

Carbons 18 (7th Series)

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Editor's Note: This document contains paras from the Old Categories I–XXIV, excluding Category XXIII. One page and two sections have been filed out of place at some point;

since it is probable that this was done by PB we don't know if this was intentional or not. The misfiled page can be found on page 467 of the PDF; it is from Category I and is very probably the original first page of this document. If we had spotted this earlier, we would have moved it to its proper place, as there is no intelligent reason for its current location. The sections are: part one of Category VI (pages 65-69) which precedes all of Category V, and which continues after it on page 89 of the PDF; similarly Category XXI can be found on pages 435-457; this is followed by all of Category XX, which is followed by Category XXII. As this file contains paras on PB's Idea Series, it is worth reading; the material is probably from the 1950s and early 1960s, judging from the typeface and references to current events.

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

3

I³

(3-1)⁴ We would do well to absorb into our own thought and practice whatever important elements of spiritual culture can be of great use to us.

(3-2) It is true that the would-be mystic needs leisure and needs quiet but he does not need them all the time, only some of the time.

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PB himself inserted "7th and 8th series, Literary Note Book Carbons, Dr Paul Brunton, c/o Prof Ernest Wood, 'Amitalaya,' Old Hammond Highway, Denham Springs, Louisiana, (R. F. D. #1)" by hand.

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PB himself inserted "R. Stevens/40 West 55th Street New York A.N.S." by hand.

³ PB himself inserted "Seventh Series" at the top of the page by hand.

⁴ The paras on this page are numbered 13 through 24, and they follow the paras on page 467.

(3-3) When men start out in life with a false view of the world, it is impossible for them to arrive at a satisfactory result.

(3-4) What is derided as heretic superstition to-day, may be accepted as orthodox truism tomorrow.

(3-5) It is harder to find amid the din of city streets, and when found easier to lose in the press of thronging crowds.

(3-6) It is true that there are many eccentrics [among]⁵ these believers but there are also many serious sensible and well-behaved people among them.

(3-7) Do not deny your intuitive self as Judas denied his master, as Peter denied him

(3-8) Unsound theoretical principles can never lead to sound practical deeds. Therefore metaphysical study is required.

(3-9) Education and experience alone do not make the mind; there is something higher that mixes itself in now and again with disconcerting incomprehensible spontaneity.

(3-10) It is not necessary to decorate this doctrine with the red embroideries of prejudice-pandering in order to induce men to accept it. The propositions it contains, establish themselves within intuitional minds by the inherent force of their truth.

(3-11) Buddha says in the Lankavatarasutra: "Mahamati, it is like the mastery of comedy, dancing, singing, music, lute playing, painting and other arts, which is gained gradually and not simultaneously; in the same way, Mahamati, the purification of the Tathagata of all beings is gradual and not instantaneous." Years of practice give the sculptor or the painter a dexterity of the hand which is a marvel for witnesses of his work.

(3-12) We can best begin to picture this teaching if we first picture the background against which it has grown.

4⁶

I

5

I

⁵ PB himself deleted "and cranks, neurotics and freaks" from before "among" by hand.

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(5-1)⁷ These truths will continue to command the allegiance of remote posterity as they have commanded the allegiance of remote antiquity. Hence they may poetically be called eternal truths.

(5-2) I found this philosophy path most interesting and mentally exciting, but many, if not most, will probably find it dull and boring.

(5-3) The very perplexities which life breeds in the mind of humanity call forth the effort to solve them. And such effort in its turn develops intuitional and thinking capacity. We are all involuntarily metaphysicians although we do not know it and however much be our antipathy towards metaphysics. Again by making errors in everyday living we become aware of our own ignorance. By becoming aware of our ignorance, we take the first step to transcending it.

(5-4) I have indeed said that intuition should be cultivated as a help to successful accomplishment of meditation exercises but I have never said that it should be cultivated at the expense of reasoned thinking, common sense and practicality. When the healthy balance has been upset pseudo-intuitions have an easy triumph.

(5-5) The source of intuitive knowledge lies outside the conscious mind. The vehicle which conveys that knowledge need not necessarily be within us. It may be without us, in the form of a book, a person or an event to which we are led guided or prompted.

(5-6) Its approach is correct, its concepts are true, its values are ennobling, its doctrines are sound and its alchemical power to transform character is demonstrable.

(5-7) We must completely decline to accept the silly slavery to habit which compels us to worship in the temple of stone or brick alone.

(5-8) He should verify the truth not by reference to book or bible but by reference to his own private experience.

(5-9) Those critics who are on the outside looking in, do not and cannot know as much about the truth of mysticism as those who are deep within its inside looking out.

⁷ The paras on this page are numbered 25 through 33, making them consecutive with the previous page.

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(7-1)⁹ G.K. CHESTERTON:¹⁰ A giant in body, a child at heart. The ample and spacious folds of his flesh enclose a soul untouched and untainted by the sordid world. A double chin and a double talent – deadly seriousness with witty absurdity. I found him at his home in Beaconsfield one Sunday, pottering around his garden. He was the humblest of men as we talked: was this modest figure the great G.K.C., dreaded figure of his literary opponents, more dreaded foe of pretentious people? He spoke with a pronounced Oxford accent.

(7-2) The Overself exists in all of us – the bad as well as the good, the stupid as well as the clever.

(7-3) Deeper than all other desires is this need to gain consciousness of the Overself. Only it is unable to express itself directly at first, so it expresses itself in the only ways we permit it to – first the physical, then the emotional and intellectual quest of happiness.

(7-4) My Webster defines a mystic as “one who relies chiefly upon meditation in acquiring truth.” This is a good dictionary definition but it is not good enough because it does not go far enough. For every true mystic relies also on prayer, on purificatory self-denial and on a master.

(7-5) It is not only the disciple who is seeking the kingdom of heaven. All men [from the lowest evildoer upwards]¹¹ are always seeking it. The only difference is that the one desires it consciously, and its attainment quickly, whereas the other desires it blindly and will come to it only after long drawn out experiences open his eyes.

(7-6) The spirit’s beauty has lured men on like a dream of unfound gold. For the heart of man has always seemed to me like a grey galleon moving on the green sea of thought and seeking this world of treasure.

(7-7) Some of us have gone a little way beyond the cup of youth, but have not gone so far as to taste the bitterness that rises into the life of all who desert the simple instinct of reverence which walked beside them in the childhood years.

⁹ The paras on this page are numbered 34 through 41, making them consecutive with the previous page.

¹⁰ Referring to Gilbert Keith Chesterton.

¹¹ “from the lowest evildoer upwards” was typed below the line and inserted with a caret.

(7-8) Amid all the toils and agitations of everyday living, through all the boiler pressure of crisis events such intuitions can gain entry only with difficulty. Yet we need their help and solace more than we know, we need their stimulus to enkindle fresh hope and more faith.

8¹²

I

9

I

(9-1)¹³ The philosopher's intuition can discern how desolate is the spiritual emptiness of their lives.

(9-2) Nature herself tries to bring about a correct attitude but our ingrained habits thwart her and warp the instincts she plants in us.

(9-3) The secret has yielded itself again and again, but not to man's logical thinking; it has yielded itself only to man's subtle intuition.

(9-4) The creative artist achieves inspiration when he forgets himself and lives in his created forms. That is, when he accepts his thoughts as realities.

(9-5) The lower self is uppermost in humanity and directs its activities. The higher self is something unreal, remote and impossible.

(9-6) It is the unseen divinity that is responsible for the seen productions of Nature and Time, and hence the divine is present in every atom of so-called matter and in every individual human being.

(9-7) Such is the pitiable state of humanity - enslaved by things and indifferent to truth, imprisoned by desires and beset with fears.

