anthropomorphic God to its neglected shrine. His [great]⁸³⁹ errors were to introduce this personal deity as the author of man's ideas and to cling to the finite ego without suspecting that it was itself an idea.

⁸³⁹ "great" was typed above the para and inserted with an arrow.

(455-12) We are not asked to doubt the actuality of the ground beneath our feet or the music in our ears, but to understand that they have reached our consciousness because we have thought them.

456

X

(456-1)⁸⁴⁰ Thinking is possible only where there exists an object about which to think, whether it be a material thing or a mere idea. We cannot think unless you have something in mind. This means in every act of thought there are two elements: the thinking itself and the object or idea thought about. Those are so coupled together by the psychological constitution of man that the first cannot exist without the second.

This is equally true of the act of seeing. We cannot see anything unless there is some object, something to be seen. Hence sight depends upon both seeing itself and the object seen. Both are so interrelated that the former could not exist if there were not the other.

These statements may be more easily understood after due reflection, but it will be much more difficult to understand that the contrary ones hold true likewise. That is to say, no object or idea can exist without being thought of, and nothing perceptible can exist without something or someone to see it. In short, the factors which have been coupled together here are mutually dependent.

It is impossible for a thinkable object or idea to exist in a state where thought itself is impossible. It is impossible for a seeable thing to exist in a state where sight is impossible, as in deep sleep. And, since everything material is either thinkable or seeable or both, it follows that the entire material universe has its being in being thought of or perceived. It is only an appearance within the mind of the thinker or dependent upon the perceiver. No idea, no object, could have any conceivable existence if the perceiver himself never had any. Something living and conscious that can think and become aware of them must first exist through their relation to it. They cannot possibly exist in disconnection from a conscious mind.

If we imagine a universal state wherein there was no body present, no mind that could think of anything, perceive it or be conscious of it, then we are quite unable to put any idea or object or sound or colour into this state.

This is true whether we apply it to mere ideas or to hard and heavy things which we see and feel such as houses and trees. The point cannot be grasped by the understanding without previous reflection and meditation, for it appears to be contrary to common experience and common sense. In short, matter is a mental sensation and not the cause of a mental sensation.

⁸⁴⁰ The paras on this page are numbered 31 through 33, making them consecutive with the previous page.

(456-2) According to the mentalistic cosmogony, the universe is a theatre wherein each actor plays many different parts.

(456-3) The laws of Nature remain still unchanged even when we find that Nature is mental, and not material.

457

X

(457-1)⁸⁴¹ Scientifically we never see the real light, but only its manifestations and reflections on various objects and surfaces. Light is invisible. We become aware of it only through its effects. Scientifically the eyes reveal only a part of the world in which we live; like all sense organs they are limited in function to a certain range and we cannot register beyond it. Science has had to invent and make many instruments to supplement this imperfect working of the senses. The X-rays and the infra-red rays are cases in point. A German scientist once calculated that even the dense metal platinum would be reduced to a thousand millionth part of its original volume if its molecules could be packed together so closely that they could not move. In other words even the densest matter is mostly empty space! The eyes however see nothing of this truth and continue to testify to a platinum which exists more in appearance than in reality.

(457-2) The actions and movements of figures on the cinema screen are optical illusions. The screen really registers thousands of individual still photos. The illusion of motion is created because the eyes cannot register each picture separately, the speed of release per second being too high for its own power to do so. Thus the sense organ deceives us into thinking that the actors are moving, when really each and every photo shows them still. If the reels of film were turned just slow enough to depict each photo separately, the illusion of living movement would disappear altogether.

(457-3) Only the unreflective man can be a materialist for only he can accept the prosaic fact of the world's existence without enquiry into what lies beneath it. The man who can make his reflections deep enough and sustained enough mentally discovers that the world's appearance is illusionary and that the world's reality certainly does not lie in its materiality.

(457-4) The doctrine of mentalism cannot be proved completely to satisfy the materialist but then he cannot disprove it either. To end the dilemma, as a contemporary writer on mysticism ends it, by dismissing it altogether from consideration, as an "idle fancy" is to oppose the personal affirmation of mentalism's truth by eminent ancient and modern mystics.

⁸⁴¹ The paras on this page are numbered 34 through 39, making them consecutive with the previous page.

(457-5) If we could reflect profoundly enough about the nature of the I, or the activity of the body, or the composition of the ground upon which we stand, we could arrive at a preliminary but immensely significant solution of the mystery of existence. Gautama⁸⁴² did this during a single sitting under a tree and became a Buddha, an enlightened one.

(457-6) It is not the clock or the sun which really measures time for us but the mind, feelings and moods. Time, Space cause and form are all of subjective origin.

458

X

(458-1)⁸⁴³ That the outside world is reflected in our five senses as our face in a mirror, is what those senses themselves tell us. That they participate in its making as a movie projection lamp in its screen pictures, is what deeper inquiry tells us. Nevertheless this only reveals the world's unreality, not its significance.

(458-2) All our ordinary experience of the world is derived from the activity of the sense-organs. But a conviction of mentalism's truth can only be derived from rational thinking or mystical experience. Consequently, he who limits himself to the evidence of the sense-organs and does not perceive its relativity, will not be able to perceive the truth of mentalism.

(458-3) The mental life of man is often conditioned by the fleshly body of man, but not wholly created by it.

(458-4) Despite the twisted condition of D.H. Lawrence's inner being he had moments of spiritual clairvoyance, of intellectual perspicuity. That is why he wrote somewhere: "All we know is shadows. Shadows of everything, of the whole world, shadows even of ourselves. We are all spectres. Spectre you are to me, spectre I am to you. Shadow you are even to yourself. And by shadow I mean, idea, concept, the abstracted reality, the ego."

(458-5) Try as they may, the scientists have never been able to close this enigmatic gap. As far back as approaching a century ago, from the time of Professor Tyndall, who confessed that "the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable," to the time of today, the difference between flesh and thought remains inexplicable.

⁸⁴² "Gotama" in the original.

⁸⁴³ The paras on this page are numbered 40 through 47, making them consecutive with the previous page.

(458-6) What is the hidden meaning of St. Paul's words which are so often quoted but so little understood: "For to be carnally minded is death, but to be spiritually minded is life and peace." Do they refer only to sexual morality? Do they refer to pious feelings? For those who are children in the quest of truth, the answer is obviously in the affirmative. But for the mentally mature and philosophically enlightened, there is a totally different meaning in this statement. To be carnally minded means to apprehend the flesh, i.e. matter, as reality. To be spiritually minded means to take nothing else than the egoless Mind as reality. Whoever does this and seeks beyond both matter and ego, obtains the result which Paul indicates, i.e. true life and unbroken peace.

(458-7) We can find no direct connection or immediate operation between a thought and a thing. We instinctively rebel at the notion that there could be one. And rightly so. For there are no things apart from the thoughts of them.

(458-8) There is a difference - vast and deep - between the way Christian Science denies the body and the way mentalism affirms but changes the ordinary conception of the body.

459

X

(459-1)⁸⁴⁴ The atomic discoveries of science have melted the last bit of faith in matter. Its substance has vanished into pure energy and its solidity lost in invisible rays

460⁸⁴⁵

X

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

461

XI

(461-1)⁸⁴⁶ It is not so dark a mystery that it cannot be solved. Some there are who have penetrated the secret adytum whose silent floor is so rarely touched by the feet of men.

(461-2) In the absence of this rooting-out of ego all the solutions of our problem are themselves turned into problems sooner or later.

⁸⁴⁴ The paras on this page are numbered 48, making them consecutive with the previous page.

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⁸⁴⁶ The paras on this page are numbered 1 through 12; they are not consecutive with the previous page.

(461-3) St. Augustine's question, "What am I then, O my God?" was echoed back 1400 years later by the Maharshi's⁸⁴⁷ question, "Who am I?"

(461-4) In comparison with the ocean-depth of egolessness, altruism is shallow and charity is superficial.

(461-5) If we analyse the ego we find it to be a collection of past memories, retained from experience, and future hopes or fears. If we try to seize it, to separate it out by itself, we do not find it to exist in the present moment, only in what has gone and what is to come. In fact, it never really exists in the NOW but only seems to. This means that it is a phantom without substance, a false idea.

(461-6) Let him examine himself and see how his ego leads the whole troop of other faculties or hides among them for refuge, asserts itself or deludes him. If it can perpetuate its hold through grandiose vanity, it will parade his highly magnified virtues; and make him sticky with smugness; if through humility, sad crew of faults, and make him neurotically self-centred and morbid.

(461-7) If the ego can trick him with deviating from the central issue of its own destruction to some less important side issue, it will certainly do so. Its success in this effort is much more common than its failure. Few escape being tricked. The ego uses the subtlest ways to insert itself into the thinking and life of an aspirant. It cheats, tricks, exalts and abases him by turns, if he lets it. Anatole France wrote that it is in the ability to deceive oneself that the greatest talent is shown. It is a constant habit and an instinctive reaction to defend his ego against the testimony of its own activity's unfortunate results. He will need to guard against this again and again for its own powers are pathetically inadequate, its own foresight conspicuously absent.

(461-8) How can we overcome the illusion of the ego? All the various methods are good and useful.

(461-9) When it is declared that the ego is a fictitious entity what is meant is that it does not exist as a real entity. Nevertheless it does exist as a thought.

(461-10) We are strange creatures, as remote from the real human ideal as we are from the selfish animal type.

(461-11) This very ego-centricity has prepared the way for its own collapse, and thence for the spiritual mentality which transcends it and which is next to be developed.

⁸⁴⁷ "Maharishi's" in the original.

(461-12) When they learn the price – disciplining and reducing the fattened ego – that will have to be paid for this higher consciousness, they are more hesitant to embark on the Quest.

462
XI

(462-1)⁸⁴⁸ Most people are prisoners of their own opinions and judgements, their own point of view. The intellectual humility required either to loosen or even let go what they hold so tightly and often defend so arrogantly or ignorantly, is one of the first qualities they need to cultivate if they are to begin the quest of truth aright. So long as men are so strongly attached to their own personal wills and limited judgments, they cannot be expected to heed the impersonal teachings and intellect-transcending injunctions of the great prophets.

(462-2) Where the crusting of a man's ego may be beyond his capacity to absorb profitably and may even paralyse his inner growth, the kicking of his ego may be exactly what he needs and what will promote his further growth.

(462-3) It is the innermost core of the mind.

(462-4) With his thoughts and feelings centred in the body, a man's self is still not complete nor even as real as it seems to be.

(462-5) When he sees how the little personal self has brought him so much pain sorrow disappointment and waste of years, that even when it brought him success the latter turned out to be false and deceptive, he will become disgusted with it. He will not want to live with the ego any longer and will yearn to get away from it altogether.

(462-6) The gist of this teaching is that Man has forgotten himself, his true self. "Who Am I" must be made the burden of his meditations. The answer will not fail to come to sincere striving that never gives up.

(462-7) However badly we all reflect the Overself in the personality, however tiny broken and distorted the reflected image usually is, still it is a reflection. It is within the capacity of all to make it a better one, and within the capacity of a few to make it a perfect one.

(462-8) The man who takes his body for himself, misunderstands himself. Only a course of severe discipline will correct it and reveal to him by intense experience the

⁸⁴⁸ The paras on this page are numbered 13 through 24, making them consecutive with the previous page.

power subtler than flesh, subtler even than intellect which is at the vital centre deep within consciousness.

(462-9) It is important to differentiate between the man and his garment, the physical body...between the mind and the thought of the body which it holds.

(462-10) The ego must be discarded before the Overself can be discovered.

(462-11) The urge to know our deeper being and the aspiration towards the Perfect lead to one and the same result for God, perfect being, is within ourselves.

(462-12) Philosophy explains life, guides man and, by removing his misunderstanding about his own identity, redeems him.

463

XI

(463-1)⁸⁴⁹ The man who sees no need for a higher concept of his nature than the merely physical one, will see no need for a higher goal than feeding clothing sheltering and amusing his body. In letting the senses, the passions, the intellect and the ego take sole charge of his life, he quite naturally sees only mere emptiness beyond them. He doubts and refutes the intuitive-spiritual and denies and rejects the mystical. The not-finite and nothing are one and the same to him so long as he prefers to remain shut in within the sense-bound outlook. This is why he dismisses mystic experience, religious feeling and philosophic insight as mere hallucination. But all this opposition takes place only in his conscious mind for there is unavoidable recognition in his subconscious mind. He wants to escape from himself, however, and fears the ordeal of facing himself...These words will make no appeal to the materialistic mentality which still regards all spiritual experience as the outcome of pathological conditions. Such an attitude, fortunately, has become less sure of itself than it was when first I embarked on these studies and experiments, now more than thirty-five years ago.

(463-2) What we find as the attributes of the ego are a reflected image, limited and changing, of what we find in the Overself. They ultimately depend on the Overself both for their own existence and their own nature.

(463-3) Such are the demands of the personal self that they will assuredly never end if we do not check them at their source. And this source is our inborn belief in the reality of the personal ego.

⁸⁴⁹ The paras on this page are numbered 25 through 33, making them consecutive with the previous page.

(463-4) The ego's self-justifications are a match for all its follies and sins. Its self-contradictions are a display of lofty aspirations mocked by lower acts.

(463-5) If we succeed in detaching ourselves from the claims of past memories and the anticipations of future results, we succeed in detaching ourselves from the ego. This is a practical method of reaching the goal, a veritable yoga-path.

(463-6) He may have to revolt against the deadening effect of routine activities and habit-trends, for these are the ego-self's life, the old self to which he has to die.

(463-7) Since the person a man is most interested in is himself, why not get to know himself as he really is not merely as he appears to be?

(463-8) The ego arises by a trick of the mind, which turns a non-existent myth into a reality.

(463-9) It is not to be expected that anyone can dissociate himself from the [false]⁸⁵⁰ identification with the ego before he has fully become convinced of the ego's unreality.

464

XI

(464-1)⁸⁵¹ Like the falling of a bandage from the eyes of a blindfolded man, there will come plainly into his understanding the recognition of his past misdeeds, foolhardiness and failings - all of them the consequences of his ignorant clinging to the ego. This is the vision which may come to him before he begins to purify himself.

(464-2) Most men are so smugly content to do their own ego's will all the time that it never enters their minds to pause and enquire what the Overself's will for them is.

(464-3) The essence of man is not his earthly body. Nor is it the ghostly duplicate of that body, as many spiritists and some religionists think.

(464-4) This injunction of Jesus meant that he was to give up the old self in order to find the new one, to leave himself as a thinking animal in order to find himself as an intuiting illumined being.

⁸⁵⁰ PB himself inserted "false" by hand.

⁸⁵¹ The paras on this page are numbered 34 through 46, making them consecutive with the previous page.

(464-5) The ego is like a repression which must be dug out of the subconscious mind, seen and understood for what it is and then let go until it vanishes, losing all its secret power thereby.

(464-6) We must get a standard of knowledge which transcends mere individual opinion. That we can do only, however, if we look impersonally and not personally, if we drop the ego from our measuring and calculating.

(464-7) Each man is effectually shut within the four walls of his own ego.

(464-8) The “ego” is all that you know as yourself.

(464-9) The ego’s sphere of activity is fivefold – thought, imagination, memory, feeling and action.

(464-10) Pride may prevent the self-confession of a shortcoming or a blunder. Thus it does the ego’s dark work.

(464-11) He cannot know anyone else so well as him-self. Why then try to know so many people, so superficially when he can know only himself so deeply and truly?

(464-12) A few of the Hindu mystics like the Maharshi⁸⁵² refuse to sign their name to any document. A few others like Swami Ramdas were willing to sign but refused to refer to themselves in the first person “I.” It was always the third person “he.” When I enquired about this strange behaviour they answered that it was because conventional behaviour implied a separate identity, and that was a thought they could not accept. Ramdas even went further and closed all his letters with the striking phrase, “Ever your Self!” Their answers are quite plausible and logical. But they create fresh questions. Why have so many other mystics – the majority in fact – who held precisely the same attitude of non-identity with the ego, been willing to follow conventional behaviour in this matter?

(464-13) A mental attitude of active watchfulness, of being mindful of what he does and says and thinks will help to establish this objectivity towards himself.

⁸⁵² “Maharishee” in the original.

(465-1)⁸⁵³ The freezing temperature of those snowy peaks of thought frightens away some who might otherwise venture on the Quest. It is the ego which is so frightened, knowing that its own end would come with the end of the journey into this elevated region.

(465-2) The deep realisation of unreality of ego leads at once to sudden enlightenment. But only if this realisation is maintained can the enlightenment become more than a glimpse.

(465-3) Giving up the ego does not require us to give in always to other people. That would be weakness

(465-4) In the highest degree the ego remains but only as an obedient servant and no longer as a tyrannical master. It is then completely purified and utterly subdued.

(465-5) The ability to discriminate between appearance and reality, between the false 'I' and the true 'I', is developed by subjecting the reports of the senses to the criticism of the intellect, by checking emotion with reason, by standing aside from all of these faculties with the intuition and by diving deeper and deeper into one's essence in meditation.

(465-6) The idea of a permanent ego which common experience imposes on us, is shattered by philosophic analysis and philosophic experience.

(465-7) I am dubious whether anyone can be perfectly sincere if his actions do not come from this deeper source. He may believe that he is, and others may believe the same of him, but since his actions must come from his ego, which is itself spawned by deception and maintained by illusion, how can they achieve a standard which depends on complete truth and utter reality?

(465-8) Nearly everyone is self-preoccupied, whether he be a sceptical worldling or a religious devotee.

(465-9) If, on the one side, philosophy bids him follow the line of Nature in building up the ego and developing all these four elements of his personality, (will, thought, feeling and intuition) on the other side it paradoxically bids him to negate all because it cannot be destroyed. If the ego is to be accepted it is still to be mastered.

(465-10) Follow the 'I' back to its holy source.

⁸⁵³ The paras on this page are numbered 47 through 63, making them consecutive with the previous page.

(465-11) Man is Mind individualised.

(465-12) Is this universe constructed by a God who is an utter idiot?

(465-13) When the ego finally falls out of the picture, it does so with the swiftness of a flash of lightning.

(465-14) The egocentric view of ordinary men is not final. One day they will evolve to the cosmic view.

(465-15) His self-will has to be broken by outer-destiny where he will not yield it by inner giving.

(465-16) When he can begin to see his errors, he is beginning to be self-aware.

(465-17) If man's restless mind is hard to curb, his ego is harder still to enchain.

466
XI

(466-1)⁸⁵⁴ The 'I' - consciousness is the essence of the "Me," the seeming self.

(466-2) The ego wants to remain alive and is incredibly cunning in the methods it will use for this purpose.

(466-3) The ego uses the most specious arguments to keep him from attaining truth, appealing to his subconscious selfishness or his intellectual gluttony or his occult-power-seeking vanity.

(466-4) The movement upward from the ego's "me" to the real "I" consciousness is as sure as the movement of the planets themselves.

(466-5) The animal nature is naturally selfish, the spiritual nature unselfish. Between these two poles, man is brought more and more into conflict with himself as he evolves.

(466-6) When we can fully accept the truth that God is the governor and manager of the universe, that the World-Mind is behind and controlling the World-Idea, then we begin to accept the parallel truths that all things and creatures are being taken due care of and that all events are happening under the divine will. This leads in time to the understanding that the ego is not the actual doer, although it has the illusion of doing,

⁸⁵⁴ The paras on this page are numbered 64 through 74, making them consecutive with the previous page.

working and acting. The practical application of this metaphysical understanding is to put down our burdens of personal living on the floor and let Providence carry it for us. This is a surrender of the ego to the divine.

(466-7) When men and women become so completely occupied with their own affairs that thought or feeling for others is entirely absent and the point of extreme obsession with self is reached, they are liable to go mad. It is certain that many of this type find their way into lunatic asylums or mental hospitals.

(466-8) Within his heart, he may call or keep nothing as his own, not even his spirituality. If he really does not want to cling to the ego, he must cling to nothing else. He is to have no sense of inner greatness, no distinct feeling of having attained some high degree of holiness.

(466-9) To become liberated from the ego is to stop being a prisoner of our old habitual thoughts, our emotional tendencies, our past actions.

(466-10) Neither deep sleep nor brain concussion prevents us from recovering the sense of "I" when they end.

(466-11) The system is a scientific method of solving the riddle of man worthy the attention of the finest minds in the West.

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

467
XII⁸⁵⁵

(467-1)⁸⁵⁶ This superb poise is not an act, put on for the benefit of onlookers, it is real.

(467-2) Peace is a quality which man must extract for himself by himself and within himself.

(467-3) It is extraordinary how the same experience may produce the same metaphoric sentences with which to describe it, although the speakers belong to lands thousands of miles apart and use utterly different languages. A South Indian illumined mystic telling me of the moment when illumination dawned on him, said it was all as simple as seeing a fruit held in the palm of one's hand. A Chinese mystic of the same high status, said it was as obvious as seeing a pearl in the palm of one's hand!

⁸⁵⁵ PB himself inserted "XII" by hand.

⁸⁵⁶ The paras on this page are numbered 457 through 459; they are not consecutive with the previous page.

(469-1)⁸⁵⁹ A glimpse is apparently something that men rarely experience or something that most of them never experience. But the fact is that more people have had {one}⁸⁶⁰ than have recognised it for what it really is. And this has happened through their admiration of Nature or art, through falling in love, through sudden news.

(469-2) No glimpse is ever full and complete. If it were, the man experiencing it would be unable to fall into spiritual ignorance again. From this we may understand that however wonderful a glimpse of the Overself maybe, it is still only a cloudy reflection of the real thing.

(469-3) The Islamic mystics called Sufis differentiate between glimpses which they call “states,” and permanent advances on the path, which they call “stations.” The former are described as being not only temporary but also fragmentary, while the latter are described as bearing results which cannot be lost. There are three main stations along the path. The first is annihilation of the ego, the second rebirth in the Overself and the third is fully grown union with the Overself. The Sufis assert that this final state can never be reached without the Grace of the Higher Power and {that it}⁸⁶¹ is complete, lasting, and unchangeable.

(469-4) Truth is our only salvation, the final truth that in essence as Mind nobody is really disconnected from God, that the delusion of being alone and separate from the infinite life creates all our weaknesses, which in turn lead to most of our troubles and that we are here to learn by experience what sort of stuff we are made really of.

(469-5) The World-Mind is omnipresent. There is a point where every man touches it. When he attains awareness of this point, he is at last attending the true Holy Communion service.

⁸⁵⁷ Blank page

⁸⁵⁸ Pages 469-472 are duplicates of the odd-numbered pages from 715-722 in Grey Long 8-13. Different edits have been marked between the two sets of pages.

⁸⁵⁹ The paras on this page are numbered 1 through 11; they are not consecutive with the previous page.

⁸⁶⁰ We inserted “one” for clarity.

⁸⁶¹ We changed “which” to “that it” for clarity (though there appears to be a problem with how PB himself is using the word “state”). – TJS, 2020

(469-6) In his presence those sensitive and sympathetic enough feel a security and peacefulness which they do not feel when alone.

(469-7) There is but One God, One Life, One infinite Power, one all-knowing Mind. Each man individualises it but does not multiply it. He brings it to a point, the Overself, but does not alter its unity or change its character.

(469-8) Every man possesses the capacity of living on the outer surface of his being, but only the sage lives in the inmost recesses of it also.

(469-9) He is symbolic of the Overself's reality as well as an expression of its power.

(469-10) There is no other way to settle doubts concerning the soul with incontestable certainty than the way of getting personal knowledge of it by a mystical glimpse.

(469-11) Their enlightenment is only a partial one, rarely a complete one. Or it is fleeting, and not forever attained.

470

XII

(470-1)⁸⁶² This is the paradox that the Overself is at once universal and individual. It is the first because it overshadows all men as a single power. It is the second because it is found by each man within himself. It is both space and the point in space. It is infinite Spirit and yet it is also the holy presence in everyone's heart

(470-2) The glimpse is a precious thing but it is not enough. The man who has had it has also a new problem: how to find it again and how to turn it into an all-time state of mind, continuing through all kinds of circumstances and experiences? And how can he bring his everyday life into harmony with it?

(470-3) Although his general experience of it will be of its gentleness, there will be times when he will feel only an authoritative and commanding force in it, when tremendous power will manifest and rule in some episode or event.

(470-4) We cannot see, hear or touch without the mind. But the mind, in its turn, cannot function or even exist without the Overself.

(470-5) It will always be present in him.

⁸⁶² The paras on this page are numbered 12 through 26, making them consecutive with the previous page.

(470-6) By this inner light he lives, in its warm glow he feels and through its wise inspiration he speaks the Word.

(470-7) The next aim is to make these glimpses as lengthy and as frequent as he can.

(470-8) His poor little flame has suddenly become a tremendous light.

(470-9) It is the difference between arguing from theory and announcing from experience.

(470-10) Those frightened away from Quest by the high qualifications demanded, may find some comfort in the fact that these 'glimpses' increasing in number depth and frequency can be had even at an early stage.

(470-11) The experience explains a man to himself for the first time, lights up the fact that he lives in two planes at one and the same time. It reveals his ego as the illusion which envelopes his consciousness and his Overself as the reality behind his consciousness.

(470-12) The problem before him is how can he turn an occasional glimpse into a constant awareness?

(470-13) How can the influx remain if the negative elements of the man's character are still there and contradict its presence? One or the other has to go. If the man cannot remove those elements at once - and who can? - then he must do so by degrees and through the years.

(470-14) It is a feeling of being right with the universe, with Life itself.

(470-15) The glimpse vanishes, slowly with a few, quickly with most, leaving its effects in his recognition of greater possibilities in life and grander ones in himself.

471

XII

(471-1)⁸⁶³ His journey starts from the place in consciousness where he finds himself. He may repeat the history of some other travellers who seek here and there in this cult and that one for the food that will allay⁸⁶⁴

⁸⁶³ The paras on this page are numbered 27 through 36, making them consecutive with the previous page. PB himself inserted para number 27 by hand.

⁸⁶⁴ The rest of this para is visible in the original para (719-1 in Grey Long 8-13). The rest of the para reads as follows after "will allay" in the duplicate para: "their inner hunger. Years maybe

(471-2) How mentalism lights up those deeper and darker sayings of Jesus! “The kingdom of heaven is within you,” is then seen to be both a joyful proclamation of spiritual hope and revealing a statement of little-known fact. It proclaims a heavenly existence as being within reach of the mind that is the real man and it tells of such existence being hidden within the mind itself. Heaven is then no far-off place or no post-mortem condition but a state attainable in this life.

(471-3) Just as the sun rays are reflected on a burnished silver plate, so the Overself's attributes are faithfully reflected on a purified and egoless mind.

(471-4) An incident which shows clearly that the glimpse is a Grace, was told by the late C.F. Andrews. When he was in India and during a period of distress his heart opened to mystic beauty and joy for a whole week. He travelled to the Himalayas, hoping for an even greater effect. Instead the whole glimpse came to a sudden end.

(471-5) Instead of being an escape from life as some sceptics foolishly think, they are its fulfilment.

(471-6) In his presence the shadows of depression or fear vanish. For then the disciple can look out on life with clearer eyes, seeing the Perfect which already exists beyond its imperfections.

(471-7) He can hold himself in this egoless state for a brief while only. The ego soon rises up again and the glorious presence retires for the two are incompatible.

(471-8) The awareness will be with him at all times, a part of all his actions and feelings. It will indeed be the essence of every experience and enable him to pass through it more happily.

(471-9) In his presence, the disciple with true affinity feels an infinite rest.

(471-10) All that I can get or learn from the world outside that I really need I can get right here from inside.

spent in such search but whether it ends inside one of these cults or outside all of them, one day something happens to him. His mind is suddenly lit up with understanding and his heart filled with peace. The experience soon passes but the memory of it lasts long. It made him so happy that he yearns to repeat it. But alas! this is one thing that he seems unable to do at will. If it happens again, he will take up the Quest where it really belongs – inside himself. He will cease looking here and there and set to work in real earnestness on himself. He will have to purify his character, practise meditation regularly and study inspired works.”

(472-1)⁸⁶⁵ Because it gives new hope, fresh encouragement and the prospect of eventual relief from trouble, the glimpse is like a rainbow in the sky. It reminds him that a providential love is still behind the world and his own existence.

(472-2) The exquisite peace and serene passionlessness of his days has been fully earned, the power to withdraw his senses from objects whose pursuit wastes the lives of most men, has been gained in long meditations, the insight which reveals the presence of God in all things has been born out of his many self-denials and self-surrenders.

(472-3) The quality of radiance will also be noticeable. What is radiation from him?

(472-4) He feels a rightness about the world-plan and a loveliness in some deeper part of himself. It may remain for a little while only but its memory will remain for long years.

(472-5) "How quiet it is!" exclaimed Lao-Tzu,⁸⁶⁶ in describing the Overself. "Yet it can transform all things."

(472-6) In that blessed moment he sinks his identity into the Reality which he has reached.

(472-7) He can console himself with the thought that this happy glimpse is not irretrievable.

(472-8) That point of contact in consciousness where man first feels God and later vanishes into God, is the Overself.

(472-9) The world with its monstrous evil may harm his body and his reputation but what can it do to a man who hides away in his own soul, where it cannot get at him?

(472-10) The motives and reactions of a spiritually intuitive man will necessarily be on a higher level than those of a man driven by animal and worldly compulsions only.

(472-11) The Overself is not something imagined or supposed. Its presence is definitely felt.

⁸⁶⁵ The paras on this page are numbered 37 through 55, making them consecutive with the previous page.

⁸⁶⁶ "Lao Tse" in the original.

(472-12) One secret of preserving the stillness after returning to outward activity is not to let oneself be hurried, not even to seem hurried. Cultivate a leisurely approach.

(472-13) It is a mistake to regard it as final illumination when it is in fact only one of many stages toward final illumination.

(472-14) These joyous moods may come for no outward reason at all.

(472-15) It will come to him as quietly as the moon comes into the sky.

(472-16) These glimpses come upon us unawares, inadvertently as it were. There is no higher experience in our past to compare with them, and no lovelier.

(472-17) The time is not far distant when the orient light shall come for all life.

(472-18) It is something which remains unchangeably within him.

(472-19) When the glimpse is at its most, he hears within him the harmony of things like a joyous song.

473

XII

(473-1)⁸⁶⁷ This world is the unreal dream, that is the real and substantial one. So the glimpse teaches him. He views this world temporarily as if he stands behind a theatrical stage and watches actors perform set roles in a play and sees properties which are merely painted representations. He is conscious how utterly illusory it all is and, in dramatic contrast, how the awareness by which he knew this was the alone real.

(473-2) This is the experience which makes the fully mature man or woman happiest. It is usually short but its next advent will always be eagerly awaited. It is often isolated by long intervals of prosaic commonplace living, but they only serve to give it even greater value by contrast.

(473-3) The Overself is a part of the One Infinite Life-Power as the dewdrop is a part of the ocean.

(473-4) The illumination falls into the mind suddenly and I neither will it nor expect it. There is nothing of the "me" in it. That falls off my shoulders as if it were an extremely heavy and uncomfortable garment.

⁸⁶⁷ The paras on this page are numbered 56 through 67, making them consecutive with the previous page.

(473-5) He will know REALITY, and know it too as his own ultimate being, indestructible and ever-existent. Amid the most prosaic surroundings, deep in the core of his own heart there will be perfect calm for himself and good will for all others.

(473-6) If the mystical experiences come crowding in too fast, one tumbling after another, the excessive stimulation may upset his balance.

(473-7) His life moves on two different planes simultaneously.

(473-8) The outside observer will not be able to see what is happening to him, and to that extent will not be able to share in it. But he will be able secretly to affect {the}⁸⁶⁸ subconscious mind of the observer, if the latter is associated with him in some way and is at all sensitive.

(473-9) Not only is the kingdom of heaven within us but we are ourselves within the kingdom. We may discover this as a psychic and visual experience, as some do, or simply as a feeling-and-knowing experience that All is God.

(473-10) The moment you seek to keep the glimpse as your own, it is gone.

(473-11) If it soon fades away, it is a glimpse. If he can stay in it every minute of his waking life, it is illumination.

(473-12) The feeling nature of the man who attains enlightenment opens itself to purely impersonal reactions.

474

XII

(474-1)⁸⁶⁹ Although such glimpses are not common and do not happen every day, still they are more common and more frequent than is generally supposed.

(474-2) When this mood comes upon him, he ought to chain himself to it.

(474-3) To work diligently for a glimpse of the Overself is to put human energy to its best use.

⁸⁶⁸ We have inserted "the" into the text for clarity.

⁸⁶⁹ The paras on this page are numbered 68 through 82, making them consecutive with the previous page.

(474-4) The Overself is the point where the One Mind is received into consciousness. It is the "I" freed from narrowness, thoughts, flesh, passion and emotion – that is, from the personal ego.

(474-5) The glimpse carries either a quiet intellectual rapture with it or a seething emotional one.

(474-6) Every man who catches such a glimpse of his diviner possibilities will be haunted forever after by them until he tries to catch up in actual thought and life with them. The endeavour to do so brings him on the Quest.

(474-7) In the case of those who are ready for it or who have affinity with him, a master may be able to bring about a temporary illuminating glimpse through his inner contact with the other person by the power of his spiritual force. This force can be expressed through the Master's spoken words or in silent meditation.

(474-8) Its revelation is not authenticated by sign or miracle but by its own unique quality.

(474-9) Merely to be aware of his beneficent existence on this plane is a help to some minds.

(474-10) The glimpse may come unsought and unbidden or it may come after long striving and

(474-11) It is easier to glimpse the truth than to stay in it. For the first it is often enough to win a single battle, for the second, it is necessary to win a whole war.

(474-12) Few can continue in the glimpse, for the lesser nature soon rises to the surface again and overwhelms them.

(474-13) The wise man lets the Overself's presence flow through his life, never blocks it by his ego nor turns it aside by his {passions}⁸⁷⁰

(474-14) When man attains this state of harmony within himself and with Nature outside, it may be only a temporary experience or a permanent one. It is given to few to attain such a state permanently and even the hour of its temporary onset is usually unpredictable.

⁸⁷⁰ This word was cut off by the right margin, however the word is "passions" in the duplicate para (729-13 in Grey Long 8-13).

(474-15) This is his real being. He sought for it, prayed to it and communed with it in the past as if it were something other than, and apart from, himself. Now he knows that it was himself, that there is no need for him to do any of these things. All he needs is to recognise what he is and realise it at every moment.

475
XII

(475-1)⁸⁷¹ His journey starts from the place in consciousness where he finds himself. He may repeat the history of some other travellers who seek here and there in this cult and that one for the food that will allay their inner hunger. Years maybe spent in such search but whether it ends inside one of these cults or outside all of them, one day something happens to him. His mind is suddenly lit up with understanding and his heart filled with peace. The experience soon passes but the memory of it lasts long. It made him so happy that he yearns to repeat it. But alas! this is one thing that he seems unable to do at will. If it happens again, he will take up the Quest where it really belongs - inside himself. He will cease looking here and there and set to work in real earnestness on himself. He will have to purify his character, practise meditation regularly and study inspired [works.]⁸⁷²

(475-2)⁸⁷³ There is something godlike in every man. By finding it in ourselves we rise above the common human life as that in turn rises above the animal.

(475-3) To do something really worth while, to become creative and constructive in an inspired way, aware of the Overself, is to become godlike. We then fulfil the purpose of human existence on earth.

(475-4) We are not entitled to aspire towards union with the wholeness of God so long as we still have not attained union with the godlikeness in man

(475-5) It is a condition of success that the emotions be relaxed, the body still, the surroundings quiet.

(475-6) From this inner world of Essence we descend to the outer world of Experience.

(475-7) Yet to believe that the Overself carries on a kind of shadowy existence in the background of his life is incorrect. It is too real for that.

⁸⁷¹ The paras on this page are numbered 27, then 83 through 92, making them consecutive with the previous page.

⁸⁷² PB himself wrote “ - (your last page sent) where is all this” next to this line and connected it to the next para with handwritten markings.

⁸⁷³ On this page, PB himself renumbered the paras by hand. They were originally 28 through 37, but are now 83 through 92.

(475-8) Every glimpse of the Infinite helps him to let go of the finite, to detach himself from his possessions and passions.

(475-9) The inability to believe in or detect the presence of a divine power in the universe is to be overcome by a threefold process. The first part some people overcome by “hearing” the truth directly uttered by an illumined person or by other people by reading their inspired writings. The second part is to reflect constantly upon the Great Truths. The third part is to introvert mind in contemplation.

(475-10) No ugly qualities are left in him, no vicious remnants of the beast that became man

(475-11) These men are not just abnormal variations of the human species but glorious harbingers of its future development when its own time arrives.

476
XII

(476-1)⁸⁷⁴ He⁸⁷⁵ will be surrounded by an Overself conscious atmosphere even in the midst of social functions. His inward repose will be no less evident there than in solitude.

(476-2) What we call here the Void, following the Mongolian-Tibetan tradition is not dissimilar from what Spanish St. John de la Cruz⁸⁷⁶ called “complete detachment and emptiness of spirit.” It is a casting-out of all impressions from the mind, an elimination of every remembered or imagined experience from it, a turning-away from every idea even psychically referable to the five senses and the ego; finally, even a loss of personal identity.

(476-3) The philosophic conception of spirituality is not of a state to be reached in the world beyond death or in an oriental ashram or occidental cloister beyond active life, but of a state to be reached here and now and within.

(476-4) After a deeply-felt Glimpse or Rapture or Spirit in Development there may be a reaction. This takes the form of a temporary and minor Dark Night of the Soul. But this

⁸⁷⁴ The paras on this page are numbered 93 through 100, making them consecutive with the previous page.

⁸⁷⁵ On this page, PB himself renumbered the paras by hand. They were originally 38 through 45, but are now 93 through 100.

⁸⁷⁶ Referring to St. John of the Cross.

phenomenon is more certain to appear and in its most dramatic form after the second stage of meditation has been achieved but before the third (contemplation) is practised.

(476-5) Those who have followed the Quest in previous lives will generally receive a glimpse at least twice during the present one. They will receive it in early life during their teens or around the threshold of manhood. This will inspire them to seek anew. They will receive it again in late life during the closing years of the reincarnation. This will be bestowed as a Grace of the Overself. Those aspirants who bemoan the loss of their early glimpse should remind themselves, in hours of depression, that it will recur before they leave the body. In addition to those glimpses which attend the opening and closing years of a lifetime, a number of others may be had during the intervening period as a direct consequence and reward of the efforts, disciplines, aspirations and self-denials practised in that time.

(476-6) It is from the Overself that every true prophet receives his power. "I of myself am nothing," confessed Jesus.

(476-7) He has no fixed abode, no permanent address, for like the wind he comes and goes from nowhere to anywhere. Destiny or service may keep his body in one place for a time, or for a lifetime, but it will not keep him.

(476-8) The momentary feeling of peace he experienced may be an intimation of the still greater peace he may know if he takes the trouble to pursue the opportunity of developing it through the Quest.

477
XII

(477-1)⁸⁷⁷ Certain⁸⁷⁸ kinds of sensations feelings and thoughts are automatically repelled from the field of blessed consciousness in which the illumined man lives. All negative and destructive, egoistic and unruly ideas, certainly all those that the best conscience of the human race has stamped as 'witched' and generative of 'evil-doing,' are not compatible with his purified state of mind and accordingly cannot enter it.

(477-2) Just as space is unaffected equally by the evil deeds or virtuous actions of men, so the Overself is unaffected by the character or conduct of the ego. It is neither made worse by the ego's wrongdoing nor better by its righteousness.

⁸⁷⁷ The paras on this page are numbered 101 through 112, making them consecutive with the previous page

⁸⁷⁸ On this page, PB himself renumbered the paras by hand. They were originally 46 through 57, but are now 101 through 112.

(477-3) The term “fana” is associated in origin with Sufi Abu Yazid⁸⁷⁹ of Bayazid, of Isfahan⁸⁸⁰ (9th century). It first came into prominence in Eastern Persia. The person who practises it, becomes, in Inayat Khan’s words “independent of all earthly sources and lives in the Being of God by the denial of his individual self.”

(477-4) In the consciousness of ego a man must compete with other men and the most aggressive or the most talented may win. But in the consciousness of Overself, there is no competition against him.

(477-5) It is not a dim abstraction but a real presence. Not a vague theory but a vital fact.

(477-6) At this stage his mind never loses its magnificent poise but remains always fixed on its own deepest level.

(477-7) Because he has access to this inward source he may live the loneliest of lives but it will not be loveless. The joy and warmth of its ever-presence will abide with him.

(477-8) The power of the higher self will everywhere and always uphold him.

(477-9) This term OVERSELF probably needs redefinition for a large percentage of readers.

(477-10) All power and all intelligence reside within it.

(477-11) There is a friendliness in his look, goodwill in his face, that make acquaintance easy.

(477-12) A heart filled with peace and love will be felt through a radiant countenance and poised bearing.

478⁸⁸¹

XII

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

479

XIII

⁸⁷⁹ Also known as Bayazid Bistami.

⁸⁸⁰ “Ispahan” in the original.

⁸⁸¹ Blank page

(479-1)⁸⁸² Nature extravagantly spends large fragments of time on outworking her high purpose; a million years to her are nothing remarkable. We, poor mortals, however are eager to see improvement and progress before the same day's sun has set, being helpless prisoners in the captivity of time, whose tyrannous character we have yet to understand. We need but to consider the enormous duration of the aeons which have straddled the globe since the first Lemurian lived and loved.

(479-2) Every law of the universe and every principle of its operation can be found reflected in the nature and life of every man.