(9-8) What is true of the world's work is true also of the arts. The secret of inspired action is also the secret of inspired art. The temporary inspirations of the artist can become permanent, if he will take the divine path. Intermittent inspiration develops ultimately into continuous contact with the sublime, when genius discovers the mysterious source which inspires it.

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¹³ The paras on this page are numbered 42 through 54, making them consecutive with the previous page.

(9-9) Such moments rarely come to flower in the arid wilderness of a man's life today.

(9-10) From these quiet minutes he gets perspective upon the crowded hours.

(9-11) The artist finds a freedom in creative activity which is denied him in life's ordinary hours.

(9-12) It is easier to read about these doctrines than to understand them, commoner to discuss than to intuit them, more natural to admire their impressiveness, to love their impersonality.

(9-13) If there is no vitality within these ideas they would make their futile bid for notice and then fall back into obscurity again. They live immortally because they are truths worthy of wider recognition than they ever received.

10¹⁴

I

11

I

(11-1)¹⁵ He will come to esteem these infrequent glimpses, these brief illuminations, as holding the best of all values in¹⁶ life for him.

(11-2) The desert has given mankind some of its greatest prophets. Out of its solitude there appeared a wild-looking man, dressed in a rough camel's hair girdle. He came living on locusts and wild honey, but fasting often. He went among the cities of Judea, praying, calling for repentance, denouncing wickedness and proclaiming the Coming. This man was John the Baptist. Immediately after illumination came to him on the road to Damascus, Saul went to the desert. He stayed for three years engaged in self-training and inner development. When he emerged from it he was Paul the Initiate. Islam was born in the desert wastes of Arabia. It was not for nothing that the early Christian mystics of lower Egypt fled from populous cities to the open spaces of the desert. Their instinct was right.

(11-3) To say, as this pen has often said, that we humans are here on earth to fulfil a higher purpose, is merely to repeat what Jesus said, "Man doth not live by bread alone."

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¹⁵ The paras on this page are numbered 55 through 63, making them consecutive with the previous page.

¹⁶ PB himself changed "of" to "in" by hand.

(11-4) We must gladly welcome the recent interest in writing like the Dane Kierkegaard's¹⁷ for even if they are not emancipated from religious bias, they are excellent transitions from orthodox religion to mystical religion. They prepare the reader who accepts them, to accept mysticism itself as his next forward step.

(11-5) Such moments with their rich feeling and deep understanding endure and can never be forgotten. They give another dimension to a man's life.

(11-6) We must ask why is it that this inner self is so cunningly hidden, so utterly elusive?, so completely withdrawn from human sight and search? Why have we been put at such pains to find It? The answer may well be that the greatest treasures are the most carefully guarded. But may it not also be that the inner self cannot reveal Itself without degrading Itself, cannot come clothed in egoistic thoughts and in forms of time and space, without falsifying Its real character? It is we who must shed such limitations and thus [attain the capacity to]¹⁸ approach It.

(11-7) We have sunk low in earthliness if we can learn nothing from the mystics with abstracted look.

(11-8) TITLE: The Temple and the Tomb. (Man, who should be temple of holiness is now its tomb.)

(11-9) What is the true aim of mysticism and how is this word to be interpreted?

12¹⁹

I

13

I

(13-1)²⁰ The amoral is always the first step to the immoral.

(13-2) He has to set about consciously and mystically to find himself.

(13-3) The work of Emerson's pen is excitingly inspired and serenely beautiful

¹⁷ Referring to Soren Aabye Kierkegaard.

¹⁸ PB himself inserted "attain the capacity to" by hand.

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²⁰ The paras on this page are numbered 64 through 66, 66a, and 67 through 74, making them consecutive with the previous page.

(13-4) We should not permit such unreasonable adulation to interfere with our reasonable judgment. We should not let blind hero-worship set up its own appraisals.

(13-5) No boat from America brought the other four continents more inspired writings than that Argosyan vessel which left her shores with the first published work of R.W. Emerson. There²¹ are some of his phrases which hold the memory as in a vice! And Emerson's sky is always blue. However I was not always in this perfect concord with the Concord philosophy. When I first came to Emerson's pages, as a green and guileless youth, I found the epigrammatic nuts of his wisdom too hard for the teeth of my understanding. So I put him aside for a few years, and then, with stronger molars, successfully renewed the attack.

(13-6) The development of brains and the cultivation of knowledge is one prime business of the modern epoch.

(13-7) In these pages they will find their half-held best hopes taken up and transformed into reasoned affirmations.

(13-8) All these gropings and soundings within the subconscious require the criterion of a balanced intellect.

(13-9) In his ignorance and weakness, modern man has nothing better than drink and vice, drugs and jazz, more work or more pleasure to grasp at as a substitute for the soul's authentic peace.

(13-10) There will even be rare and brief times when these serene glimpses will dissolve into wonderful ecstasies.

(13-11) A mush minded age of readers is not able to feed on the solid food of philosophy; it demands puerile thrillers, sentimental and sloppy sex stories, sugary herbs about trivial people, anything but the bitter herbs of hard thinking.

(13-12) We must examine current concepts of the world with the greatest care, and then have the courage to accept all the consequences of such examination. We must question life in the profoundest possible manner, never hesitating to probe deeper and deeper, and truth will come when the answer comes.

²¹ The original typist changed "However," to "There" by typing over the original word with x's.

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(15-1)²³ What is the greatest need of man? I reply quite simply, Truth! For no other satisfaction will end his discontents.

(15-2) Here, and here alone, is the real meaning and true portrait of a man.

(15-3) When you read such inspired works, it is not enough to read them with the eyes alone: you must absorb their contents into your inner self, they must penetrate you through and through.

(15-4) The term mysticism is unsuitable for use by me. Find a different one.

(15-5) Every important source of ideas, whether it be the press, the literature, the radio and the arts, the schools and colleges the screening of films or the publication of newspapers, needs to be brought into line with this ultimate purpose of moral and spiritual re-education.

(15-6) I do not know of any book giving the mystical meaning behind the Rubaiyat of Omar Khayyam, but it is a standard practice among Persian Sufi writers to use a somewhat sensual poetic imagery to express their spiritual fervour and understanding.

(15-7) The soul is always with us but our sense of its presence is not.

(15-8) Our mistakes have been to make the body's possessions and comforts, its machines and devices, so sufficient unto themselves that the mind's higher needs have been overlooked or brushed aside.

(15-9) Therefore, one of the first steps upon this path is to accept, tentatively at least, the reasonable propositions laid down here and to allow the mind to work upon them in a sympathetic manner.

(15-10) INTUITION: Edison said that all his inventions grew out of initial flashes which welled up from within. The rest was a matter of research

(15-11) It is not that the soul cannot be found in populous cities but that it can be found more easily and more quickly in solitary retreats. Its presence comes more clearly there. But to learn how to keep it we have to return to the cities again.

²³ The paras on this page are numbered 75 through 88, making them consecutive with the previous page.

(15-12) Country life is more conducive to prayer and spiritual development, besides being less trouble socially.

(15-13) This blind unwillingness to see that man is more than his body, has multiplied crime and dissolved virtue.

(15-14) We blunder in life and make endless mistakes because we have no time to listen for the Overself's voice – Intuition.²⁴

16²⁵

I

17

I

(17-1)²⁶ If I attack the world's attitude to these matters, I do so with no envenomed arrows.

(17-2) Once we accept the soul's existence, faith in its power and worship of its presence, follow by deduction.

(17-3) Those sunk in paralysing vices or stupefied by the glare of modern commercialism will regard it as something to scoff at, if not to scorn.