(479-3) From the writings of illumined men; from close personal association, observation, discussion, study, friendship and meditation with living illumined men; and from my own mystical experience; I have been able to get a fuller picture of what cosmic consciousness really is.

(479-4) Without direct experience of the inner nature of things, without personal revelation from the Overself, the only kind of knowledge men can possess is obtained by the use of logical thinking aided by memory. The cosmogony of a sage is truly scientific, for it is exactly descriptive of _____⁸⁸³ really exists whereas the other kind of knowledge is merely argumentative

(479-5) The God who magically creates and personally manages the world, as separate from him, is the first simple concept of simple men. The God out of whose being the world beginningly and endlessly comes into birth, is the next developed concept of more cultured men.

(479-6) Revelation establishes that the sequence of events in our universe is an orderly one, while observation confirms it. They do not just happen by chance and chaos is not their background. Many will admit this but yet they are unable to admit that this orderliness is not limited to stars and planets alone, nor to the chemical elements also, nor to the physical forces of Nature in addition. They are unable to extend it to "human life, to its birth, course, fortunes and death. But the philosophic revelation tells us that there {is}⁸⁸⁴ law and order here not less than elsewhere. It is unreasonable to suggest that although they rule all the lower kingdoms, they do not touch us. Our experiences too are controlled by heaven's laws.

⁸⁸² The paras on this page are numbered 1 through 7; they are not consecutive with the previous page.

⁸⁸³ 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.

⁸⁸⁴ "are" in the original.

(479-7) There is some confusion on this point in the minds of many students. On attaining enlightenment a man does not attain omniscience. At most, he may receive a revelation of the inner operations of life and Nature, of the higher laws of governing life and man. That is, he may also become a seer and find a cosmogony presented to his gaze. But the actuality in a majority of cases is that he attains enlightenment only, not cosmological seership.

480
XIII

(480-1)⁸⁸⁵ Those who believe creation to be a single act performed once in the past which continues into the present need to think deeper.

(480-2) Consider how orderly is the periodicity of giant-dimensioned planetary travels as well as of microscopic atomic weights.

(480-3) According to philosophic tradition we are in the “monkey” stage of development where our relationship toward the full “human” stage is as far away as that of a monkey is to a present day man.

(480-4) There is no thing, be it as vast as a sun or as small as a cell which is not subject to the law of opposite polarities and which therefore does not manifest itself in two entirely contrary ways. Yet man, because his senses are so limited, sees it in only a single way. It is this incompleteness which creates his illusion that the thing really exists in time, is measured in space and is shaped in form.

(480-5) In the long slow course of development, as it stretches out with time, men will come to understand the true nature of the universe around them and the correct nature of their relationship to it. It will be a logical corollary, that as they come thereafter to understand also the harm they do themselves by every violation of the higher laws they will begin to change their thoughts and amend their conduct.

(480-6) The order which has been established throughout the cosmos is a perfect one. If the human mind fails to see this fact, it is partly because human feelings, prejudices, aversions and attractions sway it and partly because the World-Idea unveils itself only to those who are ready.

(480-7) The pattern of the whole universe is repeated in the pattern of the solar system; and that again in the atom’s structure. There is no place and no being where the World-Idea does not reincarnate itself.

⁸⁸⁵ The paras on this page are numbered 8 through 18, making them consecutive with the previous page.

(480-8) Recognising this, humanity will within a certain time – not in our time – humbly submit as it once did in prehistoric times to rulers guided by true sages and adopt the higher forms of government inspired by the true facts of life. Philosophers will then be not merely the witnesses of their age but also its activators. Then only will humanity at last prevent outer war, even though its own moral nature will still need much more growth. With that recognition, Nature herself will grow kindlier and the area of other forms of human suffering, will diminish noticeably

(480-9) The cosmos exists in a great harmony for it obeys laws which are divinely perfect.

(480-10) LAO-TZU:⁸⁸⁶ “The Eternal Essence seems inactive, yet it accomplishes all.”

(480-11) When Lao-Tzu⁸⁸⁷ saw the wonders of the World-Idea he could not help writing: “The Supreme Essence nurtures all things with care and love.”

481
XIII

(481-1)⁸⁸⁸ The stream of life flows onward in a circling spiral-like course.

(481-2) When I go into the innermost depths of my being I find that all is good. When the scientist can go into the innermost depths of the atom he will find that all is good there – and consequently in the entire universe constructed from atoms.

(481-3) The more intellectual they are, the more they feel that God has somehow blundered, that they could have made a better or kindlier job of the universe than he has and that too much unnecessary suffering falls upon his creatures. The sage, however, with his deeper insight and his serener mentality, finds the contrary to be the case and is set free from such bitter thoughts.

(481-4) It is an astonishing thought that the entire human body, from its head to its feet is contained in miniature in the cell from which it starts existence. No microscope can see it for it still is only an idea. But given time the idea finds expression in a form.

(481-5) We need to define what life really is if we are to understand and control it.

⁸⁸⁶ “LAO TSE” in the original.

⁸⁸⁷ “Lao Tse” in the original.

⁸⁸⁸ The paras on this page are numbered 19 through 34, making them consecutive with the previous page

(481-6) The World-Idea manifests itself by degrees but the Idea itself is a perfect whole.

(481-7) The idea of progress is discounted by Oriental wisdom and the recurring cycles. The spiral movements or the rising and falling arcs are truer figures.

(481-8) The World-Idea is drawing us little by little after the pattern of its own infinite perfection.

(481-9) Even science now admits that the age of the universe is so vast that it runs into billions of years.

(481-10) The more one learns about the World-Idea, the more one wonders at it. To go farther and cooperate with it, is to find peace.

(481-11) The World-Mind acts by its own power, underived from any other source.

(481-12) I have made it my business to ascertain, so far as my limitations allow, the plot behind the World-Drama in which each of us has his role to play.

(481-13) Everything around us and every event that happens to us is an expression of God's will.

(481-14) He is not deceived by the hurry of modern existence. He is well aware that there is plenty of time to mature the minds and refine the hearts of the race.

(481-15) God, the infinite power, is everywhere present and always active. All beings drew their little power for the purposes of their transient self-centred lives from it. In the same way the infinite Mind, provides the mainspring for the activity of each little egoistic mind.

(481-16) If evolution ends as it begins, if it is only a circular return on the same plane of existence, then Human activity becomes a treadmill that makes the course of human life a journey from nowhere to nowhere.

482

XIII

(482-1)⁸⁸⁹ It is a teaching which plays on contradictions and finds room for opposites. It sees them both in the structure of the universe and the movement of evolution. It puts them in the proper approach to human problems.

⁸⁸⁹ The paras on this page are numbered 35 through 43, making them consecutive with the previous page.

(482-2) The movement which brings the universe into being out of the World-Mind's stillness is a spontaneous, not a deliberate one. It just happens because it is the very nature of the World-Mind to make this movement.

(482-3) Man, by contrast with the animal, is an individualised creature. He is aware of his own separate identity and special personality. The animal is not individually responsible for his actions, being entirely responsive to its surroundings and instinct. Man feels the same response but modifies it by his

(482-4) The answer to those who admit they can understand and accept the existence of suffering when it is the result of karma caused by man's conduct towards man, but cannot understand and accept it when caused by Nature's havoc, by earthquakes and floods, by wild beasts and tornados may not be a palatable one. It is that calamity and suffering, destruction and death, are ordained parts of the divine World-Idea, which needs them to ensure the evolution of entities. It is also that after all these things happen only on the surface of their consciousness for deep down in the Spirit there is perfect harmony and unbroken bliss.

(482-5) The cosmic movement traces a circular path, which is why the evolving entity has to pass through opposite extremes and why it is guaranteed a fullness of experience. In no other way could its progress toward a higher level be made sure by the periodic arrest of its downward courses. Contrast and difference are innate in the divine World-Idea to control and adjust the conflicting and opposing forces.

(482-6) Is this universe constructed by a God who is an utter idiot?

(482-7) The contemplation of universal laws and metaphysical truth chastens the feelings and elevates the thoughts. This study causes man to forget himself, to turn aside from his little ego, and thus helps to clear a path to discovery of his Overself.

(482-8) There is no immediate guarantee that the good man may not become a vicious one. The evolutionary arc does not rise with utter smoothness; there are strayings aside, falling downs and erratic jags. But there is an ultimate guarantee that the experiences of life are so ordained as to open the eyes and direct the will of every man at some point, and to repeat this process at intervals until he does so of his own spontaneous accord.

(482-9) The great worlds which move so marvellously and rhythmically through our sky, however, must leave the more reflective minds with a wondering sense of the sublime intelligence which has patterned the universe.

(483-1)⁸⁹⁰ The moment we establish a right relation with the Mind behind the universe, in that moment we begin to see as ultimately good certain experiences which we formerly thought to be evil, and we begin to see as dreamlike many sufferings which we formerly saw as real.

(483-2) "Without error there could be no such thing as Truth." – runs an old Chinese Proverb.

(483-3) We see the underside of the pattern only – and merely a part of it at that – and inevitably judge Nature to be cruel, "red in tooth and claw." If we could see the upper side and the whole of it, the pattern would show itself perfect.

(483-4) Existence is an endless affair but it has periods of rest and withdrawal, changes of form and body, of consciousness and selfhood. We are developments brought forth from it and taken back into it.

(483-5) We could see no form of anything at all if all were in the light either. The contrast of shadow and light is needed to define the form. Opposites are always necessary to each other. This is why they are present throughout the universe and moreover present in all possible combinations and proportions in all possible rhythms and patterns. It is present in life, in things, in planets and seasons. It is the eternal and invariable law of manifested existence.

(483-6) A surgeon once said to me that the teaching of man's return to his source and starting point by a circular route, made the human journey a senseless one. He found himself horrified and repelled by the idea. (San Diego)

(483-7) The forces in the universe and the figures on the universal scene are all connected with each other and all related with the World-Mind. Nothing stands alone except in its illusory belief.

(483-8) The whole universe is a symbol, whose meaning can be read only when we have learnt the alphabet of philosophic laws and experiences.

(483-9) If the operations of the World-Mind are beyond the range of human understanding and its powers more amazing than those of the electronic calculator that is only to be expected.

⁸⁹⁰ The paras on this page are numbered 44 through 55, making them consecutive with the previous page.

(483-10) Nobler and wiser types of humanity, standing on loftier altitudes of consciousness, will begin to emerge from the mass. If they are all too few today, they will be more numerous tomorrow.

(483-11) The large clear cosmological vistas of philosophy reveal the unfaltering return of the evolutionary spiral upon itself and help us to appreciate the superb harmony of the World-Idea.

(483-12) The World-Mind cannot be separated from any point of the world. It is present in every point, every creature, now, at this very moment. There is no need for anyone to think himself cut off or a part or remote from this divine source of his being. This is just as true in his sorrowful hours as in his joyful ones.

484
XIII

(484-1)⁸⁹¹ These homeless creatures which make up the human race will one day come within sight of home.

(484-2) The universe is a system of geometric forms.

(484-3) Is the universe an intelligently-guided coherent and organised unity or a shapeless jumble, promiscuous, chaotic.

(484-4) Everything expresses, however feebly or badly, the divine life. Everyone manifests it, however brokenly.

(484-5) It is nonsense to say that any man is alone in his trouble. He is in the great World-Idea, part of it, belonging to it, sustained by it.

(484-6) The World-Mind permeates the entire cosmos, reflects itself in every atom and every man.

(484-7) Easy hopes about perpetual progress and shallow optimism about scientific improvement are alike going to be frustrated so long as the higher development of man himself is less valued.

(484-8) The animals are slowly growing to become human one day.

⁸⁹¹ The paras on this page are numbered 56 through 63, making them consecutive with the previous page.

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

485
XIV

(485-1)⁸⁹² There is a danger that negative predictions may also act as suggestions and, by influencing mental or emotional causes, bring about physical effects which fulfil the predictions.

(485-2) To descend into the body, to reincarnate in the flesh is itself a kind of crucifixion. Note that the head and trunk are right-angled by the right and left arms forming a cross. This is symbolic partly of the loss of higher consciousness which this descent entails and partly of the pains and miseries which appear intermittently during embodiment.

(485-3) Is any man given more suffering by destiny than he can endure? Theoretically he is not, but actually we do see in the cases of those who have killed themselves or gone insane from such cause. The manner of his death, then, must be a part of his ill destiny.

(485-4) It is as certain as the coming of dawn that he who mistreats another person will one day be mistreated himself. The law of recompense operates like a boomerang.

(485-5) It would be absurd to declare that every act is the result of free choice. Even a cursory analysis will show that racial and hereditary conditions have contributed toward shaping a certain kind of body, brain and nervous system. These in turn have contributed toward certain tendencies which influence actions without the doer of them even being aware of it.

(485-6) A grievous marriage situation may itself change completely for the better or else a second marriage may prove a happier one, if there is sufficient improvement in thinking to affect the karma involved.

(485-7) Why do some take to the True Doctrine at first glance whereas others – and they are the majority – spurn it? The answer is to be found in the internal age or prenatal experience or reincarnated tendencies.

486⁸⁹³

⁸⁹² The paras on this page are numbered 96 through 102; they are not consecutive with the previous page.

⁸⁹³ Blank page

(487-1)⁸⁹⁵ Why some are taken away by death at a young age and with a lovely soul is one of those mysteries which we must leave unexplained with the laws of destiny and recompense. Despite the natural feeling of being grievously wounded, the bereaved person should resign himself in trust to the will of God and in faith that the departed will be taken care of wherever he is by the Father of us all.

(487-2) There is a lower form of Spiritism, expressed through cheap pain mediums, as well as a higher form, expressed through non-professional persons who mix the mystical with the mediumistic. The student of philosophy must scrupulously avoid both these forms, must reject their so-called revelations, and faithfully stay on the superior level which he is so fortunate to have attained.

(487-3) It is a Jain belief that bad karma can be cancelled by practising austerity, penance and self-mortification. The harsher the asceticism the quicker will be this process of destroying the results of an evil past. There is a certain logic in this belief for by suffering this self-imposed pain, one is also suffering the bad karma, albeit in a concentrated form, and not evading it.

(487-4) All his experiences during the ages upon ages of his existence as a finite centre of life and consciousness have left their record in the mysterious and measureless seed-atom of his body.

(489-1)⁸⁹⁸ [Any medium who lets himself be possessed at times by lying and malignant spirits in his seances would be fortunate to]⁸⁹⁹ escape with his sanity and peace of mind.

⁸⁹⁴ PB himself inserted "XIV" at the top of the page by hand.

⁸⁹⁵ The paras on this page are numbered 21 through 24; they are not consecutive with the previous page.

⁸⁹⁶ Blank page

⁸⁹⁷ PB himself inserted "XIV" at the top of the page by hand.

⁸⁹⁸ The paras on this page are numbered 3 through 6; they are not consecutive with the previous page.

He should first learn how to protect himself before he opens himself up to outside and unseen powers. But such protection can be gained only by developing his own strength, character, knowledge and aspiration. Indeed his personal spiritual growth calls for this passage to a higher stage. But this can be reached only by abandoning mediumship at least for a time. At some future date, he might be able to resume it but it would then be so vastly superior and so fully within his control, that it would really be mysticism. For the controlling entity would be either his own higher self or a genuine living master.

(489-2) He will be content to leave his future in the disposal of the higher power. He knows that it is rendered secure by his obedience to and conformity with the higher laws.

(489-3) Philosophy does not reject the belief in the power of environments over man. They are important. But, it adds {that}⁹⁰⁰ even more important is the power of man himself.

(489-4) The face brain and form of the body will partly be moulded by his destiny, partly by his character-tendencies and mental qualities.

490⁹⁰¹

XIV

491

XIV

(491-1)⁹⁰² Just⁹⁰³ as it is possible for the dream-mind to assume different personalities, each speaking and behaving according to type, so it is possible for other hidden layers of the mind to dramatise themselves and speak as they might be expected to in their respective capacities. We are only on the fringe of discovering what latent powers the human mind possesses. The entity which controls can quite well be himself in another guise, not only because of the foregoing but also because of characteristics developed in former births but still lying beneath the surface of this birth. On the other hand, there is

⁸⁹⁹ "Any medium who lets himself be possessed at times by lying and malignant spirits in his seances would be fortunate to" was typed above the line and inserted to the beginning of the para.

⁹⁰⁰ "that" was inserted into the text for clarity.

⁹⁰¹ Blank page

⁹⁰² The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

⁹⁰³ An indecipherable para number was typed in parentheses above this line, then typed over with an "x."

a less likely possibility of genuine spirit-control. This is true even if during the delivery of trance addresses, the medium himself is quite unconscious of them and of everything that is happening at the time.

(491-2) It is true that the whole of what man experiences is not wholly of his own direct making and that only a part of it is so. But that is the largest part. It is true that his nation's life affects and is responsible for some of the colour which his own takes on. But why was he born among that particular nation in that particular period? The answer must again be that he is getting the recompense of his own past making. For his nation may lie defeated and wounded, or it may stride triumphant and prosperous.

(491-3) The law of recompense is not nullified nor proved untrue by the objector's proffered evidence of hard ruthless individuals who rose to influence and affluence over the crushed lives of other persons. The happiness or well-being of such individuals cannot be properly judged by their bank account alone or their social position alone. Look also into the condition of their physical health, of their mental health, of their conscience in the dream state, of their domestic and family relations. Look too into their next reincarnation. Then, and only then can the law's presence or absence be rightly judged.

(491-4) The man whose weakness when confronted by temptation is so large that his yielding is plainly predictable, can not be said to have the same freedom of choice that the man of strong self-mastery has.

(491-5) An evil destiny may be the creation of his weaknesses.

(491-6) This dream-like progress after death is not valueless. It acts as a reminder each pre-birth of the true purpose of life.

(491-7) Character is the root of destiny. An evil character must lead to an evil destiny.

(491-8) His deeds are an inevitable consequence of his past history and present circumstances.

(491-9) We gain and enlarge our experience through a succession of fleshly bodies.

(492-1)⁹⁰⁴ The Oriental who accepts his circumstances with a quite hopeless resignation is the victim of geography, climate, religion and suggestion combined.

(492-2) "Help me O God, when Death is near,
To mock the haggard face of fear
That when I fall - if fall I must -
My soul may triumph in the dust."

(492-3) Our acts return to us as inevitable consequences.

(492-4) In itself the will is free but in its activity it is not. This is because the effects of past acts and the necessities of evolution incline it toward a certain course.

(492-5) Those who spend their years admiring the feats of necromancers waste their incarnation and harm their minds.

(492-6) When he reaches the end of a cycle, there will necessarily come with it some inner adjustment and outer change. This may also produce a little mental confusion.

(492-7) It need not be too hard to imagine the outcome under this unerring law of a course of actions begun and continued in such utter ignorance of spiritual values.

(492-8) If you consider the silly irrational and crazy actions which hypnotised persons are easily led to do, you will understand why a hypnotised spiritist medium - for that is his condition - is easily led into obsessions.

(492-9) Karma waits for a proper time before calling in its accounts; its settlements being periodic and grouped together, explains why good and bad fortune so often run in apparent cycles.

(492-10) The question of astrology comes up afresh too often these days to let us forget it. If it were wholly true, this predictive reference to the planets, it could easily be tested and established in the company of all the respected sciences. If it were wholly false, it could just as easily be tested and discarded once and for all. But because the correct appraisal lies at some undetermined point between these two extremes, the question can only receive a tantalising and confused answer. Those who reject astrology totally prove thereby that they have either never or insufficiently investigated it. Those who accept it totally are in grave danger of denying to man his gift of limited free-will in mind and action as well as of losing their way in a silly fatalism. Since it is man himself who has made the larger part of the destiny which he must undergo it is he who can

⁹⁰⁴ The paras on this page are numbered 10 through 19, making them consecutive with the previous page.

unmake it. Thus there is no room for extreme fatalism. Nevertheless, because his individual will is governed by a higher will, some part of his destiny remains so strong that it is beyond his capacity to change it. The Overself must surely be granted the simple power to know, before

493
XIV

(continued from the previous page) each re-incarnation on earth, the potentialities for virtue, sin, for spiritual rise and fall, that lie innate within its progeny, the ego. But this no more commits man to a hopeless fatalism than does the knowledge that he will eat a couple of meals tomorrow. Let him ask his own reason and past experience whether these shining points of light in the sky are more baleful influences on his life than his own weaknesses, shortcomings, egoism and lack of self-control. What can they do to him worse than what he can do to himself?

(493-1)⁹⁰⁵ All the reincarnations which are necessary to the unfoldment of his character and capacities, must be lived through.

(493-2) The fact that reincarnation is compulsory may terrify some persons but will cheer others.

(493-3) There are some events which have to happen, and in just the way they do.

(493-4) Prof. Albert Einstein when asked in 1955 if he believed in the theory of reincarnation, replied: "It is a silly theory, a stupid theory, and an illusion." This shows what old age can do to a brilliant mind.

(493-5) Man is free to turn right or left.

(493-6) The old Japanese method of cultivating rice yields larger crops on poorer soil than the old Indian method. It has lately been introduced and publicised by the Indian Republic's Ministry of Agriculture with such favourable results that it has become unnecessary to import the annual balance required to meet the population's growing needs. It is estimated that cheaper and more plentiful rice will within a few years reduce or remove the traditional hunger of this vast country. The people have hitherto religiously {interpreted their}⁹⁰⁶ starved existence as the will of God. The episode may teach them the philosophic truth that they are here to become co-workers with God by developing their intelligence, knowledge and abilities. By improving themselves they

⁹⁰⁵ The paras on this page are numbered 20 through 27, making them consecutive with the previous page.

⁹⁰⁶ We have inserted "interpreted their" into the text for clarity.

are able to improve the environment. The supine fatalism saddled on them by a mistaught religion and a miscomprehended mysticism may yield at last to correct fatalism taught by their own highest philosophy.

(493-7) The larger pattern of destiny is already traced for us but the smaller patterns which fit into it are left for our own tracing.

(493-8) Had the tenet of rebirth not been rejected from official Christian doctrine but incorporated into it, Europe and American history would have moved to a slower tempo and Western material achievement would have reached a lower height.

494
XIV

(494-1)⁹⁰⁷ Nobody succeeds in extinguishing karma merely because he intellectually denies its existence, as the votaries of some cults do. If, however, they first faced up to their karma, dealt with it and used it for self-cultivation and self-development, and then only recognised its illusoriness from the ultimate standpoint, their attitude would be a correct one. Indeed, their attempt to deny karma prematurely shows a disposition to rebel against the divine wisdom, a short-sighted and selfish seeking of momentary convenience at the cost of permanent neglect of the duty to grow spiritually.

(494-2) He clanks the earth in iron chain, each link stamped with the word "destiny." But because he neither sees nor hears his chains, he imagines that he walks where he wishes and as far as he wishes.

(494-3) The same forces which bring us into the experience of a new reincarnation also deprive us of the memory of previous reincarnations.

(494-4) What we were in the past is not important. What we are now is important. What we intend to make of ourselves in the future is vitally important.

(494-5) We make choices which we think are free but which are not.

(494-6) Until he finds himself and is settled in himself, he cannot find his true freedom of will.

(494-7) We have inherited the karma of our former lives.

(494-8) The pattern of character and mentality is formed before birth.

⁹⁰⁷ The paras on this page are numbered 28 through 41, making them consecutive with the previous page.

(494-9) As he looks back over all the events of his outer life they seem like pages in a book he has been reading already written out with the events yet to happen being the unread pages. Or he is only a character in the book's story, seemingly acting out of his own choice but really and quite unconsciously working out the author's choice.

(494-10) We reincarnate in part through the pressure of accumulated karma and in part through the pressure of habitual tendencies.

(494-11) Within these limits he may wander about as he will or can, but outside them he is unable to go.

(494-12) Where is there freedom of choice for the man who, because his five senses rule him reacts mechanically to his environment? Only where the man has attained objectivity towards his body, instead of being totally immersed in it, can we say such choice exists.

(494-13) Few of us trouble ourselves about the expectation of death until we are old, and then only because bodily infirmities and the making of wills and the bereavement of friends compel us to think about it.

(494-14) The bodily health and mental condition of the future child will be affected by those of the parents at the time it is conceived and particularly by the state and content of their blood.

495
XIV

(495-1)⁹⁰⁸ The truth about the Universe cannot be had unless at the same time we get outside the limited views and emotional prejudices of the personal life. Nor can we get at the truth about ourselves so long as we think in terms of a single earthly lifetime. To do so leads to mental short sightedness, and gives an incorrect visual image of human life. All this shows why we need both the quest's discipline and philosophy's knowledge.

(495-2) Uncritical and imaginative believers will mould press and distort the history of their life and the pattern of their character to fit the fortune-tellers reading or an astrologer's horoscope. In this task they mostly succeed for there are usually some points in any reading or horoscope which are correct for any person.

⁹⁰⁸ The paras on this page are numbered 42 through 51, making them consecutive with the previous page.

(495-3) A man's birth is a component of different biases and varied tendencies.

(495-4) The Law is relentless but it is flexible: it adjusts punishment to a man's evolutionary grade. The sinner who knows more and who sins with more awareness of what he is doing, has to suffer more.

(495-5) If all man's activity and intelligence are not his own but a higher power's, if he is merely reflecting or expressing what that power wills through him, then he has nothing to gain by choosing to practise virtue. What will happen, will happen anyway.

(495-6) Oriental fatalism, which makes God's power and will the only power and will, leaves man's power useless and renders his will superfluous. This is somewhat disheartening to the Occidental's mind and enervating to his hand. But he need not accept it; it is also the unbalanced half-dangerous fatalism of half-knowledge. Man is intended to grow up into consciousness of his Godlike essence, and through that into joyful cooperation with God and deliberate participation with God's World-Idea.

(495-7) While lesser lights of the modern literary world are content to dismiss the subject of astrology with a contemptuous sneer, England's greatest dramatist treated it with the respect grown of proper understanding. This is proved by abundant quotations from Shakespeare's plays that could be made. But advanced astrologers ought to realise the incomplete and fragmentary nature of their present knowledge.

(495-8) It does not look for the light of truth in darkened seance rooms but in the silenced human mind.

(495-9) The awareness that they are weak and faulty makes some persons regard freewill, not as the boon it is generally supposed to be, but as a danger. St. Therese of Lisieux even asked God to take it away because it frightened her.

(495-10) Is it not likely that by foreseeing events we shall be in a position to forestall them?

496
XIV

(496-1)⁹⁰⁹ Better than being born to wealthy parents is being born to wise ones, for then the child will not only be taught spiritual values but see them demonstrated before his eyes.

⁹⁰⁹ The paras on this page are numbered 52 through 65, making them consecutive with the previous page.

(496-2) Do we live only once?

(496-3) There are events which a greater power than man's has preordained. Some he can modify, change or prevent altogether but others he cannot. All of them exist already in future time. He will meet them in present time. He never leaves present time. Therefore it is not he that is moving to meet the future but the future is moving to meet him.

(496-4) The workings of the law of recompense are carried out by a means as beyond human comprehension as are most of the other workings of the World-Wind behind it. They are not thought out step by step but appear suddenly by a single magical stroke just as the result of a problem presented to an electronic calculator suddenly appears on its dial.

(496-5) With gagged mouth and strapped limbs, some feel they are fate's prisoner.

(496-6) Conditions and choices in the past have brought him to where he is in the present.

(496-7) A child is born into a family not by mere chance but as the resultant of forces set agoing in the previous births both by the newly-born and by its parents.

(496-8) [Overstress of such beliefs as astrology may cause him to understress or even forget entirely his creative possibilities. They are both extreme swings of the pendulum.]⁹¹⁰ Astrology rests on the ground of karma in tendencies and deeds. Freedom of decision rests on the evolutionary need to let man express the creativeness he gets from the Overself. He must put both factors together to find truth.

(496-9) We are hit in the face by our own sins.

(496-10) No man can be anything more than he is.

(496-11) The optimist sees large freedom of decision in man's possession whereas the pessimist sees little.

(496-12) Whatever its deficiencies and faults the doctrine is still the most acceptable that human search can find.

⁹¹⁰ "Overstress of such beliefs as astrology may cause him to understress or even forget entirely his creative possibilities. They are both extreme swings of the pendulum." was typed below the line and inserted with a handwritten arrow.

(496-13) Disaster and ruin eventually wait either in hidden ambush or in open inevitability for the man who tries to act contrary to heaven's laws.

(496-14) If it does nothing more, at least it helps to put some meaning into the sorry tale of humanity's woes and afflictions.

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

497
XV

(497-1)⁹¹¹ This very argument which Vedantins use with such eager pride was scorned by a Western author as insanity, which he defined as "the inability to distinguish which is the sleeping and which the waking life." The man who wrote this was Lewis Carroll, "Alice in Wonderland's" creator -

(497-2) The Void is the state of Mind in repose, and the appearance-world is its (in)activity. At a certain stage of their studies, the seeker and the student have to discriminate between both in order to progress, but further progress will bring them to understand that there is no essential difference between the two states and that Mind is the same in both.

(497-3) How infinitesimal is the period of a human lifetime against the background of Time itself!

(497-4) Philosophy follows a wiser path. Instead of setting up spirit and matter as eternally-opposed enemies, it sets out to find the real and true relationship between them.

498⁹¹²
XV

499
XV

(499-1)⁹¹³ Animals which hibernate in winter are the bear, whose sleep is light; the bat, whose sleep is heavy; the woodchuck, whose eyes are tightly closed, and the raccoon,

⁹¹¹ The paras on this page are numbered 4 through 7; they are not consecutive with the previous page.

⁹¹² Blank page

⁹¹³ The paras on this page are numbered 11 through 14; they are not consecutive with the previous page.

which rolls itself into a ball. What is to be noted is that during this period, lasting many weeks or even several months, their rate of breathing is gradually reduced to a mere fraction of what it is during the period of ordinary activity. The Columbian ground-squirrel almost stops its pulse-beat during its half-year long hibernation.

(499-2) If we are to think correctly, we cannot stop with thinking of the Overself as being only within us. After this idea has become firmly established for its metaphysical and devotional value, we must complete the concept by thinking of the Overself as being also without us. If in the first concept it occupies a point in space, in the second one it is beyond all considerations of place.

(499-3) Usually each dream is not a complete cycle but a jumble of separate dreaming moments. The fact of this discontinuity of the dream state cannot be used as proof of its unreality. There is an evolutionary process in Nature which gives a different quality to the working of consciousness in the waking state from that of the dream state, precisely because of the greater utility of the waking state to the outworking of its purposes.

(499-4) Considered from its own standpoint, the infinite can never manifest as the finite, the Real can never alter its nature and {evolve}⁹¹⁴ into the unreal; hence the pictures of creation or evolution belong to the realm of dream and illusion. The grand verity is that the Universal self has never incarnated into matter, nor ever shall. It remains what it was is must forever be – the Unchanged and Unchangeable.

500⁹¹⁵

XV

501

XV

(501-1)⁹¹⁶ Those who think that sleep is all we need to remove the body's fatigue after activity and work may be surprised to learn that this is only true of deep dreamless slumber. In the case of dream-filled sleep, it is not more than partially true.

(501-2) Because the world-thought issues ultimately from the World-Mind, it cannot be wholly excluded from Reality. It may [even]⁹¹⁷ be called Reality because it is the ground of everything else, yet is itself derived from [Nothing.]⁹¹⁸

⁹¹⁴ "involve" in the original.

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⁹¹⁶ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

⁹¹⁷ PB himself inserted "even" by hand.

⁹¹⁸ PB himself changed "nothing else." to "Nothing." by hand.

(501-3)⁹¹⁹ It is a mistake to translate the Sanskrit term “lila” as meaning play in the sense of sporting idly. The correct meaning is play in the sense of a theatrical show.

(501-4) While yet sleeping on his bed, his conscious mind unites with his dreaming mind to wake into a new world.

(501-5) Since God is the only reality, the world can have no other existence than an illusory one, like that of a theatrical show where the players pretend to be what in fact they are not.

(501-6) We should not give too much importance to dreams since most of them are directly traceable to the previous day’s happenings, thoughts or impressions.

(501-7) The emotions of the ego bind us to experiences in time. The stillness of the Overself is the truth that sets us free in timelessness.

(501-8) If the nightly return of the man to his Overself were really full and complete he would not awake the day after into spiritual ignorance. Instead, he would consciously enjoy the peace and presence of the Overself.

(501-9) Now is the only and the only certain existence. If we could learn to accept that fact and shape our attitudes accordingly, we would learn in what true happiness consists.

(501-10) To say that the World-Mind is diffused throughout all space would be true but would also be untrue if the statement were left there. For all space is itself a state in the World-Mind.

(501-11) St. Francis Xavier’s achievements were impressive, even amazing, yet he slept only three hours at night. (SLEEP)

(501-12) In the dream state a man may forget about his wife and family, his business and health. He may find himself among very different people and engaged in very different activities.

(501-13) He has a double existence, with the frontal part of his consciousness in time and the rear part out of it. All the miseries and misfortunes which may enter into the one part will make no difference to the blessed tranquillity which permanently reigns in the other.

⁹¹⁹ This para is a duplicate of para 502-1.

(502-1)⁹²⁰ It⁹²¹ was a mistake to translate the Sanskrit term “lila” as meaning play in the sense of sporting idly. The correct meaning is play in the sense of a theatrical show.

(502-2) Daily we return to activity and nightly to repose while the time is measured by a metal pointer circling around a graduated dial.

(502-3) Neither intellect nor common sense can understand the mystic’s experience of timelessness, although both can hold some sort of vague concept of eternity, which is not the same.

(502-4) All that had happened in time and everyone that he had met in place, all events and persons that were external to him, ceases gently to exist. He found himself stranded on the shore of eternity – a happy and exalting experience

(502-5) No other moments are so worth living for as when a man experiences the meaning of timelessness.

(502-6) It is our innate inertia which keeps us set in habitual outlooks and thus keep us victims of our own past experience. We copy again every day what we did before, what we thought and felt before. We live in both the conscious and the subconscious memories, desires, fears which time has accumulated for us, and that the ego has created to bind us to itself. We are ruled by compulsions, fixations and neuroses – some of them not even known – that freeze us, preventing further real advancement. We rarely enter the day to gain really fresh experience, think really new thoughts or assume really different attitudes. We are prisoners of time. This is because we are so ego bound. The compulsion which makes us conform ourselves to dead yesterdays’ ideas and practices, concepts and habits, is an unreal one, and illusory one. In letting ourselves become victims of the past by letting it swallow up the present, we lose the tremendous meaning and tremendous opportunity which the present contains. Whereas the Overself speaks to us from tomorrow’s intuitive understanding, the ego speaks to us through memory. Its past enslaves us, preventing a new and higher way of viewing life from being born

But it is possible to arouse ourselves and to begin viewing life as it unfolds in the Eternal Present, the Now, with wholly fresh eyes. Every morning is like a new reincarnation into this world. It is a fresh chance to be ourselves, not merely echoes of our own past ideological fixations. Let us take it then for what it is and live each moment anew. When a master mystic like Jesus tells men to refrain from being anxious

⁹²⁰ The paras on this page are numbered 14 through 19, making them consecutive with the previous page.

⁹²¹ This para is a duplicate of para 501-3.

about the morrow and to let today's evil be sufficient for {today, he}⁹²² he spoke out of his own consciousness of living in this Eternal Now. Consequently he spoke not of periods involving twelve or twenty-four hours, but of pinpoints of a moment. He told them to live timelessly, to let the dead past bury itself. He is indeed a Christian, a Christ-self man, who lives cleanly and completely in the present, free, uncontrolled and unconditioned by what he was, believed or desired yesterday.

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

503
XVI

(503-1)⁹²³ "Before Abraham was I am!" These words are an expression of the higher mentalism. Note carefully that Jesus did not say "I was." This means that he as the non-personal unindividuated Mind - existed before the birth of Abraham. "I am" points to the eternal One where no individual entity ever was, is or shall be.

(503-2) It is something that never had a beginning and can never have an end. It does not change, although the world born from it does nothing else more incessantly than change.

(503-3) He, like other healers orthodox and unorthodox has his percentage of failures, although what the figure is is unknown. It would be a serious mistake to ignore that I do not at any time mean to suggest that spiritual healing is a cure-all or that it can be anything more than complementary and supplementary to other existing systems.

(503-4) It tells us about the loftiest subject of human reflection - God.

(503-5) The kind of mental healing which arouses high hopes through high faith, may seemingly cure the patient but may do so only temporarily. That will depend on whether the cause of the disease has been treated too, or merely its effects. If the cause is psychological its disappearance would necessarily show in a change in the patient's mental attitude. If the change does not manifest itself, then his cure can be no more than a relief.

(503-6) We may ascribe no attributes to Mind nor confine it within any limitations.

(503-7) It is Self-existent, all-pervading and boundless in every way.

⁹²² "today. He" in the original.

⁹²³ The paras on this page are numbered 16 through 22; they are not consecutive with the previous page.

504⁹²⁴
XVI

505
XVI

(505-1)⁹²⁵ It was his consciousness of being united with this timeless pre-existent as well as ever-existent Life that enabled Jesus to announce: “Verily, verily, I say unto you, Before Abraham was I am.” “I am that I am” was the revelation of God to the Hebrew Master, Moses. “That I am” was the revelation of God in the anonymous Hindu Master of the Upanishads.

(505-2) Were the World-Mind beyond, because outside, the finite universe, then it would be limited by that universe and thus lose its own infinitude. But because it includes the universe completely within itself while remaining completely unlimited, it is genuinely infinite. World-Mind is neither limited nor dissipated by its self-projection in the universe. If World-Mind is imminent in the universe, it is not confined to the universe; if it is present in every particle of the All, its expression is not exhausted by the All.

(505-3) The World-Mind is God as universal intelligence and creative power.

506⁹²⁶
XVI

507
XVI

(507-1)⁹²⁷ The statement “Light is God” is meant in two senses. First, as the poetical and a psychical fact that, in the present condition of the human being, his spiritual ignorance is equivalent to darkness and his discovery of God is equivalent to light. Second, as the scientific fact that has verified in its findings that all physical matter ultimately reduces itself to waves of light, and since God has made the universe out of His own substance, the light-waves are ultimately divine.

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⁹²⁵ The paras on this page are numbered 20 and 21; they are not consecutive with the previous page. The first para is unnumbered. Paras 505-1 through 505-3 are duplicates of paras 521-8 through 521-10 in Vinyl XIV to XVII.

⁹²⁶ Blank Page

⁹²⁷ The paras on this page are numbered 1 through 13; they are not consecutive with the previous page.

(507-2) When complete extinction seems to be the end of all living creatures, what is the good of earnestly enduring unnecessary self-disciplines and arduously seeking imaginary inner experience? The answer to this objection must be made.

(507-3) It may help man to understand, although in a crude and limited way, how the World-Mind works if he notes the way his own mind works.

(507-4) This unseen unsuspected power is ever at work.

(507-5) The World-Mind is called Adi-Buddha⁹²⁸ in the Nepalese-Tibetan esotericism: meaning Divine Ideation, The First Intelligence, the Universal Wisdom.

(507-6) Who can imagine any end to the Infinite Intelligence, any decay or death of the eternal Power?

(507-7) The World-Mind is a radiation of the forever incomprehensible Mind. It is the essence of all things and all beings, from the smallest to the largest.

(507-8) To find the Void, one must empty oneself of his desires and, ultimately, of his ego.

(507-9) The great mysterious emptiness that is all man can know of God.

(507-10) We may reasonably hope to see God one day but not to be God. The Cosmic Vision of the World-Mind at work which Arjuna had may be ours too but not the complete union with the World-Mind Itself.

(507-11) Whether the individual is destined to be merged and annihilated when he transcends the ego or immersed and included in the universal mind, he will know well enough after he gets there and after he dies

(507-12) The actual experience alone can settle this argument. This is what I found: The ego vanished, the everyday 'I' which the world knew and which knew the world, was no longer there. But a new and diviner individuality appeared in its place, a consciousness which could say, "I AM" and which I recognised to have been my real self all along. It was not lost, merged or dissolved: It was fully and vividly conscious that it was a point in universal Mind and so not apart from that Mind itself. Only the lower self, the false self, was gone but that was a loss for which to be immeasurably grateful.

(507-13) As his ego dissolves in the Void, all sensuality and selfishness dissolve with it.

⁹²⁸ "Adi-budhi" in the original.

(508-1)⁹²⁹ All we can correctly say about the World-Mind is that it is what it is. The Biblical phrase, "I am That I am," announces the same idea, although a little more enigmatically.

(508-2) How the ethereal spirit got involved in brute matter is something Vedanta ignores.

(508-3) The One Mind is experiencing itself in us, less in the ego-shadow and fully in the Overself, hardly aware in that shadow and self-realised in the light that casts it.

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

(509-1)⁹³⁰ It is true that the Long Path is only a preliminary one and that the Short Path is certainly a more advanced one. But it is also true that each is incomplete without the other. The best plan is to adopt as much of both paths as the aspirant can.

(509-2) The practice should also be continued at mealtimes. When eating anything, keep in mind the idea, "The body (not my body) is eating this food." When taking particularly appetising food, hold the thought, "The body is enjoying this food." All the time watch the bodily reactions as an impersonal but interested spectator.

(509-3) The prejudice against belief in grace comes from regarding it as an arbitrary act of pardon or a capricious bestowal of unearned good or as personal intervention on behalf of a favourite.

(509-4) St. Teresa seems to deny the possibility of reconciling the two ways of life when she writes "To bring soul and body into agreement, walking according to justice and clinging to virtue, is the pace of a hen - it will never bring us freedom of the spirit."

⁹²⁹ The paras on this page are numbered 14 through 16, making them consecutive with the previous page.

⁹³⁰ The paras on this page are numbered 16 through 23, making them consecutive with the previous page.

(509-5) The Short Path rejects duality, acknowledges only identity with Perfect Being and tries to achieve by recognising this identity. The Long Path accepts it and tries to achieve through mastering the ego.

(509-6) The advocates of the Long Path claim that the mind must be trained and the heart must be cleansed before enlightenment is possible. The advocates of the Short Path claim that it is sufficient to deny the ego and affirm the higher self. The philosopher studies the facts revealed by observation and research and concludes that the methods of both schools must be united if enlightenment is not only to be lastingly attained but also not to fall short of its perfect state.

(509-7) In his reception of grace, whether during the temporary mystic state or during an entire life period, he needs to be perfectly passive, unresistant, if he is to absorb all the benefit. Nevertheless, a certain kind of activity must be apparent in the early stage when he must take part in the operation by putting down the ego and its desires, attitudes or clingings.

(509-8) Weary of plodding in a seemingly circular groove, aspirants welcome the idea of the Short Path.

510⁹³¹

XVII

511

XVII

(511-1)⁹³² Without this conquest of the lower nature no enlightenment can remain either a lasting or an unmixed one. And without suitable disciplines, no such conquest is possible. This is one reason why it is not enough to travel the Short Path.

(511-2) There are two stages (a) effort (b) cessation of effort while waiting for Grace. Without guilt and without the use of will-power, he watches his weaknesses and desires as a mere spectator. This non-dualistic attitude, which refuses to separate body from soul is meta-physically correct, but he must place within, and subordinate to, this larger acceptance the minimum disciplines and controls and exercises. Thus the latter are modified and their harsh rigid or mechanical character is eliminated. The teaching of acceptance is given by Krishnamurti but it is not balanced by the disciplines; it is too extreme, it is not complete. The balanced philosophic approach eliminates the dualism

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⁹³² The paras on this page are numbered 28 through 32; they are not consecutive with the previous page.

of body and soul, so criticised by Krishnamurti, yet makes a proper limited use of asceticism.

(511-3) On the Long Path the aspirant is careful to observe the various rules of right behaviour prescribed for him; while on the Short Path he finds that the Overself, being the essence of the Spirit of righteousness, he can achieve all these noble purposes by the single act of uniting consciously with it.

(511-4) The essential meaning of grace as used in philosophy does not imply any favouritism on the part of some teacher. It implies the inner divinity of the man himself.

(511-5) If man is made in the image of God, then this God is something other than the Ultimate Principle, for THAT has no likeness with anything else, it is a void, a no-thing and so utterly beyond human perception that it is destined to remain forever unknown.

512⁹³³

XVII

513

XVII⁹³⁴

(513-1)⁹³⁵ The Short Path offers a swifter unfoldment of the intuitional consciousness. It is not so bound to the limitation of time as is the Long Path. It seeks to identify the man now with his higher self.

(513-2) "The core and the surface of life are essentially the same," wrote wise old Lao-Tzu.⁹³⁶

(513-3) Grace opens the way to spiritual rebirth, the extent of its operation in us being proportioned to, as well as limited by, the extent of our surrender to the Overself.

514⁹³⁷

XVII

515⁹³⁸

⁹³³ Blank Page

⁹³⁴ PB himself marked "XVII" by hand.

⁹³⁵ The paras on this page are numbered 51 through 53; they are not consecutive with the previous page.

⁹³⁶ "Lao Tse" in the original.

⁹³⁷ Blank Page

⁹³⁸ Pages 515-522 are duplicates of the odd-numbered pages from 301-316 in Grey Long 14-19. Different edits have been marked on the two sets of pages.

(515-1)⁹³⁹ It needs some strength to reflect the onset of negative moods and to refuse to sit in darkness. It needs some patience to sit quietly waiting until one feels an entry into the presence of the Source of one's being. Only a few are born with these qualities ready-made. Others must attain them slowly by passing through stages of training and self-discipline.

(515-2) The Long Path is the preliminary one, the Short Path is the ultimate one. Those who would skip the first because it is hard and unattractive and take only to the second because it seems quick and joyous - invite failure - unless they possess rare genius.

(515-3) In the early stages of enlightenment, the aspirant is overwhelmed by his discovery that God is within himself. It stirs his intense feelings and excites his deepest thoughts. But, though he does not know it, those very feelings and thoughts still form part of his ego, albeit the highest part. So he still separates his being into two - self and Overself. Only in the later stages does he find that God is not only within himself but is himself.

(515-4) The person who has undergone little preparation or purification before feeling the mystic's peace in some unexpected experience does not feel what the person who has had both his preparation and purification feels. In the first case it is an unbalanced peace whereas in the second case it is a balanced peace. This is one reason why it vanishes after a time in the first case and why the complementary work of the Long Path is needed.

(515-5) Although the Short Path is quicker to travel than the Long one, the requisite personal equipment must be developed first on the Long Path, or the traveller will get bogged down by the ego which he vainly and delusively imagines away.

(515-6) The Short Path teaches him to take up the work of an actor, to play the part of his higher Self, to assume its attributes and reflect its qualities.

(515-7) After he has entered on the Short Path, fit themes for his meditation will be those which turn him away from the Personal ego. He can meditate on the glorious attributes of God, or on the essential perfection of the cosmos, or on the utter serenity of his Overself, for instance.

⁹³⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(515-8) Let him play the part of a witness to his own ego, through all its experiences and vicissitudes. In that way he will be emulating by effort those enlightened men to whom the part comes easily and naturally by their own development.

(515-9) We do not mean by grace that lasting union with the Overself can be given from without by the favour of another man.

(515-10) It is not wise to see only one's personal limitations, as does the Long Path. It is wiser to see also one's diviner potentials.

516
XVII

(516-1)⁹⁴⁰ On the Long Path we analyse the past and study the present so as to learn the basic lessons of the ego's experience. On the Short Path we discard analysis and dispense with study; instead we contemplate the God in us. If the first path brings us unhappy reflections, the second one brings joyous intuitions.

(516-2) Those who seek grace should do something to deserve it. Let them practise forgiveness of others who have injured them; let them extend mercy to anyone in their power or needing help from them: Let them stop slaughtering innocent animals. This will really be as if they were granting grace themselves. What they give to others, they may expect to receive themselves.

(516-3) On this Long Path, he stands with his back to the Overself and tries to re-educate the ego. On the Short Path he turns around and faces the ego.

(516-4) It is true that enlightenment can remove our accumulated moral defects all at once in a sudden and single joyous experience. But it is also true that we are unlikely to get more than the first degree if we have not previously worked upon ourselves to prepare properly for it.

(516-5) On the Long Path he accepted full responsibility for his past actions, errors and sins. But on the Short one he rejects such responsibility. This is because in the one case he identified himself with the ego which committed those actions whereas in the other he turns away from such identification.

(516-6) It is rare that full enlightenment comes immediately, abruptly and directly. In most cases it comes slowly; gradually and indirectly.

⁹⁴⁰ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

(516-7) How can the ego's self-effort bring about the grand illumination? It can only clear the way for it, cleanse the vehicle of it and remove the weaknesses that shut it out. But light of wisdom is a property of the innermost being, the Soul - and therefore this alone can bring it to a man. How can the ego give or attain something which belongs to the Overself? It cannot. Only the divine can give the divine. That is to say, only by grace can illumination be attained no matter how ardently he labours for it.

(516-8) Grace is a powerful stimulus. It descends from a higher source, urges us to perfect our nature, equips us to complete it. Thus we are lifted up to its own higher level.

(516-9) Where is the individual river which flows into the vast ocean, and disappears in it? The essential nature of both river and ocean is the same, since both are water. Yet the ocean is more than a river, quantitatively, and the river is not the ocean.

(516-10) Only the genius may successfully take to the Short Path. The ordinary aspirant who neglects the toil and training of the Long Path, will end in confusion.

517
XVII

(517-1)⁹⁴¹ Those who are ill-qualified for the Short Path, who come to it in order to escape the tiresome disciplines of the Long path, who want a sudden and swift enlightenment without having to pass through the gradations of slowly preparing themselves for it, usually find themselves thrown back in the end.

(517-2) It does not be within the power of man to finish either the purificatory work or its illumination-sequel: his Overself, by its action within his psyche, must bring that about. This activating power is grace.

(517-3) Since no experience comes into our lives without divine sanction, all experience should be accepted. But it need not be accepted blindly or fatalistically. There should be an endeavour to understand it in a deeper way; and thereafter to cooperate with Life's will for us.

(517-4) Like a dreamer we see a world around us and act in it but are mesmerised into accepting the reality of our experience so long as the dream itself persists. And, like a dreamer, we remain basically unaffected by all this illusory experience, for we are still the Overself, not the mesmerised ego.

⁹⁴¹ The paras on this page are numbered 21 through 32, making them consecutive with the previous page.

(517-5) When he can come to this point and say, "Without this inner life and light, I am nothing," when he reverses the world's values and seeks the Value-less, he is ready for the initiation by Grace.

(517-6) These teachings carry human thought as far as it will go; beyond them there can be only what super-human beings could comprehend. This illumination is the final one, the terminal result and reward of all the arduous search of man's questing mind.

(517-7) The ultimate truth refers to the essence of a thing, its real nature. The immediate truth refers to its shifting conditions or passing states, the thing as it appears at the moment of perception.

(517-8) Whatever path a man starts with, he must at the end of it come to the entrance of this path, the destruction of the illusion of the ego and giving up identification with it.

(517-9) The art of putting these abstruse truths in plain language, so that they may be immediately understood by anyone, is perhaps impossible.

(517-10) This is the wonder of the Short Path – that it teaches us to refuse at once every thought which seeks to identify us with the feeble and unworthy self. This is the gladness of the Short Path – that it urges us to accept and hold only those thoughts which identify us directly with the strong and divine Overself, or which reflect its goodness and wisdom.

(517-11) We must needs wait for Grace since it comes of itself. But we must not wait idly. There is much to do in preparing ourselves for it.

(517-12) When the Quest begins to mean so much to him that other things mean less, he is ready for its more advanced phase.

518
XVII

(518-1)⁹⁴² The question of conduct cannot arise where consideration is given to the ultimate non-duality alone, but on the practical plane, in the sphere of I and Thou, ethics must inevitably enter into considerations.

(518-2) In that state there is a feeling of utter boundlessness, of a great free immensity with No-Thing in it. Consciousness has slipped into the Void. The ego's "I" no longer exists.

⁹⁴² The paras on this page are numbered 33 through 45, making them consecutive with the previous page.

(518-3) Insight is not a work of the logical reason. Yet the keenest reasoning is present in it. It merely is not merely a movement of the emotions. Yet the heart element is equally present in it.

(518-4) Some psychological preparation is needed for this sudden change of consciousness if the seeker is not to fall into imbalance.

(518-5) Meditation upon the impersonal truth leads away from the personal ego.

(518-6) Travelling the Long Path is slow and uphill work:

(518-7) Only when the ego, thwarted and disappointed, hurt and suffering, finds that it cannot sufficiently change its own character, is it ready to beg out of its helplessness for Grace. So long as it believed that by its own power it could do so, it failed. And the way to ask for Grace is to sit perfectly still, to do nothing at all, since all previous doing failed.

(518-8) There is a danger of becoming too pre-occupied with concentration on self-improvement. A balance must be kept. To achieve this, he should also concentrate on the Self and the Non-Dual Impersonal Void-All. And he should do so joyously, happily. This is why the Short Path must balance the Long One.

(518-9) The Short Path teaching will only prove immediately successful with those who are ready for it. It should qualify its claims with this statement.

(518-10) It is not a question of choice between the two paths. The beginner can hardly comprehend what the Short Path means, let alone practise it. So perforce he must take to the Long One. But the intermediate, weary of its toils and defeats, turns with relief to the other path for which his studies and experiences have now prepared him.

(518-11) "Maintain the undistracted mind and distraction will flee away," wrote MILAREPA.

(518-12) (MILAREPA, the Tibetan Yogi): "If ye know not the secret and the subtle methods, mere exercise of zeal will make the Pathway long."

(518-13) In Tibet the name "Short Path" is given to the path of complete self-reliance without any guidance from an outer master. It is understood that only exceptionally advanced aspirants are capable of entering such a path

(519-1)⁹⁴³ Most beginners are not usually ready for the entire Short Path. They ought not attempt more than its simpler practices, such as those concerned with recollection of the Quest and remembrance of the Overself. If they attempt the more advanced exercises, such as self-identification with the Overself or cultivation of the attitude which rejects evil's reality, they are likely to put themselves in a false, self-deceived position. It would be better to postpone the advanced part until they have done enough preparatory work on the Long Path, and thus cleansed their emotions developed mental controls and balanced their temperament. That is, the attempt to ignore the ego does not eradicate it but merely alters its pattern. If it seems to be absent because the divine is present, the transformation has taken place in imagination, not in actuality.

(519-2) The metaphysical background of the Short Path is the very opposite of the Long Path's. The former finds only Good in the universe and only One Real Existence. The latter finds good and evil in constant conflict and millions of egos whose separateness is very real to him. The former regards the goal as being already and always present whereas the latter regards it as lying at the end of a long journey over the Quest's route.

(519-3) All human thought and experience moves through the contrasts between two things or through the difference between them. Otherwise it would not be possible for us to think or to have experience. In all human consciousness there is two-ness; thought and the object of thought, self and the thing it is aware of. But in the deepest trance-like meditation, this duality vanishes and only pure consciousness, the non-dual Reality, exists.

(519-4) The Long Path, so far as it is also a painful untangling of knots, is useful in the sense that surgical operations and castor oil are useful. But were a man to live only to be operated on, or only to drink castor oil, we would regard him as crazy. Yet, there is a type of aspirant who wants to live only in preoccupation with their knots! He is everlastingly pre-occupied with shaking off his shortcomings, is unable to get away from them and ends by becoming obsessed with them. His life, which should flow naturally and serenely, moves instead artificially and jerkily. His self-discipline which should be rooted in hygiene, becomes rooted in hysteria.

(519-5) While the human entity lives apart from the consciousness of its own real Self, it cannot live in peace. But when it is able to repose completely in that Self, there will be no second thing to draw it away from that peace.

(519-6) The rules and regimes of the Long Path, its efforts to approach self-perfection, are not enough.

⁹⁴³ The paras on this page are numbered 46 through 51, making them consecutive with the previous page.

(520-1)⁹⁴⁴ The man who is devoid of the eight qualities which practice of the Long Path eventually develops in him will not be able to succeed in practising the Short Path. These qualities are calmness, self-control, oriental withdrawal, fortitude, faith, constant recollection, intense yearning for the Overself and keen discrimination between the transient and the eternal.

(520-2) To begin the Short Path without ever having done some of the corrective work of the long one, may result in the old defects being supplemented by the new ones. The desire for quick gains and short cuts is understandable but the desire for unearned and undeserved gains, to get something for nothing, leads to deception in the spiritual as in the financial world.

(520-3) The ultimate secret of Grace has never been solved by those who do not know that previous reincarnations contribute to it. Some men receive it only after years of burning aspiration and toil but others, like Francis of Assisi, receive it while unprepared and un aspiring. The ordinary candidate cannot afford to take any chance in this matter, cannot risk wasting a lifetime waiting, for the unlikely visitation of Grace. He had better offer his all, dedicate his life and surrender his loves to one all-consuming passion for the Overself, if he wants the power of Grace to flow into him. If he is unable to give himself so totally, let him do the next best thing, which is to find someone who has himself been granted the divine Grace and who has become inwardly transformed by it. Let him become such a man's disciple, and he will then have a better chance of Grace descending on him than he would have had if he walked alone.

(520-4) No man is excluded from that first touch of Grace which puts him upon the Quest. All may receive it and, in the end, all do. But we see everywhere around us the abundant evidence that he will not be ready for it until he has had enough experience of the world, enough frustration and disappointment to make him pause and to make him humbler.

(520-5) The Short Path stimulates him to dynamically energetic endeavours and encourages him to make lightning-like thrust toward Reality. This he cannot do without inexorably and resolutely crushing his ego or taking advantage of a grave circumstance and unresistingly letting it crush the ego for him.

⁹⁴⁴ The paras on this page are numbered 52 through 58, making them consecutive with the previous page.

(520-6) The root of all his efforts in self-improvement and self-purification is still the egoistic consciousness. Since that is the very consciousness which must be given up to let in the egoless Spirit, he must abandon these efforts and turn sooner or later to the Short Path.

(520-7) (Bhagavad⁹⁴⁵ Gita): "By My Grace they attain to the eternal unchangeable state."

521
XVII

(521-1)⁹⁴⁶ When his little personal existence is no longer enough, and the need of crossing its frontiers has become pressing, he will be ready either for the stricter disciplines of the Long Path or else for the direct approaches of the Short Path.

(521-2) He may be said to have entered and settled in the fourth state when he is conscious of its purity egolessness and freedom at all times, and even during the torpor of sleep or the activity of work.

(521-3) While he is on the Long Path, his efforts are given to improving the ego and purifying his nature whereas on the Short one they are given to forgetting the ego and looking beyond his nature.

(521-4) Grace is the hidden power at work along with his spirit's aspiration and his efforts at discipline. This does not mean that it will continue to work if he drops both aspiration and effort. It may, but more often it will not.

(521-5) The attempt to become better through personal effort is to keep oneself limited to the ego's limited powers. Why should we not relax for a while, "be still," and let that which is beyond the ego come into the picture?

(521-6) The internal work of Grace is only possible if the aspirant assents to the direction it is taking and supports the transformation it is effecting. If it is severing him from an attachment which he is unwilling to abandon and if he withholds his consent, the Grace itself may be forced to withdraw. The same may happen if he clings to a desire from which it seeks to free him.

(521-7) The Long Path is devoted to clearing away the obstructions in man's nature and to attacking the errors in his character. The Short Path is devoted to affirmatives, to the God power as essence and in manifestation. It is mystical. It shows how the individual

⁹⁴⁵ "Bhagavadh" in the original.

⁹⁴⁶ The paras on this page are numbered 59 through 66, making them consecutive with the previous page.

can come into harmonious relation with the Overself and World-Idea. The first path shows seekers how to think rightly; the second gives power to those thoughts.

(521-8) The danger of the Long Path appears after it has been travelled for a sufficient period of time. The utter novice is not exposed to it but the experienced aspirant is. It consists in the egotism which is bred by the belief that progress depends on the efforts he puts out, on what he personally does. For the ego cannot transcend itself, and whatever it does will still remain within its ownself. Indeed, the more successful the aspirant is in developing his will power and virtue, as well as in overcoming his faults and weaknesses, the more he is likely to develop this spiritual pride which fixes him more subtly than ever in the ego. Only resort to the messianic practice of "being still" can save him from this {impasse.}⁹⁴⁷ Only this practice will let _____⁹⁴⁸ Overself work on him and in him, whereas every other one keeps it out by keeping him in the {ego.}⁹⁴⁹

522
XVII

(522-1)⁹⁵⁰ None of us can do more for our spiritual growth than to get out of its way. This business of trying to do something with the mind or practise some exercise with the body in order to come closer to the Overself is based on the Long Path belief that it is we who have the power to attain that desire and desirable state. But instead of trying to reach the Overself, why not let the Overself reach us? This can be done only if we will get out of its way.

(522-2) The general idea in the popular and religious circles of India is that the highest state of illumination is attained during a trance condition (samadhi). This is not the teaching in the highest philosophic circles of India. There is another condition, "sahaja samadhi" which is described in a few little-known texts and which is regarded as superior. It is esteemed because no trance is necessary and because the inferior state is one which is intermittently entered and left: it cannot be retained without returning to trance, it is a continuous state. The philosophic "fourth state" remains unbroken even when active and awake in the busy world.

⁹⁴⁷ This word was cut off by the right margin, however the word is "impasse" in the duplicate para (313-8 in Grey Long 14-19).

⁹⁴⁸ 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. In the duplicate para, 313-8 in Grey Long 14-19, PB inserted "the" by hand in the blank space.

⁹⁴⁹ This word was cut off by the right margin, however the word is "ego" in the duplicate para (313-8 in Grey Long 14-19).

⁹⁵⁰ The paras on this page are numbered 67 through 75, making them consecutive with the previous page.

(522-3) The advocates of the Short Path teach that with its entry, all necessity for the toils processes and disciplines of the Long one ceases. They are right. But they are rarely right when it comes to applying this statement to individual cases. For then it is nearly always applied prematurely. The results are then disastrous at most, disappointing at least.

(522-4) (KABIR on the Short Path):

“O Sadhu! have done with your good and bad,
Yoga and counting the rosary, virtue and vice, these are nothing to Him.
One day your eyes shall suddenly be opened, and you shall see...”

Kabir says, “Dive into that Ocean of Sweetness; thus let all errors of life and death flee away.”

(522-5) The Short Path is {a}⁹⁵¹ cheery, optimistic and joyous one. It is affirmative and positive, expectant of victory and stimulant of resolve.

(522-6) In the religious symbolism of the Islamic faith, the crescent figure stands for the reception of Grace, as well as the man who is perpetually receiving grace, that is the mystic who has perfected himself.

(522-7) The cleansing disciplines of the Long Path prepare and equip him to practise the blessing meditations of the Short one.

(522-8) The Long Path meditates on the ego, the Short Path on the Overself. This is the basic difference between them.

(522-9) On the Long Path he trains himself to detect and reject the lower impulses, egoisms and desires. On the Short Path he trains himself to be open to the higher impulses or intuitions and to absorb them.

523
XVII

(523-1)⁹⁵² The necessity of total dependence upon the toils of the Long Path vanishes with the appearance of the workings of Grace in him, but this does not cancel out the necessity of doing the initial work of that path.

⁹⁵¹ We have inserted “a” for clarity.

⁹⁵² The paras on this page are numbered 76 through 85, making them consecutive with the previous page.

(523-2) The Long Path is easier practised while engaged in the world, the Short Path while in retreat from it. The experiences which the vicissitudes of worldly life bring him also develop him, provided he is a Quester. But the lofty themes of his meditations on the Short Path require solitary places and unhurried leisurely periods.

(523-3) He alone may rightly be called a sage who has not only attained the highest mystical stage but has also found a new meaning in the finite world and the finite human life. He does not need to run away from the familiar world but he sees it by a diviner light. He experiences not only its obvious transiency and multiplicity but also its hidden eternality and unity.

(523-4) Until he enters the Short Path it cannot be said that Grace is possible. Until he has lifted himself by his own endeavours to some extent above the animality with which he struggles on the Long Path and into the calmness which is necessary to the practice of the Short one, he has hardly earned the reward of Grace.

(523-5) On the Short Path he fixes his mind on divine attributes, such as the all-pervading, ever-present beginningless and endless nature of the One Life-Power, until he is lifted out of his little ego entirely.

(523-6) In religious symbolism the curved hollow of the Islamic crescent stands for a cup receiving the Divine grace which is being poured into it by God.

(523-7) The way of the Long Path is an effort to abstract him from the bonds of physical appetite and passion which prevent his free thought and balanced feeling. It is an effort of disentanglement. But by its very nature this is only a negative attainment. It must be followed by a positive one. And the latter must enable the man to fulfil life's higher purpose in the midst of human worldly activity whilst yet enabling him to keep the freedom he has won through self-discipline. Therein lies the superiority of the Short Path.

(523-8) The ordinary man is aware of his surroundings by first, naming and labelling them, second, by linking them with past memory of them and third, by relating them to his own personal self. The illumined egoless man is simply aware of them, without any of these other added activities.

(523-9) Grace may appear but if he does not respond or if he does not give his assent to the particular way in which it appears, then it may vanish again.

(523-10) The Short Path tries to get round the ego by ignoring it altogether!

(524-1)⁹⁵³ The Long Path followers are preoccupied with trying to be better. The Short Path followers comprehend that they are as radiantly good as they will ever be.

(524-2) When body and feeling are cleansed by disciplinary regimes, when the intellect is inspired by meditational exercises, the man is ready for the Short Path.

(524-3) The man who enters the Long Path is too often seeking compensation for disappointment whereas the man who enters the Short one usually is attracted to the joy of fulfilment in the Overself.

(524-4) Most Indian mystics think this temporary unity with God is the same as identity with God. The Vedanta boldly claims that man is God veiled by a mysterious illusion. Is this view tenable?

(524-5) What a relief he feels when the strain and tension of the Long Path give place to the sweetness and detachment of the Short One!

(524-6) In these exercises he thinks of God's nature, qualities and attributes; he meditates on God's infinity eternity and unity.

(524-7) We have to seek Consciousness-in-itself, not those shadowy fragmentary and very limited expressions of it which are ideas. No collection of thoughts or combination of words can do other than misrepresent it.

(524-8) Brother Lawrence may claim that his spiritual experiences are evidences of the result of the Grace of God but others will claim that they are the result of his own efforts, of which the larger part is hidden behind the screen of time in former reincarnations. But the truth is not so limited as either of these views. It unites these two seemingly contradictory claims by putting them in their place and time.

(524-9) On the Long Path we meditate upon ourselves and our problems. On the Short one, upon the Overself and its attributes.

(524-10) The Overself acts through inexorable law, yes, but love is part of the law. Grace violates no principle but rather fulfils the highest principle.

(524-11) The Short Path looks to the Overself and away from the ego. Its thoughts are directed to knowing the infinite being, not to improving the human being.

⁹⁵³ The paras on this page are numbered 86 through 97, making them consecutive with the previous page.

(524-12) In the early stages of spiritual progress, Grace may show itself in the bestowal of ecstatic emotions. This encourages him to pursue the Quest and to know that he is so far pursuing it rightly. But the purpose gained, the blissful states will eventually pass away, as they must. He will then falsely imagine that he has lost Grace, that he has left undone something he should have done or done something he should not have done. The true fact is that it is Grace itself which has brought this about, as constituting his next stage of progress, even though it affords no pleasure but only pain to his conscious mind. His belief that he has lost the direct

525
XVII

(continued⁹⁵⁴ from the previous page) contact with the higher power which he formerly enjoyed is wrong: his actual contact was only an indirect one, for his emotions were then occupied with themselves and with their pleasure in the experience: Now he is being separated from them so that he may be emptied of every desire and utterly humbled in his ego, and thus made ready for the time when joy, once regained, will never leave him again. For he is now on the threshold of the soul's dark night. In that state there is also a work being done for him by Grace, but it is deep in the subconscious mind, far beyond his sight and beyond his control.

(525-1)⁹⁵⁵ The obsession with self-improvement on the Long Path may run to such an extreme as to become morbid. The most trivial weakness will then seem a great sin, and even non-existent imperfections will then be brooded over remorsefully.

(525-2) When he travels the course of meditation into the deep places of his being, and if he plumbs them to their utmost reach, at the end he crosses the threshold of the Void and enters a state which is non-being to the ego. For no memory and no activity of his personal self can exist there. Yet it is not annihilation for one thing remains - Consciousness. In this way, and regarding what happens from the standpoint of his ordinary state at a later time, he learns that this residue is his real being, his very Spirit, his enduring life. He learns too why every movement which takes him out of the Void stillness into a personal mental activity is a return to an inferior state and a descent to a lower plane. He sees that among such movements there must necessarily be classed even the answering of such thoughts as "I am a Master. He is my disciple," or "I am being used to heal the disease of this man." In his own mind he is neither a teacher nor a healer. If other men choose to consider him as such and gain help toward sinlessness or get cured of sickness, he takes no credit to himself for the result but looks at it as if the "miracle" were done by a stranger.

⁹⁵⁴ PB himself deleted "which begins at bottom of this page" by hand.

⁹⁵⁵ The paras on this page are numbered 98 through 101, making them consecutive with the previous page.

(525-3) He comes up against the inevitable limitation of his personal ego and, both in meditation exercise as well as in practical life, turns away from it, opens his eyes and recognises the Presence of the Overself as his never-absent guardian angel. With that act of seeing he also receives its Grace. One after another the virtues drop into his hands as easily as ripened fruits.

(525-4) He cannot walk this Shorter Path without rejecting the world as illusion and consequently without labelling the world's evil and suffering as illusory. It is a hard test for him to pass, a narrow gate which bars successful travel on this Path to him if he persists in clinging to his old beliefs. Their sacrifice is required of him yet not blindly, as a matter of faith alone but justly as a matter of reason also.

526
XVII

(526-1)⁹⁵⁶ The danger in both cases is limiting one's efforts to the single path. It may invite disaster to give up trying to improve character just because one has taken to the Short Path. Yet it may invite frustration to limiting one's efforts to such improvement. The wise balance which philosophy suggests is not to stop with either the Short or the Long Path but to use both together.

(526-2) It is certainly better to remove faults and remedy weaknesses than to leave them as they are. But it is not enough to improve, refine, ennoble and even spiritualise the ego. For all such activity takes place under the illusion that the ego possesses reality. This illusion needs to be eliminated, not merely changed for another one.

(526-3) What can anyone do to get Grace? He can do three things. First, to want it ardently. Second, to prepare within himself the conditions which invites and does not obstruct it. Third, to meet a Master.

(526-4) Here he turns about face, toward the sun, and releases himself from the old thought-constructions, based on the belief that he is a sinner. Too much emphasis on that belief may have harmed him and certainly depressed him. Looking too often and too long at his defects may cause him to become obsessed by them. A more positive and less restraining attitude is available on the Short Path.

(526-5) It is possible that he may fall into the mistaken belief that because he has relieved himself of the duties and toils of the Long Path, he has little else to do than give himself up to idle dreaming and lazy optimism. No - he has taken on himself fresh

⁹⁵⁶ The paras on this page are numbered 102 through 108, making them consecutive with the previous page.

duties and other toils, even though they are of a different kind. He has to learn the true meaning of “pray without ceasing” as well as to practise it. He has to meditate twenty times a day, even though each session will not be longer than a minute or two. He has to recollect himself, his essential divinity a hundred times a day. All this calls for incessant work and determined effort, for the exercise of energy and zeal.

(526-6) He begins to see that in attempting to purify himself and to perfect himself he is attempting a tremendous task. The more he progresses the more he sees how weak and sinful his character still is. The time comes when he can no longer receive in mute resigned patience the Oriental Master’s teaching to practise patience equal to that required to empty an Ocean with a spoon. It is at such a time that he may be ready to try the Short Path.

(526-7) Just as the student could not appreciate the ultimate viewpoint until he was ready for it, so the Short Path will not be used or useful until a man has been made ready for it by the Long Path.

527
XVII

(527-1)⁹⁵⁷ This constant preoccupation with the ego gives a subtle power and importance to it and draws him away from his real being in the Overself. For it is what he takes into his consciousness which affects him in character and body, in thought and conduct.

(527-2) It is not necessary to go through the struggles and toils of the Long Path after we have travelled it sufficiently far as to develop some amount of the qualifications needed for the Short one. We can then desert it and, by Grace, go quickly through the change of outlook, standpoint and consciousness necessary to travel the Short Path.

(527-3) So many conversations on the words of Jesus have taken his sentence “I and my Father are one,” to mean a kind of union like marriage. But they overlook the fact that married couples still remain couples, still express the number two. Jesus did not say “I and my father are two.” The number one is definitely not two. For Jesus found, as every other man who attains that stage of consciousness finds, that when contemplating the Infinite Life Power (which he named the Father) he himself vanished. There was then no other consciousness except that of the Infinite itself. For That was the substratum of his own ‘I’. But what happened in his contemplation 2000 years ago still happens today; the same discovery is made when the illusion of egoity vanishes.

⁹⁵⁷ The paras on this page are numbered 109 through 115, making them consecutive with the previous page.

(527-4) The divine presence is there, its power is consequently there too. He may avail himself of it by Grace. Let him look to it then. But where is he to see it? Jesus provides the clearest answer: "The kingdom of heaven is within you." His hope of help can find its realisation coming from one direction only – from the deeper part of his own self.

(527-5) We have to cope with the world and the problems it brings us with the body and its needs. There is no evading them. Yet on the other hand we have to recognise that in Absolute Truth there is no world, no body, no problems – only the one infinite timeless Being. How can we meet this enigmatic dilemma? Christian Science denies the dilemma in theory but is untrue to its denial in practice. This is why so many have passed into its portals only to emerge again in later years. Philosophy counsels us to admit the plain fact, to cultivate a bifocal vision and see the relative truth where and when we want it but always fitted into the larger absolute truth.

(527-6) Although the glimpse is the chief form taken by Grace, it would be a mistake to believe that it is the only form. There are other and different ones.

(527-7) The Long Path is an attempt to free the aspirant from the deficiencies and weaknesses which keep him in the animal-human part of his nature and out of the divine part – the soul. It is like a long surgical operation.

528
XVII

(528-1)⁹⁵⁸ The Void which he finds within frees him for a while from all attachments without. The more deeply and more often he penetrates it, the freer will he become on the surface of his life.

(528-2) To give up the self means to give up what is ordinarily known as self, that is: personal thoughts and feelings, to the deeper self within. But the latter is pure awareness and void of all emotional or intellectual contents: nothing. Hence when the personal egoity gives up to, and enters, it, such thoughts and feelings become as nothing too. The mind is stilled and they are annihilated.

(528-3) If he is always alert for this intuitive feeling he will throw aside whatever he is doing and meditate upon it at once. He will depend more and more on these casual exercises, in contrast to the dependence on fixed routine exercises in the Long Path.

⁹⁵⁸ The paras on this page are numbered 116 through 127, making them consecutive with the previous page.

(528-4) Jesus has said that it is Grace which starts and keeps a man on the way to God, even though his heart and will have to make their effort also. The Maharshi⁹⁵⁹ confirmed this statement.

(528-5) After one has meditated on the nature of Mind in itself, he must carry the same meditation into the thought of Mind's presence within himself. Thus he moves from its cosmic to its individualised character.

(528-6) The Short Path follower is far less aware of, and far less busy with, his faults and weaknesses than his Long Path brother. They do not trouble him enough to disturb his hopeful outlook and habitual optimism.

(528-7) It is within the power of the mortal ego to save itself, even if it were really within its desire – which it is not. Salvation can come only from the source of life, from the Overself. This is why Grace is needed.

(528-8) The follower of the Long Path constantly or intermittently feels the urge to improve himself but the follower of the Short one rests untroubled. He has surrendered himself to the higher power, which necessarily means that he has abandoned or denied every kind of urge in himself too, including the self-improvement urge.

(528-9) The conditions which help to make Grace possible include first, a simpler life than that of modern thing-ridden civilisation; second, communion with, and veneration of, Nature.

(528-10) This progress through a series of attitudes leads in the end to something transcending them altogether – a shift of consciousness from ego to Overself.

(528-11) Instead of the anxiety and struggle of the Long Path, there is joy and confidence on the Short one.

(528-12) The Long Path votary lives a divided existence, ascribing reality to two powers – the ego and the Overself. If he [is]⁹⁶⁰ persistent he fluctuates between occasional glimpses of the one and long stretches of consciousness in the other.

529
XVII

(529-1)⁹⁶¹ It is not an objective which he hopes to attain in the distant future. It is something which is now and here.

⁹⁵⁹ "Maharishee" in the original.

⁹⁶⁰ "is" was typed below the line and inserted with handwritten markings.

(529-2) The Long Path strives to attain a higher state whereas the Short Path establishes its present identity with that state. This it can do only by denying appearances.

(529-3) To depend upon oneself for the truth may draw one nearer to it or push it farther away. Which result will happen depends upon which path - the Short or Long - we are travelling.

(529-4) The Short Path refuses to give the ego any importance at all whereas the Long one gives it too much importance. The first attitude looks at all life in the widest possible perspective whereas the second looks at its own life in a self-centred way, even though that self has been extended to include the ego's higher characteristics.

(529-5) The same Grace which starts us off on the Quest, carries us through to its end. The Short Path phase begins when we awaken to the presence of the Grace's source.

(529-6) He plays the witness to the very events he participates in. This is one reason why he is able to keep himself serene and assured even when the events themselves are turbulent and exciting.

(529-7) The following of both paths can be done either together, with the Long one subordinated to the Short one, or alternating periods of a duration decided at the time according to the urge within himself.

(529-8) The Long Path is concerned with the human struggle to approach the divine; the Short Path with intuition of the divine presence in the human.

(529-9) The practice of refusing to accept appearances of evil or illusion and penetrating to realities of beneficence and truth draws out and discovers the purifying and healing capacities which can remedy those appearances.

(529-10) If the Long Path is based on belief in man's power to attain the Good, the Short Path is based on the contrary belief that all such efforts end in futility and failure. It is then that a higher power than his little ego must be called on. For although the ego is willing to do everything to spiritualise and improve itself, it is not stubbornly unwilling to "lose its life" for God's sake.

(529-11) Many fixations created in the past have to be removed before we can truly live in the present. This is Long Path work.

⁹⁶¹ The paras on this page are numbered 128 through 141, making them consecutive with the previous page.

(529-12) Purification of the heart and calming of the mind are necessary pre-requisites for penetrating into the Overself. They belong to the Long Path.

(529-13) If he keeps in right relation with his Overself, he will inevitably keep in right relation with everything and everyone else.

(529-14) The Short Path does not deny anything taught on the Long One. It gives a greater truth.

530
XVII

(530-1)⁹⁶² The Short Path accepts no other power than the divine power, no other reality than the divine reality. It recognises no second entity and ascribes no force whatever in its own life to such an entity.

(530-2) It is as needful to wait until the period of preparatory exertions is over as it is for life to germinate and put forth its green plant.

(530-3) It is neither wholly a self-salvational teaching nor a vicarious God salvational one but a balanced union of both by insight.

(530-4) Where the Long Path seeks a little by little growth, the Short one seeks a quick and complete transformation.

(530-5) These creeds and systems are interesting as records of human faith and thought, imagination and invention, but they are useless as paths to salvation. They may give comfortable hopes to their devotees but they do not repudiate the ego which fosters illusions and creates sufferings.

(530-6) On the Short Path he must give no backward glances at the ego, must no longer abase himself by identifying himself with that fraudulent self. He must cling to his new attitude with the ardour of a new convert.

(530-7) Those who do this have begun their spiritual life well but they need to be reminded that it is still only a beginning and that further growth is always possible beyond such a preparatory stage.

⁹⁶² The paras on this page are numbered 142 through 152, making them consecutive with the previous page.

(530-8) No one can force Grace to come but everyone can prepare those conditions in himself which will attract it to come. When a man has made himself ready for it, it will just happen that a man a book or a glimpse will be its medium.

(530-9) It seems as if grace visits us at moments of its own choosing. That is the truth but not the only truth. For study, practise of exercises, training, self-discipline, prayer, aspiration and meditation also form a total effort which must attract grace as its reward eventually.

(530-10) Let him try to look beyond his own defects to the perfection which is in the Overself, the true image of himself in which God made man.

(530-11) The Grace works from his centre outward, transforming him from within, and therefore its earliest operation is unknown to his everyday mind.

531
XVII

(531-1)⁹⁶³ "I Am the Spirit Itself"⁹⁶⁴ – this thought incessantly held, dispels the illusions arising from darkness.⁹⁶⁵ – An Indian Non-dualist Vedantic text.

(531-2) (JOHN 15:16) "Ye have not chosen me but I have chosen you." (Couple this with Upanishad's "Atman" chooses (chases) whom it wills)

(531-3) This duality of his life will go on until he is ready for the Great Truth which displaces all the lesser ones but which he cannot grasp while clinging to them. If he persists in doing so, he will never be able to make the transition to understanding that there is only the One Infinite Life-Power, the One Ever-Existent Mind and that all else is mere illusion, idea or dream.

(531-4) The prospect of a short quest and an easy attainment is always attractive but it can also be quite delusive.

(531-5) Mystical writers often quote the famous passage from Brother Lawrence about "the noise and clutter of his work in the kitchen not disturbing his feeling of God's

⁹⁶³ The paras on this page are numbered 153 through 158, making them consecutive with the previous page.

⁹⁶⁴ As generic as this statement is, it is nonetheless likely to be taken from the Panchadasi, 7.13. – TJS, 2020

⁹⁶⁵ A wild quotation mark was captured and removed from this para. – TJS, 2020

presence"⁹⁶⁶ but they rarely note that he worked hard for ten years of self-training before he was able to attain this blessed goal.

(531-6) When his mind moves entirely and wholly into the One Infinite Presence, and when it settles permanently there, the divided existence of glimpse and darkness, of Spirit and matter, of Overself and ego, of heaven and earth, will vanish. The crossing over to a unified existence will happen.

532⁹⁶⁷
XVII

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

533
XVIII

(533-1)⁹⁶⁸ These men do not find a higher truth: they reaffirm the ancient and eternal truth. It could not be that if it were subject to change. But each reaffirms it in his own way, according to his own perception and as his environment requires. This accounts for part of the differences in its presentation, where it has been really attained. The other part is accounted for by there being varying degrees of attainment.

(533-2) He does not require idolatrous homage from them, and indeed shrinks from it. His unaffected nature renders him desirous of being treated no better than others.

(533-3) If some teachers give vague answers to specific questions, it is because the temperament and disposition of the individual teacher is a determining factor.

534⁹⁶⁹
XVIII

535
XVIII

(535-1) Philosophy teaches men to trust and use their own powers, inspires them to develop the infinite possibilities latent within them. This is true self-reliance.

⁹⁶⁶ This is a paraphrase from page 15 of "The Conversations and Letters of Brother Lawrence" 1894. —TJS, 2020

⁹⁶⁷ Blank Page

⁹⁶⁸ The paras on this page are numbered 25 through 27; they are not consecutive with the previous page.