(17-4) The first trouble with us today is that we have not enough faith in the higher power; the second is that we have become too soft and will not submit our lives to the higher purpose.

(17-5) This need of communing with our own soul expresses itself as a need of solitude, as a disgust with society or as a nervous hyper-sensitivity.

(17-6) The goals of progress are but imagined ones. There is only one goal which is undeniably real, completely certain and authentically true – and that is an unchanging one, an eternal one. Yet it is also the one that has escaped mankind!

(17-7) The interest in mystical literature which lagged so much in the nineteenth century is now beginning to revive.

²⁴ The word was cut off by the right margin. Only "Intui-" is visible in the original.

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²⁶ The paras on this page are numbered 89 through 102, making them consecutive with the previous page.

(17-8) He is entitled to be set free from his former dependence on the church so that he may live his own individual inner life.

(17-9) We are called into the world to carry out the task of discovering our real being.

(17-10) Those whose spiritual aspirations can find no satisfying fulfilment in the existing systems.

(17-11) Said the Buddha: "Greater than all these stains, ignorance is the worst of all, O disciples" – Dhammapada

(17-12) Through this practice he learns how to attune himself to the universal harmony, how to discern and obey universal laws.

(17-13) Ordinary writing is a process of the common intellect whereas revelatory writing is a product of the inspired intellect. In the first state the intellect works by its own power and momentum, whereas in the second it works under the possession of the higher power and by a higher activity

(17-14) Where is the man who has the courage to oppose this artificial living that the modern world would force upon him? But what we cannot do all the time we may do for a part of the time. If we cannot continuously follow a spiritual idea and yet stay in society or business, we can follow it for an hour of meditation.

18²⁷

I

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

19

II

(19-1)²⁸ Can we lend our bodily machines to invisible beings? Can we become tangible instruments for those intangible creatures who dwell in other worlds but seek to speak to ours?

(19-2) If he undertakes this work in an unprepared state and with the wrong motives, he exposes himself to certain risks, the commonest of which is falling into a mediumistic

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²⁸ The paras on this page are numbered 1 through 15.

condition. It must be strongly stated that this condition is the very opposite of the true mystical one, although the approach to it through passivity and negativity may seem similar.

(19-3) We have raised a dust-storm of delusions around us and can hardly see what is what.

(19-4) They like to waste time over these supernatural subtleties.

(19-5) The vaunted power of this mystic had vanished.

(19-6) These unpleasant abuses, these unworthy persons, represent the degeneration of yoga, it is true, but the common occurrence of this sad state of affairs renders its noting at least necessary.

(19-7) Theosophic misunderstanding of Indian wisdom is not surprising in view of the fact that the majority of Hindu Vedantins have misunderstood the tenets of their own doctrine.

(19-8) Visions and ecstasies are only the factitious factors of the path of yoga.

(19-9) We do not live in days when the battle-axe was the only argument.

(19-10) We do not honour the soul by imposing tortures on its tabernacles.

(19-11) Those mystics who, with a grandiloquent air, offer to explain the inexplicable, must be suspected.

(19-12) The yogic viewpoint still embraces the phenomena of causation, however refined.

(19-13) Mysticism is not a thing we learn from clever text books. It is life!

(19-14) Such revelations merely serve to perplex problems that are clear and to darken questions that are plain.

(19-15) Beware of cults and their exaggerated claims. The IS is not an ISM.

(21-1)³⁰ In Turkey, Mustafa Kemal Pasha³¹ suppressed the Dervish orders, although I believe that one or two fraternities still held on to a precarious existence.

(21-2) H.P. BLAVATSKY:³² (In her 2nd message of 1889 to the American Theosophical Convention) "There are dozens of small occult societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall."

(21-3) It has made them a part of our natural lives. The mystic who dares to ignore science does so at his peril – the peril of being thrust aside and ignored completely.

(21-4) The relation of these old doctrines to our modern life is a remote one, their fitness to our time is unsatisfactory and inadequate.

(21-5) This study must be prefixed by the study of self, and a knowledge of the springs which actuate human actions and human motives must be obtained.

(21-6) We must be ruthless and throw away the husks of dead and done-for ideas. Too long have the facts flouted the theories of mere word-spinners.

(21-7) I do not advocate a complete withdrawal from life in order to become a cloistered contemplative.

(21-8) It is one more proof, if any were needed, of the folly of complete asceticism.

(21-9) The seeker should pay no attention to the siren calls of so-called spirits of the departed, the promptings of megalomaniacal assumptions of messiahship or the witchery of occult powers.

(21-10) Fugitive sanctity, permanently residing in jungle and hills, may not help the world practically.

(21-11) Ashrams are really monasteries; ascetic Sadhus are really monks.

³⁰ The paras on this page are numbered 16 through 28, making them consecutive with the previous page.

³¹ Referring to Mustafa Kemal Ataturk.

"Kamal" in the original.

³² Referring to Helena Petrovna Blavatsky.

(21-12) The Eastern way of approaching life may not, nay does not, suit the West. Outlook and tradition are opposed.

(21-13) This does not prove anyone's divinity; it merely proves the extra-ordinary power of self-persuasion.

22³³

II

23

II

(23-1)³⁴ The mystics and yogis would have others toil and labour to make bread and draw water whilst they pray and meditate. This distinction would be all right if they did not make the mistake of asserting that the kingdom of heaven lay only at the end of their path.

(23-2) Monasteries and ashrams really exist for the sake of spiritual novices who are struggling to attain the life of meditation. When, however, they become spiritually mature they would do well to leave these places of gregarious retreat which have now become hindrances rather than helps just as they left the busy world itself when the latter became a hindrance.

(23-3) Superstitions which afford innocent satisfaction to those who believe in them are pardonable, but superstitions which commend cruelty to other persons are unpardonable.

(23-4) They dwell aloof in their recondite practice, forgetting this contemporary world.

(23-5) No muscle, no limbs twitched. The entire body was rigid. The hands were placed upon the crossed knees, with fingers lightly intertwined. The eyeballs were deflected upwards in a steadily fixed position. There was a hint of a beatific smile around the mouth. (Yogi in trance)

(23-6) Those who are led by religious enthusiasts to expect a miraculous conversion of mankind to goodwill peace and wisdom overnight, expect the impossible and {are}³⁵ preparing themselves for bitter disappointment. Human character grows gradually; it does not improve by magical transformations. It is better to be realistic, to face the

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³⁴ The paras on this page are numbered 29 through 37, making them consecutive with the previous page.

³⁵ We have inserted "are" into the text for clarity.

unpalatable truth, than to surrender ourselves to wishful thinking and be deceived thereby. For emotion and passion are still the real rulers of mankind, say what you will.

(23-7) The comforting superstitions and consoling fantasies to which weak minds cling are the first things he must face and destroy.

(23-8) Weak minds must have an impressive altar before which they may kneel.

(23-9) Mystics talk much of unity but make little real effort to demonstrate it by service.

24³⁶

II

25

II

(25-1)³⁷ Those well intentioned optimistic mortals who are induced by religious enthusiasm to look forward to an impending new age, paints its picture with a foreground full of life and a background of shadows.

(25-2) It will not suit the West to be a mere borrower of Indian ideas. It will not do for us to get our wisdom at second-hand. We have first ruthlessly to sort out the unprovable rubbish from the ideas of time-resisting merit. We have next to rethink them in our own scientific way.

(25-3) Indian culture suffers from the malady of being too consciously imitative of its own past, from being overwhelmed by the sense of its own historic continuity and from the lack of vigorous and positive contemporary achievement.