⁹⁶⁹ Blank Page

(535-2) The rule of secrecy does not mean that he is never to talk about the Truth to others. It means only that he shall not talk prematurely about it. He must wait until he can talk with correct knowledge and at times when it is prudent to do so, and to persons who are ready for what he has to say. He must wait until he is himself strongly established in Truth, and will not be affected by the doubts and denials of others. He should learn and remember that speech opens his private purposes to their negative thoughts or antagonistic emotions and may thus weaken him. It needs firmness and discipline but by keeping his spiritual work and goals locked up inside himself and revealing them only when the right occasion arises he will show true practicality and foster real strength.

(535-3) How shall he know who is really a master, and who is not? It is easy at a distance of a thousand years to put an estimate on those who have left their effect of their spiritual greatness on generation after generation, but it is hard to measure contemporaries who look like other ordinary mortals.

(535-4) He is not to be reprov'd because he practises a certain secretness and does not tell everybody about this, his deepest interest and most compelling purpose in life.

(535-5) A spoken word or a written book which reaches through a man's ordinary everyday character to his better self, renders him a service which may be fleeting or lasting. The result will depend on whether or not he follows up the mood invoked.

(535-6) Those who have travelled so far from the common state that they have forgotten the steep roads they came by are entitled to their refusal to look back. But they are not so good to teach others as those who remember their journey, understand and sympathise with others who are still climbing up.

(535-7) When a certain famous yogi died, a number of his disciples fell into negative conditions for months or years. Some had nervous breakdowns, others became physically very sick, others suffered from melancholia. All these cases were observed only among resident disciples, living in ashrams, not distant ones.

(535-8) Can one man transfer spiritual grace to another? If by grace is meant here can he give a glimpse of the Overself to another, the answer is Yes! - if the other is worthy, sensitive and above all karmically ready. He can if the other man is capable of absorbing the stimulus radiated to him.

(535-9) The master's object should be to bring his pupil to self-knowledge, to show him how to guide himself.

(536-1)⁹⁷⁰ Without any deliberate act on his part, without any conscious intention of doing so, nevertheless he may inspire help or even heal individuals who make contact with him in person or in absentia, by their prayer faith or devotion to him

(536-2) It is true that many of those who attained enlightenment gave some of their wisdom or counsel to others but they did so only incidentally or occasionally and to a limited extent. Others made it their chief and whole time mission in life to teach others and preach truth. These who did so had better capacities for teaching and preaching than those who did not. Moreover they had to leave an example of conduct worthy of being initiated in their own lives – a duty which was not incumbent upon the non-teachers and was sometimes disregarded by them.

(536-3) The man who begins to feel this need in himself should seek out spiritual direction. He should find an authoritative source to instruct him in spiritual truth and to clear up his questions.

(536-4) To say that God was more incarnate in any one man than all others since the human race began, is to say that God was less infinitely active at that time than at any other – which contradicts the meaning of the word God. Such deification of any mortal is always exploited by the vested interests of religions because it appeals to the superstitious.

(536-5) The Master may add his spiritual vitality or inspiration temporarily to the disciple by merely wishing him well. If this is done during the Master's prayer or meditations the disciple's subconscious will spontaneously pick up the telepathically projected flow and sooner or later bring it into consciousness. If however, something more precise and more positive is required, he may consciously will and focus it to the disciple while both are in a state of meditation at the same time.

(536-6) In the earlier stages of their relation, the disciple needs to attach himself more and more closely to the Master. He is still learning what the quest is, weak-willed uncertain and undeveloped. But in the later stages he should release his hold on the master, discipline his feelings and let go of what has become {so}⁹⁷¹ dear to him. For now he should increasingly depend on making for himself the direct contact with his higher Self (MEMO TO PB: USE THIS PARA AS THE KEY TO REWRITING ESSAY ON SPIRITUAL SELF-RELIANCE).

⁹⁷⁰ The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

⁹⁷¹ "to" in the original. Could also be typo of "too".

(536-7) If an invisible line is drawn between the multitude of ordinary folk and this minority of persons who consciously and deliberately follow the Quest, that is no one's fault.

(536-8) His Overself may lead him to seek and find another man who shall be its intermediary with him: its representative to him, its image for him.

(536-9) It is quite common to find the ardour of disciples making a Messiah out of their spiritual leader.

537
XVIII

(537-1)⁹⁷² If the student responds sufficiently to the hints given him or the counsel bestowed on him, the teacher will be encouraged to go further.

(537-2) Who are the real benefactors of the race? A properly balanced answer to this question must consider both the spiritual and physical factors, both the intellectual and aesthetic.

(537-3) The greater his power, the less will he seek publicity. It is only if he knows that a mission has to be performed calling for public notice that he is likely to abrogate this rule. But of course there will then be no egoism and no vanity behind the abrogation.

(537-4) Tradition tells us, and history confirms that before passing away the illuminated man may preach the truth or write a record or communicate his knowledge to at least another man.

(537-5) It is a critical turning point in the spiritual career of an aspirant when he must cease leaning on some other man and start seeking more deeply within himself.

(537-6) The teachings of such a prophet are spread in time preserved in scripture among millions of men.

(537-7) Unless he has been invested with a special mission to speak or write to the world, the authentically illumined man will not publicly announce the fact of his illumination. Anyone who does is an imposter.

(537-8) It is a strange mystery why destiny has decreed that these seekers after God should have to depend on this one man's lit mind and strong heart for the help they

⁹⁷² The paras on this page are numbered 19 through 31, making them consecutive with the previous page.

need more than on any other man's. Strange, because until they find him their search seems to have a great lack in it which almost brings them to anguish.

(537-9) If he seeks to plant and nurture these ideas in men's minds, he will do so without fanatic zeal.

(537-10) As part of his program of secrecy, Pythagoras had got into the habit of casting much of his teaching into symbolic and figurative form, into parables, metaphors and enigmas. What happened to his teachings is what happened to the teachings of many mystics and religious prophets in other lands. The literal form tended to be taken as the whole of the truth and the inner reality was missed.

(537-11) He recognises this truth but at the same time is prudent enough to keep silent about it.

(537-12) It is a compassionate obligation to share the fruits of such a rare attainment with less fortunate seekers. But only men of large generous natures can recognise this obligation.

(537-13) Enquirers can get from meeting a Master a benefit proportionate to the attitude they bring to it. If faith, devotion, humility, they open his door to the same extent; if scepticism, doubt, coldness or suspicion, this door remains shut.

538
XVIII

(538-1)⁹⁷³ It would be easy for him to develop a sense of mission about such work. But this could happen only if he develops egoism first. He knows a power higher than himself is the activating force in the work and refuses to take any credit for the impressive or astonishing results that he witnesses.

(538-2) He seeks no personal devotees but is glad over each person who becomes a follower of impersonal Truth.

(538-3) He labours hard to serve the cause of Truth, to do what it bids him or go where it sends him.

(538-4) Those who look for perfection in a Master, must create it in their imagination.

⁹⁷³ The paras on this page are numbered 32 through 41, making them consecutive with the previous page.

(538-5) It is quite possible to open doors of inner being without the aid of a teacher. One's own higher self will give him all the guidance he needs, provided he has sufficient faith in its existence and its assistance.

(538-6) Those who seek a teacher may be reminded that they may take anyone who appeals to, or inspires, them and by their own mental attitude of faith in and devotion towards him, together with obedience to his published teachings, draw inner help and inspiration telepathically from him. Thus they create for themselves a mental relationship which, to that extent, is not different from what would have come into being as part of the regular teacher-disciple relationship. They need also to be reminded that even after a physical meeting in all cases a teacher can be found only when they are sufficiently sensitive to have the capacity to feel his mental presence within themselves and when they are sufficiently developed to be ready for him. The most practical course for most seekers is to engage in the work of self-improvement.

(538-7) If a master could permanently add his spiritual vitality to that of all those who come as seekers to him, surely he would do so? History in the past times and observation in our own times shows no such desirable consequence of approaching him. But if a master cannot give illumination to a would-be disciple, he can show in his own person what illumination is. This is not less true of such men as Christ as of the minor prophets of the minor sects of contemporary history.

(538-8) During his Egyptian studies Pythagoras visited every man celebrated for wisdom, so eager was he to learn. He did not follow the Indian custom of sitting down only at one man's feet.

(538-9) Even when a teacher is found he may be a master of one path only and unable to guide aspirants properly along those with which they have individual affinity and for which they have the requisite mental or emotional or volitional capacity.

(538-10) Such a teacher looks for no adoration but rather directs it toward the disciple's own Soul.

539
XVIII

(539-1)⁹⁷⁴ To follow one's own path, rejecting the idea of seeking the expert help tested knowledge and accumulated experience of a Master is to follow a haphazard course of trial and error. The determination to maintain such independence and to make one's

⁹⁷⁴ The paras on this page are numbered 41a through 46, making them consecutive with the previous page. PB himself changed "41" to "41-A" by hand.

way by one's own effort is not of much use. One will be far better off working under guidance than without it.

(539-2) The less advanced an aspirant is, the more help he wants to receive from outside himself. That is why a beginner exaggerates the role of a master. The more advanced disciple seeks and finds more sustaining help inside himself.

(539-3) If the sage gives the inner help which men need, he does so with no desire and no expectation of reward, as a physician might reasonably expect. He gives out of the fullness of his heart, out of his extraordinary capacity for sympathy through self-identification with others. But this may not often be understood first, because he will not desert his habitual calm to put on an emotional display at the bidding of convention, and second, because he consults with wisdom as to what he shall do, which is not always what people want him to do.

(539-4) Those whose quest of the Overself through a master has failed them should take this very failure as instruction on the quest itself. Let them remember that God is everywhere present, that there is no spot where God is not. Therefore, God is in them too. This indwelling presence is the Soul. Let them turn to it directly, no longer seeking someone else to act as an intermediary, no longer running here and there in search of him. Just where they are now is precisely where they may establish contact with God through their own Soul. Let them pray to it alone, meditate on it, obey its intuitive behests, and they will not need any human agent. From this moment they should look to no one else, should follow the Buddha's advice to depend on their own forces. But since [they]⁹⁷⁵ are lying latent within and need to be aroused, the aspirants need to exert themselves through physical regimes that will provide the energies needed for this great effort.

(539-5) Even in India the question remains disputed among both the yogis and the pundits whether a man can achieve final spiritual perfection and attain full spiritual awareness while still living in this body of flesh and blood. Adi Shankara⁹⁷⁶ and his school proclaim that he can, but other masters deny it. One view is that this perfection to be what it is necessarily wipes out all past karma, whereas the opposing view is that the last remnants of karma must be endured until death ends all karmas.

⁹⁷⁵ PB himself changed "these" to "they" by hand.

⁹⁷⁶ "Shankara Acharya" in the original.

(539-6) "A visible Murshid (Master) is a gateway unto the Unseen Master and a portal unto God, the Unknown. But yet, in the end, neither God, Master nor Murshid, appear in the 'I Am' - " - Inayat⁹⁷⁷ Khan -

540
XVIII

(540-1)⁹⁷⁸ The worship which is directed on a physical level toward the figure of a fallible human being, must be deflected on the philosophic level toward the impersonal Overself of the worshipper. He will continue to honour the man but only for what he really is, not as a god.

(540-2) The signs of genuineness in true insight include (a) conformity to facts of Nature and not merely logic of argumentation or speculation (b) clear direct understanding of what it sees (c) freedom from admixture of any kind of personal predilection, aversion, auto-suggestion or motive (d) indications that the seer has fully overcome his lower self.

(540-3) To those who reject the idea of a Master's grace and declare their disbelief in its possibility in a world governed by strict cause and effect the answer is: The meaning of the word suggests something or anything of an immaterial moral or material nature that is given to man. Why should not the Master who has attained a higher strength, wisdom and moral character than that which is common to the human race, give aid freely out of his beneficent compassion for others struggling to climb the peak he has surmounted? And to those who deny that he can transmit his own inner life to another person the answer is: In its fullness he certainly cannot do so. But something of its quality and flavour to one who is receptive sensitive and in inward affinity with him, he certainly can impart. If this too is denied, then let the deniers explain why both the power of the Master and the sense of his presence pervade the disciple's existence for many years after his initiation if not for the rest of his life. Finally, it is a fact, but only personal experience can prove it, that inspiration may be felt coming strongly from a Master who is not physically present but far away. What is this inspiration but something added to the disciple which he would not otherwise have had, that is grace!

(540-4) It is possible to take any revered person and in his own mind make him his teacher. Even though no meeting on a physical plane actually occurs, his own need and especially his attitude in meditation of aspiring devotion will draw upon that person as a reaction, and telepathically attract the inspiration or guidance as needed at the time.

⁹⁷⁷ "Mayat" in the original which is a typo of "Inayat". This is a direct quote from "The Sufi Message of Hazrat Inayat Khan: The Vision of God and Man, Confessions, Four Plays" by Hazrat Inayat Khan (page unknown).

⁹⁷⁸ The paras on this page are numbered 47 through 52, making them consecutive with the previous page

(540-5) The meeting with a master is a rare opportunity which should not be missed but should be eagerly followed up. It may not recur again during one's own lifetime or during the master's lifetime. But it can be followed up only if the aspirant feels intuitively that there is "a ray of affinity" between them, through which the inner contact can be established.

(540-6) It is reasonable to say that with literacy education and culture, the cosmically enlightened man will be better able to express himself and communicate with others than without them.

541
XVIII

(541-1)⁹⁷⁹ He who is entrenched in forms which mix error with truth and too attracted to getting the rewards of teaching, willingly deceives himself.

(541-2) A single meeting on the physical plane is enough to provide the contact for spiritual help. Its further development must be an inner and mental one. This depends mostly upon himself, upon his own mental attitude of continued faith in the source of that help.

(541-3) The readiness with which he once plunged into other people's affairs to help them, as he believed, will dissolve and disappear. He knows now that their real troubles remain unaffected by this surface aid, that meddling in their problems is not the right way.

(541-4) As the Master brings the disciple to clarify his own thinking and knowledge and awareness, the latter turns his attention to what it is that he really does believe.

(541-5) The disciple's reverence for the Master can still hold room for sight of the latter's failings and imperfections. If he gets enough inspiration from the Master to help his spiritual life, it would be a foolish decision to leave him because of those failings and imperfections.

(541-6) The prophet, who finds inspiration and instruction on the mountain's top must still descend to the valley's bottom if he is to satisfy his urge to share them with others.

⁹⁷⁹ The paras on this page are numbered 53 through 65, making them consecutive with the previous page.

(541-7) He may have a strange feeling of having always had this affinity with him and being destined to have it always in the future. This arises partly from association in a previous reincarnation and partly from the destiny of this present one.

(541-8) The attraction to a teacher, which often happens involuntarily, is due in part to the fact that the seeker does not know God and has never seen God. But he can know and see this human being, the teacher who does know God.

(541-9) Only that man who has overcome the lower nature himself can help others to overcome it in their turn.

(541-10) In this state of direct relation with the soul's power, he feels and knows that his thoughts and prayers directed towards the good of others can help them.

(541-11) The philosophic teacher leaves to the individual pupil how he shall apply these principles to his own life, and does not try to chalk out the precise details of such practice for him.

(541-12) It is absolutely indispensable for the disciples to learn how to live their own lives.

(541-13) An aspirant who approached a Zen Master in Japan was refused personal instruction. Nevertheless, he waited around in the vicinity for half a year. Then, tiring of the lack of success, he abandoned further solicitation, resolved to depend on his own efforts and arranged to depart. But on the very eve of departure the master sent for him and agreed to teach him.

542
XVIII

(542-1)⁹⁸⁰ What he feels about the Master's power may be true but it is a sign of his elementary state that he places it outside himself.

(542-2) The zeal of the Master will by slow degrees permeate the heart of the disciple.

(542-3) However eager a Master may be to reveal truth, he is forced by the indifference and miscomprehension of the world, to conceal it.

(542-4) When the requisite qualifications are lacking, it would be both unwise and unkind to accept a candidate as a disciple.

⁹⁸⁰ The paras on this page are numbered 66 through 78, making them consecutive with the previous page.

(542-5) The saint is satisfied to attain freedom from his lower self but the Master does not stop there. He seeks also to carry enlightenment to others, remove their misery, and save them from the illusion in which they are involved.

(542-6) It is said in the old texts that the perfect Master not only feels for his disciples but all those who are devotedly following the Quest, an affection similar to that of a cow for her calf.

(542-7) The perfect teacher is he who lives up to the teaching itself. The semi-perfect one tries to live up to the teaching. The imperfect one does not even try: avoid him.

(542-8) It is impracticable to lead people directly and suddenly into a life of the highest moral virtues. So intermediate steps are taken.

(542-9) The ordinary aspirant, whose intuition is not sufficiently developed, should test the man he proposes to accept as his master. This will require him to watch the other closely for a period of time. In some cases a week will give the answer, in others three months will be needed. In all cases, the aspirant ought not commit himself until he has had enough evidence that he is committing himself rightly.

(542-10) Instead of searching vainly for a teacher or waiting idly for one, he should take the teaching he already has, follow the injunctions already laid down, use the knowledge already available.

(542-11) He will be able to perceive from what source a man draws his life, whether from the impulsion of the ego, or from the inspiration of the Overself.

(542-12) If anyone becomes idealistic and wants to help others he is told to "start a movement" and to persuade as many people as he can to dedicate themselves to it. This is excellent advice in the world of politics economics, social reform and material philanthropy. It is of some use even in the world of organised religion. But it cannot be applied in the world of spiritual truth without self-deception. For there a movement must not be started by a man but only by the higher power. It will then select the man it can use, guide him and inspire him.

(542-13) It is a full enough life-work to uplift oneself and to correct one's shortcomings. It is hardly encouraging to others to urge them to attempt what one has failed to do oneself.

(543-1)⁹⁸¹ The benign figure and still meditative face of Gautama, sitting in his thrice-folded yellow garment and penetrating into the deep secret chambers of mind, offers an inspiring spectacle. The solid strength and paradisiac calm stabilised in his person have helped millions of people in the Asiatic lands. Yet there were fateful moments when Gautama refused to appear in public to tell others what he knew, when the peaceful life of utter anonymity was his reasoned preference.

(543-2) His power of keeping his knowledge a secret from those who are unready for, or uninterested in, it is perfect. Nothing in his words or manner may lead them to think that he knows immensely more than he tells them.

(543-3) He becomes a tool used by the higher power to work on aspiring men and help them in their efforts to remake themselves.

(543-4) To dedicate life to spiritually uplifting and guiding others, to the extent one is capable of, is to make certain of receiving the same help from those beyond oneself.

(543-5) Such persons are not common in any age and much less in our own age.

(543-6) It is for the man whose life is dedicated to discovering the truth and following it.

(543-7) He does not fall into the error of a certain kind of ascetic who assumes a callous indifference to the sufferings of others as part of his plan to render himself invulnerable.

(543-8) It must live quite hermetically and secretly in his own mind and feelings, not because he wants to conceal truth but because it is still a tender young plant needing shelter and protection.

(543-9) He is the abstract, far-off ideal, but embodied visibly for our benefit and put near us for our inspiration.

(543-10) Satsang, or inner affiliation with the master, is regarded as more important than outer association with him.

(543-11) If any piece of knowledge will be useful to aspiring mankind, and if any idea, experience or practice will be helpful to suffering mankind why should a secret be made of it? Is it not selfish to hide such a discovery instead of sharing it with one's fellow-men?

⁹⁸¹ The paras on this page are numbered 79 through 93, making them consecutive with the previous page.

(543-12) The man in whom intuition is well developed or who is able to practise meditation sufficiently to hear the Interior Word, can manage without a master.

(543-13) Having attained the higher knowledge, the diviner self, his compassion will move him to put them to work for others.

(543-14) The truth will be given us: we shall not be left to starve for it. But it will be given according to our capacity to receive it.

(543-15) It is a grave mistake made by ignorant persons or by proud ones to fail in holding such a man in deep veneration.

544
XVIII

(544-1)⁹⁸² Whether or not it is historically true that there was the battle mentioned in the “Bhagavad Gita” is unimportant to us of the 20th century. But the psychological interpretation of it as meaning that Arjuna was ordered to fight, not his parents and relatives but his attachment to them, is important. It is the same teaching as that of Jesus’ hard saying about the necessity of taking up the cross and denying father and mother. All this we can understand even where we cannot follow it into practice. But it is bewildering to be told that a time comes in the disciple’s development when attachment to the teacher must also be broken. He must free himself from the very man who has shown him the path to liberation from every other form of attachment. His liberation is to become total and absolute.

(544-2) He is a man whose perception goes farther, whose awareness goes deeper than the rest of his fellow men. It must go so far and so deep that it rests durably in the “I Am” of the Overself. Without this he does not possess the first, the most essential and most important of all the credentials needed for communicating to others the art of attaining the Overself. The second credential, and admittedly a lesser one, is the compassionate desire to effect this communication as much as possible. The third is that he have special power to teach others what he knows.

(544-3) It is the greatest irony of man’s existence that in the end he will be saved from his meanness and misery not by those who shout the loudest but by the quietest, the most silent of his fellows. For the power and knowledge which he will gain from discipleship with the will be what he needs above all else – power over the baseness in himself and knowledge of the divine World-Idea.

⁹⁸² The paras on this page are numbered 94 through 100, making them consecutive with the previous page.

(544-4) The disciples exaggerate the master. They create a new deity. If later some among them inevitably discover that he has his minor faults and makes his little mistakes, there is almost an emotional collapse, a nervous shock. Why, with all his wonderful attainments, can they not accept him as a human being?

(544-5) What is the best charity, the truest philanthropy? It is so to enlighten a man that thereafter he will find within himself all the resources he needs to manage his life so as to bring him the greatest happiness.

(544-6) As he advances in the idea of being detached from results and possessions, he will inevitably have to advance in the idea of being detached from concern about his own spiritual development. If he is to relinquish the ego he will also have to relinquish his attempts to improve it. This applies just as much to its character as to its ideas. (sorry, the above belongs in CLASS XVII)

(544-7) The would-be disciple must supply faith and loyalty, obedience and practise, along with the aspiration which brings him to the teacher.

545
XVIII

(545-1)⁹⁸³ He must so manage the two tendencies that they balance each other. In-so-far as he deals with the eternal verities, he can utter only the old truths. In so far as he belongs to his period he must restate them in a contemporary way.

(545-2) That heart must be coarse and base which is not touched by the presence of a man acting with sincere unselfish goodness.

(545-3) The Infinite Power seems too inaccessible too exalted to be mindful of human needs, whereas the Messenger or Prophet or Master, being human himself seems much nearer and more approachable, more likely and more willing to take an interest in those needs.

(545-4) However much he may draw inspiration help and guidance from the master only he himself can apply that inspiration in action and put that guidance into practice.

(545-5) The idea of a master as being some sort of free perfect and infallible counsellor in all the domestic personal and professional perplexities of life is an appealing one. If it were true there would be many more disciples. But it is only a romantic piece of wishful thinking.

⁹⁸³ The paras on this page are numbered 101 through 114, making them consecutive with the previous page.

(545-6) It is affiliation to the master's mind, not propinquity to his body, that will bring these benefits. But where both are possible, the result will be better.

(545-7) To take these great masters into one's life merely to worship them outwardly and not to worship them deep in one's heart as the Ideal to be faithfully imitated, is to fail in becoming their disciple.

(545-8) Those who inspire us to better ourselves, certainly deserve our gratitude and even deserve our love.

(545-9) If he cannot find entry into the society of a master he can meditate upon the life stories of historic masters of the past. Let him take the significant situations and devotional attitudes of these great souls into his own thought and study; analysing the one and imitating the other. Let him think often and long of their character and conduct. Let him also read and reread the written messages they have left us. In this way he will imbibe something of their quality.

(545-10) The knowledge of someone far better than oneself shows human possibilities. The longing to become like him provides one with an ideal for living.

(545-11) To say that no teacher is necessary is to set oneself up as a teacher by that very statement.

(545-12) As for great sages, where are the living ones today? Their disappearance has made us infinitely poor.

(545-13) Most people are unwilling to look outside their own race for truth.

(545-14) The guide under whom he studies, who watches [both]⁹⁸⁴ his progress and his lapses, can minister to him competently only if he himself is a liberated and inspired individual with an aptitude for such service.

546
XVIII

(546-1)⁹⁸⁵ If he is still alive, the personal help of a master is certainly valuable. If he is not, his spirit is too remote from the physical world to be helpful to the ordinary aspirant in any other than a general impersonal way. His influence is then carried by

⁹⁸⁴ PB himself inserted "both" by hand.

⁹⁸⁵ The paras on this page are numbered 115 through 120, making them consecutive with the previous page.

writings left behind, by the thought-forms he left during his lifetime in the mental atmosphere here and by the few disciples closest to him in the inner sense. Otherwise, only an advanced yogi, able to raise his consciousness by meditation to the same plane as the master's could get any contact at all. It is as necessary to his disciples that he leave them deprived of his guidance as well as of the consolation of his presence as it was earlier necessary for them to have them while he was still on earth. After all, it is their own Overself that they are seeking. They must begin to seek it just where it is – within themselves and not in someone else. The time has then come when, if they are to grow at all, they must cease drawing on his light and strength and begin {drawing}⁹⁸⁶ on their own. The very hour of his departure from them is appointed in their destiny by the infinite intelligence, which has sufficient reasons for making it then, and not earlier or later. If they must henceforth strive for direct touch with the Infinite and no longer lean on the encouragement of an intermediary, this is because they are at the stage to make better progress that way, whatever their personal emotions may argue to the contrary.

(546-2) There has occasionally been a man who entered into awareness of the Overself without the help of a teacher and without the laboured struggles of most other men. He is like a horse which has crossed the river by swimming and without touching the ground. Such a man does not usually go out of his way to teach the path to others nor try to help them individually, nor even announce the truth to the world. He is satisfied with his own place and with the knowledge that “God is in his heaven all is well with the world.” He is an inward-looking mystic who has a perfect right to enjoy his attainment.

(546-3) The difference is that one is articulate and possesses the means of communicating his discovery to other men whereas the second is dumb.

(546-4) Those men who have known this inner life, that other Self, and have the talent to communicate in speech, writing or action, have a duty laid on them to tell others of it. But if they lack this talent they do no wrong to remain in silence about it. For, as the Maharshi⁹⁸⁷ once said to me, “Silence also is a form of speech.”

(546-5) Where he knows that other persons will not be sympathetic to these teachings, he will be prudent to remain silent about them. Where his friends know of his own interest and disparage them, he will be wise to avoid futile arguments.

(546-6) His anonymity must be fully preserved and rigidly guarded.

⁹⁸⁶ “to drawing” in the original.

⁹⁸⁷ “Maharishee” in the original.

(547-1)⁹⁸⁸ The master who gives truth is a greater creator of values and contributor to humanity than the greatest music composers.

(547-2) The sage who works for the good of humanity must respect his own definition of good and his own knowledge of the best way to work. Otherwise, he would be no better than the social reformer, the statesman, the clergyman and the moralist – he would have only an intellectual or emotional understanding of life, and not a mystical and integral one.

(547-3) It is possible that his actions sometimes puzzle those who put their trust in him. Those who judge only by appearances may be surprised and aggrieved at his seeming indifference. But with the efflux of time they may get to know more or all of the facts, and then their puzzlement will vanish.

(547-4) Should he deliver its message and transmit its peace only to those who will heed the one and value the other?

(547-5) The picture of bringing a disciple to God for inspiration, improvement purification or blessing belongs to an inferior mode of working. The superior one is to shut him out of consciousness, along with his defects, and let in only the presence of God – nothing else. This is non-duality.

(547-6) He has nothing to give other men except his silent presence and his spoken words.

(547-7) If a man really appreciated his own finite littleness and the higher power's sublime infinity, he would never have the impertinence to claim the attainment of "union with God." All such talk is irresponsible babble, the careless use of words without semantic awareness of what is being said. No human mind can capture the One Life-Power in all its magnitude, and its understanding of itself and its universe. All it can do is to act as a mirror, in the deepest recesses of its own being, and in its own humble way, of the attributes which it confers on the Absolute from its own limited human point of view. The rest is silence.

(547-8) Take the message if you care to and absorb what is useful to you in it, but do not seek to detain the messenger.

⁹⁸⁸ The paras on this page are numbered 121 through 132, making them consecutive with the previous page.

(547-9) His followers draw some comfort from the mere thought that he is living among them.

(547-10) Those impatient persons who want the higher truth completely unrolled for their gaze during a single talk and regardless of their readiness for it, will necessarily be disappointed.

(547-11) How well I remember my first meeting with him so many years ago and how thrilled and respectful I felt toward him.

(547-12) Those who expect him to work some spiritual sleight-of hand to turn their lower nature into the higher one instantly will not find fulfilment of their expectation.

548
XVIII

(548-1)⁹⁸⁹ Those who accept the testimony of ancient prophets like Jesus the memorable and Buddha the admirable will surely have still more and not less reason to accept it when a modern experience and a discriminating mentality restates it in a contemporary way.

(548-2) Doctrines which are too deep to be understood all at once by the masses, may be understood by them if released little by little.

(548-3) The man who wants to share his beatific experience with everyone else soon finds that it cannot be done. He may give them grains and crumbs if they are appreciative but they will be unable to take even that if they are not.

(548-4) To preach, teach, guide and inspire, to minister the fruits of meditation may not be seen during the act itself but at odd hours during the day or night.

(548-5) He is no propagandist, never aggressively intrudes his views in conversation nor forces his conclusions on others in an argumentative manner. He accepts people as they mentally are.

(548-6) The belief that he necessarily has the kind of eyes which out-stare one, is common.

(548-7) It is a silent not a vocal understanding. For that reason, it runs deeper.

⁹⁸⁹ The paras on this page are numbered 133 through 143, making them consecutive with the previous page.

(548-8) Some people picture to themselves an ideal human being whose body exemplifies his mind. A perfect human type, and associate the historical saints, sages, mystics and masters with their picture. But the biographical fact itself is never the same, could we get the true fact.

(548-9) Can the master turn his light on their darkness?

(548-10) The inexperienced young convert is eager and ready to change the world.

(548-11) Like a man looking through a powerful telescope and seeing far off objects clearly, he sees truths, laws and principles which the egoistic eye cannot.

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

549
XIX⁹⁹⁰

(549-1)⁹⁹¹ The economy of Nature is spacious enough to have room for all these different ways and means to the common end. They are not competing rivals. A true perception accepts them and is thereby made tolerant toward them.

(549-2) In Love (for the highest) in Wisdom (of intuition and Intelligence) and Power (the creative energy of the Overself) we find the inner meaning of the Holy Trinity.

(549-3) Clergymen can render better service to their flocks when they deepen their own inner life.

550⁹⁹²
XIX

551
XIX⁹⁹³

(551-1)⁹⁹⁴ The largest followings of religious groups belong to the least rational and least inspired ones. And they are there usually because their parents were there, not because they have thought their way into these groups.

⁹⁹⁰ PB himself inserted "XIX" at the top of the page by hand.

⁹⁹¹ The paras on this page are numbered 10 through 12; they are not consecutive with the previous page.

⁹⁹² Blank Page

⁹⁹³ PB himself inserted "XIX" at the top of the page by hand.

⁹⁹⁴ The paras on this page are numbered 122 through 126; they are not consecutive with the previous page.

(551-2) The appeal of religion touches men at all levels of character and intelligence whereas the appeal of philosophy touches them only at the highest level. Hence, the popularity of the one and the unpopularity of the other.

(551-3) The impact of these new ideas is beginning to show, and the interest in true metaphysics and mysticism among different classes of people has grown in spite of, or perhaps because of, the war. But the proportion of those who are responsive to these ideas to the total number of human beings on this planet is as yet too small to affect human destiny today. For although they have spread quite far, they have spread very thin.

(551-4) But if we do not tell others that the truth exists how will anyone ever know about it? The answer is that telling is not a job for the incautious beginner but for the seasoned proficient.

(551-5) If you depend too much on the external, you will become weaker to the same extent internally.

552⁹⁹⁵

XIX

553

XIX

(553-1)⁹⁹⁶ The attraction to philosophy will enter a man's mind only when he is ready for it. It will then supersede the old teachings when they no longer serve him.

(553-2) What the religious man feels by instinct or faith, the mystical man knows by experience or revelation.

(553-3) There is something radically wrong in rating men quantitatively instead of qualitatively. There is something grotesque in the spectacle of ill-informed conclusions and impulsive judgments on an equality with the broad-based conclusions and well-matured judgments of a trained intelligence and disciplined character. Therefore I do not believe in the fetish of counting the number of followers of a doctrine, and using its largeness as an indicator of its truth.

⁹⁹⁵ Blank Page

⁹⁹⁶ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

(553-4) Popular religion is able to do so but philosophy cannot speak directly to all persons. It can open its lips only in the presence of those who have been made ready by life to receive it.

(553-5) The concept of God as Father or Father-Mother is a true one but still only an elementary one. The man who rises to the understanding of God as that in which his own self rooted, holds a truer concept

(553-6) The self-existent Principle of Life which is its own source was given the same name by prophets of three different religions: "I AM" is the appellation of God on Judaism, Zoroastrianism and Hinduism.

(553-7) He should be sparing with his ideas for spiritually elevating the masses. The first aim must be not to sail over peoples' heads into the clouds. Otherwise he becomes a mere dreamer, while nothing tangible is achieved. It is better to give the masses one ounce of idealism in a pound of realism and thus ensure it being swallowed successfully, than to give them a full pound's worth and have it totally rejected. No doubt they are spiritually sick, but they must be treated with homeopathic doses where teaching is concerned. The approach of the afore-mentioned group illustrates the practical difference between mysticism and philosophy. Indeed, it is often possible to tell from the character of their practical proposals for dealing with a deplorable social problem or reforming an unsatisfactory public situation, how far they have

(553-8) It is a pure gospel in which any man can trust.

(553-9) By measuring the degree of enlightenment attained by a prophet we are able to measure the extent of reliance to be placed upon his revelation.

(553-10) Religion is broadening out today. At one extreme it touches society and gives social service; at the other it withdraws from society and practises mystical inwardness.

554
XIX

(554-1)⁹⁹⁷ The secrecy of philosophy was quite proper in the past but confronted by the overwhelming onrush of modern materialism, the rule that only those fit and ready should be allowed to study it, becomes out of date.

⁹⁹⁷ The paras on this page are numbered 11 through 19, making them consecutive with the previous page.

(554-2) Where a teaching must be given at the popular level, it is usually given in the form of a religious cult. The philosophical truth in it is then concealed under the simple dress of allegory or mythology.

(554-3) Why was mention of Jesus' name omitted by all contemporary historians, which could not have been the case if he had secured a really wide following. Why did the Buddha, when speaking of the Messianic teacher (Maitreya)⁹⁹⁸ who would come in the far-off future, say: "He shall gather round him a following of brethren that numbers many thousands, just as I have gathered round me a following of brethren that numbers many hundreds." How relatively disproportionate were such hundreds when compared with the millions of his contemporaries!

(554-4) The inspired individual who has climbed Sinai on his own feet and received the Tablets of God's Law with his own hands, has merely a small fraction of the power, influence and prestige of the berobed _____⁹⁹⁹ representative of organised religion, who knows God only at second hand and through others, who has no inspiration with which to bless men and no real power to save them.

(554-5) If the weakening of vested interests and traditional monopolies in religion is being accompanied by the setting up of new ones, this need not be regretted in a sphere where exploitation is inevitable and is worse where they are strongest. The West cannot go forward by going backward to its own discarded irrational religious dogmas. Hence philosophy welcomes all endeavours from whatever quarter to broaden the field of Western religio-mystic faith although it refuses to associate itself with any one of them.

(554-6) What is the religious ideology which is to reign over the coming age? It must be first, rational in form; second, effective in inspiring faith; third, powerful in uplifting character and influencing conduct; fourth, quick in meeting the requirements of modern times; and fifth, attentive to social needs.

(554-7) If they understood that popular religion has only a limited and preparatory value, these conflicts would be reduced or even vanish.

(554-8) In its present half-developed state, human nature would soon turn universal religion into an instrument of tyrannous repression of all ideas not held by it and into an agency for totalitarian persecution of all exponents of such ideas. The healthy, free competition of sects and creeds tends to prevent this and to compel tolerance.

⁹⁹⁸ "Metteya" in the original.

⁹⁹⁹ 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.

(554-9) If the Roman Catholic faith teaches that Salvation is the highest and most desirable aim in human life, the Hindu faith teaches that freedom from rebirth is such an aim.

555

XIX

(555-1)¹⁰⁰⁰ Is not knowledge better than perplexity?

(555-2) Esoteric meanings of the Bible: 'Jehovah' means "Who is and who will be." 'Israel' means "to see God."

(555-3) His only prudent course is to infuse his life with a spiritual content more adequately than by mere church-going.

(555-4) Religious ceremonies may have a beautiful and impressive effect but their value is a limited one.

(555-5) Humanity cannot afford to do without religion but it can afford (at its present stage of development) to do without the hypocrisy, the formalism and the worldliness which too often accompany religion

(555-6) Valuable and respected as the Catholic mystics were as guides to mystical knowledge and practice, most of them still remain biased and unscientific guides. Allowance must be made for this difference of attitude with which they approach the subject, from that with which a modern mind, freed from prejudice, superstition and organisational ties approaches it. Even so outstanding and leading a mystic as St. John de la Cruz, who is considered to have reached the goal of complete union, limited his reading to four or five books, of which one was, "Contra Haereses,"¹⁰⁰¹ and confined his writing by his proclaimed intention "not to depart from the sound sense and doctrine of our Holy Mother the Catholic Church."

(555-7) The notion that God is a separate person, an individualised being dwelling apart from puny mortals, has been suggested so long by popular religions in their quite legitimate endeavour to bring some notion of God within common and simple comprehension that it takes long sapping to remove it.

¹⁰⁰⁰ The paras on this page are numbered 20 through 30, making them consecutive with the previous page.

¹⁰⁰¹ We cannot identify this or the other 'four or five' books referenced here. This might be *Adversus Haereses* by the Church Father Irenaeus, Bishop of Lyon in France. It is often cited as *Against Heresies*. It is a five-volume work against Gnosticism and other Christian heresies, written around 180 CE. – TJS, 2020

(555-8) Why have not the great prophets carried the world with them.

(555-9) The mind must be cleared of superstitious religion if it is to be filled with true religion.

(555-10) Out of this authentic goodwill a great tolerance spreads to all forms of religious belief, however mixed with superstition he perceives them to be. In its warm sunny climate, no sectarian prejudice could ever appear. The mere externals of any religion could no longer stop him from meeting the essentials of truth and goodness hidden within its core.

(555-11) Although atheism appears when religion makes much more fuss over the appearance of virtue than over its reality, mysticism also appears when sufficient time has elapsed to demonstrate both its intuitive barrenness and its moral danger.

556
XIX

(556-1)¹⁰⁰² The religious devotee usually thinks his way is the only right one. The philosophical mystic is more tolerant because more experienced.

(556-2) Those who are satisfied with their outlook and with their conduct of life, will not do more with philosophy than they might do with a museum piece which they glance carelessly at as they pass idly on to the next, and the next. But those who feel a conscious need for new decisions, may be tempted to linger with it for a while.

(556-3) Religion brings the truth to him only in part and, too often, in symbol, only from outside and by revelation. Mysticism brings him to the truth from inside and by experience.

(556-4) The orthodox offering of myth will never satisfy the man who has had a glimpse of the star of truth.

(556-5) The esoteric rejects what is superstitious in religion but absorbs what is true.

(556-6) If he wishes, he may take his place in a religious congregation and worship just like the others in church or temple. But he will do this for reasons different from theirs. He will still keep his intellectual life intact, his philosophic integrity unshaken.

¹⁰⁰² The paras on this page are numbered 31 through 44, making them consecutive with the previous page.

(556-7) It is a curious and pitiable spectacle to see thousands flocking to lecture-auditoriums and church-halls where so-called spiritual messages are delivered to them with the accompaniments of vaudeville methods.

(556-8) While men look in degraded temples and uninspired churches for that which is not to be found there, while they continue to accept the pitiable substitute which they are offered, they cannot escape the penalty of such self-deception.

(556-9) They would not be of their time and circumstances if they did not ask religion to become more reasonable.

(556-10) Men are too easily impressed by the public celebrations of popular religion, and too quickly intimidated by its traditional claims, to trust their own inner light.

(556-11) It is not less reasonable to ask a modern to worship Jove with the tribal Greeks than it is to worship Jehovah with the tribal Hebrews.

(556-12) True Spirituality is an inward state; mere religiosity an outward one.

(556-13) In symbolism of the Trinity God signifies the World-Mind, Christ the Overself, and the Holy Ghost the Kundalini.

(556-14) In Christian symbolism the vertical line of the cross stands for spiritual aspiration, and its horizontal line stands for earthly desire.

557
XIX¹⁰⁰³

(557-1)¹⁰⁰⁴ We may honour other views without personally limiting oneself to their exclusive acceptance.

(557-2) The Quest takes him through three levels of experience: First, he travels through religious beliefs and observances. Then he discovers mystical ideas and practices. Next, he sees that the personal consolations of religion and the intuitive satisfactions of mysticism are not enough. So he adds to them the impersonal quest of truth for its own sake and thus enters the domain of philosophy.

(557-3) The mystic claims to find authority for his communion within his own person, the religionist within the church. There is no need to dispute either claim. They can

¹⁰⁰³ PB himself inserted XIX at the bottom of the page by hand.