(25-4) There are two sets of critics who match themselves against philosophy. There are the hard materialists on the one hand and the imperfect mystics on the other. The first are guided by reason but limited to sense-experience; the second are guided by intuition but limited to meditation-experience. Both are incomplete. Both are opposed to each other as well as to it, which understands, appreciates and accepts both as expressing necessary but partial views which should be included in a fuller and more integral view.

(25-5) We cannot admit that the seeing of visions, even if they be of exalted godlike beings, is any test of ultimate truth.

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³⁷ The paras on this page are numbered 38 through 43, making them consecutive with the previous page.

(25-6) The fanaticism of these foolish followers is proof against all evidence and all argument. Faith kicks Reason out of the room, and then proceeds to lock the door against the discomfoting intruder. Texts will be tortured in order to tamper with truths; history will be distorted; facts will be conveniently forgotten and even the dearest utterances will be mauled and misrepresented to suit their jaundiced minds. To make matters worse, the enthusiast is never satisfied with deluding himself but deludes others also.

26³⁸

II

27

II

(27-1)³⁹ "There is nothing more absurd than to be of the same mind with the generality of men, for they have entertained many gross errors which time and experience have confuted. It is indeed our sluggishness and incredulity that hinder all discoveries, for men contribute nothing towards them than their contempt or, what is worse, their malice." – from "The Fraternity of the Rosy Cross" 1652.

(27-2) Sufi idea: To be worldly or to be in the world is to forget God. You may go to caves and mountains but that is not to leave the world. Live a normal life and remember God. That's all. Don't live outwardly but inwardly.

(27-3) Those who look eagerly forward to a time when all troubles have disappeared, all wars dismissed, and all society turned into a Utopia are merely fooling themselves.

(27-4) The great defect in the ancient Indian and medieval European writers on mysticism is that they failed to put their thoughts into the logical form of a scientific demonstration. They did not reason the matter out as the modern mind does, but began by taking a scriptural text and ended by writing a verse-by-verse commentary on that. And as scriptures themselves usually began and ended with a dogma, the modern reader does not know whether he is being led to truth or to its opposite. Philosophy fails if it fails to produce in us the powerful conviction that we are moving from fact to fact along a path of rigorous reasoned truth.

(27-5) Yogic experience must be prolonged for many years before the yogi can realise that extravagant hopes of attainment will be disappointed.

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³⁹ The paras on this page are numbered 44 through 49, making them consecutive with the previous page.

(27-6) When the whole world lies stretched out before them, how dare they go on ignoring it, or else dismissing it as a device of Satan to entrap and ensnare them. We must enquire into the world which the senses contact no less than into the self which is viewing that world. How can the ascetic obtain the knowledge of the All when he gives up such a huge portion of it? Giving up the world does not lead to Reality but it leads to peace of mind. Men who lack intelligence, who possess little brains, must

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(continued from the previous page) take to mysticism and yoga, but only the mature and developed mind can enter the quest of enquiry into Truth. This means therefore that pupils are generally not initiated into this enquiry by Gurus prematurely. They must first have developed their egos and their minds to a high degree and only after that should they be taught to renounce what has been fostered with so much pains. This [is]⁴¹ evolution, although Truth is ideally attainable here and now, technically it is attainable only at the end of the pageant of evolution, when the whole being of man has been highly developed and is ripe to receive the greatest of all gifts.

(29-1)⁴² Why should we surrender the simple clarity of true self-knowledge for the involved obscurity of occultism?

(29-2) Rosicrucians seemed to have taken the greatest pains to keep their teachings secret, and themselves in the background, but these American Rosicrucians offer to send you their sublime philosophy through the posts, while they take care to keep in the foreground by plentiful use of the arts of publicity.

(29-3) Only they will not always use the name of God; that depends on the cult. Some will call this higher power the Masters, others name it Universal Supply, still others label it as

(29-4) If the ancient Rosicrucians loved to surround themselves with an aura of tantalising mystery, their modern namesakes are far less reserved and are only too eager to distribute their knowledge as widely as the printed sheet can carry it.

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⁴¹ "is" was typed above the line and inserted with a caret.

⁴² The paras on this page are numbered 50 through 54, making them consecutive with the previous page.

(29-5) These occult authors catalogue such a formidable list of necessary qualifications that it is likely to deter most people rather than attract them. One wonders whether the writers have succeeded in fulfilling their own standards. It is good however to remember that there are ways not so steep as theirs, that there are easier paths in existence in other lands than that of occultism. Genuine mysticism, true religion of right philosophy any of these can conduct a man to the goal with less trouble and less danger than occultism.

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(31-1)⁴⁴ The mystic is on a loftier plane than the Occultist and psychic. The various systems of occultism, theosophy and psychism are all objective to the true Self of man, and hence distract him from the straight and narrow path. Yet they are useful and necessary for those egoistic and over intellectualised natures who cannot aspire to the rarefied reaches of the real Truth. Everything – including the fascinating systems of knowledge and practise that comprise ancient and modern occult teachings – which distracts man from becoming the truly spiritual, distracts him from the real path. Only when all objective things and thoughts have disappeared into the subject, the self or the seer, can man achieve his highest purpose. All other activities simply cause him to stray from the highest truth. So I have abandoned the study and practise of occultism. I have given it up unwillingly, for the power it promises is not to be despised. Yet I recognise that my past is strewn with errors and mistakes. I imagined that a great personal experience of the psychic and mysterious side of Nature would bring me nearer Truth. As a fact it has taken me farther from it. Once I enjoyed frequent glimpses of a great bliss and intense state of samadhi; then I was unfortunate enough to come into contact with theosophists and others of that ilk who subtly supplanted my real inward happiness with intellectual systems and theories upon which I was thenceforward to ponder. Alas! I was too young and too green to know what was happening. The bliss went before long; the samadhi's stopped, and I was cast upon the shore of the Finite, an unhappy and problem-puzzled bit of human wreckage! No promise of wonderful initiations at some future time will lure me to trust my life into the care of a so-called guru who is either unable to or unwilling to give me a glimpse of the God-consciousness he claims to possess. I am not inclined to follow a trail which may land me somewhere out in the middle of the desert, bereft of reason, hope and fortune.

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⁴⁴ The paras on this page are numbered 55 through 56, making them consecutive with the previous page.

(31-2) They do not come to learn: they come only for confirmations.

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(33-1)⁴⁶ Beware of pseudo-spiritual people. They are a pest. Avoid meeting them; avoid talking to them. It would be far better for them to become out-and-out materialists than to go on deceiving either themselves or others with their wordy but fake spirituality. Under this heading I include also the spiritualists, the occultists, the psychics, and the 'mental science' demonstrators. These people move through a fog of fake uplift. It is useless to try to give these people that which they are neither seeking nor asking for. They are not interested in finding REALITY, but only its reflections and shadows. Hence, they have to be shown cosmologies, planes, occult powers and miracles of magic. To teach Truth to such people when one is [not]⁴⁷ asked for it, is to commit an error with results that will act as a scourge to oneself. They themselves are always ready to teach anybody at any moment. We must be far wiser. We shall teach only when asked, only when we understand that it will do some real good, and even then only so much will be revealed as the querent is fit to take in. These pseudo-spiritual people are like living corpses, bodies which have taken on the appearance of life but are really dead.

(33-2) Ignorant persons turn coincidence into miracle because they are unable and unfit to distinguish between reason and imagination.

(33-3) Here are problems which call for tremendous specialised erudition and for a high standard of scholarly exactitude and prolonged investigation before they can be adequately treated. Yet these impertinently amateurish occultists with little history and no archaeology or anthropology, without a scientifically trained judgment, and with credulous biased mentalities, sail swiftly and easily through the task!

(33-4) Only when a man gets tired of repeatedly trying and discarding the shoddy fabrications of wisdom will he become discerning enough to recognise what it really is.