¹⁰⁰⁴ The paras on this page are numbered 45 through 51, making them consecutive with the previous page.

easily be reconciled provided we accept the fact obvious everywhere that men think and live on different evolutionary levels. The religionist needs his church if he is to get any satisfactory feeling of communion at all. But the mystic does not.

(557-4) The destruction of religion would constitute a serious loss of moral strength and mental hope to mankind. Its dogma of the existence of a higher power, its insistence that a virtuous life is rewarded and a vicious one punished, its periodical call to drop worldly thoughts and activities are values of which the multitudes cannot afford to be prematurely deprived without grave peril to their higher evolution. The philosophical student should be sympathetic to the genuine worth of religion as he should be hostile to the traditional abuses. He must not permit himself to be swept away on the emotional tide of extreme fanaticism, either by the materialistic atheists who would utterly destroy religion and persecute its priesthood in the name of science or by the blind pious dogmatists who would destroy scientific free thought in the name of God.

(557-5) It is essential that the religious man should believe in the existence of this power beyond himself, that he should seek to establish some kind of communion with it and that he should practice virtue and abstain from injuring others.

(557-6) The following of moral principles is evidence of having reached a higher evolutionary stage than is the worshipping of human leaders. Yet neither faith alone nor morality alone can constitute a religion. It is not enough to believe sincerely in the existence of a higher power. It is not enough to practice righteousness. The two must combine and cooperate if man is to live what may truly be called a religious life. For he is here both to exalt his consciousness above material things and to abase the selfishness of his conduct. A religion which does not inspire him to follow this twofold aim is only a half-religion. This is why a merely ethical humanitarianism can never by itself take the place of any divinely-inspired religion.

(557-7) Those who are really intent on finding truth will search for it as widely as their circumstances allow and think about it as often as their time allows.

558

XIX¹⁰⁰⁵

(558-1)¹⁰⁰⁶ The criticism of religious truths arises not only out of its confusion of pure religion with ecclesiastical religion, but, in the case of other persons, out of a low character rather than a lofty ideal. It is then destructive and unscrupulous; taking meanings and deliberately distorting them to suit its own purposes. It is then sincere

¹⁰⁰⁵ PB himself inserted "XIX" at the bottom of the page by hand.

¹⁰⁰⁶ The paras on this page are numbered 52 through 56, making them consecutive with the previous page.

only in its selfishness and adequate only in its materialism, not only seeking all the defects of the attitude it proposes to replace but also inventing many imaginary ones. It lives by criticism and feeds on conflict. It cunningly entraps those who are so troubled by present world conditions as to have lost hope, enthusiasm, courage and faith on the one hand and those who are so troubled by these conditions as to have become unbalanced, violent, irrational and cruel. To both, the phraseology of conventional religion, politics, society and economics has become hollow. To both, the feebleness and foolishness of our entire social structure have become apparent. But both are wrong.

(558-2) The so-called normal condition of the human mentality is really an abnormal one. Sanity has not yet been stamped upon the human race. That is still a perfectionist ideal which is being approached slowly, haltingly and with many side-wanderings. The narrow, unbalanced and confused mentalities of most people naturally react indifferently, impatiently or intolerantly to the broad straight truths of philosophy. Nothing can be done by anyone to assist them so long as they not only do not understand this teaching but do not even care to understand it. Only when they will have sufficiently awakened to regard it as being not too absurd, or too idealistic to be considered, will they have attained civilised maturity.

(558-3) Each man will understand religion in his own way, according to the grade of his intelligence and character. The more ways of approaching God that there are to be found among us, the more opportunity will there be for us to make this approach. A single way might suit one type, but will not suit others. With the offerings of several ways, these too are served. Let us therefore welcome variety and not try to destroy it.

(558-4) The message for this age must satisfy its primary needs, hence, must contain three elements. First, the doctrine that there is a divine soul in man. Second the gospel that it is possible through prayer and meditation and study to commune with this soul. Third, the fact of the Law of Recompense and hence the necessity of good thoughts and righteous deeds.

(558-5) Who is willing to sacrifice his worldly interests for the sake of coming closer to the intangible Overself? Who is willing to deviate from the conventional path of mere sensuality and narrow selfishness for the sake of a mysterious intuition which bids him obey and trust it implicitly. The answer to these questions is that only [a]¹⁰⁰⁷ scattered minority is willing to do so, and one small enough to

¹⁰⁰⁷ PB himself deleted "small" from after "a" by hand.

(continued from the previous page) show up humanity's actual state as being inwardly far from knowing why it is here on earth.

(559-1)¹⁰⁰⁸ Philosophy does all that religion does for a man, but it does more. It not only restores or reinforces faith in a higher Power, gives each life a higher meaning, brings consolation and support during trouble and ennobles ones treatment of other people, but also explains the deeper mysteries of the nature of God, the universe and man.

(559-2) The atheists who see only the weaknesses of religion and not its services, denounce it as false and injurious. They seize on the undoubted harm done by religious exploitation and religious superstition as a pretext for themselves doing infinitely greater harm by proclaiming all religious feeling to be mere illusion. They point also to the mental aberrations of individual mystics to denounce all mysticism as an even greater illusion. But to stamp out every manifestation of religious life and mystical enlightenment would reduce man to the level of the brute, albeit a cunning intellectual brute.

(559-3) Jesus is honoured in every Christian Church by name, by chanted hymn and by carven figure. Why does it not also honour his tremendous teaching that the kingdom of heaven is within man himself, not within the church?

(559-4) That which appears as enlightening Truth to one man appears as dangerous heresy to another man. These are not mere differences of opinion but of evolutionary growth.

(559-5) Religion serves the masses, mysticism serves small groups but philosophy serves the individual alone.

(559-6) The tendency to follow a sect is so strong in them that if they leave one it is only to join some other instead. It amounts to a need they have to satisfy.¹⁰⁰⁹ But it proves they are not yet ready for philosophy.

(559-7) The archaic accents of scriptures belonging to primitive epochs are too often unintelligible to many a modern mind.

(559-8) The fact is that orthodox religion is usually a compromise between the truth and the lie, a concession to human weakness to which the truth must be offered wrapped up in the lie.

¹⁰⁰⁸ The paras on this page are numbered 57 through 68, making them consecutive with the previous page.

¹⁰⁰⁹ "it" removed from the end of this sentence, having been deemed redundant. – TJS, 2020

(559-9) Philosophy is only for those with sufficient discernment to perceive its truth and worth

(559-10) It is pathetic to notice the eagerness with which some men found sects, and many more men tumble into the ranks of these sects.

(559-11) Only a small percentage of the people know of philosophy, less believe in it, still less understand it.

(559-12) Consider how many think badly, judge unfairly and act impulsively. A true teaching would not suit them for it would not cater to their ego.

560
XIX

(560-1)¹⁰¹⁰ It is a revelation which gives courage to those who accept it, moral strength to those who live by it, refining vibrations to receptive minds and enlightening answers to aspiring ones.

(560-2) It is enough for them that their parents belonged to this religion, or that it is popular and powerful, or that it is old and well-organised.

(560-3) They are too much absorbed by the toil for existence and by the few pleasures that enable them to relax from this toil, to trouble themselves about the higher meaning of that existence. Nor do they possess the means – intuitional or intellectual – of solving the problems connected with the search for such a meaning.

(560-4) One day the modern world will wake up to the fact that the four fundamental tenets which the inspired religious prophets taught the old world are as literally true as that two times two is four. That there is an indefinable Power – God – which was never born and will never die. That evil-doing brings a punitive result. That man is called to practise regularly the moral duty of self-control and the spiritual duty of prayer or meditation. The prophets may have erred in some of their other teachings; they may have introduced personal opinion or inherited suggestion or imagined heavens: but they generally agreed on these four things. Why? Because they have always been present, outside human opinion, suggestion or imagination, inherent in Life itself.

(560-5) Only small numbers have come in the past to philosophy and are likely to come now.

¹⁰¹⁰ The paras on this page are numbered 69 through 81, making them consecutive with the previous page.

(560-6) Why did primitive races bring a highly spiritual wisdom to rest on the same pillow as barbaric superstition? is easily answered "by the need of grading teaching to capacity."

(560-7) The Sermon on the Mount is truly representative of Jesus' teaching. It holds a first place in the literature of the world; it contains the essence of practical Christianity expressed as finely as is humanly possible.

(560-8) He who acquires a thorough and correct understanding of philosophy acquires a property that will remain in his possession throughout life. He will never change it although he may broaden it.

(560-9) We must not confuse the truly mystical life with either a religious one or an ethical one. The latter two are merely elementary and preparatory to the former.

(560-10) There are those whom the ordinary orthodox doctrines do not satisfy. They seek elsewhere.

(560-11) If he is to belong to himself, he is hardly likely to achieve this by belonging to an organisation.

(560-12) The shelter which religion offers the masses has its correspondence in the strength which philosophy offers the few.

(560-13) Philosophy does not cancel or deny the sublime teachings of religion but endorses and supports what is incontrovertible in them. The rest it corrects or rejects.

561
XIX

(561-1)¹⁰¹¹ The rigors of ego-crushing must be mitigated, the truths of mentalism must be diluted, if the multitude is to be reached. This is why popular religions are born.

(561-2) He will accept the fact that a variety of attitudes and a diversity of views must exist among mankind, since the life-waves behind mankind are themselves so varied in age. The result of this will be a large willingness on his own part to let others believe what they wish so long as they do not try to force these beliefs compulsorily where not wanted.

(561-3) He takes the best from all teachings, limits himself to none.

¹⁰¹¹ The paras on this page are numbered 82 through 88, making them consecutive with the previous page.

(561-4) According to their ancient epics, the Balkan peoples appear to have had some form of ancient initiation corresponding to the mystery-rituals of early Greece and Egypt.

(561-5) Comparative research into the Asiatic religions other than Christianity, shows to unprejudiced minds that they too are ways of spiritual salvation. They can be studied profitably by such minds. Even the so-called "pagan" pre-Christian religions had some points worth making, whatever lack of worth the rest had.

(561-6) It is the wrong idea they have of the sect which constitutes their enslavement, not necessarily the sect itself. With a free mind they can use its organisation safely.

(561-7) When Jesus said "Knock and it shall be opened to you," he meant knock at the door within yourself. No amount of knocking at the doors of organisations outside yourself will bring this result.

562¹⁰¹²
XIX

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

563
XX¹⁰¹³

(563-1)¹⁰¹⁴ Such is the absence of all sense of value or proportion that they attribute great importance to gross trivialities.

(563-2) He needs to beware of wandering into pseudo-occultism, spiritism, magic and kindred undesirable subjects as then adverse destructive forces would degrade his effort in time. Nothing of this kind should be dabbled in otherwise he might become a conscious or unconscious medium. Only the pure and unmixed godly life should be sought, not the satisfaction of occult curiosity.

(563-3) The public organisations and organised cults do offer help. Such help may be commended provided there is a clear understanding that it is for beginners only and of a limited nature. If any claim is made beyond that – as it often is – be sure that it is exaggerated and unwarrantable.

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¹⁰¹³ PB himself inserted "XX" at the top of the page by hand

¹⁰¹⁴ The paras on this page are numbered 12 through 14; they are not consecutive with the previous page.

(565-1)¹⁰¹⁶ The charlatanism which accompanies several of these cults need not necessarily be deliberate; it may also be unconscious. This is possible in cases where their founder's earnest efforts resulted in a partial mystical illumination but where his imagination was unrestrained and his speculations unguarded, his critical judgment and reasoning power undeveloped, while the ambitions of his ego were strong enough to push him into premature leadership.

(565-2) They possess unlimited faith in the powers of a master. Indeed, if faith alone could bestow enlightenment they should soon get it. Even when they do cease to believe in a particular man, it is only to transfer their allegiance to another master in the same degree. Because of their initial error they may keep transferring it from one master to another. But as they do not give to the reform of their own lives the fervour they give to him, they show no results.

(565-3) There is no justification in this century, as there was in an earlier one for any mystic to make a statement of truth so obscure and ambiguous that it needs another mystic to interpret it,

(565-4) He may get a temporary emotional uplift from a prophet who cultivates hysteria in himself and his followers but he will not get a lasting one.

(565-5) Not all mystics have settled down to make the enjoyment of a self-centred peace their loftiest aim in life. Some, like the Quakers, have been generous enough to include the relief of human suffering in such an aim.

(565-6) The beginner who ventures out in quest of a teacher may have to stumble from charlatan to incompetent until he finds either the right one or abandons the effort as impossible.

(565-7) A psychiatric study of the contents of these writing would show that they are the productions of a half-insane person, a psychopathic case, yet the followers read them with awe reverence and credulity.

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¹⁰¹⁶ The paras on this page are numbered 13 through 19; they are not consecutive with the previous page.

566¹⁰¹⁷

XX

567¹⁰¹⁸

XX

(567-1)¹⁰¹⁹ Just as convex and concave mirrors variously distort the images reflected in them, just as dirty, spotted, scratched or cracked mirrors show a mixed, altered or imperfect image of the object placed before them, so human {minds} variously distort or sully the spiritual truth revealed to them by the Overself. Rare is that one which lets the {light} shine forth unhindered, unchanged and uncoloured. This is why the philosophic discipline, which exists for precisely such an objective, is so needed by every seeker after {truth.}

(567-2) If he does not begin by trying to discern truth keenly, how can he end by a deep insight into it?

(567-3) His feeling of inspired revelation is correct but {his} inference of its purity is not. His own uncontrolled imagination forms a substantial part of it.

568¹⁰²⁰

XX

569¹⁰²¹

XX

(569-1)¹⁰²² St. Paul speaks of the Gift of tongues. This phrase has puzzled many of his readers. The Church, not knowing its meaning, usually considers it to mean speaking in languages unknown on earth. The Spiritists, possessed by their own theories of spirit-possession, usually consider it to mean speaking in languages unknown to the speaker but used in other countries. Mystics who develop this gift find that it means

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¹⁰¹⁸ This page is a duplicate of paras 17-7 through 17-9 in Vinyl XX to XXIV. The right margin of the page is unreadable due to a misaligned carbon transfer. We have inserted missing or partial words by referring to the original paras. For this page, these words have been left in curly brackets {} with no comments.

¹⁰¹⁹ The paras on this page are numbered 166 through 168; they are not consecutive with the previous page.

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¹⁰²¹ Pages 569-582 are duplicates of the odd-numbered pages from 101-127 in Grey Long 20-28. Different edits have been marked on the two sets of pages.

¹⁰²² The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

either the ability to speak in symbolic metaphoric enigmatic or allegoric language or the ability to interpret such language when heard or to translate it when read. On this definition St. John's "Book of Revelations" is a striking example of the working of the gift of tongues.

(569-2) While disciplining himself in meditation the yogi is liable to be by all kinds of evil beings and spirits whereby he {is}¹⁰²³ assailed by hallucinations. These are due to nervous derangements. He is to guard himself against them. FROM "SURANGAMA¹⁰²⁴ SUTRA" - Zen Buddhist Scripture.

(569-3) The religious mystic unfolds his capacity to receive illumination, which will then permeate and express itself through his faculties. The extent to which these are developed will measure limit and condition his illumination. The philosophic mystic accordingly seeks to widen his unfoldment to include their growth along with that of his intuitive perception.

(569-4) How much truth how much error these cults hold is difficult for the beginner to determine for they are inside. How much wisdom, how much folly accompany them is easier to determine for they are on the outside surface.

(569-5) First seek in your meditation for the Overself, then, when you feel something of its presence, then only, may you make any effort to help other persons by the powers of thought and prayer.

(569-6) He has to analyse impartially and understand correctly his mystical experiences and internal states.

(569-7) His followers usually believe that the whole of his revelation was inspired by God or was the result of perfectly accurate supernormal seership. They do not pause to question whether the prophet's own mentality has entered into it or whether the clairvoyant's statements are free from erroneous contributions by his subconscious personality.

(569-8) When he travels away from his home, he should go humbly, as a seeker to learn and not to teach, to meet inspired souls and gain their help rather than to meet students and offer help to them.

(569-9) It is easy for an honest man of limited experience and little instruction to mistake his partial truth for absolute wisdom.

¹⁰²³ We have inserted "is" for context.

¹⁰²⁴ "SURAN GAMA" in the original.

(569-10) When the relation between a spiritual guide and an aspiring seeker is one of greed, no truth can pass from one to the other, only the illusion of it.

570

XX

(570-1)¹⁰²⁵ A common but wrong idea, into which even some elementary writers on mysticism also fall, is that the final goal is realised by becoming one with the universe, a part of and united with Nature. That is indeed a state which often arises either on the way to the goal or on the return from it, but it is certainly not the ultimate goal itself. Man's highest source is in the infinite fullness of being whereas Nature is an expression of that being just as he is. It is the lesser thing, not the Ultimate Fact. The mystic's true goal must lie beyond it.

(570-2) Those mystics who see an allegory in every ordinary passage, or an esoteric truth in every trivial statement have developed what the early Christian Father and philosopher, Clement of Alexandria, denounced as "a foolish passion" and "a disease of the understanding." His authority in this matter is that he was a direct disciple of St. Peter, who was himself a direct disciple of Jesus.

(570-3) When any mystic assigns a supreme and unique place to the Person with whom his native religion is identified, and assigns an inferior and commoner one to the other prophets, his mystical revelation is faulty and imperfect.

(570-4) The teacher who has a personal motive behind his work of teaching, may give out a true doctrine but only so far as it suits him. Consciously or unconsciously, he will mislead his pupils at the point where his own personal interest is affected.

(570-5) There is a fourfold evolution in humanity (quote PGB and HPB authority)¹⁰²⁶ and that it unfolds successively – physical, emotional, intellectual and spiritual. Hence the mystic has to return to rebirth to complete his evolution despite his "union" which is consequently temporary. For riddance of the ego being the price of attainment, riddance of the emotional ego still leaves the intellectual ego untouched; that must be dealt with at its own level. Hence after emotional union has subsided he must cultivate his mental powers and regain it again as "intellectual union."

¹⁰²⁵ The paras on this page are numbered 11 through 21, making them consecutive with the previous page.

¹⁰²⁶ "(quote) (PGB and HPB authority)" in original. Referring to Captain P.G. Bowen (a minor Theosophist) and Helena Petrovna Blavatsky. It is our belief that this parenthetical statement is PB's reminder to himself to reference these two individuals on this topic.

(570-6) A student should try to use his will to stop [any]¹⁰²⁷ psychic development. He should change his posture the instant he is aware of it, not remain lying down, but either prop himself up in bed or get up and walk around.

(570-7) From the philosophical standpoint, it is not enough to say that a man is illumined and leave it at that. The depth and permanence of his illumination need also to be considered.

(570-8) The message must come through thick layers of the ego's own thoughts and emotions before it can reach his conscious mind.

(570-9) Many people make the mistake of thinking that because someone has gone farther than they, he has gone to the end of the Way.

(570-10) They egoistically take their own ideas for inspirations, their own fancies for illuminations, even their own delusions for eternal truths.

(570-11) How hard to untangle the true inspiration from the human contribution, the pure element from the chaotic desires!

571

XX

(571-1)¹⁰²⁸ An intellectual enlightenment not accompanied by a moral purification, can lead only to a meagre result when turned to the service of humanity. The altruist must educate his own character before he can influence effectually the character of others. Only then are false steps and dangerous mis-steps less likely to be taken.

(571-2) He himself may be honest yet his revelation may be false. Without any desire to mislead others, he may yet be doing so! This is because he is the victim of his own active imagination.

(571-3) Do not ask philosophy to tell you how to make a success of your career or business but only how to make a success of yourself. It is possible that the first will follow as a consequence of the second, but it is not inevitable. Therefore do not believe, as certain American cults have led their followers to believe, that prosperity is the necessary accompaniment of spirituality.

¹⁰²⁷ "any" was typed above the line and inserted with a typed arrow.

¹⁰²⁸ The paras on this page are numbered 22 through 31, making them consecutive with the previous page.

(571-4) Ordinary meditation exercises aim in their earlier phases at rendering the mind concentrated and undistracted, and in their higher phases at resting in the Spiritual Self or in God, which usually means in a concept of God. Philosophic meditation exercises do this too but refuse to stop with a concept and seek to exclude all preconceptions from the mystical experience. They go further still because they also expand the aim into contemplation of the infinity of being, the universality of consciousness and the illusoriness of ego.

(571-5) It is unfair to class the few true philosophical mystics along with those who believe in the silly fallacies and ancient superstitions, or practise the malevolent sorceries and eerie necromancies which so many more appropriate misdirected energies

(571-6) The automatic obedience which these credulous followers give their psychotically-fanatical leader, follows naturally from the unreason in their minds.

(571-7) Although such may come and get healed by it, philosophy is not for the freaks, the maladjusted, the stupid or the unbalanced. Certain disciplinary qualifications must first be gained if the capacity to study and practise it is really to be acquired.

(571-8) Those prophets who have not undergone this purificatory discipline of the mind and emotions often see the truth in a false light and communicate this caricature of it to their followers.

(571-9) How can a credulous fool attain supernormal wisdom? How can the man who is unable to discriminate intelligently in small matters suddenly become able to discriminate in transcendent ones? The jump is not possible.

(571-10) There is but one God, one Truth, one Reality, although there are several different degrees in their perception by man.

572

XX

(572-1)¹⁰²⁹ The mystic feels he has accomplished his task when he has accomplished this blessed reunion with the Overself. The philosopher feels that it is not enough and that without ceasing to maintain this union, he must spiritually guide the few who seek truth and materially serve the many who do not.

(572-2) Those who cannot demonstrate by their achievements what they can do for themselves – whether spiritually or materially, will never be able to do anything

¹⁰²⁹ The paras on this page are numbered 32 through 44, making them consecutive with the previous page.

worthwhile for humanity. Yet the irony is that so many visionary people who talk about service belong to this ineffective class.

(572-3) Ill-timed efforts at service, that is premature efforts to tell others about what we have hardly yet found ourselves or to advise them upon their spiritual path when we are still groping upon our own, may easily end in errors. How much wiser to wait on God's own time and let him put us to work in his way and for his ends!

(572-4) Only when the Overself has illumined every side of his personal being can he be said to have a complete illumination. Only then has he attained the sagehood of philosophy.

(572-5) There is a sorry discrepancy between proclaimed attainment and actual behaviour.

(572-6) Those who cannot assimilate themselves with the materialistic civilisation of today but who cannot turn back to the self-deceptions of orthodox religion or go forward into the fantasies of contemporary mysticism, will be able to find no refuge except in philosophy.

(572-7) Those who feel tempted to do so, may study the public cults and listen to the public teachers but it would be imprudent to join any of the first or follow any of the second. It would be wiser to remain free and independent or they may be led astray from the philosophical path

(572-8) These followers of cults which take the ravings of an unsound mind for the utterances of prophetic inspiration are mostly drawn from those who have not yet evolved the qualities of intellect which modern science engenders.

(572-9) They mistake hallucination for illumination.

(572-10) Their refusal to visualise the misfortunes of life like poverty and illness do not protect the adherents of these cults from these misfortunes.

(572-11) The difference between the two is that one is partially inspired whereas the other is fully inspired.

(572-12) Do not mistake the eerie and the occult for the spiritual. They are not.

(572-13)¹⁰³⁰ We must keep apart the inspired truth of a revelation from the inevitable supposition of the revelator's personality.

¹⁰³⁰ PB himself changed this para number from 43 to 44 by hand.

(573-1)¹⁰³¹ They need philosophy not only to lead them to truth but also to protect them from the fools and frauds, the hallucinated teachers and mercenary guides who infest the approaches to it.

(573-2) He can be sure that he has fallen into a mediumistic or a psychic phase if the phenomenon of receiving messages shows itself and if, after the first period of exciting discovery, the messages become more and more unreliable.

(573-3) The claims made are seldom reliable. Often they are exaggerated.

(573-4) Mysticism has sufficient evidence in its favour to invite our credence but not, as the gullible think, our credulity.

(573-5) The prudent aspirant will study a universal mysticism rather than narrow himself down to any particular kind. This is the kind that philosophy provides.

(573-6) The spiritual incompleteness of ordinary mysticism.

(573-7) The spiritual is too often the vague and obscure when it is not the sentimental and superstitious.

(573-8) These queer cults do not arise solely out of public gullibility. They arise partly out of public need.

(573-9) There are those who give their reverence to irresponsible idiots.

(573-10) Only an illusory or transient progress can be made by these psychic and occult methods.

(573-11) Let him take care before he opens himself to forces over which he may be unable to exercise effective control?

(573-12) It is hard to give up the attractive theory of abounding health and abundant wealth coming to him in reward for his belief in it. But, if he is to grow spiritually he will have to take this difficult step, however slowly and reluctantly. There is no escape from it.

¹⁰³¹ The paras on this page are numbered 45 through 58, making them consecutive with the previous page.

(573-13) In “The Hidden Teaching Beyond Yoga” the student was cautioned to check his intuitions by reason, lest they are really pseudo-intuitions. This is a necessary counsel to all except the very few whose intuition is thoroughly tested by results and whose experience is abundant enough to detect the false at once and reject it without further ado. Once so established, the intuition needs no checking, only unreserved acceptance.

(573-14) It is a mere play of the imagination, not an ascent into the divine truth.

(573-15) The practitioner who “demonstrates” more money for his clients and better health for their bodies is using an occult power and not a spiritual one. By this I mean that it is a power of the ego, not of the Overself. He serves his clients at a great cost to himself, which the fees they pay will never balance. They may congratulate him on his successful demonstrations but these succeed only in keeping him imprisoned within his ego and out of his Overself.

574

XX

(574-1)¹⁰³² There is a personal element in all mystical reception unless the mystic himself has undergone the philosophical preparation. He may vigorously and sincerely deny the fact but it will still be a fact.

(574-2) The chief advantage of following such foolishness is that the sorry result gives the best warning against it!

(574-3) When he finds that the theory does not prove true in practical “demonstrations” of healing or prosperity, or having once proved true in this way fails to continue to do so, he ought to take it as a sign he should stop seeking the kingdom of heaven

(574-4) the material benefits it is alleged to yield and start seeking it for its own pure sake.

(574-5) The ego thrusts itself into his revelation, blatantly if he is ignorant of its wiles, subtly if he is not.

(574-6) Those who would turn the kingdom of heaven into a convenience and replace its blessings by affluence, worship their own ego and violate the first commandment.

¹⁰³² The paras on this page are numbered 59 through 71, making them consecutive with the previous page.

(574-7) Just as there are three degrees of the spiritual journey – religion, mysticism and philosophy – so there are three degrees of spiritual illumination – the child, the adolescent and the adult.

(574-8) It is a pity that the Hindu holy men I met did not know that the Mormons reserve their highest post mortem heaven for the white race, else their merry laughter would have rung out so loud and so long that its echoes would have reached and mocked the fortunate inhabitants of the heaven itself. The fact that this revelation was based on mystic revelation might however, have instructed some of them. And the Mormons themselves might find it instructive to note that in a two-thousand year old Jewish revelation, the angels in the same heaven are circumcised!

(574-9) When any cult, technique, school or group sets itself up as revealing the only true way of life to be followed exclusive of all other ways, it becomes narrow fanatical and even misleading.

(574-10) The interests and desires of his ego shape the pattern of his experience of his spiritual experience so long as he lacks philosophic training. Religious fervour is admirable but it is not impersonal enough to let the pattern shape itself.

(574-11) The militant fanatics who prey on it – and the conceited visionaries who delude themselves with it provide a comic side to mysticism.

(574-12) If the cult is mysteriously named and its leader is impressively dressed, it will succeed better.

(574-13) It is natural and pardonable for a mystic to regard his most vivid experience as his most important one. But it need not be so.

575

XX

(575-1)¹⁰³³ It is better to take short and flurried flights in these cults than to stay so long that

(575-2) The workings of imagination and the movements of emotion are used by the ego to deceive the mystically-minded.

(575-3) The cults probably do some good and some mischief.

¹⁰³³ The paras on this page are numbered 72 through 90, making them consecutive with the previous page.

(575-4) Too much study of these various cults will confuse the mind and fatigue the heart.

(575-5) He clothes the revelation in his own personal images.

(575-6) Cults whose myths are their realities.

(575-7) Childhood associations which carry over into adult life, will influence his revelation too.

(575-8) One suspects a touch of madness in their founders, if not also in some of the followers!

(575-9) The more he brings himself into the experience, the more its revelation slips through his net.

(575-10) The ecstasy of a saint may uplift his feelings and yet not improve his judgment.

(575-11) The truth-seeker will have to pick his way through cults which muddle sorcery and superstition, devotion and aspiration, in one confused chaotic system.

(575-12) So long as his knowledge is still so small, incomplete and imperfect, he should not attempt to engage in occult and psychic activities, in "astral projections" for example, or he will go astray from the Quest.

(575-13) If educated people have been suspicious of occult societies in the past, they had reason to be.

(575-14) He is not asked to reject all visions as self-induced fantasies

(575-15) The ideas of mysticism can be perverted into silly superstitions. The practices of mysticism can be carried to foolish extremes

(575-16) These gullible votaries, whose belief in their cult is so unlimited and so uncritical that it is spelled with a capital B,

(575-17) Those New Thought cults which make the seeking of health wealth, and worldly happiness their real objective, and which do not hesitate to use the spiritual techniques of prayer meditation and affirmation to achieve this objective, are entitled to do so. But they are not entitled to practise the deception that their methods can achieve entry and naturalisation in the kingdom of heaven. For with all their lofty talk they still love the ego sufficiently to prevent this happening.

(575-18) Philosophy will not prove palatable to those who can only breathe the air of a low intellectual level and who find satisfying nourishment in queer fantasies.

(575-19) It would be useful to learn how few of these lecturers and teachers have done any original and independent research work on this subject, how many are merely repeating each other's opinions like parrots.

576
XX

(576-1)¹⁰³⁴ Philosophic mystics are those who are not satisfied with the feeling of inner peace alone although they enjoy it, and want to understand the world in which they live sufficiently to know how to live with more good health and less avoidable suffering. That is, they not only want to know God, as all mystics do, but also God's workings in the environment in which they find themselves – in the world of physical Nature, which includes their physical bodies. They want to know the way the divine World-Idea is expressed outside and inside those bodies so that they can cooperate with it, obey its laws and live in harmony with it.

(576-2) The cool reasonableness of a detached philosopher.

(576-3) When their personal career is involved in their movement, or they have a financial relationship with their cult, the very Quest which might have advanced them spiritually, now hinders them spiritually.

(576-4) The seeker who has gone from cult to cult for several years should waste no further time seeking God through such organisations or through the other self-named Masters but strive earnestly to purify heart of all lower feelings, such as anger, envy, irritability, fear and depression. Work on character constantly to improve it. After vigorously doing that for six months pray daily for further guidance and

(576-5) The early years of many cults appear to have been lived through an atmosphere of hostility, slander, treachery and criticism.

(576-6) When the saturation of superstition in a religion or in a {mystic}¹⁰³⁵ cult is so heavy that it renders more disservice than service, it is time for thoughtful followers to get out of it.

¹⁰³⁴ The paras on this page are numbered 91 through 100, making them consecutive with the previous page.

¹⁰³⁵ This word was cut off by the right margin, however the word is "mystic" in the duplicate para (115-5 in Grey Long 20-28).

(576-7) Even a harmless control may open the way for a harmful one later. There is the added danger that a lying spirit may give uplifting messages and wise guidance until confidence is established. Then when the censorship of reason and experience are overcome, the victim is lured to folly or sin or disaster.

(576-8) We have to penetrate deeper than the personal prejudice they have put into their message and arrive at its fundamental truth.

(576-9) Consider the fact that few even have the wish to evaluate objectively the truth of their revelation or message. Few ask themselves whether they were merely reflecting human opinion or really getting a divine illumination. Most are too swept away by the emotional impact or vanity-flattering thought of the event to make such enquiry. This is why personal fancies, hopes or fears are perpetuated as sacred truths.

(576-10) He has entered a forest where safe guides are few while self-deceived ones are comparatively many, where real knowledge is hard to come by while fantastic hallucination is easily achieved.

577

XX

(577-1)¹⁰³⁶ They band themselves together in groups because they lack the strength to look far enough within themselves to know how to belong to themselves.

(577-2) The degree of enlightenment which a mystic has reached corresponds also to the degree of freedom from the ego which he has reached.

(577-3) "Should not a holy man live well so that he may reach a ripe old age, and that many growing generations of disciples may drink the clear drops of honeyed piety which fall from his lips?" A piece of sarcasm from Achmed Abdullah's novel, "Alien Souls."

(577-4) (THUCYDIDES): "You are seeking," Cleon said, "for what is not of the world you live in, and you do not know how to judge soundly of what is under your eyes."

(577-5) He can only enter this Light with the equipment of experience knowledge, mentality and character that accompany the intuition which is leading him into it. The state of such equipment cannot help but affect

¹⁰³⁶ The paras on this page are numbered 101 through 111, making them consecutive with the previous page.

(577-6) The basic efforts of the mystic, in so far as they attempt to reorientate attention inwards toward the divine source of thought, are not mistaken ones. Hence, the ascent to philosophy does not require the abandonment of what we have previously learnt, but it does require a shift in emphasis. It neither renounces the sublime fruits of mysticism nor liquidates the essential value of mysticism. The higher teaching does not come to destroy but to fulfil, does not seek to supplant but to augment.

(577-7) It would seem as if they did not care whether or not anyone understands what they were writing. But why should we have to spend long hours to puzzle out their meaning, with the likelihood of failing to do so anyway?

(577-8) The mystic who has reached some point of truth in his consciousness, but not the furthest point may easily fall into the fallacy of believing (and teaching) that the way whereby he came to it is the best way, probably the only way.

(577-9) Although the Infinite Spirit exists everywhere and anywhere, the paradox is that It cannot be found in that way before It has first been found in one's own heart. Yet it is also true that to find It in its fullness in the self inside, we have to understand the nature of the world outside.

(577-10) The error which attracts them to the cult is primarily within themselves and only secondarily within the cult's own teaching. The illusion which they project upon the cult or its leader is also primarily within themselves as is shown by their habit of simply with-drawing it when unable to endure disappointment any longer and projecting it upon another cult or leader just as faulty.

(577-11) The foolish hysteria and wild emotionalism of some cults which have great power over persons lacking in intelligence or balance

578

XX

(578-1)¹⁰³⁷ If words have any meaning at all, Christ's words have meant that personal sacrifice is the cost of spiritual growth. For eighteen hundred years men of every kind – scholars, mystics, priests, laymen, ascetics and saints – agreed on that. Then arose a new group of cults – faith-healers – which not only gave a new meaning to those words but a directly opposite meaning. Success and prosperity, they asserted are outer-signs of inner-spiritual growth. The end result was that they tried to use spiritual forces solely for their own personal purposes and material benefits, instead of trying to surrender to those forces and submit to higher purposes. They denied – contrary to the

¹⁰³⁷ The paras on this page are numbered 112 through 118, making them consecutive with the previous page.

experience of all religious history – that material loss and personal failure could ever be the working of such purposes.

(578-2) Those who try to use God in order to heal their diseases or enrich their pockets, are doing the very opposite of what Jesus advised when he said that these things would be added if the kingdom is sought first.

(578-3) Father Divine does not allow his followers to accept gifts. That privilege is reserved for himself. That is the source of his Cadillacs, his elegant home and large luxurious wardrobe. He claims to be Christ, yet not a week passes without his putting an unChristlike satanic curse upon some hapless person who has dared to criticise him or to express disbelief in his divinity.

(578-4) It is good and important that men practise meditation and thus seek within themselves what can never be found outside themselves. But it is not enough. There are serious obstructions which blur, distort or prevent our seeing what is within. Unless they are also tackled and removed, the seekers may spend half a lifetime either looking in vain or seeing wrongly.

(578-5) The mystic seeks God by forsaking the world physically or else by renouncing it emotionally. His happiest moment is when he can withdraw from it intellectually so completely that it is lost from his consciousness in an abnormal trace state, a rapturous ecstatic union with God alone. The philosopher passes through all these stages, too, but does not stop there. He follows an opposite movement too. He finds God in the world as well as in himself.

(578-6) When their personal career is involved in their movement or they have a financial relationship with their cult, the very Quest which might have advanced them spiritually, now hinders them spiritually.

(578-7) These small religio-mystical or occultist sects are as notorious as the large and old religions for splitting into opposing factions and suffering internal feuds. The troubles are sometimes personal, sometimes ideological, more often the two together.

579

XX

(579-1)¹⁰³⁸ The seekers of the modern era still gaze backward into the past, mesmerised by its revelations and fascinated by its records. In doing this they are still antique or medieval and as out of date as a bullock-cart on a transcontinental journey. The wisest

¹⁰³⁸ The paras on this page are numbered 119 through 126, making them consecutive with the previous page.

among them, however, will refuse to sell their birthright as twentieth-century men. They cannot regard the ancient methods of devotional or introspectional patterns as ones to be undeviatingly followed. It is true that all the forms and techniques which they have at their disposal are not necessarily superior to those which the ancients had. But the task of bringing both up-to-date has become historically necessary. Therefore, contemporary living needs must dictate the pattern under which to absorb them. Of course, the reference here is not to the essential truths of the mystical life, its need of sinking intellect in intuition, ego in soul and desire in serenity are unshakable by time. They will never change by one iota.

(579-2) It is like trying to move in two different directions at the same time.

(579-3)¹⁰³⁹ The claims of these cults are sometimes so plainly absurd that their followers must be too stupid to deserve anything better.

(579-4) Men bring their little bigotries into this limitless illumination, mix the two together, and present the adulterated product as the latest revelation from God.

(579-5) The truth or falsity of the mental concepts which get involved in the intuitional processes or inmixed with the mystical communions will affect the results.

(579-6) Out of visible light which rapidly increased in intensity and drew nearer, the face and form of Jesus appeared in this twentieth century of ours to two mystics, Sundar Singh in India and Martinus in Denmark. They saw him plainly, heard him speak clearly. In both cases they were already familiar with his name and story. Out of a not very dissimilar light, Jesus appeared to Saul on the Damascus Road. He too was familiar with them. A part of the source of these visions can be traced back to the suggestive power of the thought-form already implanted in the mind, but the other part, the sudden and dramatic and total change of heart and shift of outlook has still to be accounted for. What is the secret? It is contact with the Overself, Grace.

(579-7) The danger is that morally unevolved persons may misuse this knowledge selfishly to get what they want from others against their welfare. This is black magic. It is needful to put in strict warnings to such persons.

(579-8) The teaching has thrown out orthodoxy's errors only to let in new errors of its own.

580
XX

¹⁰³⁹ The original typist deleted the para before this para, with the typed note: "(wrong class: goes into XXIV)." It was retyped as para 615-10.

(580-1)¹⁰⁴⁰ They are trying to do something that is unreal and fantastic, either because it is based on self-deception or because it is quite unrelated to their powers, either because its goal does not exist or, if it does, because their personal equipment is far too insufficient to bring them anywhere near it.

(580-2) Neither the masters nor enlightenment itself is really as these cult followers imagine them to be.

(580-3) All-too-often his own expectations or others' suggestions infiltrate into the experience and the resulting mixture is imparted to him as the pure message from God!

(580-4) There are the gullible ones, who believe too much that is false. There are the sceptical ones who believe too little that is true.

(580-5) Some sects, despite the fact that they are small and hardly known, consisting of the founder, his family, and only a few elderly disciples, are addicted to the use of their own peculiar phraseology, which disguises to some extent the confused nature of their doctrines.

(580-6) When we understand the mechanics of these revelations it is easy to understand also why the personal elements get incorporated in them.

(580-7) In its passage through his mind the message loses its purity.

(580-8) Some cults are merely foolish, others are quite mischievous. Some set up colonies intended to become Utopias but never even approach the ideal.

(580-9) The true message is there but it is buried under all the beliefs, desires suggestions and opinions which have accumulated since childhood.

(580-10) Is it possible for anyone to enter into, or emerge from, the state of spiritual illumination uncoloured and unconditioned by his personal opinion?

(580-11) His inspiration and revelation may not be wholly from God. A little or a lot of it may be but the echo of his wishful thinking, or of his ill-informed erring or imperfect mind

(580-12) The thrill of contact with such seemingly great beings is too much for obscure persons. In its seething agitation all critical judgment is washed away.

¹⁰⁴⁰ The paras on this page are numbered 127 through 140, making them consecutive with the previous page.

(580-13) When men mistake their own desires or their own surmises for the will of God, the ego has simply transferred the sphere of its activity from the animal to the spiritual.

(580-14) Answers are sometimes so subtle and vague that critical observers might think them one way of evading questions if they did not know that the mystic was perfectly sincere. The fact is he cannot describe what he does not know.

581
XX

(581-1)¹⁰⁴¹ How much farther can foolishness go towards insanity when the claim of revelation is naively used to make the most absurd beliefs appear as the most reasonable?

(581-2) They are too naively credulous.

(581-3) Those who join a cult get the benefit of its gregarious comfort but must suffer the disadvantage of its self-centred limitations and prejudices.

(581-4) When one charlatan has finished his work and gone, a new one appears.

(581-5) All the unfinished elements in his character will confront him.

(581-6) It is not enough to be illumined in the emotional nature but nowhere else.

(581-7) There is an understandable revulsion to the presentation of mystical teachings by some modern cults.

(581-8) The so-called spiritual teacher who plays tricks on his disciples and practises deception on them, fools himself in the end and he stops his own progress.

(581-9) They run around in circles in quest, not of the Overself, but of the latest spiritual cult or fad.

(581-10) The misrepresentations presented by these cult-leaders have put mysticism out of court for many educated people.

¹⁰⁴¹ The paras on this page are numbered 141 through 157, making them consecutive with the previous page.

(581-11) Most occult phenomena are relatively of trivial importance, yet seekers have been known to spend a lifetime on them, wasting the time and energy required for truth and reality.

(581-12) Occult or spiritistic practices which have served their purpose in convincing their student that materialism is false, should be abandoned if he wishes to make the best use of his limited period on earth. When such a point has been reached, he should turn his thoughts in the direction of seeking the Overself alone, or his life-period will be wasted.

(581-13) Its aim is not to sink into torpor for hours together – that is only a possible stage on its way – but to sink out of the personal self into the other and diviner self.

(581-14) The critic or sceptic can often see the motive whether familiar or hidden, which led the mind to produce such revelations, but the votary who has taken an oath of allegiance sees no such thing.

(581-15) Without this discipline they will be unable to distinguish the authentic communion with an inspiring source from their own personal thoughts and feelings.

(581-16) They are attracted by a doctrine if it is exotic, but remain untroubled by the question of its Truth.

(581-17) The essential truth gets mixed with the suggestions he has absorbed from outside.

582
XX

(582-1)¹⁰⁴² The more intelligent and better balanced aspirants should try to [lead]¹⁰⁴³ mystical thought of their contacts into higher personal channels or wider usefulness and away from the charlatan the recluses and escapists, the neurotics and hysterics.

(582-2) But the predominant desires of the ego, and false ideas by it, overpower the truth or a part of it, and sidetrack him to that extent.

(582-3) They create their own illusions by making their glimpse fit into what they want or expect to see.

¹⁰⁴² The paras on this page are numbered 158 through 164, making them consecutive with the previous page.

¹⁰⁴³ PB himself deleted “the” by hand.

(582-4) How many false teachers have led their flocks into more misery instead of less without leading them at the same time into the promised Nirvana!

(582-5) They revel in the thickest secrecy.

(582-6) If men do not have sufficient vision to see the importance of philosophy, that is not their fault any more then it is the fault of a tender plant for not being a mature tree.

(582-7) How can he separate fancy from reality in his inner experience?

(582-8) Their sincerity is not absent but it is cloudy.

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

583

XXI

(583-1)¹⁰⁴⁴ With more than forty years spent in these studies and with the observation of thousands of people engaged in their practical application, I have become familiar with most of the leading mystical ideas. What is better is that I have also watched results in practice all over the world. Out of this experience, certain definite conclusions have formed themselves and forced my acceptance. The fact that I belong to no special group, no particular religion, no separate organisation, but keep my mind open for truth from any direction with complete independence, has doubtless helped the formulation of these conclusions.

(583-2) This is not a personal teaching, peculiar to its author alone. Its fundamental tenets have been taught since the hoariest antiquity, in the Far, Middle and Near East, as well as in the great Mediterranean cultures. It is true that they were not taught to the generality of people but that was only because the latter had not reached the needed school standard to understand and welcome it. It is true also that the author has adapted the teaching to the modern situation but that still leaves its essentials unchanged.

(583-3) If we do not become wistful, envious or despairing, it is usually helpful to hear of the spiritual experiences of others, and especially of their highest experiences.

(583-4) Although I deny the criticism that "Spiritual Crisis of Man" was a negative and pessimistic book, still some people thought that it was a dirge for a decaying

¹⁰⁴⁴ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

civilisation. They objected to being reminded of their grave peril and thereby made miserable.

(583-5) Since the time between now and Armageddon is so short, we ought to hold nothing back but give people the chance to obtain full Truth.

(583-6) It is not possible to estimate correctly the number of those who have ennobled their characters and exalted their purposes because of this reading experience. Small it must necessarily be for people are too mesmerised by the prestige of old churchly institutions to listen to a new voice speaking to a new age struggling to be born.

(583-7) He need not torment himself trying to understand everything in the teaching, if he finds many parts too difficult. It is enough to start with what he can understand and apply that to daily living. This will lead later to increased intuitive capacity to receive such ideas as he had to pass by for the time being.

(583-8) For years I have wandered in self-sought anonymity save for an occasional brief splurge of press interviews in [benighted]¹⁰⁴⁵ countries where I sought to awaken people to what philosophy could mean to them.

(583-9) From a different standpoint, this book is my profession of faith and my confession of hope.

(583-10) To bring these magnificent truths to bed upon homely paper was a sacred service to them, a worthwhile duty to humanity and an aesthetic joy to myself.

584
XXI

(584-1)¹⁰⁴⁶ Ancient Oriental authors on subjects like the present one offered in the first sheet, their homage to their master or to their personal ideal; the purpose being partly to help keep their writing free from personal distortion and partly to gain inspiration.

(584-2) This book puts into concrete shape my desire to make deeper ideas about man and his crisis more available. It transmutes a latent desire to help into an achieved fact of help.

(584-3) I can write with no pen but my own. I could not imitate the academic scribe if I would, and I would not copy the timid truthpleaders if I could.

¹⁰⁴⁵ "benighted" was typed above the para and inserted with typed markings.

¹⁰⁴⁶ The paras on this page are numbered 11 through 22, making them consecutive with the previous page.

(584-4) I roamed among the teachers the gurus and the illuminati, learning much from them and forming friendships with them but not becoming a disciple like the rest of their followers.

(584-5) I tried to approach these teachings in a scientific manner and personally tested and proved the truth of a number of them in my own experience.

(584-6) It was not only the records of this secret sect which claim they testified to Jesus' visit but also the traditions of a public sect, called, "The Christians of St. Thomas" in Malabar which claim they were converted by Thomas the Apostle.

(584-7) For myself I reject every honour bestowed on me by those who call themselves disciples but for the idea and office of teacher I accept it.

(584-8) Many ancient Oriental writers on spiritual themes prefaced their work by offering it in obeisance to God, or to some man who came nearest to the possession of godlike qualities, or to their master. This was not only an act of homage but also a reminder to themselves to keep their writing free from personal passions such as anger, and personal faults, such as prejudice.

(584-9) I write first, because my mind seeks such expression, which gives me joy and peace, second, to be of service to others.

(584-10) I am an itinerant student of philosophy who has roamed the world both to learn from wise men and to minister to those who sought to learn from him.

(584-11) Some who had never before heard of these teachings found them so reasonable, so inspiring and so helpful that they instantly accepted them as true.

(584-12) The subject of this work is no less than the total regeneration of man. No more practical subject could be written about, yet it is too often deemed interesting only to dreamers or fanatics. No more important one could be brought to our attention for it is the very purpose for which the infinite power has put us into existence on this earth today. Jesus proclaimed it when he said, "Ye shall be born again." It is the process which plants grows and ripens all those attributes of the true human being that distinguish him from the merely animal being.

(585-1)¹⁰⁴⁷ This is one of the lessons garnered from wide observation which I have tried to teach those who would listen to me.

(585-2) I consider it a God-sent privilege to myself and a possible source of blessing to others if I use properly the opportunity of transmitting these revelations.

(585-3) I try to avoid Sanskrit names and words. Although they help clarify meaning to the specialist they only obscure it to the layman.

(585-4) Those who would put this account aside as a mere dream and who would lay this printed record down as purely fantastic, will have their ideas compulsorily changed within the while of a decade or less. There is no dream here. Nothing is more substantial than the eternal truth of man's spiritual existence. Nothing could be more real than the experiences which come to him when he can unchain the mind from the dense vibrations of the fleshly body.

(585-5) It must not be taken to mean that I accept and endorse whatever people tell me, merely because I listen quietly and make no criticisms. I have learned to keep my judgements to myself.

(585-6) I give others such knowledge as I myself vainly desired during my own earlier years.

(585-7) Is all this too good to be true, too beautiful to be factual? Is it only a theory without grounds a personal belief without evidence. No! – it is quite demonstrable to anyone who will undertake the work upon himself.

(585-8) Writing is not only the medium in which I can best express myself but also the one in which I must express myself.

(585-9) Because the Quest is, and must be, an individual matter, I have sought to present the Truth-Expression in a way best suited to our times and needs – through my books – wherein each individual may find for himself the message he is ready for.

(585-10) (Jain Saint Amitagati):¹⁰⁴⁸ a) "Pray my mind, O Lord, be always at equilibrium, at home and abroad." b) "By self-analysis, self-censure and repentance, I destroy sin."

(585-11) I can work in no other way than the one which befits my temperament. I must spread the truth in an unorganised way and let it take root in the individual hearer of it.

¹⁰⁴⁷ The paras on this page are numbered 23 through 36-a, making them consecutive with the previous page.

¹⁰⁴⁸ Referring to Acharya Amitagati.

(585-12) The simple and the learned came to seek counsel or to ask questions. They lamented personal tragedies or confessed personal ignominies, queried metaphysical teaching or related mystical experience. What I learnt from them paid for what they got from me.

(585-13) My travels have given me Oriental connections of an unusual kind. My publications have brought me global correspondence of an _____¹⁰⁴⁹ kind.

(585-14) The philosophic mystic has a larger ideal than that of the ordinary mystic.

(585-15)¹⁰⁵⁰ I thought that the simple name philosophy might be the safest after all.

586

XXI

(586-1)¹⁰⁵¹ It¹⁰⁵² is no longer so common an experience to find mysticism belittled because of its unbalanced adherents or yoga disparaged because of its exotic unfamiliarity. For mystical ideas are beginning to tincture the thought of the thoughtful classes and yoga practices are beginning to show up among the physical exercise and health culture regimes of our day. People are more open-minded about the whole subject.

(586-2) All these experiences, interviews, trainings, studies and teachings have brought into being a fuller view of Truth and a balanced understanding of it. It put contradictory doctrines into their place and corrected their errors. Such a global research enabled me to do what the novice tethered to a particular school or cult could not do.

(586-3) I have no use for, so do not keep, my own birthday anniversaries; hence see no reason for abandoning this view in regard to my friends' anniversaries. The only birthday I like to remember is not the conventional one which emphasises awareness of the body nor the false one which identifies the 'I' with it, but the true one which celebrates a spiritual illumination. That is a day not to be forgotten which awakened the mind to its timeless existence in Mind. Birth into the kingdom of heaven is the only anniversary worth troubling about.

¹⁰⁴⁹ 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.

¹⁰⁵⁰ PB himself changed this para to 36-a by hand.

¹⁰⁵¹ The paras on this page are numbered 36-b through 45, making them consecutive with the previous page.

¹⁰⁵² PB himself changed this para to 36-b by hand.

(586-4) This book of practical guidance became necessary when men and women, finding no real personal help in rhetorical books, no actual and positive result after reading so many sonorous pages, asked for it.

(586-5) I kept a free mind with the result that I kept out of the cults and groups and societies and organisations. But I did not keep away from them. I observed them, studied them appreciated their positive contributions and criticised their negative ones.

(586-6) I held to my individual position, because I wrote and spoke about the necessity of a free search for truth, my position among the groups I visited and the teachers I listened to was an anomalous one.

(586-7) I drink tea so freely and so frequently that sometimes I think it is a relic of that fifteenth-century Chinese incarnation of mine – more especially since I deserted the stronger brew of India's Darjeeling for the milder one of Cathay-grown leaves.

(586-8) The fact that these books have been translated into all the major European languages and a few Oriental ones not only recognises that they establish an uncommon point of view but also that they make a contribution toward answering the greatest questions man can ask himself.

(586-9) It is a long time ago since I gave up the attempt to keep pace with my own early output, or with that of professional writers.

(586-10) I am not the leader of an organised society. Philosophic teaching is really for those who have made sufficient progress to feel no need to belong to one.

587
XXI

(587-1)¹⁰⁵³ Unforgettable as the finding of secret wealth was the day when this Overself chose to make itself known to me. For I had reached a crisis in my life and could go on no further if this troubling of the air with harsh thoughts was not put right in the only way that it could be put right. Many are the adventures and manifold incidents that have befallen me since that time, both of woe and weal: But now they do not matter, nor do I deem them worth the trouble of recording. For the mists that lay about me began to die away, and I came to know that man does not walk alone. The Overself is ever with him. As the years unfolded the dark curtains of the future a strange quiescence stole upon the heart when it placed its life upon the altar of obedience, and when it grew to accept each day as freely as the wandering nomad accepts the pitiless

¹⁰⁵³ The paras on this page are numbered 46 through 54, making them consecutive with the previous page.

desert in which he was born. It then cast the shroud of care that enveloped it and turned from the tomb of unsatisfied desire. So I came to wrap myself round with the silken mantle of secret hidden Beauty and sought to let no bitter brooding, no storm of passion touch [it.]¹⁰⁵⁴

(587-2) Let nobody make the mistake of believing that we write such critical statements in a mood of bitter recrimination. That would be a great error, a complete misunderstanding of our attitude. The malicious tone and vicious temper of the partisan find no echo in our heart.

(587-3) Something seemed to ask me “Do you want to have your ego catered to and pampered like a child, primarily seeking its outer comforts or will you give up the ego altogether and find peace? The choice you make at this crossroads will also determine the outer fortunes coming to you.”

(587-4) I have kept a deliberate and studied silence for many years on the subject of the past and present history of the Maharshi’s¹⁰⁵⁵ ashram. Not even the strange claims and stranger teaching emanating from there since his death has provoked me into breaking this silence.

(587-5) It is difficult to settle down to work when moving from place to place, or country to country. Yet I wrote ten books in the same number of years while living just like that. For I found that travelling fed my writing. I not only met many who were seeking God so that I could observe their struggles but also some who had found God so that I profit by their experiences.

(587-6) I have ransacked the world for its wisdom.

(587-7) I was fated to take this course.

(587-8) My personal attitude may be defined as that of a rational mystic.

588

XXI¹⁰⁵⁶

(588-1)¹⁰⁵⁷ It is pardonable for people to expect a writer to incarnate his own words. This would seem necessary if he is not to be a hypocrite. But they forget that his best

¹⁰⁵⁴ PB himself deleted the para after this para by hand. It originally read: “(47) Robert Louis Stevenson detested the telephone where I merely dislike it. ‘The introduction of the telephone with our bed and board purtakes the nature of intrusion,’ he wrote in a letter. ‘I dare never approach this interceding instrument myself.’”

¹⁰⁵⁵ “Maharishee’s” in the original.

¹⁰⁵⁶ PB himself inserted “XXI” at the bottom of the page by hand.

writing comes out of his best moments, that such times come only at intervals, that such levels are inspired, hence beyond or above his ordinary ones and that, like all true artists he is used to paint ideals for the benefit of himself as well as other people. The ideal has its legitimate place even though there is a time-gap between it and the actuality. We need not be harshly over-critical of the writer who portrays it but is unable to live by its higher standard today. If he is sincere, he will arrive at it another day. If he is not, he still renders a useful service despite himself.

(588-2) Because my research is independent, because I have no ties to any cult, group, creed or organisation, I have been free to arrive at unbiased conclusions. When I began any study or investigation I gave up my independence of judgment, but when I approached the end, I resumed it.

(588-3) I tried to analyse my mystical life with minute precision.

(588-4) I write for all, for those who have felt the truth in intuitive flashes as well as those who must be argued into it by intellectual reasonings.

(588-5) I saw that all things are in Mind, that Mind is not the physical brain and that therefore they were all ideas. Metaphysically they were transient and unreal. Even the ego is unreal. Mind is the only Reality.

589
XXI

(589-1)¹⁰⁵⁸ The telephone is an instrument which renders useful service in bringing together, with miraculous swiftness, one man with another whom he needs. But if it also brings him together with an unwanted person a demanding person, an obnoxious person or a pestering person, then it becomes a scourge at the worse, a harassment at the least. Robert Louis Stevenson detested the telephone where I merely dislike it. "The introduction of the telephone into our bed and board partakes of the nature of intrusion" he wrote in a letter. "I dare never approach this interesting instrument myself." His words, written at least half a century ago, may sound too extreme, old-fashioned and out of touch with present day living. But allowing for this, and recognising the useful service of this device, there remains an echo in my heart of what Robert Louis Stevenson feels. Much of my time is devoted to long stretches of intensive research on a subtle mental level, or to absorbed writing, or to deeply relaxed meditation. When I formerly permitted the noise of a telephone bell to burst in upon the silence without or the stillness within, the effect was to give a harsh shock to my

¹⁰⁵⁷ The paras on this page are numbered 55 through 60, making them consecutive with the previous page.

¹⁰⁵⁸ The paras on this page are numbered 60, making them consecutive with the previous page.

nervous system. Nor was this all. It dragged me out of my delicately-poised concentration, wasting the time and effort needed after every interruption to work my way back again.

590
XXI

(590-1)¹⁰⁵⁹ I have accumulated an experience in these matters that is unique.

(590-2) I have never been seriously tempted to form a cult.

(590-3) I keep myself in silent obscurity and outward inactivity while waiting for the times which, out of desperate need, will accept me just as I am and on my own terms. Those times will not come until after Armageddon.

(590-4) Although I wrote much during all these years of silence, I did not offer my productions to the public.

(590-5) When I die I shall leave no disciples, only adherents to my views or followers of my ways.

(590-6) If I write with such surety about these matters it is because I know them with surety.

(590-7) The egoism and conceit which appeared in some of my pages were a pretence, the traits of a literary figure whom I had to set up to give thought-provoking individuality and stronger emphasis to certain ideas.

(590-8) My pen is paralyzed into inactivity whenever I remember how hard it is to overcome the ego, how futile to ask men to engage in such a seemingly hopeless enterprise.

(590-9) I am essentially pragmatic in my judgment and business-like in my methods. I test a theory not only by its practical result, a technique not only by its rational quality but also by its definite success or failure when put to work. I examine an institution not only by its own public claims but also by its own precise conduct.

(590-10) It is both my fate and my joy to labour to the last as a medium for this voice within me. I shall put down my pen only when I put down my life.

¹⁰⁵⁹ The paras on this page are numbered 61 through 74, making them consecutive with the previous page

(590-11) As this work went forward, I felt and knew some presence in myself that took a part in its making. If I say that these pages were written by me, there would be an uneasy feeling of untruth in me. If I say the contrary, there would be a sense of the absurd in such a statement. I leave the reader to make what he can of these paragraphs.

(590-12) I am a citizen of this land by personal choice but a citizen of the world by wide experience and inveterate travel.

(590-13) This is not a teaching for a little circle of mystical cranks, but for more evolved people, that is for those who are finer in character, more sensitive and intelligent in mind than the masses. It is for people to whom the mind's experiences are not less but even more important than the body's.

(590-14) How many have been talking or writing Brunton without knowing it, without acknowledging to themselves - and certainly never acknowledging to others - their debt to one they criticise, or abuse so much! It may be that the debt is an unconscious one in most cases, but the influence is there.

591
XXI

(591-1)¹⁰⁶⁰ My special work is not public addresses nor private interviews. It is writing - not writing a constant stream of letters, but words which thousands shall read. It is writing about the Quest, arousing men to follow it, guiding those upon it and explaining the goals at the end of it. My special parish is people who cannot find truth in any existing institution, cult, religion, sect or creed, and who therefore can attach themselves to none.

(591-2) I wish no organised institution to be founded upon my name and writing. It is not the logical outcome of all my work.

(591-3) When the hour of passing comes, what better mode for me - as a writer - than to be found dead at my work, pen still in hand, or even better - as a mystic - to be found seated under a wide-branched tree in a little wood, wrapped in a meditation so deep that I shall never again return from it to this dark world!

(591-4) Because in the past I wandered through the world visiting holy or wise men, I could rightly call myself a pilgrim. Now my wanderings are more inward than outward.

¹⁰⁶⁰ The paras on this page are numbered 75 through 84, making them consecutive with the previous page.

(591-5) The fear of professional oblivion does not touch me. The silence of modest retirement is now welcome, but I remember what an expert reader of handwriting said to a chance Indian acquaintance who knew PB; "PB is over a thousand years ahead of his time. Follow him blindly."

(591-6) I wrote also because my need of expression had to be satisfied.

(591-7) My previous work was fragmentary and not sufficiently balanced.

(591-8) I spent a long time following my return from the Orient in organising a large bundle of scattered notes.

(591-9) My fashion of approaching the same topic from a number of sides, as well as of emphasising the importance of certain neglected or ignored sides, led to frequent repetition, which bored, irritated or disappointed a section of my readers. But it was deliberate, and it helped other readers. It was an ancient Oriental style which was really a special method of illuminative teaching and a tested means of assisting the mind to open tight-fitting or obdurately closed doors, and of becoming aware of hitherto unperceived truths or getting to understand more easily what was before hard to understand. It was much used by the Buddha. I felt that my explorations of the spiritual realm had to be made as explicit as my pen could make them, and this was one way of doing so.

(591-10) I have read far more widely than my critics suppose but by temperament I dislike to make a parade of learning. Yet my esteem for broad scholarship is qualified by my contempt for narrow pedantry. This is why I do not care to fit my quotations to page-number references why footnotes hardly ever appear in my books and why I am often content to give an author's name without his book's title.

592
XXI

(continued from the previous page) The academic atmosphere is too dry for me to work in, too blind to the spirit and insistent on the letter for me to respect much. I feel that the faculty of vision which can see through and beyond the meaning of a hundred facts is immensely more important than the blind collection of those facts.

(592-1)¹⁰⁶¹ When my writings became known, a large financial burden was added to me. The expenses of secretarial correspondence the loss caused by time given to numerous interviews, drained away more of my income than I could afford.

¹⁰⁶¹ The paras on this page are numbered 85 through 92, making them consecutive with the previous page.

(592-2) (GIFFORD ROSSI): "PB's cool clear reasoning is to be admired."

(592-3) In all my work and travel the discovery of my own soul and of men who had discovered theirs, was my real aim. I put up a facade of literary purpose in front of this quest because that smoothed my path in a conventional world which knows only conventional aims.

(592-4) Whether the reader accepts these thoughts as veridical or not is of no great importance to me; but whether he will think them over – presented here as they are upon no other authority than their own inherent truth – is a matter of great importance to himself.

(592-5) It is an error to assume that I am a propagandist for any new Western system or old Indian philosophy. The world's present need is not a new Western system of thought but Western thinkers; not an old Indian philosophy, but Indian philosophers.

(592-6) I preferred the perils of a casual existence and let the thought of security disappear into remote recesses of my mind. The world wants to feel safe and aims at a sizable bank account, not to speak of a place in society. And the world is right. But I was born with a truculent nature and obstinately burned my incense in the haunts of Bohemia when all reason and prudence held up warning fingers.

(592-7) There was a certain house in Grosvenor Square, London, which was a meeting place for many of the most distinguished men and women of the time. If you were fortunate enough to receive an invitation, you were sure to meet the latest "lion." You would most likely be introduced to famous personalities whose achievements entitled them to your respect, if not to eulogy. And probably you would also meet one or two persons who counted for nothing in the list of the world's great ones. If so, it was well not to ignore them. For tomorrow you might find their names inscribed in the freshest of inks upon that list. For the titled lady whose salon it was took keen pleasure in the discovery of unknown talent or unrecognised genius.

(592-8) In all my world wanderings and quests, I met very few who demonstrated completely in their lives the loftiest teachings, though many could talk marvellously or write skilfully about it.

(593-1)¹⁰⁶² The time has come for a better measured statement of philosophic faith than my earlier ones.

(593-2) As a modest public figure, I have met with so many hundreds of people in the course of time that I was prevented from entering into too personal a view of friendship. Destiny forces me to move and travel constantly so that the opportunity to take roots is not permitted and the dream-like character of these contacts begins to intrude itself. I could not help gaining some of the detachment which an exiled and wandering life can give to a man. But this said, I still am human enough to have some feeling about these matters even though I do not allow any feeling to sweep me away and indeed could not if I am to be true to the philosophic path.

(593-3) I do not perceive any fundamental difference between the Buddhistic teachings and the philosophic teachings expressed in my books, although it may be that I have written about some matters which Buddhism does not deal with. Much in Mahayana Buddhism is acceptable to me even though I do not care to put any labels on what I have written.

(593-4) The "Hidden Teaching Beyond Yoga" was disruptive to the unripe mystic's self-centred emotions. With the coming of the World War the time had come for mysticism to arouse itself and make a worthwhile contribution to the betterment of mankind. However, these disrupted emotions were somewhat soothed by the material in the "Wisdom of the Overself," which is part of the higher revelations needed by our age. The first volume represented an attempt to engage the interest of the intellectual and sceptical class who with the second volume were led right into the mystical camp. The two volumes were designed to lead their readers onward towards an understanding through reason of truths which have usually been felt through intuition or experienced through trance. In this way they could be of service in a wider field.

(593-5) It is not correct to regard "The Hidden Teaching Beyond Yoga" as the continuation of "The Quest of the Overself." It continued only the metaphysical part of that book. The mystical part is to some extent continued in "The Wisdom of the Overself." The religious devotional and moral re-educatory parts have not yet been written about in any of my books, nor have I described the various stages and experience of the aspirant on the Quest.

(593-6) I would love to retire into the peaceable life and obscure name of an unrecognised writer. Fame, like other things, must be paid for: the rewards it brings are not exempt from penalties. But they are penalties only to a certain type of man, to the possessor of a certain temperament. Such a type, such a possessor am I.

¹⁰⁶² The paras on this page are numbered 93 through 98, making them consecutive with the previous page

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

(595-1)¹⁰⁶⁴ Water is used in the Old Testament as a symbol of repentance. This same symbol reappears in the New Testament, where the rite of baptism is administered to those putting off the old life and changing to the new one.

(595-2) The danger of the religio-mystic devotional path is the danger which blind faith tends to fall into. A facile credulity easily takes up with a harmful – because ego-satisfying – superstition.

(595-3) One should let go, relax, and surrender his entire life with all its circumstances and even all its aspirations to the Higher Power. He should then patiently await the outcome of his surrender, in whatever form it manifests itself.

(595-4) The yearning for spiritual light wells up in the heart spontaneously. It is a natural one. But desires, egoism and materialism cover it for so long a time that it seems unnatural

(595-5) Let him not mistake mere timidity for true humility.

(595-6) Why is it that so many prayers are ineffectual that the praying person does not get the thing prayed for?

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¹⁰⁶⁴ The paras on this page are numbered 14 through 19; they are not consecutive with the previous page.

¹⁰⁶⁵ Blank Page

¹⁰⁶⁶ PB himself inserted “XXII” at the top of the page by hand.

(597-1)¹⁰⁶⁷ The student should not habitually think that the problems with which he believes himself beset are really as grave as they appear. If he can let go, relax, and surrender his entire life with all its circumstances, and even all its aspirations, to the Higher Power, he should then patiently wait the outcome of this surrender, in whatever form it manifests itself.

(597-2) This surrender of the future does not imply idleness and lethargy. It does imply the giving up of useless worry, the abandonment of needless anxiety.

598¹⁰⁶⁸

XXII

599

XXII

(599-1)¹⁰⁶⁹ If he takes care to own nothing in his deepest heart, he cannot experience the mortification of losing anything.

(599-2) The wicked cannot always be judged by appearances. Some illumination may suddenly be granted because of past good deeds or intensity of suffering. The Higher Self is infinitely accommodating to human weakness and, also, infinitely patient; compassion is its first attribute.

(599-3) Both ordinary mysticism and philosophic mysticism teach surrender to God's will, in any situation. But whereas the first is content to do so blindly, the second adds clear sight to its surrender. The first is satisfied with ignorance because {it is}¹⁰⁷⁰ so happy, so peaceful as a direct result of surrendering the ego's will. The second likewise enjoys the happiness and peace but uses its intelligence to understand the situation.

(599-4) Whatever mistakes he has made, whatever sins he has committed, let him learn their lessons, correct his thinking, improve his character, and then forgive himself. Let him joyously receive Jesus' pardon, "Go thou and sin no more!" and accept the healing grace which follows self-amendment.

(599-5) One day he will feel utterly tired of the ego, will see how cunningly and insidiously it has penetrated all his activities, how even in supposedly spiritual or altruistic activities he was merely working for the ego. In this disgust with his earthly

¹⁰⁶⁷ The paras on this page are numbered 6 and 7; they are not consecutive with the previous page.

¹⁰⁶⁸ Blank Page

¹⁰⁶⁹ The paras on this page are numbered 1 through 10; they are not consecutive with the previous page.

¹⁰⁷⁰ "it is" was inserted for clarity.

self, he will pray for liberation from it. He will see how it tricked him in the past, how all his years have been monopolised by its desires, how he sustained fed and cherished it even when he thought he was spiritualising himself or serving others. Then he will pray fervently to be freed from it, he will seek eagerly to dis-identify himself and yearn ardently to be swallowed up in the nothingness of God.

(599-6) If he really surrenders his life to the Higher power and turns over his sense of responsibility to It, he will be unable to act selfishly in his relationship with others, but will consider their welfare along with his own.

(599-7) Those who write a blessing at the end of a letter but who lack the spiritual power to make it real, waste their time. Those who read the feeble words may feel pleasantly hopeful but are the victims of their own imagination.

(599-8) From the day that he abandons the egoistic attitude he seeks no credit, assumes no merit. Hence Lao-Tzu¹⁰⁷¹ says "Those most advanced in Tao are the least conspicuous of men."

(599-9) What shall he pray for? Let him aspire more intensely than ever to the Overself and ask to become united in consciousness with it, surrendered in will to it and purified in ego.

(599-10) A person who has not yet found the peace and power of the Overself is in no position to give blessings to other persons.

600
XXII

(600-1)¹⁰⁷² The simple religious-devotional mystics who teach that it is enough to accept resignedly all misfortune or illness as God's will, are right. But their advice is incomplete. Before after or alongside such acceptance we should enquire into the cause of the suffering and see how we were responsible for it and correct this cause.

(600-2) When he has the courage to say: "I have placed my affairs in the hands of {the}¹⁰⁷³ Infinitely Wise Overself whatever the result be, I accept it," he will know what peace means.

(600-3) Is there a God who heeds prayers and grants the requests addressed to Him?

¹⁰⁷¹ "Lao Tse" in the original.

¹⁰⁷² The paras on this page are numbered 11 through 22, making them consecutive with the previous page.

¹⁰⁷³ We have inserted "the" into the text for clarity.

(600-4) If anyone claims to have enough faith to pray, let him have a little more faith and act out his prayer in conduct. This is the way to get an answer!

(600-5) The emphatic declarations of Jesus that sins can be redeemed, do not contradict karmic law.

(600-6) If he turns his problem over to the Overself in unreserved trust, he must admit no thoughts thereafter of doubt or fear. If they still knock at his door he must respond by remembering his surrender.

(600-7) Both prayer and receptivity are needed. First we pray fervently and feelingly to the Overself to draw us closer to it, then we lapse into emotional quietness and patiently wait to let the inner self unfold to us. There is no need to discard prayer because we take up meditation. The one makes a fit prelude to the other. The real need is to purify prayer and uplift its objectives.

(600-8) Attempt to use no personal power. Rather get into meditation and quieten the person more and more until you can get away from yourself altogether. Turn the matter over to the Overself in the perfect faith that it has all the power needed to handle it in the best way. Having done that, do nothing further yourself, refrain from the slightest interference. Simply be the quiet spectator of the Overself's activity, which you will know to be occurring by its visible results, for its processes are mysterious and beyond all human sight.

(600-9) In the adoration of his higher self he reaches the apex of existence. It proves that he has found out the secret of his own personality and solved the mystery of his relation to God.

(600-10) This does not mean, as foolish cults teach, that the ego with its reasoning faculty should never be used to cope with problems but that the ego should let itself be used also.

(600-11) It is out of our ignorance and foolishness that we try to carry the burdens of living, instead of depositing them on the ground.

(600-12) He will waste no time in beseeching unhearing deities for personal boons.

¹⁰⁷⁴ PB himself inserted "XXII" at the bottom of the page by hand.

(601-1)¹⁰⁷⁵ There are those who object to the introduction of prayer into the philosophic life. In a world governed by the law of cause and effect, of what avail is this whining petition for unearned boons, they ask? Is it not unreasonable to expect them? Would it not be unfair to others to grant them?

These objections are valid ones. But the subject is covered with clouds. To dispel two or three of them, it is worth noting two or three facts. The first is that whether a prayer is addressed to the Primordial Being, to the Overself or to a spiritual leader, it is still addressed to a higher power, and it is therefore an abasement of the ego before that power. When we remember the smug self-complacency of man, and the need of disturbing it if he is to listen to a truer Voice than his own, what can be wrong with such self-humbling? He will not be exempted by his petitioning from the sway of the law of cause and effect. If he seems to get an answer to his prayer we may be sure it will be for reasons that are valid in themselves, even if he is ignorant of those reasons. But how many prayers get answered? Everyone knows how slight the proportion is.

The man who is earnestly seeking to advance spiritually will usually be ashamed to carry any worldly desire into his sacred prayer. He will be working hard upon himself to improve, purify and correct himself so he need have no hesitation to engage in prayer, for the right things. He will pray for better understanding of the higher laws, clearer sight as to what his individual spiritual obligation consists in, more and warmer love for the Overself.

(601-2) Why does not the Overself show its existence and display its power once and for all? Why does it let this long torment of man, left to dwell in ignorance and darkness, go on? All that the ego is to gain from undergoing its varied evolution is wrapped up in the answer. This we have considered in The Wisdom of the Overself and The Spiritual Crises of Man. But there is something more to be added to that answer. The Overself waits with deepest patience for him - man - to prefer it completely to everything and everyone else. It waits for the time when longings for the soul will leave the true aspirant no rest, when love for the divine will outlast and outweigh all other loves. When he feels that he needs it more than he needs anything else in this world, the Overself will unfailingly reveal its presence to him. Therefore a yearning devotion is one of the most important qualifications he can possess.

(601-3) The correct order is to follow prayer with the Declaration and to follow them in turn with meditation.

(601-4) He turns at last to the higher forces for a help which he knows he is himself powerless to provide.

(601-5) This is very different from mawkish, sugary, sentimental religiosity.

¹⁰⁷⁵ The paras on this page are numbered 23 through 27, making them consecutive with the previous page.

(602-1)¹⁰⁷⁷ Aspiration which is not just a vague and occasional wish but a steady settled and intense longing for the Overself is a primary requirement. Such aspiration means the hunger for awareness of the Overself, the thirst for experience of the Overself, the call for union to the Overself. It is a veritable power which lifts him upward, which helps him give up the ego more quickly and which attracts Grace. It will have these desirable effects in proportion to how intensely it is felt and how unmixed it is with other personal desires.

(602-2) The man who finds God within himself, feels no need to pray to a God who is to be sought, and addressed outside himself.

(602-3) It is one secret of the inspired man that he lets himself be led: he does not try to do with his ego what can be better done for him by the intuition. But this will be possible only if he pauses and waits for the inner leading to come to him.

(602-4) When he has worked and worked upon himself as well as he is able, but comes in the end to acknowledge that success in getting rid of his weaknesses is beyond his power, he is ready to realise the need of Grace. And if it comes - for which such realisation is essential - he will discover that final success is easy and, sometimes, even instantaneous with Grace.

(602-5) When a man feels the authentic urge to walk a certain way, but cannot see how it will be possible either because of outer circumstances or of inner emotions, let him trust and obey it. For if he does so, the Grace of the Overself will manipulate these circumstances or alter his feelings accordingly. But it will do this so as to lead to his further growth and real need, not for the satisfaction of his personal desires or his supposed wants. Let him accept its leading, not the ego's blindness.

(602-6) Grace is not a one-way operation. It is not, as a few erroneously believe, getting something free. There is nothing free anywhere. For when the Grace starts to operate it will also start to dispel those negative qualities which obstruct it. They will resist but if you adopt the correct attitude of self-surrender and are willing to let them go, they will not be able to resist long. But if you hold on to them because they seem a part of yourself, or because they seem "natural," then either the Grace will withdraw or it will

¹⁰⁷⁶ PB himself inserted "XXII" at the bottom of the page by hand.

¹⁰⁷⁷ The paras on this page are numbered 28 through 36, making them consecutive with the previous page.

lead you into circumstances and situations that will remove the obstructions forcibly, and consequently painfully.

(602-7) How foolish are those men who try to make their prayers heard on earth as if, God were also a man!

(602-8) The devotee who talks when at prayer, falls silent when at meditation.

(602-9) Many prayers are dictated not by reverence, but by fear. This is as true of those emanating from the clergy as from the lay people.

603
XXII¹⁰⁷⁸

(603-1)¹⁰⁷⁹ It is one sign of progress when we stop informing the higher power of our need, which It must already know. It is another sign of progress when we stop expecting from It some boon which we ought to set about getting for ourselves.

(603-2) In the seeming self's activity personal will power is used and personal effort is made. In the Overself's activity both these signs are absent. Instead there is a passive receptivity to its voice-intuitions - and obedience to its guidance.

(603-3) When he sees life whole and therefore sees it right, he will understand why Jesus said, "Seek ye first the kingdom of heaven and all these things shall be added unto you," and why, if he is to insist upon any single renovation in human life, it must be its own self-spiritualisation. If he is to put emphasis anywhere, it must be upon the rediscovery of the divine purpose of his earthly life.

(603-4) When this drying up of all aspiration and devotion comes upon him without any traceable cause, the beauty and warmth of past intuitive feeling or mystical experience will seem unreal.

(603-5) It is the dark night of the soul - that terrible and desolate period when the Divine seems as far away as the stars, when emotional listlessness and intellectual lassitude fall on a man, when he finds no help within himself and none outside himself. It is a melancholic experience undergone and lamented by Job and Jeremiah in ancient Israel, by John of Avila, in seventeenth-century Spain, by Swami Rama Tirtha¹⁰⁸⁰ in

¹⁰⁷⁸ PB himself inserted "XXII" at the bottom of the page by hand.

¹⁰⁷⁹ The paras on this page are numbered 37 through 47, making them consecutive with the previous page.

¹⁰⁸⁰ "Swami Ram Tirtha" in the original.

modern India. "Oh, my dryness and my deadness!" is a typical cry of this period, found in Lancelot Andrewes devotional diary "Private Devotions."

(603-6) The goal is to remember the Overself without interruption and at all times.

(603-7) It is a great and grave fallacy to believe that it is necessary to pray in order to be taken care of by God. The truth is that there is no moment when God is not taking care of us or, indeed, of everyone else. God is in every atom of the Universe and consequently in full operation of the Universe. This activity does not stop because we stop praying.

(603-8) Before we can do God's will we have to find out what it is.

(603-9) He has nothing more to do, at this stage, than to give up the ego and give into the Overself. This done all that matters will be done, for from that time his further way will be shown to him, and his subsequent acts guided, by the Overself.

(603-10) Pray by listening inwardly for intuitive feeling, light, strength, not by memorised form or pauperised begging.

(603-11) To utter routine prayers whose words have never received sufficient thought, or even any thought at all, is a waste of time.

604

XXII¹⁰⁸¹

SWAMI RAMDAS: (AUTOBIOGRAPHY)

(604-1)¹⁰⁸² "It is beyond Thy humble slave to know the reason. Every move Thou givest to the situation of Thy servant is considered by him to be for the best." There are two statements here which are questionable and arguable. Every move? For how many of them arise as a direct result of his own character or capacities or tendencies or of those he associates with? How many situations are of his own direct personal making? If any particular situation in which he finds himself is caused by karma out of a previous birth, it is an inevitable one, not necessarily the best one from a practical viewpoint. It just had to happen. Of course, he could turn it to good by adopting the philosophical attitude toward it, but then that is true of every possible situation without exception. Where all of them may be regarded as the best, none is. The word then loses its meaning.

What are the correct facts behind Ramdas' claim? Because he surrendered his life to Good, and sincerely renounced the world in doing so, God certainly guided or

¹⁰⁸¹ PB himself inserted "XXII" at the bottom of the page by hand.

¹⁰⁸² The paras on this page are numbered 48, making them consecutive with the previous page.

helped him in return at certain times, and brought about situations on other occasions. To this extent Ramdas' faith was fully justified. But because Ramdas' human self was still the channel through which he had to express himself, the individual temperament, characteristics and intellect contributed also to giving a shape to the other situations or developments. His unfamiliarity with Western civilisation led quite directly to certain results of his world tour. Had he been more familiar these results would have been markedly different. Yet Ramdas told me personally that God had arranged every step of his way on this tour! This is not, of course, a personal criticism of Ramdas who is one of my beloved friends, but a brotherly discussion of a topic on which he has often written or spoken and always in this manner. His conclusions seem to me, in the light of both the philosophic instruction I have received and the observations of mystical circles I have made, to be confused. It is not beyond us to know the reason for some situations, indeed, it is part of our development to learn the reason. And it is not God who intervenes in every petty incident or trivial circumstance of his devotee's life.

Those who refuse to exercise the reasoning faculty with which the divine World-Idea has endowed them, will certainly believe that it is "God's will" for mishaps, disappointments, frustrations or ill-health to happen to them which, by proper thought or care, could have been avoided or diverted. They have confused the fact that outside of limited free will, God's will is inescapably and compulsively acting upon them but within that limited freedom their own will may reign as it chooses.

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

605
XXIII¹⁰⁸³

(605-1)¹⁰⁸⁴ In many ways India is like Europe of the medieval period.

(605-2) It is absurd and unfair to set the best qualities of modern civilisation against the worst ones of the ancients or of the Occident against the Orient.

(605-3) My observations made in India during many years of the lives of yogis and practices of yoga contributed heavily towards this conclusion.

(605-4) This traditional wisdom, which is so venerable, so ancient, that it has seen empires come and go, continents sink and disappear,

(605-5) How many sigh for some retreat in the high Himalayas!