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⁴⁶ The paras on this page are numbered 57 through 61, making them consecutive with the previous page.

⁴⁷ "not" was typed above the line and inserted with a caret.

(33-5) These messages hold truth lying side by side with, or mixed with, varying amounts of false irrelevant or egoistic material.

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(35-1)⁴⁹ Too often in the past has mysticism been guilty of fostering social apathy, blunting critical intelligence and accepting wild hallucinations.

(35-2) In these experiences and manifestations both truth and falsehood appear together alongside of each other, or intricately mixed up with each other.

(35-3) The inexperienced and the unbalanced may measure spiritual progress in terms of emotional ecstasy or meditational vision but the mature and wise will measure it in terms of character – its nobility, its rounded development and its purity.

(35-4) The loftiness of this teaching, is not to be measured by the trumpery standards of recent so-called spiritual movements.

(35-5) It is just as possible to use these occult powers evilly as it is to use them beneficently. Indeed it is more possible. Therefore the way to them is guarded vigilantly, both by Nature and by those who hold the necessary knowledge.

(35-6) It is easy for [the]⁵⁰ superstitious to assign a supernatural origin to a perfectly prosaic event and see the work of a magician in a perfectly material circumstance.

(35-7) We appreciate the dangers and obstacles that beset the medievals but it must be said with regret that many of them belonged to the “Mysticism Made Difficult” school.

(35-8) Some of these truths will be distilled out of the many years devoted to mystical researches but others will be brought to him in a single moment of mystical revelation.

(35-9) He has a peculiar capacity for self-deception, bringing himself to a point where he sincerely believes in the truth of false reasonings and egotistic promptings.

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⁴⁹ The paras on this page are numbered 62 through 72, making them consecutive with the previous page.

⁵⁰ “the” was typed above the line and inserted with a caret.

(35-10) The metaphysician who tries to persuade his disciples that this world is not real and is but as dream-like illusion, does not hesitate to accept the 'unreal' food which they offer him, nor the 'unreal' house in which they shelter him.

(35-11) May one look forward to a civilisation of which mystic wisdom and modern science will form twin components.

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(37-1)⁵² The attitudes which regard these mystics as fit only for our superior patronage, is narrow, unenlightened and unworthy.

(37-2) Quarrels and intrigue flourish there – back-biting gossip quickly springs up, and insanity eventually makes its appearance in these ashrams.

(37-3) Nowhere in history have sorcery and magic demonstrated that they are utterly and always reliable means of dealing with distressful personal conditions. We feel the need of tested procedures which have yielded more satisfactory results, which means that we feel the need of rational understanding and rational technique of dealing with those problems.

(37-4) The seeker who keeps these contradictions and misdemeanours out of his memory so as not to let them create misgivings in it, is foolish.

(37-5) The evil forces working through mediums are cunning enough not to show their true ultimate aims all at once. These become clear to the observer only by successive stages, only gradually. Whoever has critically studied the ways of evil spirits will know that they first lure their mediumistic victims or gullible public along the path of self-injury or even self destruction by winning their confidence with a series of successful predictions or favourable interventions. When this confidence has been well established, these dark forces then reveal their real intent by persuading their victims, through gigantic lies or false predictions, to commit a final act in which everything is staked on a single throw. The unhappy dupes invariably lose this last throw and are then overwhelmed by shattering disaster. This occurred in Hitler's case with his sudden attack on Russia in 1941. He then stated his belief that Moscow would be

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⁵² The paras on this page are numbered 73 through 78, making them consecutive with the previous page.

reached within six to seven weeks. But his soldiers never reached Moscow. His invisible guides had indeed betrayed him. How true as Shakespeare's words from "Macbeth," Act 1, Scene 3:

"But 'tis strange:
And oftentimes, to win us to our harm,
The instruments of darkness tell us truths,
Win us with honest trifles, to betray us
In deepest consequence."

(37-6) The spell of black magic which such a sinister man casts over his pupils has to come to an inevitable end. Their awakening brings them to reactive mental depression and merited emotional misery.

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(39-1)⁵⁵ He must learn to recognise the infrequent voice of real inspiration, when he hears it, no less than the many inferior voices that make pretension to its quality.

(39-2) We see in them a clear illustration of the terrible danger, both to oneself and to others, which lurks in mediumistic, psychic and occult development when unchecked by reason, unpurified by the philosophic self-discipline and uninformed by metaphysical truth. Moral destruction and harmful hallucination⁵⁶ mark its course or wait its end

(39-3) Those who carry their faith too far and place it too foolishly must pay the penalty of their mistakes.

(39-4) It can continue to survive only for a limited time, for the test of fanciful theory by practical result happens annually before our eyes.

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PB himself inserted "vol (6)" at the bottom of the page by hand.

⁵⁴ Pages 39-44 are carbon copies of pages 391-396 in Vinyl XIX to XX.

⁵⁵ The paras on this page are numbered 79 through 100, making them consecutive with the previous page.

⁵⁶ Two phrases were typed on top of each other, it looks like "self-discipline and un" and "harmful hallucination". However, the first phrase appears earlier in the para, so we have used the second one in the text.

(39-5) When these evil spirits have led him up to the peak of trust in them, so that he is ready to do their lightest bidding, they have led him also to a hidden chasm of deception yawning at his feet. Unless he withdraws in time, he will fall into it and be destroyed.

(39-6) Such adventure with a false or incompetent teacher was the result of impatience in seeking the true one. Each straying from the path into misguided cults and coteries was due to a lack of faith in the saying, "When the pupil is ready the master appears."

(39-7) If he can catch any of these psychic manifestations at the very moment when they begin, that is the best time to prevent their arisal altogether, for then they are at their weakest. That is the proper time to nip them in the bud.

(39-8) This eagerness of ignorance to explain the universe would be ironical, if the results were not so pathetic.

(39-9) Only after his first fervour is shaken by doubts is he at all likely to understand that discrimination balance and critical judgment are not less needed in the spiritual realm as in the physical.

(39-10) I have taken a view which conflicts with the conventional assumptions of the X-ists that all Y-ists are fools, and of the Y-ists, that all X-ists are knaves. I believe that some X-ists are likewise fools and some Y-ists are also knaves

(39-11) It is a case of religious mania on her side and charlatanic exploitation on the side of the man she is with.

(39-12) Make it a definite rule in every single instance to check your intuitions by the light of reason.

(39-13) Every fresh statement will drop him [deeper in the mire of charlatanry.]⁵⁷

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⁵⁷ The bottom of this page is unreadable, due to a misaligned carbon transfer. However, the full text is visible in Vinyl XIX-XX, page 391.

PB himself inserted "vol 6" at the bottom of the page by hand.

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(41-1)⁵⁹ Tantric⁶⁰ Yoga: Its methods are physical, ceremonial, sensual and dangerous; its aims are the arousal of sleeping occult strength. In its highest phase, where the motive is pure and egoless, it is an attempt to take the kingdom of heaven by violence. But few men have such an exalted motive as few are pure enough to dabble in such dangerous practices. Consequently, it need hardly be said that in most cases this road easily leads straight down to the abyss of black magic. This indeed is what has happened in its own history in Bengal and Tibet.

(41-2) It may interest you to know that probably half the cases of patients in lunatic asylums are possessed by an evil spirit. Many of them could be cured if the spirit could be exorcised and driven out.

(41-3) These evil teachers question the moral values offered by religious prophets and mystical seers. They proclaim the bad man to be better than the good one, the egoist superior to the altruist and the bully a more evolved type than the meek.

(41-4) They congregate in little cliques and imagine their narrow dogmatism to be wide idealism, their occult superstition to be true spirituality.

(41-5) If the voices which he hears is audible in the same way that one hears the voices of people through the ears it is merely psychic and undesirable. If, however it is a very strong mental impression and also very clear, then it is the mystic phenomenon known as the "Interior word" which is on a truly spiritual plane and therefore desirable.

(41-6) The experience of leaving the body very often accompanies or leads to poor health, and it originates from a psychical and not a spiritual cause. It is, therefore, not desirable ordinarily to encourage its continuance. The way of inward relaxation is much superior and more to be recommended.

(41-7) What the evil-doer forgets is that no crystal exists anywhere which could show him a future free from retribution for his crimes. What he does not know is that black magic always contains within itself the terrible recoil of its own monstrous power. What he does not realise is that no astrologer ever lived who could write a horoscope which would let him escape the doom of retributive ruin that he earned.

(41-8) Those who do not deeply realise this truth are studying pseudo-mysticism and getting nowhere.

⁵⁹ The paras on this page are numbered 101 through 109, making them consecutive with the previous page.

⁶⁰ "Tantrika" in the original.

(41-9) There is more disturbance and less peace among these [seekers of peace than we might reasonably expect.]⁶¹

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(43-1)⁶³ If the progressive character of the reincarnational chain be true, then we must grant that there are men still half in and half out of the animal kingdom. They are clanking reminders of all that has to be done still before a deep spiritual awareness of its best self becomes natural to the human race.

(43-2) If a superior cult takes away some of the truth-seekers, old illusions and errors, too often puts back new ones.

(43-3) These easy dupes and intoxicated followers of the cult-leaders are psychopathic cases; all lack a sense of proper proportion and balance and many are indeed partly insane.

(43-4) Those who know it from inside, know the reality of the dangers to which a man exposes himself when he ignorantly sets up necromancy as a revealed religion and when he sets ajar promiscuously the psychic door which Nature's wisdom was kept closed.

(43-5) The true mystery of life is serene and grand whereas the artificial mystery of these occult sects is disturbing and denigrating.

(43-6) What this posturing leader gives his disciples is nothing less than a hypnotic performance through which he lures them to moral destruction and intellectual deformity.

(43-7) These articles should be critically judged by students of the esoteric. Therefore, the idea of the King of the World and of his Subterranean City does not correspond with the physical facts. Similar statements about related ideas belong to fantasy.

⁶¹ The bottom of this page is unreadable, due to a misaligned carbon transfer.

PB himself inserted "seekers of peace than we might reasonably expect." by hand.

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PB himself inserted "vol 6" by hand.

⁶³ The paras on this page are numbered 110 through 123, making them consecutive with the previous page.

(43-8) Is this the paradise into which such a doctrine and practice will presumably lead us.

(43-9) There are those who wish to give their petty fancies the sanction of this sublime philosophy.

(43-10) Too many "New Thought" books contain little of verbal sense, and even less of the common kind.

(43-11) The religious exhibitionism of ritualistic cults finds its parallel in the psychic exhibitionism of mystic cults.

(43-12) When its assertions become mystical to the point of being quite mysterious and the reader can no longer follow it along these obscure paths of thought, it is time to be cautious.

(43-13) If he receives flattering messages from this mysterious source, whether it claims to be a master or god, a good spirit or his soul, he may be sure that he is being led astray by his own ego and that the source is not what claims to be.

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

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(45-1)⁶⁵ In this state he is no longer a thinking centre of existence, an individual human entity. For the intellect ceases to be active, the emotions cease to move.

(45-2) The time will come when he will bring himself out of the meditation with as great a feeling of reluctance as he had irksomeness when he entered it. Its present ease will match its past difficulty.

(45-3) (Shaman means medicine-man) North West Shamanism. (a) During initiation or becoming possessed by, or for communication with, mystic power, devotee not only

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⁶⁵ The paras on this page are numbered 1 through 8.

fasts but also abstains from drinking water. (b) The most common way of acquiring or deliberately seeking Shamanistic power is by individuals entering the state of dreaming, of waking vision and of trance while physically conscious, wherein a spirit-being visits the candidate: communion and the connection thus established between them is the source and basis of the medicine-man's power. This spirit, becomes his guardian spirit, from whom he receives the mantra, the understanding and the capacity which enable him to cause or remove disease, and to do and endure what other men cannot and to practise psychic powers. At first he may become demented but after a time he becomes normal and has control of this supernatural 'influence.'

(45-4) Not only acts of religious devotion or mystical contemplation, but acts of ordinary work cannot be done so well immediately after a meal. This is one reason why meditation exercises are to be performed before eating.

(45-5) Although there are certain similarities between the experiences of Adepts and that of St. Paul, the nature and ultimate aim of the trance which they underwent was different from those of St. Paul. There are various degrees and kinds of the trance, ranging from mere oblivion to psychical visions and mental travelling, and higher still to a complete immersion of the ego in cosmic Divinity.

(45-6) Hence he must let go of every single and separate thought which arises to bar his path, every sensuous image which memory or anticipation throws down as a gauntlet before him and every emotion which seeks to detain or distract him.

(45-7) All hours are fitting for meditation for always the circumference surrounds the centre. But some hours make the approach easier, the entry quicker. One is when the evening bids farewell to the day.

(45-8) Consciousness must focus itself inward upon ascertaining its own source to the exclusion of everything else.

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(47-1)⁶⁷ The 'great void' mentioned in my book is not synonymous with death. Death conveys the idea of the loss of consciousness. There is no loss of consciousness in this

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⁶⁷ The paras on this page are numbered 9 through 14, making them consecutive with the previous page.

state, but the consciousness is transformed indescribably. The state is so blissful, moreover, that here is no worrying about the loss of the ego. However, it is a temporary state because so long as we are living in the flesh we are unable to sustain it and are drawn back by the forces of nature – first to the ego and then to the body. But anyone who has been through that experience even once cannot possibly regard the ego and the body ever again in the same way, because their limitations are clearly felt.

In any case, one need not worry about this absolute condition but rather await its arrival – then judge whether it is worthwhile or not.

(47-2) There is no need to yield to the fear of the void, which comes in the deepest meditation. That is merely the personal ego offering its resistance to the higher self. That same fear of never being able to come back has to be faced by all advanced mystics when they reach this stage of meditation, but it is utterly groundless and is really a test of faith in God to protect them in a most laudable endeavour to come closer to him and to advance farther from their lower self. Having once yielded to the fear and failed to make the necessary advance, the aspirant has failed in the test and it may be a long time before a similar opportunity will present itself again, if at all. Nevertheless, the memory of that great experience should always be an inspiration toward a more impersonal life.

(47-3) If the exercises given in “The Wisdom of the Overself” are probably too advanced for him, it is not important that he should do them. It will be enough to relax mentally and emotionally for a few minutes everyday, to go into the silence, to cease from striving and to pray silently to his higher self for its grace.

(47-4) Meditation is a very delicate technique and incorrectly done may do harm as well as good. Moreover there are times when it is even necessary to abandon it, in order to strengthen weaker parts of the personality which might otherwise affect the meditator adversely as he becomes more sensitive through the practice.

(47-5) The Incas of South America plainly taught that God was unknown and unknowable and therefore unworshippable, but that, his highest creation being the Sun, the latter was the visible God for man and fit to be worshipped.

(47-6) You will experience the sensation of rising, of [hovering over your body.]⁶⁸

⁶⁸ PB himself inserted “-ing over your body.” by hand.

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

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(49-1)⁷⁰ His search will not be fruitless. At the very least he will find a clue to existence, some trace of a reality behind the appearance of things. At the very most, he will find immeasurably more.

(49-2) The intellectual idea of truth is not and can never be a satisfactory substitute for the spiritual realisation of truth.