¹⁰⁸³ PB himself inserted "XXIII" at the top of the page by hand

¹⁰⁸⁴ The paras on this page are numbered 24 through 29; they are not consecutive with the previous page.

(605-6) The spelling and pronunciation of name a in Northern China differs from those in Southern China: In the former, it is LAO TZU, and TAO TEH CHING. In the latter it is LAO TZE and TAO TEH KING, TAO is pronounced like "brow."

606¹⁰⁸⁵

XXIII

607

XXIII¹⁰⁸⁶

(607-1)¹⁰⁸⁷ (Prof. Frederic Spiegelberg): in "Spiritual Practices of India" says, "It has been said, without justification, that in ancient India man's conscious being had not yet evolved into special, individualistic forms. On the contrary, many Hindu manuals dealing with the study of character show how thoroughly, even in early times, people in India concerned themselves with the great diversity of human nature, and how much weight they gave to this diversity in their education." The view which Spiegelberg characterises as unjustified was put forward by Rudolf Steiner. The latter's views on Oriental mysticism were incorrect in other points too.

(607-2) Words like sanskaras will probably be understood by only a few. I have carefully refrained from using them.

(607-3) Is any Western man happy with what he has got? Neither the Near Eastern prescription of being resigned to his lot nor the Far Eastern one of being contented with it seems to suit the European or American of today.

(607-4) The present day needs not only a synthesis of Oriental and Occidental ideas, but also a new creative universal outlook that will transcend both. A world civilisation will one day come into being through inward propulsion and outward compulsion. And it will be integral, it will engage all sides of human development, not merely one side as hitherto.

(607-5) I will not hinder my reader with a Sanskrit nomenclature.

(607-6) These inclinations towards Indian religion are atavistic in the sense that they are throwbacks to the interests of past births.

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¹⁰⁸⁶ PB himself marked "XXIII" by hand

¹⁰⁸⁷ The paras on this page are numbered 5 through 12; they are not consecutive with the previous page.

(607-7) It did not seem desirable or wise to transmit the Oriental tradition in precisely the same form as that in which I had absorbed it.

(607-8) To those who want to travel to India or elsewhere in search of salvation, or of a master who shall lead them to it, the question must be asked, Can you not see that if you take yourself there you will still have to cope with your ego there as here? Look deeper into your own heart, for that is where what you seek really is.

608¹⁰⁸⁸

XXIII

609

XXIII

(609-1)¹⁰⁸⁹ The question is often asked in Europe and even more in America why, if the yogis possess any special power do they not make any marked improvement in the material environment of the masses? This question is soon followed by several others. Why did their intuition not rise and tell them to warn the leaders of the Mutiny of 1857 that the movement would end in failure, and thus save many thousands of their countrymen from death and mutilation? Why did they not use their supernatural powers to hypnotise, or at least frighten away from their sacred land, the first fierce Muhammadan¹⁰⁹⁰ invaders of more than a thousand years ago? Why did they not give ample warning to the ill-fated peasants of the coming of historic famine, so that they might make proper preparation in adequate time to save themselves, their unfortunate families, and their helpless cattle? Either they possessed these powers or they did not. If they possessed them and did not use them to help their suffering fellow then they were lacking in the first elements of common humanity. If they did not possess them, why do they still go on making extravagant claims to such powers?

It is not for me to answer these questions on behalf of the Indian yogis. They themselves might give different replies. I can only guess at some of the possible ones.

(609-2) Zen Buddhism, which a French savant described as "solemn nonsense," is in modern times at least a cult practised much more among the higher classes of Japan than the lower.

(609-3) The Hindus do not accept the descriptive name Dog Star for Sirius. Instead they call it The Hunter - a different star - which we westerners call Orion.

¹⁰⁸⁸ Blank page

¹⁰⁸⁹ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

¹⁰⁹⁰ "Muhammedan" in the original.

(609-4) Not so much from the Asia of today as from the Asia of the past, can we learn about the higher purposes of life.

(609-5) But the younger city Orientals themselves are going modern and going Western.

(609-6) He would do well to give respect, veneration and love to the Oriental Wisdom. For when the structures that we Westerners have put up are gone its verities will still be there, unchanged and unchangeable.

(609-7) The worst of living in the largest ashrams is that they flatten out their inhabitants into non-entities, they destroy whatever strikingly individual qualities, original and creative energies a talented man may have and turn him into an intellectual eunuch.

(609-8) Here in the Western world these Eastern names are little known their writings are hard to get at, so if I put in a few quotations from them it is because I think there will be some readers who welcome the chance to know how great spiritual figures of the Orient have communicated ideas they are studying.

(609-9) I love the Orient. I always feel at home in it, and in almost any part of it. But I have not given it my sole allegiance. That belongs to Truth. I try to integrate the best of both the Oriental

610
XXIII¹⁰⁹¹

(continued from the previous page) and Occidental ways of life and thought. I refuse to make a wholesale surrender to one or the other, indeed I could not for the defects of both are too plainly visible.

(610-1)¹⁰⁹² Consider that until a couple of hundred years ago, Sanskrit, as a language and a literature was limited to the Brahmins, and that possession of the most important philosophical texts were limited to a small section of that caste. Yet today these Upanishads as the texts are called, are easily accessible in several European translations to anyone in Euro-America interested in reading them. But, more significant, they are just as accessible to any Indian today in his own land. Such is one result of the Western

¹⁰⁹¹ PB himself inserted "XXIII" at the bottom of the page by hand.

¹⁰⁹² The paras on this page are numbered 10 through 17, making them consecutive with the previous page.

incursion into India, one illustration of the [liberating effect of Western scientific attitude.]¹⁰⁹³

(610-2) The belief that paradise is to be found among the monastic retreats of the West and ashram communities of India is a romantic fallacy that sustained contact from inside will expose. There is as much nobility of character to be found outside them as among the inhabitants of these retreats and the members of these communities. The excessive attention [which is too often]¹⁰⁹⁴ given to the inner condition of their own egos almost amounts to an unhealthy and unbalanced obsession. [This does not tend to paradisaic conditions.]¹⁰⁹⁵

(610-3) However much their sympathy with, and appreciation of, Oriental religious mysticism is evident, ultimately, in the historical figure of Jesus they find a perfect incarnation of all those qualities which the inspired texts ascribe to the divine Self. The consummation of all man's highest spiritual hopes is to be found in the Christian life alone. This is understandable.

(610-4) It must be creative enough to wake up from the mesmeric spell which keeps it looking either to the East, a spell which powerfully instils the unhealthy suggestion that authority and finality reside there alone, or to neo-medievalism in the West.

(610-5) India has had in the past more of the knowledge of the higher philosophy and more of its traditions than any other country in the world. Yet it was not the teaching's original home. The knowledge passed to it from other civilisations which are now extinct.

(610-6) The contemporary function of true philosophy is not only to stimulate interest in the old medieval and oriental mysticism amongst the uninterested but also to divert existing attention from it where excessive to the new modern forms.

(610-7) If some of the disciplines are no longer practical under the conditions of present-day living, others are still useful.

(610-8) The belief that we have to travel to far places for the light of Truth is not really true but our own feebleness may have to make it true. As soon as we settle down in hope and confidence to discover the deeper forces within ourselves they begin to become active.

¹⁰⁹³ PB himself changed "Western attitude" to "liberating effect of Western scientific attitude" by hand.

¹⁰⁹⁴ PB himself inserted "which is too often" by hand.

¹⁰⁹⁵ PB himself inserted "This does not tend to paradisaic conditions" by hand.

(611-1)¹⁰⁹⁷ The attitude of philosophy towards proselytising Euro-American converts to yoga and propagandising Ramakrishna-Mission swamis is naturally sympathetic, yet wisely discriminating. It refuses to associate itself solely with any particular religion, whether Eastern or Western. Hence, it is uninterested in conversions from one religion to another, unconcerned with the defence or attack, the spread or decay of any organised religion. Those who especially link it with Hinduism alone or Buddhism alone are wrong. Philosophy has no ecclesiastical system of its own, but a philosopher is free to support one if he chooses to do so. This may happen for social reasons, or family reasons, or special personal reasons.

(611-2) Twentieth-century mentalities ought not be restricted by conditions pertaining to much earlier centuries. They ought to feel free to express themselves, while including in their approach the basic truths and essential wisdom inherited from those centuries.

(611-3) Jesus would have been the first to realise that the love which he enjoined on his followers was essentially the same as the compassion which Buddha enjoined on his own. Yet, uninformed, or informed but biased religionists seek to decry the Oriental teachings by proving the alleged superiority of the Occidental - as if Jesus was not Himself an Oriental! The real secret of this attempt to classify Jesus among the Occidental races is that they happen to be Occidental: in short, it is the dominance of their ego which leads to the confusion in their concepts.

Old xxiv: General ... NEW XII: Reflections

(613-1)¹¹⁰⁰ Business can render honest useful service to society without falling into the absurd self-flattery and the blatant charlatanry of its publicity. Its easy ethical attitudes

¹⁰⁹⁶ PB himself inserted "XXIII" at the bottom of the page by hand.

¹⁰⁹⁷ The paras on this page are numbered 18 through 20, making them consecutive with the previous page.

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¹⁰⁹⁹ PB himself inserted "XXIV" at the top of the page by hand.

¹¹⁰⁰ The paras on this page are numbered 50 through 55; they are not consecutive with the previous page.

and easy surrender to economic pressures are responsible for the wholesale perversion of a profession like writing. The advertisement which fails to go into hypocritical rhapsodies about some very ordinary product is uncommon. The advertisement writer who fails to hypnotise himself into seeing or imagining all kinds of exaggerated virtues about a product is uncommon. The advertised description which honestly tells you both what is right and what is wrong with the product, is non-existent. Such publication of the half-lie as if it were the whole truth, of the cheap and sensational or the exaggerated and misrepresentative, is another form of that crude immature culture whose world-spread is so rapid in our time.

(613-2) The progressive civilisation emanating from the land discovered by the Genoese explorer is not without defects in its character. These are the contributions of the lowest European immigrant stock and the most primitive African Negro stock. They are the heavy price it has paid for being a melting pot. They represent terrific problems of her future, a tremendous drag on her true progress.

(613-3) In this matter loose generalisations may be wrong for many individual persons.

(613-4) Reason does not disprove it nor reality contradict it.

(613-5) It is the difference between ostentatiously proclaiming a doctrine and quietly stating it.

(613-6) If this truth is unpalatable, it is none the less incontrovertible.

614¹¹⁰¹
XXIV

615
XXIV

(615-1)¹¹⁰² It is a common habit to belittle ideas and practices simply because they are unknown or less familiar but it is not a wise habit.

(615-2) They react to the word in a cynical way.

(615-3) Of what use is the emptiness of a prestige inherited from past generations but not maintained by present worth.

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¹¹⁰² The paras on this page are numbered 1 through 14; they are not consecutive with the previous page.

(615-4) Without knowing it, they make enormous assumptions.

(615-5) Here is a principle which is true for everybody, everywhere, and which rules all men all the time.

(615-6) To produce a great result, a great effort is needed.

(615-7) Deliberate over-emphasis of a partial statement of truth is sometimes useful and necessary but always dangerous because liable to misunderstanding.

(615-8) They are both needed and both are appropriate on different occasions. It is a narrow view which would set up only one or the other as necessary.

(615-9) He cheats himself with such illusions of assured knowledge.

(615-10) When clever able experienced and idealistic men tell you for example that a particular doctrine negates all that Christ stood for and when other men, equally clever able experienced and idealistic tell you that it fulfils Christ's ideals, then you have a clear illustration of the truth that some people are able to hold on to their present views only by shutting their eyes and stopping their ears to other ones.

(615-11) In my Asian wanderings I noticed that the people of sun-scorched plains {were} the most fatalistic and those of the hills {were}¹¹⁰³ least. Where the one group surrendered easily to lethargy, the other used will and energy to shape circumstance.

(615-12) There is a long evolutionary arc between a thinking animal in human form and a beauty-inspired man.

(615-13) That is true will power which acts from the deepest part of our being, which sets the ego aside instead of expressing it. Not only can it thrust heredity aside and master surroundings, but then only is "Thy will" done by us.

(615-14) In that single sentence he compressed the sum of wisdom which he had learned during his entire lifetime.

616¹¹⁰⁴
XXIV

¹¹⁰³ We have deleted "who" from before "were" in both cases of "were" in this sentence. – TJS, 2020

¹¹⁰⁴ Blank page

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

617
XXV

(617-1)¹¹⁰⁵ It requires a strong faith to believe that even in the midst of the direst distress, of the gloomiest hardship, what happens is sanctioned by, and under the rule of, divinely ordained laws and that it has a rational and higher meaning which we should seek to extract and heed. Those who lack this faith bear strain-ridden faces that betray no inner calm. Yet it is only a single step to turn around and start the journey from inner wretchedness to inner radiance.

(617-2) It is not necessary to renounce life in the bustling world. It is necessary however to change its basis, to transform its character, to make it echo the voice of the Ideal, which is to lead us upwards towards better things.

(617-3) Whether we perceive these truths by the power of transcendental insight, or feel them by the spontaneity of correct intuition or think them by the working of right reason, their practical issue remains the same for all of us. We must implement them by courageous action. That is we must have the courage to discipline the senses and deny the self, as and when needful.

(617-4) Contrary to traditional beliefs, a special place such as a monastery or ashram in which to live for spiritual development is not at all needful.

(617-5) This change of attitude will bring about more favourable results in his affairs.

(617-6) No animal except man lives in such constant fear for no animal lives in the past, the present and the future so much as man.

618¹¹⁰⁶
XXV

619
XXV¹¹⁰⁷

(619-1)¹¹⁰⁸ To become a voluntary spectator of his own life, of its deeds and circumstances, is part of the task before him.

¹¹⁰⁵ The paras on this page are numbered 69 through 74; they are not consecutive with the previous page.

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¹¹⁰⁷ PB himself inserted "XXV" at the top of the page by hand.

(619-2) You are more likely to get light on your problem if you avoid getting tense or feeling frustrated about it.

(619-3) What he accepts as idea and principle must be applied to experience and sustained in action. Then, and then only, will it manifest itself in fortune and destiny.

(619-4) These principles attain their real usefulness to a man only when they are received into his daily living and made tangible in his daily experience.

620¹¹⁰⁹

XXV

621

XXV

(621-1)¹¹¹⁰ The art of extracting a spiritual message even from the most ordinary circumstances is worth practising. But it can be done only if one lives in a certain independence of them, if while experiencing them one stands apart from them.

(621-2) If the purpose of life on earth be a wide and deep spiritual growth, and if one attends above all else to that purpose, then whatever the future may bring it could only bring fresh material for such growth. Its own uncertainty cannot dissipate this certainty. One's growth is guaranteed, whether the future be pleasant or unpleasant, so long as one lives in the present strictly according to his dedicated ideal.

(621-3) There will always be opportunities for the follower of this path to put his philosophy into practice. Whether pleasant or unpleasant, they should be welcomed! The more he tries, the more he is likely to accomplish. He should take care not to depend upon his personal judgment alone. If he makes the beginnings of a right (that is, impersonal and egoless) response to each problem, help may mysteriously appear to guide him to a right solution. Even tests and trials will provide him with the chance to grow spiritually, and to bring him closer to his goal.

(621-4) Every prophet or prophetic writer who arises for the guidance of erring humanity, is only a secondary help on the path of life from ignorance to enlightenment. The primary guide must in the end be humanity's own intelligence, as it develops itself

¹¹⁰⁸ The paras on this page are numbered 16 through 19; they are not consecutive with the previous page.

¹¹⁰⁹ Blank page

¹¹¹⁰ The paras on this page are numbered 1 through 9; they are not consecutive with the previous page.

through growing experience. At first, when misdirected by appearances, it makes many mistakes and humanity suffers as a result. But later, tutored into the seeking of realities, it becomes wiser and plays its proper role.

(621-5) One reason why we need at times to break away from the pattern of habitual thinking is that it is limited by our past experiences. This tends to keep us from our greater possibilities and to inhibit our true creativeness. If we were failures in the past, the auto-suggestion of failure in the future handicaps us and is eventually converted from thought to fact.

(621-6) In all critical situations, try to become very very quiet, seeking the help or guidance to come up from the deeper levels of being.

(621-7) One common error of those who try this technique and turn their hardest problems or decisions over to the Overself is to demand the solution or answer too impatiently and consequently too soon. They must learn to wait. Often it comes just at the time when circumstances so ripen that they force the situation to be dealt with.

(621-8) Let no one make the mistake of separating out the quest from everyday life. It is Life itself! Questers are not a special group a labelled species, which one does or does not join, but are all humanity.

(621-9) In every vicissitude of life listen for guidance from intuition's whisper, and then obey it.

622
XXV

(622-1)¹¹¹¹ We must cultivate the philosophical spirit which seeks through calm reflection to learn and profit by the widest experiences and the commonest errors. It is important that disillusionment should not create bitterness, that we should blame no one but ourselves for our premature judgments. We shall be shamefully defeated in our quest of the Overself if the pain of our experiences makes us less generous intellectually when it ought to make us more so. Yes, our heart must not shrink; the more it has suffered, the more it should expand in forgiveness, in compassion and in freedom from prejudice.

(622-2) He will mentally be in control of every situation, yielding no reaction to it which is not in accord with philosophical principles.

¹¹¹¹ The paras on this page are numbered 10 through 18, making them consecutive with the previous page.

(622-3) Observation of many spiritual movements and individuals in the Occident as well as the Orient confirms this view. It is only by continuing in one's worldly circumstances that adequate development is attained.

(622-4) The test comes when they find themselves in situations to which they are unequal.

(622-5) Often the guidance does not come till the time when it is needed, the answer to our questioning does not make itself heard until the eleventh hour. Until then we must learn to wait in hopeful patience and in trustful expectation.

(622-6) Every situation which shows up their ugly results offers his faults an invitation to repair them. Its profit lies in his egoless acceptance.

(622-7) The test of bringing thoughts and theories, intuitions and revelations, to action is not only a means of expressing them but also of evaluating them. It is only by doing this, by bringing them face to face with the facts of life, that he can learn what they are really worth or how they should really have been executed. Even though the opportunity to act wisely has been lost, the knowledge has been gained. Even though he may never be able to make use of it again in this lifetime, it remains in his mind and will enrich his later incarnations. Experience of the world, however studded with faults and mistakes it may be, must always complement understanding of life; if he is to accomplish his fullest development. The abstract is man's left arm; the concrete, his right one. As he applies his ideas directly to the outward life, they become fruitful. Thus he is able to see for himself whether the fruit is good or bad; and to judge the tree accordingly.

(622-8) If he will do the exercises regularly and carefully, apply the mental and emotional disciplines honestly and perseveringly, his personal history will hardly be able to escape a change for the better.

(622-9) The mental states and emotional moods that are strong and sustained within him, are related to the events, environments and situations which subsequently form around him.

623
XXV

(623-1)¹¹¹² However difficult the circumstances of his surface life may become, the student must cling to his faith that the Overself really is, and that if he seeks Its

¹¹¹² The paras on this page are numbered 19 through 26, making them consecutive with the previous page.

guidance It will lead him to the wisest solution of his problem. This does not necessarily or always mean that he should stop his own personal efforts. On the contrary, he should use his reason and judgment to the best degree of which he is capable, and also consult others who are more experienced or more expert than he is. But after he has done all that he can do, he should hand over his problem to the Overself. He must prove that he has really surrendered it by releasing himself from further anxiety concerning the outcome. He must be confident that the higher power, which is always with him, can meet his needs. He must be patient enough to wait and courageous enough to accept a solution which offends his egoism. Then, outer help or inner guidance or an answer to his problem will be forthcoming.

(623-2) While men are unwilling to search for fundamental causes behind the effects which make up the phenomena of their lives, they will go on acting blindly and suffering needlessly.

(623-3) Take into consideration the importance of your pattern of thinking. Change it for the better – and you change the pattern of your life for the better as a result.

(623-4) If he cannot re-live the past and discard its errors he can re-enter it and glean its lessons. There is helpful knowledge hidden in its experiences.

(623-5) Your suffering may be shortened or even ended if you will express the fullest self-inculcation and throw no blame for it on others. For their misbehaviour does not absolve you from the responsibility for your own.

(623-6) The logical end of accepting such an outlook would be to dynamite our factories, mine our apartment houses, bomb our cities, shell our office buildings and then trek for mountain heights and desert plains or lose ourselves in jungle recesses. But the belief that spirituality can be found only in such a way, is a false one.

(623-7) If his growth requires a drastic change in his surroundings or his circumstances, be sure it will happen.

(623-8) Hope is the scaffolding of life. But unless the hands go out in action we may stand upon it forever yet the building will never be erected. That is why we who seek for Truth must work interiorly and work intensely amid the common mortar and bricks of mundane existence. Our dreams of a diviner life are prophetic, but we turn them to realities only when we turn our hands to the tasks and disciplines presented by the world.

(624-1)¹¹¹³ The same God who gives you the inner peace of profound meditation gives you also the storm of outer tribulation. Why?

(624-2) The teaching about spiritual laws truths and principles makes a good beginning but it is still only a beginning. It must be followed up by the training of each individual student in applying them to his own personal life.

(624-3) The habit of wasting no time in neurotic self-pity, of squarely accepting one's conditions as largely the fruits of one's own growing, is {a}¹¹¹⁴ necessary part of the Quest's work.

(624-4) His philosophy must permeate even the simplest acts of everyday life, acts which are seemingly unrelated to it.

(624-5) Through ignorance most people misinterpret their experiences and fail to profit as quickly by them as, with adequate knowledge, they could.

(624-6) At the moment of his greatest need - which usually means at the moment when a decision can no longer be deferred, the event will happen or the guidance will come which will show him the way out of his problem.

(624-7) It seems inhuman to expect anybody to remain detached when his fortunes are falling rapidly or rising rapidly, to keep calm and unmoved. The point needs clearing up.

(624-8) Only by the application of philosophic technique, referring every difficulty as it manifests to, and dissolving it in, the Infinite Mind will it be possible successfully to handle such problems.

(624-9) It is not at all necessary to emulate the emaciated self-hypnotised anchorite or the sombre intense ascetic.

(624-10) These eternal truths must be brought down into his simple daily experience. Every act is to be done in their light, every thought held in their atmosphere.

(624-11) Only few sufficiently appreciate its teachings and fewer still put them into practice.

¹¹¹³ The paras on this page are numbered 27 through 43, making them consecutive with the previous page.

¹¹¹⁴ We have inserted "a" into the text for clarity.

(624-12) He who has ascended to these higher levels of being, reflects the changed point of view in all his personal relationships. Resentment collapses, forgiveness arises.

(624-13) It may seem hard to believe but we gain in every year the exact experience needed that year.

(624-14) We may deplore the passage of man through the realm of experience, with its evils and sufferings, but it was necessary. How else would he grow from the primitive state, into which he came from the animal kingdom, to the full consciousness of spiritual truth?

(624-15) In the end, it is better to force himself to accept this unpalatable truth than to have it forced on him by suffering.

(624-16) Let him sink into this blissful repose and once in it, survey his problems with the patience and perspective it bestows.

(624-17) Those who let themselves be advised by the counsels of philosophy, will profit.

625
XXV

(625-1)¹¹¹⁵ To say turn a situation over to the Overself is tantamount to saying turn it over to the Universal Power to deal with.

(625-2) If he applies philosophy as much to himself as to his situations, he will be always in command of them.

(625-3) Enjoy your successes but study your failures.

(625-4) It is true to say that as we improve, so does our life improve.

(625-5) How many of his hopes have disappeared like dust before the wind.

(625-6) When the sage looks back on the line of travel which brought him to this illumination he sees how everything that happened could have been different only if he himself had been different. His sufferings could have been avoided, yes, but only by his being transformed into another person.

¹¹¹⁵ The paras on this page are numbered 44 through 61, making them consecutive with the previous page.

(625-7) What he receives through his inner sensitivity must be brought to expression through his outer activity.

(625-8) When this vague yearning for something that worldly life cannot satisfy becomes unendurable, it may be a sign that they are ready for this Quest.

(625-9) Eliminate negative thoughts and replace them by positive ones.

(625-10) The ultimate goal is for us to live from the Overself not from the ego.

(625-11) The mystic is free to regard a descent into the utilitarian world as a descent into sordid servitude, but he is wrong.

(625-12) He will then be able to take all the happenings of his life as divinely pre-ordained, to accept them without revolt as being perfectly right for him.

(625-13) Experience gives him the chance to put his ideas to the test, as well as to find out the heights and depths of his own character.

(625-14) Many people are simply not ready to understand the causes of their sufferings for only by putting aside some of their ego and some of its emotion and passion can they do so.

(625-15) No other act is so urgent or so important as this, to turn now in thought and remembrance, in love and aspiration, toward the Overself. For if you do not but turn toward that other and worldly act which is so clamant and demanding, you fall into a tension which may lead to error and consequent suffering. But if you do turn toward the Overself first and then act, you rise up to inner calm and consequent wiser judgment.

(625-16) Must the truth be beaten into their heads time after time by anguish and suffering?

(625-17) He should set as an ideal the strength to pass inwardly unruffled through all troubles.

(625-18) Those who feel an emptiness in their hearts despite worldly attainments and possessions may be unconsciously yearning for the Overself.

(626-1)¹¹¹⁶ There are concealed lessons in every experience. We can bring them out into visibility if we do not let hurtful circumstance or joyful conditions affect feeling to the point of keeping us captive.

(626-2) It will help him to pass through the mishaps of life with admirable calmness and to struggle against its misfortunes with admirable courage.

(626-3) If they will not accept this truth by the exercise of reasoned thinking, they will have it forced upon them by the pressure of harsh circumstance.

(626-4) This is not merely a matter for a small elite interested in spiritual self-help. It is a serious truth important to every man everywhere.

(626-5) He finds himself in a situation where all the possible decisions are unpleasant ones.

(626-6) Events which are painful as well as unsettling may give him {hours}¹¹¹⁷ of anxiety. It is not enough to reach out only for spiritual comfort and peace in these situations; he must also constantly and rigidly analyse the causes of them in himself, the mistakes and weaknesses which led him into them, the lessons he needs to learn from them. He should carry out such self-examination quite calmly and impartially taking care not to exonerate himself. He has to find out how far he himself has contributed to these situations even if the larger share comes from those offending him. It could be that he needs to understand there is so much evil in this world and in people that he should keep his eyes open accordingly. He cannot take all people on their face value nor believe their words have much value if contradicted by their actions. He may have to develop critical judgment. Life brings contacts with people who show different and opposite facets of their character. Each type has its positive as well as negative qualities. The aspirant who is growing in sensitivity should keep away from those who show more of the negative than the other, who are unscrupulous or those who are emotionally unstable or physically dissipated. He should form no friendship or association with persons who are not clean, wholesome, honest and stable. It is better to be alone than to get involved with undesirable characters. Having understood the needful lessons, he must resolve to govern his future conduct accordingly. Then and then only should he seek help and comfort through prayer and meditation. There will then be no need to despair for these situations will work out in the end. If he adheres to right thinking he must accept them as working for his ultimate good.

¹¹¹⁶ The paras on this page are numbered 62 through 68, making them consecutive with the previous page.

¹¹¹⁷ The word was cut off by the right margin. Only "hou-" is visible in the original.

(626-7) He should cultivate the habit of looking beneath the surface of many incidents in his daily life, both important and trivial, to determine the character of the forces they represent. Some show forth the good or evil within himself, or within others: all have some useful lesson to teach. Some necessitate the constant watchfulness [needed]¹¹¹⁸ against temptations without symbolising those within, and standing for the power of evil ignorance or illusion that must be ceaselessly fought.

627
XXV

(627-1)¹¹¹⁹ Whatever outward changes he may find it desirable to make, or whatever decisions he may have to come to, he should do so in a way that will help him fulfil his high purpose, even while at the same time they take care of his earthly life. By attending to the deepest inner promptings that may come to him in moments of relaxed calm, he may get valuable pointers toward the best direction in which to make these changes and adjustments.

(627-2) It is unlikely that anyone can pass through life without committing errors of judgment and exhibiting weaknesses of character. So the aspirant need not let {his} own past ones oppress {his}¹¹²⁰ mind nor plunge him into any fruitless self-condemnation.

(627-3) Assume attitudes that the spiritual teachers hold up as desirable. Put them into your mental and emotional picture. Carry them into your physical doing. For this is to be creative and to seize upon your own inherent possibilities by belief and conviction. What you believe must be really there and fully there, in the shadowy background of your mind as well as in the clear foreground. The faith must be intense, active on all levels of your being.

(627-4) Those who turn cruel destiny or harsh accident to opportunity by taking a spiritual profit from it, abandoning natural bitterness and emotional rebellion, coming creatively in mind and positively in feeling to their suffering, thereby bring about its redemption.

(627-5) There is hardly any experience in human life which cannot be viewed in two opposite ways, according to the outlook and temperament of the observers.

¹¹¹⁸ "needed" was typed at the bottom of the para and page and inserted with handwritten markings.

¹¹¹⁹ The paras on this page are numbered 69 through 76, making them consecutive with the previous page.

¹¹²⁰ "you" and "your" in the original; we have replaced them both with "his" to maintain proper grammar. – TJS, 2020

(627-6) Because there is something of God in me as the Overself, godlike qualities and capacities are in me. I am essentially wise, powerful, loving but to the extent that I identify myself with the little ego, I obscure these grand qualities. I have the power to work creatively on my environment as well as on the body in which I am housed, just as the World-Mind, the Creative Spirit, works on the universe.

(627-7) Despite the absence of a teacher, it is still possible to {intensify}¹¹²¹ his efforts. His surroundings offer part of the material for study; his personal history can be explored for a greater awareness of the meanings of his past and present experiences and every situation offers an opportunity for a more objective observation of himself.

(627-8) The philosopher cannot expect to be entirely exempt from disabilities which the whole race suffers. But he can expect to be exempt from avoidable sufferings caused by egoism, unruly passion, lack of will and lack of foresight. He finds the universe is good and friendly and trustworthy but this is true only because he has established {harmony}¹¹²² with the Mind behind it. All others who live in discord with it will have to suffer until they learn to amend their ways and eradicate within themselves the causes of this discord. Inevitably Nature will hurt them and Fortune oppose them until they do.

628
XXV

(628-1)¹¹²³ When confronted with an external situation which they are unable to cope with, some seek escape from the necessity of dealing with it. The philosophic method is to face and analyse the facts.

(628-2) Our relations with other persons can produce deep joy or utter misery. If the second result is brought about, we need to amend our thinking for however wrongly he may behave there is some reason why he was chosen by destiny to let us feel the painful effects of his behaviour.

(628-3) It is of practical importance in the affairs of his life not to enter any undertaking nor make a decision nor begin a day without first entering into a meditation. This will tend to introduce proper deliberateness and dismiss hasty carelessness from his decisions, to insert intuitive guidance into his activities and to warn him against wrong enterprises.

¹¹²¹ This word was cut off by the right margin, however the word is "intensify" in the duplicate para (689-7 in Grey Long 20-28).

¹¹²² This word was cut off by the right margin, however the word is "harmony" in the duplicate para (689-8 in Grey Long 20-28).

¹¹²³ The paras on this page are numbered 77 through 87, making them consecutive with the previous page.

(628-4) Those who refuse to turn the mind towards the centre of harmony within themselves do so because their experience of what is without is not full enough nor reflective enough.

(628-5) The need today is for Christ militant, for the spiritualisation of life in the world and not for flight from the world. The appearance in our own time of anti-Christ communism is itself suggestive of this necessity.

(628-6) If he has done everything that is in his power, the results are not in his hands and must consequently indicate destiny's will for him. They do not belong to his own will and must be accepted by him. Time will show their wisdom.

(628-7) If he is not too proud to begin at the point where he finds himself rather than at some point where he once was or would now like to be, if he is willing to advance one step at a time, he may realise his goal far more quickly than the less humbler and more pretentious man is likely to realise it

(628-8) Only those who know some of the secret laws of the universe know that this is not a teaching for mere dreamers and irresponsible escapists. They know that the ultimate peace, safety and health of a people depend on the extent to which the principles of living under these laws is understood.

(628-9) All activities in the world are an opportunity both for self-study and for objective awareness of the self in each situation. An intensified longing for the way itself, rather than a too great concern with the particular steps along the way, will clarify these efforts.

(628-10) The past can be used to give more meaning to the present.

(628-11) He is a wise man who relates these principles to his personal life and who applies these truths to it.

629
XXV

(629-1)¹¹²⁴ They have a chance to move over, even if painfully, from incidentals to essentials. But it is better that they move with clear-eyed knowledge instead of in dark stumbling uncertainty.

¹¹²⁴ The paras on this page are numbered 88 through 101, making them consecutive with the previous page.

(629-2) Only truth can free men from superstition. But since so few of them are willing to learn truth directly from a teacher, many must learn it indirectly from much troubling experience.

(629-3) It is essential that he should continue to apply the lessons of all his previous recent experiences in order not to make the same mistake twice.

(629-4) The great ills (miscalled evils) of bodily life like disease and poverty are often forced upon him by an implacable fate. But it would be a delusion to class them always with the great evils of mental life like hate and cruelty. For their control is frequently beyond his power, and their course may have to be endured, whereas sinful thoughts and their resultant deeds are not independent of his control and may be avoided.

(629-5) Every man must work out for himself the solution of his gravest moral problems for the mastery of self can come to him only by his own exertions. If he depends on others for it, he will get only a temporary solution, not a lasting one.

(629-6) He plans for spiritual gold in the muddy stream of worldly experience.

(629-7) He will train himself to meet the hazards and vicissitudes of human living with such fortitude that none of them shall easily throw him out of balance.

(629-8) Because he is emotionally touched and egoistically involved, he finds himself obstructed in any attempt to deal with the situation. Only self-training and self-discipline will enable him to get an impartial view of it.

(629-9) What do we get in return for the effort put into the business of worldly living? Is its result worth all the time, strength toil and suffering?

(629-10) If the so-called practical persons and the self-confessed materialistic ones only knew how much nearer to realities the sage is than they think, how much more 'practical' he is, they would be very much surprised.

(629-11) I have been telling others for years that their situations and experiences have meaning and purpose because all life has meaning and purpose. I garnered this lesson in my first flash of cosmic consciousness but reason alone can tell us the same thing.

(629-12) Every important event or change in his life offers a challenge to meet it properly, which means philosophically. This applies of course equally to good fortune as well as bad fortune.

(629-13) The man who stretches his optimism too far, ignores the perils on his road and invites disasters.

(629-14) The action of sustained modes of thought brings into his affairs an influence for good or ill.

630
XXV

(630-1)¹¹²⁵ Let it not be thought that we would deny all place to monastic retreats in modern existence. On the contrary, we regard them – if well managed and competently instructed, which is seldom – as excellent institutions which are needed in the rush and tumult of such existence. Our objection is only when they claim to afford the sole path to salvation and when they degenerate into permanent escape-mechanisms from facing the realities of human life today.

(630-2) If the practice of meditation is to be limited to recluses and the study of metaphysical truth confined to monasteries, then both mysticism and metaphysics will be in danger of becoming merely theoretical subjects. For active life in the world, with its problems to be grappled with and its realities to be faced and its temptations to be overcome, provides both a necessary testing-ground and a valuable expressional medium for mystical experience and metaphysical reflection.

(630-3) Philosophy is so readily applicable to daily details that life is made far happier constructive and purposeful

(630-4) The spiritual gains made in spite of the world's opposition and in its very midst will be solid durable and substantial. But the gains made in an ashram may be imaginary superficial and transient.

(630-5) Action not only tests men but also ideas. It brings them down from the clouds and puts them where they can be seen for what they are really worth.

(630-6) From a knowledge of these teachings and an obedience to their ethics men can derive great strength for living effectively, wisely and harmoniously.

(630-7) Even while he remains in the situation, carefully analysing and studying it, he also rises impersonally above it at the same time.

(630-8) Some people spend years in a crushed or maimed state emotionally because destiny inflicted misfortune, a frustration or a piece of adversity on them.

¹¹²⁵ The paras on this page are numbered 102 through 113, making them consecutive with the previous page.

(630-9) Acceptance of suffering is sometimes a key to the way out of it. The greater the suffering, the greater are the possibilities of Peace succeeding it – provided that the lessons to be learnt from it have been correctly interpreted and actively applied to daily life.

(630-10) We look only at the mere appearance of a situation or experience, and expect to judge it rightly by that: The divine message it contains is nearly always a hidden one.

(630-11) This declaration of the power of mental attitude to realise itself becomes invalid if the attitude assumed is a false one. We have no right to demand what we are not entitled to.

(630-12) Every problem a man can meet can be dealt with by the philosophic attitude. This demonstrates both the worth and the practicality of the philosophy.

631
XXV

(631-1)¹¹²⁶ Some try to escape the difficulties of today by living in the joys of yesterday; others by living in those of tomorrow.

(631-2) In the end each experience incites the living entity to unfold the powers qualities and characteristics already within itself but still unexpressed.

(631-3) He must thrust aside the unsatisfactory common habits – often unconscious but sometimes wilful ones – of overlooking mistakes, exaggerating difficulties, evading problems, excusing selfishnesses explaining away failures, rationalising evil conduct by shifting responsibility for his own shortcomings by blaming other people.

(631-4) His spiritual progress comes to a standstill because the motive of using it for healing disease or changing material conditions has served its purpose. It took him from a limited orthodoxy or a barren scepticism to a higher level of truth. Now he is called upon to relinquish this motive if he is to climb to a still higher level and thus fulfil the purpose of living.

(631-5) Each man finds what he is looking for and the world is a mirror of his own self. The frog is lured to grovel in the mud surrounding a lotus whereas the butterfly is lured by the fragrance of the flower itself. The philosophic student perceives quite clearly that the lotus-flower of reality which looks so lovely in the bright gay sunshine cannot be separated from the roots which look so ugly in the black muddy slime. He makes a

¹¹²⁶ The paras on this page are numbered 114 through 123, making them consecutive with the previous page.

perfectly balanced adjustment to the world as he finds it, not merely as a concession to a compulsive environment, but because Philosophy does not stand aside from human needs nor remain unrelated to human affairs.

(631-6) There is no problem which does not carry within it a hidden meaning, no person associated with us who does not bear within himself a hidden message. As soon as we rise above the level of their appearance, and as long as we stay on that level, the problem shows us the way to solve it and the person plays his true note in the harmony of our lives.

(631-7) Weighted down with the burdens of his own unsolved problems, as he is, he will add those of other people to them at his peril. Only when he has shown himself competent to master his own, will it be time to tackle theirs and will he be in a position to do so effectively.

(631-8) Worldly life provides us with resistance and opposition, which draw out our latent inner qualities and thus enable us to develop.

(631-9) He should also watch events, for some are signs indicating where he should direct his energies and where withdraw them.

(631-10) It is not that he is not to care about other people or try to help them but that he is to remember that there is so little he can do for them while he is so little himself.

632
XXV

(632-1)¹¹²⁷ There is a great tendency on the part of students of mysticism practitioners of Yoga and seekers after spiritual truth to regard their Quest as something quite apart from life itself, just as the stamp collector and the amateur gardener regard their special hobby as something which can be added to their routine of living. This is a fundamental error. The Quest is neither a serious hobby nor a pleasant diversion from the dullness of prosaic everyday living. It is actually living itself. Those who do not understand this, fall as a result into eccentricities, self-centerednesses, superiority complexes, sectarianism, futile proselytising of the unready or antagonistic and attempting to impose upon others what is not suited to them.

Those who separate the Quest from their day-to-day existence shut out the most important field of their further growth. They tend to become dreamers and lose their grip on practicalities. Yet, when any of these faults is mentioned to a seeker he rarely

¹¹²⁷ The paras on this page are numbered 124 through 131, making them consecutive with the previous page.

realises that it applies to him personally but usually believes that it applies only to other seekers. This is because he regards himself as being more advanced than he really is.

(632-2) In every situation where he is involved with other persons, he will neither consider his own welfare solely to the exclusion of others nor theirs to the detriment of his own. He will do what is just and wise in the situation, taking the welfare of all into consideration and being guided ultimately by the impersonal intuition of the Overself.

(632-3) The shock of loss and the blow of calamity are unpleasant to the personal consciousness. Yet, they may wake us from dreams and move us from inertia.

(632-4) The intuition may be slow in revealing itself but when it does, the strong consciousness of being right, the inner certitude it provides, will enable him to act decisively and swiftly.

(632-5) It is better not to act than to act prematurely, not to decide than to decide without sufficient reason or intuition to support one.

(632-6) It is said proverbially that practice makes perfect and that habit makes easy. Certainly he who diligently cultivates the habit of relying on his intuitive forces for guidance and on his higher ones for courage, will do what he is bidden unswayed by his ego's criticism or other people's opposition. The worth of following such a course will prove itself by its results, for they will, in the end, promote the true happiness and real welfare of all concerned.

(632-7) He is a wise man whose decisions are the result of impersonal reflection whose actions are prudently made at the proper time and whose strength lies in his being calmly detached from both his decisions and actions.

(632-8) Most people go through life haphazardly and begin to question it only when trouble overtakes them.

633
XXV

(633-1)¹¹²⁸ Situations develop where to take a certain course would lead to immediate advantage, and he may feel tempted to take it. But if, from the point of view of his spiritual growth, it is undesirable, what does he gain in the end?

¹¹²⁸ The paras on this page are numbered 132 through 142, making them consecutive with the previous page.

(633-2) He pays heavily for this forgetfulness of his divine centre – pays in errors and sins, and in the miseries and sufferings which are their results. If the teaching had no other value than this one, to point out to him the need and worth of such remembrance, and the blessings which are its results, propagation of it as well as education in it, would be fully justified.