(49-3) He stands at the threshold of an immense transformation. He is about to be 'born again.' His will, character, thoughts, emotions, even his facial expression will soon undergo a striking change for the better. All that is evil in his nature will rapidly disintegrate.

(49-4) He should be utterly serious about the quest. Yet he should not grow so intense that he is no longer able to relax.

(49-5) If he does what lies within his power and circumstances, if he exerts himself to the extent he is capable he does enough.

(49-6) As his experience ripens he will have the chance gradually to test these teachings for himself. Their worth, their truth and their practicality will thus reveal themselves more and more.

(49-7) The factuality of grace does not cancel the factuality of its absence, does not enable the aspirant to dispense with self-effort as an expression of this need.

(49-8) It is inevitable that in the course of his quest, phases of noticeable progress should alternate with phases of utter inertia.

(49-9) He must begin his quest with an attitude of deep veneration for something, some power, higher than himself.

(49-10) How shall he deliver himself from his weaknesses? How can he get free from his pseudo-self and let his true being reveal itself? How cease to negate and begin to affirm, his own best values? The quest, with its practical disciplines and mystical exercises, is part of the answer.

⁷⁰ The paras on this page are numbered 1 through 12.

(49-11) The ego is the centre of conflicts which lead to sorrow. There is no way of liberating ourselves from the latter without prior liberation from the former.

(49-12) In this spiritual self we may find the origin of life.

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(51-1)⁷² This search for a reality beyond touch and sight will eventually absorb his very being.

(51-2) There are situations in life that call for all the utility, wisdom, courage and fortitude of man.

(51-3) Self knowledge is not born in a day.

(51-4) We ascend to truth by a series of slow graduations, not by a series of sudden leaps.

(51-5) It may not be easy to extract the divinity which is hidden in our existences.

(51-6) It is important to spiritualise the first moments of awakening, for then the entire being of a man is open to the higher impressions.

(51-7) A philosophy worthy of the name will pose certain problems, suggest a method of dealing with them, find their solutions and finally lead to certain results.

(51-8) The day when the seeker must wrestle with the problems of metaphysics is usually postponed until he is thought to be ready for them, which means until much of his life has passed away. However, this suited the convenience of ancient times, when the general mental level of mankind was much lower than it is to-day. There is more disadvantage than advantage in such postponement, and the sooner this study is undertaken the better for the seeker himself.

(51-9) When yoga is improperly or over-practised, one of the harmful results will be a gradual slackening of interest in the common activities of mankind. The unfortunate

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⁷² The paras on this page are numbered 13 through 23, making them consecutive with the previous page.

practicant develops a blurred and vague character. He becomes increasingly unfit to fulfil social obligations or business duties, and tends to become bored with responsibilities. He treats the fate of others with indifference. He does what is inescapable, but he does it in a [detached]⁷³ and uninterested manner. In short, he becomes unfit for everyday practical life.

(51-10) There are some who, whilst reading inspired pages, may suddenly find that for a few brief instants the veil will fall from their eyes and the ideas which had formerly seemed so remote or so impossible will come alive with actuality.

(51-11) There is indeed not only a secondary consciousness but also a tertiary.

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(53-1)⁷⁵ Is it not a psychological absurdity to say that what conscious effort cannot bring forth may be brought forth by unconscious effort? No – the deeper mind must not be deprived of its own kind of consciousness merely because we cannot bring its operation within the range of human imagination.

(53-2) We must alter our attitude if we would win through to something of real worth to the world and to ourselves.

(53-3) Genius flashes from facts to conclusion, the while argument slowly labours step by step in sorting them out.

(53-4) The discovery of truth is purely by personal and individual effort. No organisation, however elaborate or high-sounding, can give it.

(53-5) We become uncomfortable when such earth-shaking ideas are put forward as true.

(53-6) We may come to this change of view by strict philosophical reflection alone which is the easiest and pleasantest path, but which demands certain intellectual and

⁷³ PB himself deleted “causal” from before detached by hand.

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⁷⁵ The paras on this page are numbered 24 through, making them consecutive with the previous page.

moral capacities, or we may come to it by the path of bitter pain and external compulsion.

(53-7) If he blames other men for his troubles, he thereby confesses his egoism. If he blames conditions as being their cause, he confesses his weakness. If every time he points outside himself in complaint he is unconsciously pointing to himself!

(53-8) The twelve trials of Hercules correspond with the twelve stages through which the Egyptian candidate had to pass. The fable openly admits that before the last and most difficult trial Hercules was initiated into the Eleusis Mysteries.

(53-9) Many aspirants wrongly believe the quest to be a movement from one psychic experience to another or from one mystical ecstasy to another. But in fact it is a movement in character from animality to purity, from egoism to impersonality.

(53-10) At the very gate of this higher quest, you will find certain obstacles obstructing your entry. They are not alien to you, they are in your mind. Your primary duty, therefore is to overcome them.

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(55-1)⁷⁷ These illuminative glimpses do not come at will or at once. They do not come once for all or when it pleases us. They come and go like the wind and when it pleases them. For they come by grace.

(55-2) The phrases 'It is given' and 'It is not given' in the New Testament refer to the presence or absence of Grace. We receive much or little, advance quickly or slowly, not solely as we wish or predetermine but mostly as the kindness of a higher power grants.

(55-3) All men must come to this goal one day but not at the same time and but a few in our time.

(55-4) He will make the depressing discovery that even when he believed he was climbing from peak to peak in overcoming the ego, he was really walking in a circle on flat ground – such is its power to delude him. When he thought he was becoming free

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⁷⁷ The paras on this page are numbered 34 through 43, making them consecutive with the previous page.

of its chains, he was merely clanking them in another part of this circular area! It will make for melancholy reflection to find that he is still a prisoner after all these years of endeavour. Nevertheless the awakening to this fact is itself a triumph over illusion and should be used to counteract his sadness. For from then on he will be in a better position to know what are the false steps and what are the right ones in seeking to escape and he will also be more ready to look outside himself for help in doing what he must recognise is so hard to do by himself.

(55-5) How weak, how helpless is the man who is himself alone. How strong, how supported is the man who is both himself and more than himself. In the one, there is only the petty little ego as the motor force; in the other there is also the infinite universal being.

(55-6) Like the gold rushes of California and South Africa the quest surrenders its prize only to the few, leaving the many to struggle indefinitely.

(55-7) There are different phases of the aspirant's development.

(55-8) If he will remain steadfast in his faith and unshakable in his ideal, the quest will become easier than it seems and more rewarding than it appears to be.

(55-9) He will always aspire to make his tomorrows better than his todays

(55-10) He is set apart by reason of his heretical thinking and by his high valuation of utter intangibles which are beyond sense and beyond self.

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(57-1)⁷⁹ He has progressed far but he is still living in the ego more than the Overself.

(57-2) Man's inner life is fulfilled by rhythms which are under laws as much as tides and dawns are under laws.

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⁷⁹ The paras on this page are numbered 44 through 54, making them consecutive with the previous page.

(57-3) The danger is that he may get lost in the mazes of his own mind. Those who suffer from such psychic mal-adjustments, cannot find truth but only its distortments. They have fallen into a mental quagmire.

(57-4) Our artists can find new sources of inspiration in it. Our dying religious hopes can receive an influx of unexpected new life from it. The phoenix of Divine Truth can rise again out of the ashes of materialism strewn around us if we turn our faces to that direction where the sun rises in red dawn. Yet since the spiritual is the deepest part of our nature, the process of our absorption of spiritual truths is a slow and not obvious one.