(633-3) There is no present experience or past memory which he cannot use as grist for his philosophic mill, nothing that happens to him or that he sees happening to others which he cannot analyse in his meditative thinking or utilise to illustrate some point in his studies.

(633-4) It is not hard to understand that the varied events of life which destiny fashions for us are devised to develop us by affording the range of experience which educes the response of our thoughts and feelings. But it may be much harder to understand that even the living creatures who enter our range of experience have entered for the same evolutionary purpose. The men women and pet animals who extract affection or aversion from our hearts, calculation or argumentation from our brains, unwittingly serve that purpose.

(633-5) Without the willingness to learn, all experience becomes doubly painful, although never futile. Without the willingness to apply what is learnt, all experience becomes a source of inner conflict and self-division.

(633-6) There is an affinity between what a man habitually thinks and what he outwardly experiences but it is not a total affinity. Other factors also help to make his environment and to condition his experience.

(633-7) Where it cannot help him to avoid adverse happenings, it will still strengthen him with the poise and power to endure those happenings calmly and bravely.

(633-8) There is a difference between the watchful patience which philosophy inculcates when adversity falls and the mute resignation which fatalism commands.

(633-9) The history of his future will test his choices of the present and tell him whether they are wise or not. His mistakes will punish him, his right decisions reward him.

(633-10) He will ponder over past experiences for the constructive information that may be taken from them but he will not lament over its irreparable mistakes.

(633-11) At this point he should give up his problem and let the intuitive self take it over.

(634-1)¹¹²⁹ This is the extraordinary paradox of the Quest that it is a road leading out of daily life and yet far inseparable from daily living itself.

(634-2) The more he behaves with kindly qualities towards others, the more will their behaviour towards him reflect back at least some of these qualities. The more he improves his own mental and moral conditions, the more will his human relations bring back some echo of this improvement.

(634-3) He will avail himself of the guidance of circumstances, if he can detect the hand of the higher power in them.

(634-4) (George Santayana): "I have sought everywhere for the kind of life that might really please me: I haven't found it; it doesn't exist."

(634-5) Some, judging the matter by their present condition, deny the possibility of living like this while engaged in their ordinary activities. The goodness, the beauty and the wisdom of the philosophic idea could not be expressed therein, they assert, where so much is so contrary to it.

(634-6) The experience which in its beginning, offers challenge to a man, in the end offers him instruction.

(634-7) The work of the day will be better cared for if it is done in an atmosphere of serenity than if it is done in an atmosphere of anxiety.

(634-8) The resignation which is advisable when circumstances are unalterable need not be a grim and hopeless one.

(634-9) What could be more poignant than the after-regrets at valuable opportunities thrown away through one's faults or missed through one's blindness?

(634-10) The flow of current events and the incidents of day-to-day living ought not be allowed to shake him from his stand in the truth. They give him the chance to view them metaphysically from the Eternal Now, and psychologically from the ideal Self.

(634-11) Let us not betray the good that is in us by a cowardly submission to the bad that is in society.

¹¹²⁹ The paras on this page are numbered 143 through 156, making them consecutive with the previous page.

(634-12) Will he accept also some disappointing, unpleasant but inevitable occurrence just as calmly as a fortunate and pleasant one? Yes, he will, perhaps a little sadly but not sadly enough to disturb his inner peace. But knowing that the event itself is caused neither by the arbitrary fiat of a personal God nor by the chance deed of his own self, he will seek to understand its derivation and to trace the current of causation back to its source.

(634-13) Every experience contributes to this unfolding, even present distress prepares the way for ultimate joy.

(634-14) To say that outer events will not affect him at all is to say something untrue. What happens in him is that they do not affect him in the same way as others.

635
XXV

(635-1)¹¹³⁰ Experience always has within it a higher meaning which he misses at his peril. It offers spiritual lessons, which if learnt, enable him to walk in life's ways with more calm and more assurance.

(635-2)¹¹³¹ Each problem is to be solved by the simple method of turning it over to the Overself and then dismissing it from mind. The ego is faulty and blind; what it cannot solve or manage, the Overself can. But this method requires time and patience.

(635-3)¹¹³² All questions can find some kind of an answer in this mental silence; no question can be brought there often enough without a response coming forth in time. It is needful to be patient and to have faith during the waiting period. The inner monitor is certainly there but we have to reach it.

(635-4) The power to gain what we really need, subject to the operation of God's laws, is within us. Why run hither and thither for what we already embody? We have only to take our need into the Silence - and wait. We have nothing further to do unless the Inner Voice directs us to do it.

(635-5) Consider how many dozens of situations he will have to grapple with during his span of years, and how many scores of decisions important and trivial, he will have to make in that same period.

¹¹³⁰ The paras on this page are numbered 157 through 166, making them consecutive with the previous page.

¹¹³¹ This para is a duplicate of para 199-14.

¹¹³² This para is a duplicate of para 199-11.

(635-6) Years of error and suffering could have been years of success and peace if the man had known the principle of right thinking and right living. Wasted and spoiled years become so because of this first and fundamental ignorance leading to mistakes in judgment and sins in conduct. This is the reason why a man suffers and why he causes others to suffer.

(635-7) He has to devise a way of living that will respect these principles without alienating him from the social world in which he has to live. The task may be an impossible one but he must try.

(635-8) Awakening to the need of the Divine may come through some mental crisis or emotional shock which shakes the whole of man's being to its deepest foundations. It is out of the suffering and grief produced by such a situation that he plants the first trembling steps on the secret path. It is such outer torments of life _____¹¹³³ shatter inner resistance that the need for spiritual help is acknowledged. And the more unsatisfactory outward life becomes the more satisfactory does the blessed inward life seem both by contrast and in itself.

(635-9) If he turns away from his problem and to the Overself, the moment its peace is felt or its message of truth is heard, he may take this as a sign that help in some way will assuredly come to him.

(635-10) If he establishes himself first in this vital creative centre, all else will be added unto him inevitably and inescapably.

636
XXV

(636-1)¹¹³⁴ The malignities of destiny like bereavements which chill emotion and infirmities which afflict flesh should point {to}¹¹³⁵ the need at times of spiritual consolation and fortification. The sad inevitability of such events make the need almost a universal one.

(636-2) [There are situations in life and associations with persons which try patience. There are environments which appear to imprison him. The natural impulse is to run away from them or to resist them in bitterness.]¹¹³⁶ It may be well to avoid continuing

¹¹³³ 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.

¹¹³⁴ The paras on this page are numbered 167 through 176, making them consecutive with the previous page.

¹¹³⁵ We have inserted "to" into the text for clarity.

¹¹³⁶ "There are situations in life and associations with persons which try patience. There are environments which appear to imprison him. The natural impulse is to run away from them or

the experiences if he can. But let him enquire first if he has gained from it the hidden lesson and profited by the hidden opportunity to grow

(636-3) He does not shrink from problems but rather rises to a higher level where he can see them in truer perspective.

(636-4) The pressure of a difficulty or trouble for which no ordinary physical solution seems available, has forced some people to seek an extraordinary solution. This has been their first introduction to a spiritual teaching, their first recognition that hard realism has failed them.

(636-5) If changing an environment residence, association group or situation is an attempt to escape the problems of oneself, no betterment can result from it. But if there has been a sincere and sufficient attempt to change oneself while in that environment, then the move may prove helpful. It is a fact that the man who is willing to try will find that even where he cannot master himself just where he is, if he continues his efforts unabatedly, destiny will unfold a new and different set of circumstances or environment where the fruits of his efforts will more easily and more quickly show themselves.

(636-6) The need to guide his personal life more intuitively comes home to him after every major mistake has been committed and its effects felt. He sees then that it is not enough to calculate by intellect, nor feel by impulse, nor act on emotion, for these have led him to sufferings that could have been prevented, or caused other people sufferings that bring him regrets. He learns that it is necessary to listen inwardly, to wait in mental quiet for intuitive feeling to arise and guide him.

(636-7) It was a man supposed by those who read his writing to be an idle dreamer and reclusive mystic who wrote: "In transacting business know how to be efficient." This was the Chinese, Lao-Tzu.¹¹³⁷

(636-8) There are some circumstances which may make the application of such teachings too awkward or too difficult or too dangerous.

(636-9) (PLUTARCH): "All your life, all the time, in everything you do, whatever you are doing, is the time for philosophy."

(636-10) When he can dismiss all events as transitory, and especially those events which happen to him, he is well advanced in the understanding of experience.

to resist them in bitterness." was typed at the end of the para and inserted at the beginning with handwritten markings.

¹¹³⁷ "Lao-Tse" in the original.

(637-1)¹¹³⁹ God¹¹⁴⁰ may help us or God's healing may come to us, indirectly. Instead of a miracle happening abruptly we may be led intuitively to the knowledge which, or to the man who, will reveal what we can do to serve or save ourselves. The end result may thus be the same as the miracle, but we shall have guided our lives toward it by our own informed effort.

(637-2) Once he has firmly established this attitude toward events, people and the world, every experience leads him further along the Quest. No experience drags him back on it or pulls him aside from it.

(639-1)¹¹⁴² With conditions in the business world fostering the ego's over-growth as they do, I have often advised young men of exceptional talent engaged in or entering this world to make money quickly with the special purpose of escaping from it. Then they can give adequate time to the study and meditation and retreat they need for their philosophic interests. Thus they use their business career as an expedient, not to satisfy ambition.

(639-2) He must look forward hopefully to the day when he can actually feel the higher self present within all his activity. It will reign in his inner world and thus be the real doer of his actions, not the ego in the outer world.

(639-3) Those who do not try to assess their experience honestly and impartially may repeat the same foolish acts persistently and come to the same erroneous conclusions endlessly. They gain fresh experience as the number of situations grows, but no wisdom grows with it.

¹¹³⁸ PB himself inserted "Carbon" at the top of the page by hand.

¹¹³⁹ The paras on this page are numbered 185 and 186; they are not consecutive with the previous page, but they are a duplicate of para 184 on page 397.

¹¹⁴⁰ Paras 637-1 through 637-2 are duplicates of paras 639-9 through 639-10.

¹¹⁴¹ Blank page

¹¹⁴² The paras on this page are numbered 177 through 187; they are not consecutive with the previous page.

(639-4) If in dealing with the situations which life presents to him a man uses his intelligence impartially and does not abdicate it, the value of his experience will increase as it ripens into maturity rather than lessen.

(639-5) When confronted by a formidable situation involving human weakness or expressing human evil, he will choose to affirm silently some great eternal truth covering the situation than to let himself be discouraged by it.

(639-6) He has the duty to learn why he suffers.

(639-7) Holding the attitude that God is Supply makes us at one with the Psalmist who sang: "The Lord is my Shepherd, I shall not want" but it does not exempt us from doing our share of the necessary work.

(639-8) The philosophic student cultivates correct attitudes towards life, fortune, men and events until they are built into his character. In this way he is practising philosophy all the time, not merely during his reading hours.

(639-9)¹¹⁴³ God may help us or God's healing may come to us, indirectly. Instead of a miracle happening abruptly we may be led intuitively to the knowledge which, or man who, will reveal what we can do to serve or save ourselves. The end result may thus be the same as the miracle, but we shall have guided our lives toward it by our own informed effort.

(639-10) Once he has firmly established this attitude toward events, people and the world, every experience leads him further along the Quest. No experience drags him back on it or pulls him aside from it.

(639-11) When we learn to play aright this gorgeous game called life, to move with a magnificent insouciance, through all the glammers and repulsions the fears and tensions which hold in thrall nearly all mankind, we find true freedom.

640
XXV

(640-1)¹¹⁴⁴ So¹¹⁴⁵ long as they are not aware of the cause of their misfortunes, so long will they continue to create fresh ones.

¹¹⁴³ Paras 639-9 through 639-10 are duplicates of paras 637-1 through 637-2.

¹¹⁴⁴ The paras on this page are numbered 188 through 197, making them consecutive with the previous page.

¹¹⁴⁵ This page is a duplicate of page 199.

(640-2) He may bring these teachings to the practical test of life itself without fear of their failure and without disappointment in their truth or worth.

(640-3) To the man on this Quest, the man willing to step aside from his ego, earthly misfortunes may sometimes be seen as disguising spiritual blessings if they force him to fall back on the eternal truths and his own deeper resources.

(640-4) Philosophy tells us how to live whereas the ego-mentality only tells us how to appear as if we were really living.

(640-5) He will find that there is no problem in his worldly life with which he cannot bring his philosophy into helpful relationship.

(640-6) In the turmoil of daily events it is easy to lose philosophic perspective. He should not let this happen but instead strive constantly to gain such a perspective.

(640-7) Can he see this chance to grow in each event that happens to him?

(640-8) Awareness grows in silence; the test of it in activity.

(640-9) In his encounters with the outer world, he finds much that will put his philosophy to the test.

(640-10) If the right action is done at the wrong time, it becomes a bad one.

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

641
XXVI¹¹⁴⁶

(641-1)¹¹⁴⁷ Spiritual healing does not necessarily follow automatically upon the giving of complete faith. Nor does it necessarily follow upon the voluntary cleansing of the emotional nature. The place of suffering and sickness in the World-Idea is one of them. For there are other factors involved in it, for those aspirants who will be satisfied with nothing short of achieving the Highest, the need of transcending the ego takes precedence over everything else, even over the body's healing.

¹¹⁴⁶ PB himself inserted "XXVI" at the top of the page by hand.

¹¹⁴⁷ The paras on this page are numbered 28 and 29 ; they are not consecutive with the previous page.

(641-2) At last medical science is coming to recognise the power [of]¹¹⁴⁸ feeling to make disease in the flesh, the contribution of mind and mood to the body's sickness. In deep-seated emotional anxiety it has found the primary cause of diabetes, the manifestation of excess sugar in the system being a legacy from that.

642¹¹⁴⁹
XXVI

643
XXVI¹¹⁵⁰

(643-1) The value of this method is directly proportional to the faith of its practiser.

(643-2) The role of physical treatments of any kind is to supply favourable conditions for the action of the universal Life-Force which does the real healing work, just as food, water and air supply materials to this same force for the repair of tissue and the regeneration of cells.

644¹¹⁵¹
XXVI

645
XXVI

(645-1)¹¹⁵² Psycho-analysis has harmed patients by its stirring-up of muddy waters that would have been better cleared of their dirt; by its pose as a strict science when it is only a fanciful pseudo-science; and by its narrow biased and misleading explanation of religion, which substitutes worship of the body's sex-instinct for worship of the universe's higher power. Even the introversion which it so greatly excoriates as bad, is so only when it is unwilling and unable to fasten its interest on anything outside the small circle of its petty ego. Otherwise, it unfolds the capacity to intuit directly, to think metaphysically and to meditate spiritually.

(645-2) When a man's health has broken down nothing seems so important to him as its restoration. It is then only that he realises really the value of good health. This has been stated from the merely conventional and worldly standpoint. But what of the spiritual

¹¹⁴⁸ "of" was typed in the left margin and inserted between "power" and "feeling" using typed marking. Only "-f" is visible in the original as it was partially cutoff by the left margin.

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¹¹⁵⁰ PB himself inserted "XXVI" at the top of the page by hand.

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¹¹⁵² The paras on this page are numbered 1 through 4; they are not consecutive with the previous page.

standpoint? The aspirant whose health has broken down becomes continually preoccupied with the condition of his body, so that the thoughts and time which he gives to it are taken from the thoughts and time which he could have given to his spiritual aspiration. And when he comes to his meditation periods, he may find it difficult to rise above his bodily states, so that even his concentration and power of meditation may be disturbed by it. For after all, the body is the instrument with which he has to work, and through which he has to achieve his high purpose during incarnation on this earth. This is why systems have been created to lay a foundation of health and strength for the spiritual endeavours of the aspirant. Moreover, if he seeks to be of service to his fellow men, his capacity to serve will be limited by the condition of his health, and may even be inhibited on the physical plane altogether. With good health he becomes more valuable to others but with bad health less so.

(645-3) Christian Science can deny the existence of ill-health only at the cost of logically denying the existence of good health too. Both are differing conditions of the same thing - the body. Christian Science calls sickness a lie. Then it should likewise call its opposite a lie. But it not only does not: it actually affirms that good health is a truth and a reality even while it denounces matter - the body - as a lie and an illusion! If, in spite of its deformed logic, Christian Science still gets healings done - as it does - this result must be attributed to the fact that the infinite Life-Power does take cognisance of the body's disease and does not deny it being there.

(645-4) The subconscious activity of mind provides the working link between thinking feeling and the flesh through brain and spine, through sympathetic nerve system and delicate nerve plexus. In this way the interplay of character health and fortune is brought about.

646
XXVI

(646-1)¹¹⁵³ Where there is no obvious transgression of the laws of bodily hygiene to account for a case of ill health there may still be a hidden one not yet uncovered. Where there is no hidden one, the line of connection from a physical effect may be traced to a mental cause, that is, the sickness may be a psycho-somatic one. Where this in turn is also not obvious, there may still be a hidden mental one. Where all these classes of cause do not exist then the origin of the sickness must necessarily be derived from the karma of the previous re-incarnation; sometimes even from a still earlier one, although that is less likely. Under the law of recompense the very type of body with which the patient was born contains latently, and was predisposed to reveal eventually, the sickness itself. The cause may be any one of widely varying kinds, may even be a moral

¹¹⁵³ The paras on this page are numbered 5 through 10, making them consecutive with the previous page.

transgression in the earlier life which could not find any other way of expiation and so had to be expiated in this way. Therefore it would be an error to believe that all cases of ill health directly arise from the transgression of physical hygienic laws.

(646-2) Hubbard's¹¹⁵⁴ book on Dianetics had a wide circulation in this country. Despite repulsive literary style and egoistic literary arrogance, it contains information about practices which are of real worth. When I discussed it with the late Dr Karen Horney, the leader of a more advanced, less materialistic school of psycho-analysis in New York, she thought that {the}¹¹⁵⁵ danger of the patient evading the necessary work upon himself and his character by using this method as a seeming short cut to the goal was very real. She thought that consequently it was to be avoided. There is danger but I do not agree that it should be completely avoided. Much of the danger could be eliminated by combining a part of the Dianetics technique with the analytic one, while avoiding the services of professionals of both schools.

(646-3) It is a tragic fact that there are many psycho-neurotic individuals, and others, suffering from mental disorders who are under malign psychic influence. Whatever treatment is given such individuals, including those who are now receiving institutional care, might be more successful by taking up residence at an altitude of not less than five thousand feet.

(646-4) The latest medical opinion is that goitre comes from receiving an unexpected shock. It is mentally caused.

(646-5) Some persons have wonderful healing gifts, but they will need to keep the ego out of their use of these gifts if the Quest is not to be obstructed.

(646-6) The results of their use of healing powers cannot ordinarily be predicted, much less guaranteed, but must be left to the Higher Power.

647

XXVI

(647-1)¹¹⁵⁶ The religious revivals which are carried on during intense excitement, with much dancing and jumping, and at which dramatic healing of the sick occurs, are too often mere displays of emotionalism. The Spirit-fire current rushes upward temporarily but soon falls down and with its return to quiescence there is the usual bodily reaction. Religious fervour abates and the cure vanishes.

¹¹⁵⁴ Referring to Lafayette Ronald Hubbard.

¹¹⁵⁵ We have replaced "there was a" with "the" for better clarity and grammar. —TJS, 2020

¹¹⁵⁶ The paras on this page are numbered 11 through 17, making them consecutive with the previous page.

(647-2) The body has its own natural intelligence which serves it when the skin is cut or the flesh is wounded coagulating the blood and forming new tissue. This intelligence heals, repairs and re-energises (provided you put no obstructions in its way through wrong diet, excessive activity or bad habits).

(647-3) Observation shows that a large proportion of the following of these New Thought cults consists of elderly people who feel unwanted and unloved.

(647-4) Even if Christian Science and New Thought sects produce healings, they are still not truly 'divine.' They use some lower force; some vital force [as]¹¹⁵⁷ the Indians say. For they are all attached to the ego, which is itself a consequence of their unconscious belief in its reality. The ego has cunningly inserted itself even into these highly spiritual teachings and is still the hidden source both behind their prophets and their followers. This explains Mary B. Eddy's and so many New Thought teachers commercialism as well as the errors which are contained in the teachings of Emmet Fox, which led to his own mental-physical breakdown and death.

(647-5) After he has felt the divine power and presence within himself as the reward of his meditative search, he may turn it toward the healing of his body's ailments. This would be impossible if he were less than relaxed, peaceful, assured, if either fear or desire introduced their negative presence and thus obstructed his receptivity to the healing-power's penetration. When the contact is successfully made, he should draw the power to every atom of his body and let it be permeated. The cure could be had at a single treatment, if he could sit still and let the work go on to completion. But although the power is unlimited, his patience is not. And so he must treat himself day after day until the outer and physical result matches the inner and spiritual achievement.

(647-6) When the pursuit or practice of healing powers divert him from the higher work of knowing who it is that is seeking or using them; when they no longer serve but make him their servant; he must pause and beware.

(647-7) Those who nurture hate or vow revenge, slowly shorten the life period of their physical body.

¹¹⁵⁷ "as" was typed in the left margin and inserted with typed markings.

(648-1)¹¹⁵⁸ In some mysterious way, this trance-state numbs the receptor cells of the brain and for the time being abolishes the body's pain.

(648-2) "I practised the Self-healing Technique for some weeks before going into the hospital. Faith is essential and I had it in full. I prayed for strength and later saw a great white light - heard beautiful voices calling. I passed consciously out of the body - falling into deep sleep for several hours. I awoke refreshed and was pronounced cured, by the amazed physicians. Since then I feel sustained, guided and protected by higher power." This was related to me by a woman who suffered from terribly destructive diseases. When she first approached me she was on the verge of suicide.

(648-3) One of the functions of intuition is to protect the body against unnecessary sickness, by warning the man in it when he is transgressing the laws of its hygiene, or by showing the right road. In this it is pitted against the body's past habits and animal appetites, the emotional nature's desires as well as the mind's ignorance immaturity and inexperience - a combination of enemies which usually triumphs over it. Another of its functions is to protect the man against avoidable calamity or preventable loss, by consciously warning him of its impending existence or subconsciously moving him out of its reach. But here it has opposed to it the egoistic desires and habits or the emotional impulses and negative feeling which perceive only the immediate and not the impending, the semblance of things and not the actuality.

(648-4) When fear anxiety or worry become persistent and long-standing in character, no matter how suppressed by outward means, they become possible creators of disease in the organs or disturbance in the organic functions.

(648-5) The man who gives himself up to negative destructive thoughts or feverish tempo of living for years and, later, finds himself sick or diseased usually fails to think there is any mutual connection between the mental thoughts or unrelaxed way of life and the physical state. He does not even dream that he has been called to account.

(648-6) Why did Maharshi¹¹⁵⁹ and Ramakrishna refuse to heal themselves? One possible explanation is that healing powers are like intellectual powers. One may be a realised person and yet not possess much intellect. Similarly he may not possess healing power. Realisation does not endow him with encyclopaedic knowledge or with all the talents.

(648-7) The mind which developed the body is behind the body's organs too. That they function so ingeniously is one evidence of the infinite intelligence this mind possesses.

¹¹⁵⁸ The paras on this page are numbered 18 through 24, making them consecutive with the previous page.

¹¹⁵⁹ "Maharishee" in the original.

(649-1)¹¹⁶⁰ Fear adversely affects the heart, the stomach and other organs.

(649-2) What appears first as a momentary disturbance of some organ's function may appear in the end as a sustained disease of that organ itself.

(649-3) The Infinite Life-Power is the real healing agent; the supposed ones are only its instruments.

(649-4) The physical effects of negative mental causes are becoming well known. In the extreme case of severe shock the whole body goes limp, in raging anger the face turns red.

(649-5) Spiritual healing is drawing much attention but the subject is involved in much confusion. Even the healers themselves hold contradictory theories about it. Some use prayer to get their cures; others deny that prayer is of any avail. Some practise meditation alone; others combine meditation with the laying-on of hands. Some deny that there is anything more than the power of suggestion behind the healings: others find in them an evidence of God's presence. Are there any laws which will scientifically explain the healings?

(649-6) It is hardly true that the attainment of spiritual consciousness automatically brings perfect health and only partly true that it brings better health and only in certain cases that it does even that. The present-day human body has too often toxic qualities and a poisoned environment. The spiritual disciplines for attainment purify body and mind, thus leading to less sickness. It will not be until a future race of humanity has worked out these bad qualities and created a purer environment, that

(649-7) The first and least danger which besets the possession of occult healing power is the praise or fame it brings him from other people, who are led by it to think him greater than he really is. He feels flattered by the praise and elated by the fame with the result that his ship runs aground on the reef of vanity. His further progress gets stopped. Few can withstand the temptation as Gandhi once withstood it. One day an old Bengali man prostrated before Mahatma Gandhi and expressed gratitude for having cured him of chronic paralysis. He had tried other remedies without success and finally resorted to the repeated utterance of Gandhi's name, and was completely cured. When replying the great liberator of India showed the selfless humility of his character: "Will

¹¹⁶⁰ The paras on this page are numbered 25 through 32, making them consecutive with the previous page.

you oblige me by taking my photograph off your neck? It was not I but God who cured you.”

(649-8) Those who seek healing only to be restored to sensual courses and selfish designs, may commit further errors and be worse off in the end.

650
XXVI

(650-1)¹¹⁶¹ If he succeeds in arousing the “Spirit-Energy” he may direct it, if he chooses, toward defective bodily structures or toward faulty organic functions. This will effectually supplement whatever remedial agent is being used and perhaps even supplant it.

(650-2) Everyone without a single exception wants to be healed of his diseases but how few want just as much to be healed of their hatreds, their rages and their lusts?

(650-3) (Dianetics): No unqualified person that is, no unintegrated and unpurified person has the right to audit another. Here is the error of Dianetics and explains the disappointment of some disciples and disillusionment of others.

(650-4) It is quite likely that satisfying results were gained directly or through the services of a professional practitioner. But it is just as likely that a day will come when these results cease to appear, when improvement in health or worldly conditions will obstinately elude him. This very failure is a sign of help given, albeit it is help up to a higher level of understanding and a purer concept of truth.

(650-5) The body has its own laws of well-being. The man who persistently infringes them but relies on the protective shelter of spiritual healing “demonstration” to take care of his infringements, is following a risky, unreasonable and uncertain course. All observation, experience, biography and philosophy unite to warn him that the chances of succeeding are less than those of failing.

(650-6) The physical effects of mental shock and emotional grief are well known.

(650-7) Opposition to the new and powerful drugs is not because of their ineffectiveness. That they produce swift and curative results is admitted. The opposition is instigated by the harmful effects upon other organs or parts of the body subsequent to the cure, and sometimes accompanying it.

¹¹⁶¹ The paras on this page are numbered 33 through 42, making them consecutive with the previous page.

(650-8) The physical malady is not seldom a sign of emotional maladjustment or a reflection of long-sustained unnatural living.

(650-9) The New Thought Mental Healing cults do not understand the difference between those occult powers (healing is one of them) performed by the ego deliberately and those occult powers performed through the ego spontaneously at the Overself's bidding. The first kind are on an inferior level and keep the practitioner still enchained within egoism. But of course, by contrast to the orthodox church teaching, this new thought teaching is certainly broader.

(650-10) When a man is lying on his back, helpless and ill in bed, he is forced into a more passive and more receptive attitude than at other times.

651
XXVI

(651-1)¹¹⁶² The animal part of us is doomed to oblivion, the spiritual part is ageless and deathless. The physical body belongs to the animal part. All attempts to perpetuate it must fail and arise from confusing the two levels of being, the transient and the eternal.

(651-2) There is a corrective purpose in the existence of disease. Any cure which removes the symptoms but fails to correct the inner mental or physical cause of them is merely temporary expedient, not real cure. It serves the ego's present convenience. But the future must necessarily be menaced by a reappearance of the same disease, or of a different one which will also express the cause. And this may happen either in the same lifetime or in the next.

652¹¹⁶³
XXVI

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

653
XXVII

(653-1)¹¹⁶⁴ If it is a hard quest, it is also a joyous one, an encouraging one.

¹¹⁶² The paras on this page are numbered 43 through 44, making them consecutive with the previous page.

¹¹⁶³ Blank page

¹¹⁶⁴ The paras on this page are numbered 1 through 6; they are not consecutive with the previous page.

(653-2) Those who seek to use occult, psychological or so-called spiritual means to enhance their personality, who want God's strength only to increase sales, overcome others or accumulate a fortune need to be reminded of Jesus' saying "Seek Ye first the kingdom of Heaven and all these things will be added unto you."

(653-3) Those who pursue this quest do so because they too want to be happy. Do not imagine that only the worldly pleasure-seekers, the hard money-hunters, the romantic love-dreamers or the ambitious fame-followers are, in this respect, in a different category. It is only their method and result that are different. All, without exception want the feeling of undisturbed happiness but only the questers know that it can be found only in the experience of spiritual self-fulfilment. Fame, fortune, love or pleasure may contribute towards the outer setting of a happy person's life but what of that person himself? Who has not heard or known of men sitting in misery amid all their riches or power, of death forcing a well-mated couple to bid each other farewell.

(653-4) Certain undesired features attend human life on this earth in every land and among every people. Its birth and growth are followed by the ageing and slowing-up processes which culminate in death. Parting from those we love and association with those who are disagreeable, is forced on all of us at some time.

(653-5) The great error of all these worldly-happiness Spiritual teachings like New Thought, Unity, Christian Science, and especially Dr Peale's "Power of Positive Thinking," is that they have no place for pain, sorrow, adversity and misfortune in their idea of God's world. They are utterly ignorant of the tremendous truth, voiced by every great prophet, that by divine decree the human lot mixes good and bad fortune, health, events, situations and conditions; that suffering has been incorporated into the scheme of things to prevent man from becoming fully satisfied with a sensual existence. They demand only the pleasant side of experience. If this demand were granted they would be deprived of the chance to learn all those valuable and necessary lessons which the unpleasant side affords and thus deprived of the chance ever to attain a full knowledge of spiritual truth. It is the ego which is the real source of such a limited teaching. Its desire to indulge itself rather than surrender itself is at the bottom of the appeal which these cults have for their unwary followers. These cults keep the aspirant tied captive within his personal ego, limit him to its desires. Of course, the ego in this case is disguised under a mash of [spirituality.]¹¹⁶⁵

¹¹⁶⁵ PB himself deleted the para after this para by hand. It originally read: "(6) Disgust with life, recognition of the futility of all human exertions, is one common precondition of inward turning away from the world."

(654-1)¹¹⁶⁶ Disgust with life, recognition of the futility of all human exertions, is one common precondition of inward turning away from the world. The aspirant who feels this dies to the world and consequently to the personal self which was active in that world. After that he is attracted only to that which is deep within him, to the utter Void of the Overself.

(654-2) It is a mistake to believe that to find the Overself is to find eternal monotony and boredom. On the contrary, it holds out the promise of life more abundant – of joy, happiness and satisfaction physically as well as spiritually.

(654-3) Pleasure is satisfaction derived from the things and persons outside us. Happiness is satisfaction derived from the core of deepest being inside us. Because we get our pleasures through the five senses, they are more exciting and are sharper, more vivid than the diffused self-induced thoughts and feelings, which bring us happiness. In short, pleasure is of the body whereas something quite immaterial and impalpable is the source of our happiness. This is not to say that all pleasures are to be ascetically rejected, but that whereas we are helplessly dependent for them on some object or some person, we are dependent only on ourselves for happiness.

(654-4) The joy keeps on coming out of him like the thread out of a spider.

(654-5) Sorrow-laden men and disappointed women are as much entitled to the services of philosophy as those who are happier and more successful.¹¹⁶⁷ But religion is more suited to afford them emotional solace just as they are more likely to seek it in religion.

(654-6) This clinging to habits stands in the way of our health and even of our salvation.

(654-7) It is possible, given certain conditions, to attain happiness thinking only of oneself and without care for the welfare of other men, but it is not possible to keep it. For if destiny or nature do not interrupt or destroy it, some among those others will become envious and may turn into a potential danger to one's happiness.

(654-8) It is easier to solve problems and overcome difficulties if they are met positively and courageously, and that means, or leads to, meeting them cheerfully and hopefully.

(654-9) If it be true, as the pessimist says, that life moves us from one trouble to another, it is also true that it moves us from one joy to another. But it is a question whether the anxieties and miseries of life are sufficiently compensated by its pleasures and satisfactions.

¹¹⁶⁶ The paras on this page are numbered 6 through 16, making them consecutive with the previous page.

¹¹⁶⁷ "(un-)" deleted before "successful" as it is a transcription error in the original. – TJS, 2020

(654-10) No environment is ideal. Not in outward search but in deeper self-penetration shall we find true lasting happiness.

(654-11) His own actions debar the evil-doer from happiness. Even if they give him immediate joy but end in ultimate affliction, this is still true.

655
XXVII

(655-1)¹¹⁶⁸ The mere flexion and extension of the body's muscles may be valuable to the man who wants to display how large and how thick he can develop them, but it is not enough for, and may be mere drudgery to, the man who wants the philosophic attainment. The latter must creatively join breathing, thinking, imagining, believing worship and willing to the physical act and focus them upon it, if he is to gain that attainment.

(655-2) No other person can bring us happiness if he or she does not possess it in himself or in herself. The romantic urge to seek in a second

(655-3) A cause of temporary satisfaction is still not the true happiness.

(655-4) In the universe there is joy and suffering, in that which transcends it there is only a higher pure joy. The pairs of opposites cannot be escaped in the universe.

(655-5) If anyone wishes to practise the inner life, he should try to reflect its joyous character. Father John of Kronstadt – a priest who was a true mystic, an instantaneous healer and beloved by thousands whom he helped – went so far as to say that to sorrow is to fall away from God.

(655-6) He is happy even though he has no blessed consciousness of the Overself, no transcendental knowledge of it, but only a secondhand _____¹¹⁶⁹ news about it. Why then is he happy? Because he knows that he has found the way to both consciousness and knowledge. He is content to wait, working nevertheless as he waits, for if he remains faithful to the quest, what other result can there be than attainment? Even if he has to wait 50 years or 50 lifetimes he will and must gain it.

¹¹⁶⁸ The paras on this page are numbered 17 through 28, making them consecutive with the previous page.

¹¹⁶⁹ 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.

(655-7) It is true that men learn through disappointment and develop through suffering. But this need not cause us to forget that they also learn and develop through joy and beauty.

(655-8) Some spiritual books are written in a dull, almost dead manner. The writers seem to believe that because, perchance they are writing of an ancient wisdom, they must be dull and mournful, with no more joy in their work than there is in the rumble of a hearse.

(655-9) The wisdom of experience teaches us that all things change. Friendship wanes and realised ambition brings its own new troubles or disappointments. A fixed and unalterable worldly happiness based on outward things is sought by many but found by none.

(655-10) Here is the true secret of happiness, if there is one

(655-11) The man who fails to find joy in his Quest has not understood the Quest.

(655-12) Galatians 5:22¹¹⁷⁰ "The fruit of the spirit is joy."

656
XXVII

(656-1)¹¹⁷¹ One of the oldest Hindu philosophic texts, a Upanishad, tells us that joy comes out of the deep inner peace of the Overself.

(656-2) A despondent outlook can be an effective obstacle to hearing the Overself's voice.

(656-3) The practice of extending love towards all living creatures brings on ecstatic states of cosmic joy.

(656-4) We may express our disenchantment with life in exactly opposite ways - either with a grim scowl or with a quiet smile. It is not only a matter of temperament. Our world-view combines with that to make the result as it does, in the last and supreme disenchantment of death.

(656-5) One cannot go on endlessly reproaching oneself for mistakes made in the past without losing one's balance.

¹¹⁷⁰ "Gal: V:22)" in the original.

¹¹⁷¹ The paras on this page are numbered 29 through 42, making them consecutive with the previous page

(656-6) Gautama succeeded in making a religion out of disillusion as Schopenhauer succeeded in making a metaphysic out of it.

(656-7) If the Overself is beyond all human conditions, it will be asked how can the term 'happy' be applied to it.

(656-8) In the deepest state of meditation, the Void, there is utter calm. Joy cannot be felt there for it presumes the existence of someone equipped with an active emotional nature. The religio-mystical devotee who frequently enters ecstasies of bliss will lose it if and when he seeks to go deeper and succeeds in entering the Void instead. He will then feel perfect peace only.

(656-9) When one finds a constant happiness within oneself, the pleasures of the senses will not be missed if they are not there. They are no longer necessary to stimulate him, although they will still be appreciated if they are there.

(656-10) If we did not know that behind it there was Nirvana, we might regard the slight pleasant smile of Gautama as ambiguous. But we know that not only was he happy to have escaped from the trap of ephemeral human affairs; he was happy because he had entered an entirely new depth and dimension of consciousness.

(656-11) There is no need for aspirants to engage in the cult of morbid suffering. There is no reason why they should not be happy. If the Quest is to bring them nearer to their essential self, it will also bring them nearer to its happiness.

(656-12) We shall secure personal happiness only to the extent that we unfold ourselves to the light of the impersonal Overself.

(656-13) Artificial pleasures are not the same as enduring happiness. They come from outside, from stimulated senses whereas it comes from within.

(656-14) It is not wrong to aspire toward happiness but, on the {contrary,}¹¹⁷² our human duty. Those who, in the name of Spirituality, would turn life into a gloomy affair are entitled to their opinion but they cannot justly be called philosophers.

657
XXVII

(657-1)¹¹⁷³ When the ecstasies of emotional mystical rapture overwhelm him for the first time, he feels as exhilarated, as joyous, as if he had drunk champagne for the first time.

¹¹⁷² The word was cut off by the right margin. Only "contra-" is visible in the original.

(657-2) The cup of joy and suffering is handed to every man to drink during his earthly life. But although all find the suffering is inescapable, the degree to which it is present among them is unequal. Some are forced to drink more of it than others.

(657-3) No pleasure which is brief, sensual and fugitive is worth exchanging for equanimity and peace, not even if it is multiplied a thousand times during a life-time's course.

(657-4) Settled serenity which can be unaffected by the disorder of our times seems theoretically, unfindable. Yet some have found it!

(657-5) There is peace beneath life's pain and peace at the end of its pain.

(657-6) If his past mistakes were made out of ignorance but in utter sincerity, he need not spend the rest of his life tormenting himself with vain reproaches.

(657-7) But if he overdoes the recognition of life's transiency he may upset the delicate balance needed in his self-training for attainment of the goal. For, thus overdone, it will turn into manic depressiveness and pathological melancholia, into groundless fears and hopeless worries. The remark of Emerson that the strength of the spirit is expressed in its joy is useful to remember here.

(657-8) The thought of life's brevity and pleasure's transiency spoils both for Buddhistically-inclined persons.

(657-9) The frustration of our desires happens much more often than the satisfaction of them. The disappointment of our expectations from other people is more frequent than the fulfilment of them. The brevity of our happy periods when compared with the length of dull or distressed ones can be seen when viewed from the vantage of elderly age.

(657-10) Men and women try various ways to overcome their innate loneliness and with various results in the end. So long as the expedient used is something or someone outside themselves, their victories turn out to be illusions. There is no final way other than the Way which everyone has had to tread at last whoever succeeded in this objective, and which leads inwards to Overself.

(657-11) The joy that emanates from the Overself has a healing quality. It dissipates anxieties and eradicates neuroses.

¹¹⁷³ The paras on this page are numbered 43 through 56, making them consecutive with the previous page

(657-12) Do not give a single glance backward to the error-filled past, for the education given by it and the suffering from its consequences have led to the strength and wisdom of the Present.

(657-13) It is not at all unspiritual and certainly quite sensible to practise some solicitude for his health

(657-14) The Quest of the Overself is none other than the final stage of mankind's long pursuit of happiness.

658¹¹⁷⁴

XXVII

Index

Old i, 1, 39, 178, 303
Old ii, 55, 97, 249, 306, 309
Old iii, 1, 3, 4, 42, 50, 65, 180, 310
Old iv, 1, 2, 4, 44, 67, 99, 248, 299, 313
Old ix, 2, 3, 4, 5, 129, 238, 280, 306, 334
Old v, 1, 47, 106, 246, 257
Old vi, 1, 48, 69, 108, 243, 261
Old vii, 1, 73, 240, 266
Old viii, 1, 2, 3, 4, 5, 75, 113, 180, 268, 315
Old x, 236, 282, 306, 341
Old xi, 81, 131, 234, 283, 348
Old xii, 2, 83, 231, 285, 355
Old xiii, 2, 3, 4, 5, 136, 229, 288, 366
Old xiv, 3, 4, 5, 183, 227, 292, 372
Old xix, 1, 2, 3, 5, 11, 91, 154, 207, 222,
424

Old xv, 294, 381
Old xvi, 138, 295, 385
Old xvii, 88, 140, 185, 208, 224, 251, 296,
388
Old xviii, 1, 2, 3, 5, 6, 89, 147, 184, 315,
408
Old xx, 1, 13, 93, 156, 186, 220, 435
Old xxi, 1, 16, 189, 218, 453
Old xxii, 1, 20, 161, 217, 465
Old xxiii, 1, 3, 5, 22, 191, 473
Old xxiv, 1, 3, 5, 25, 193, 477
Old xxv, 1, 26, 164, 214, 479
Old xxvi, 1, 35, 169, 501
Old xxvii, 1, 37, 95, 212, 256, 509
Old xxviii, 1, 3, 4, 38, 195, 255