(57-5) The results of this inner freedom are many. Thus he who feels this inward peace which he has won through deep renunciation is likely to feel a cynical dislike for politics, for the sharp debates it fosters, the personal abuse it suggests, the selfish conflicts it engenders and the harsh polemics it creates

(57-6) Slowly as he strives onward with this inner work, his faults and frailties will fall away and this ever-shining better self hidden behind them will begin to be revealed.

(57-7) We ought not to expect man to give what he is not yet ready to give. Only in the measure that he recognises a higher purpose to be fulfilled, will he renounce the ego which hinders that fulfilment.

(57-8) Once he has attained this inner realisation, the student should cling persistently to it for the world's multifarious forces will come to hear of it, seeking to drag him away.

(57-9) Each separate recollection of these past errors is in itself a repeated punishment.

(57-10) The victory of the spiritual nature in man is fore-ordained and unavoidable, but the hour of that victory no man knoweth.

(57-11) The aspirant has now advanced far from the position which he held a few years earlier.

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(59-1)⁸¹ When man's endeavour is met by divine grace, the fruits of success begin to appear.

(59-2) Whereas the mystic rapture comes only at intervals, the mystic peace may be found forever.

(59-3) What he had formerly to accomplish by a series of separate steps, he is now able to accomplish by a single step.

(59-4) This teaching has a strong or a weak influence on anyone's life according to the measure of his comprehension of it. As this comprehension grows, so will the influence grow too.

(59-5) The ego offers bitter resistance all along the way disputes every yard of his advance and is not overcome without incessant struggle against its treacheries and deceptions.

(59-6) Whoever can understand that substance is inseparable from life and that life is inseparable from mind, whoever can intellectually perceive that the whole universe itself is nothing less than Mind in its different phases, has found the theoretical basis for an appreciation of the wonderful possibilities which dwell behind human experience. The mind's powers can indeed be extended far beyond their present puny evolutionary range. He who reflects constantly upon the true and immaterial nature of Mind and upon its magically creative powers tends to develop these powers. When he becomes capable of successful and ego-free concentration, these powers of mind and will will come to him spontaneously. It is natural that when his will becomes self-abnegated, his emotion purified, his thought concentrated and his knowledge perfected that higher mental or so-called occult powers arise of their own accord. It is equally natural that he should remain silent about them, even if only because they do not really belong to the named personality which others see. They belong to the Overself.

(59-7) It is sometimes whilst under the influence of certain temporary psychic states that some of these powers manifest themselves, but not always.

(59-8) Kenshin,⁸² a great general of the {16th}⁸³ century and a Zen adherent wrote the following verses in both Chinese and Japanese: "Even a life-long prosperity is but one cup of wine. A life of forty-nine years is passed in a dream; I know not what life is, nor

⁸¹ The paras on this page are numbered 59 through 62, making them consecutive with the previous page.

⁸² Referring to Uesugi Kenshin.

⁸³ We have changed "18th" to "16th", presuming that the original was a mistake.

death. Year in, year out – all but a dream. Both Heaven and Hell are left behind: I stand in the moonlight dawn, free from clouds of attachment.”

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(61-1)⁸⁵ When the acceptance of these truths becomes instinctive, even if it remains inarticulate, he will begin to gather strength from them, to feel that the little structure of his life has nothing less than cosmic support beneath it.

(61-2) To the young neophyte the quest, with its mysterious traditions and magical promises, is an enchanting and glamorous enterprise.

(61-3) Time is needed to bring maturity to his development; the years must pass before his understanding is complete enough to stand on its own supports.

(61-4) He is engrossed with the idea of attaining such a power but so far has not able to find it, and has not been able even to get so much as a sight of it.

(61-5) Such a result is not the fruit of chance. It is the fruit of conscious effort and constant practice.

(61-6) His appreciation of philosophy’s worth becomes deeper as he studies it more and understands it better.

(61-7) Just as the galvanometer will detect surrounding forces which escape man’s own senses and which are both invisible and intangible to him, so one who is trained in the art of mental quiet becomes able in time to detect, through the activity of the mind’s powers, things which are beyond the range of those to whom the art is unfamiliar and who lack the sensitivity it affords. He finds himself in a mental world of extraordinary manifestations. Mental images which appear to the mental touch, sight or hearing, will manifest themselves first because, being based on the senses, they reach the ordinary consciousness more easily.

(61-8) There is an ancient recension of the Bhagavad Gita in Kashmir which contains a number of verses missing from the one hitherto translated into English. In Chapter XI,

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⁸⁵ The paras on this page are numbered 63 through 70, making them consecutive with the previous page.

between stanzas 44 and 45, it has the following: "Thy divine deeds, the former miracles, the sages of yore remember. There is no other creator of the world; thou alone art, both founder and disposer and omnipresent Being. Could any miracle be impracticable for thee? Or could I mention one possible for thee through someone else only? Since thou are thyself the Creator of everything therefore all this is but thee. The most wonderful deed is not difficult for thee."

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(63-1)⁸⁷ During these dark hours life seems to be lived for nothing, its desires a mockery, its figures a shadow, its events pointless and the whole world illusory.

(63-2) "How am I to start upon this process of true self-knowledge?" The answer begins with this: first adopt the right attitude. Believe in the divinity of your deeper self. Stop looking elsewhere for light, stop wandering hither and thither for power. Your intelligence has become falsified through excessive attention to external living, hence you are not even aware in which direction to look when you seek for the real Truth. You are not even aware that all you need can be obtained by the power within, by the omnipotent, omnipresent and omniscient Self. You have to change, first of all, the line of thought and faith which pleads, helplessly: "I am a weak man; I am unlikely to rise any higher⁸⁸ than my present level; I live in darkness and move amid opposing environments that overwhelm me." Rather should you engrave on your heart the high phrases: "I possess illimitable power within me; I can create a diviner life and truer vision that I now possess." Do this and then let him surrender your body, your heart and mind to the Infinite Power which sustains all. Strive to obey Its inward promptings and then declare your readiness to accept whatsoever lot it assigns you. This is your challenge to the gods and they will surely answer you. Your soul will be slowly or suddenly liberated; your body will be granted a freer pathway through conditions. You may have to be prepared for a few changes before his feet find rest but always you shall find that the Power in which you have placed an abiding trust does not go into default.

(63-3) The blind groupings of those early days give place, after many years, to the clear-sighted steps of these later ones. The completion of his quest now becomes an

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⁸⁷ The paras on this page are numbered 71 through 75, making them consecutive with the previous page.

⁸⁸ Cut off in the original; probably "higher."

impending event, the quintessence of all his experience now expresses itself in this fullness of being and knowing which is almost at hand.

(63-4) This illumination does not make him an adept at the end of his path. He is a seeker still, albeit a highly advanced seeker.

(63-5) This spiritual path is a lone one. It is indeed a lifetime's task to travel it. It has its ups and downs, its quick spurts and slow movements, but the chief thing is to be headed in the right direction.

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

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(65-1)⁹² How can anything be right in worldly practice if it is wrong in ethical theory?

(65-2) He will cultivate foresight, he will try to see the consequences of his actions at the same time, or even before, he does them.

(65-3) If Nature is hard, truth is cruel. It is unsparing to our egoistic desires, merciless in ferreting out our personal weaknesses.

(65-4) There is all the difference between a sturdy independence and an inflated self-esteem.

(65-5) We suffer emotionally when our view of a situation is shown by experience to be self-deceptive. But if this view is itself involved in, and part of, our general view of life, then this disillusionment gives the chance to introduce a truer and higher one. Thus the suffering becomes its purchase price. But if we prefer to hug the emotion and refuse the lesson, we invite its recurrence at some future time.

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⁹⁰ PB himself inserted "vol 6" at the bottom of the page by hand.

⁹¹ This Category is out of order in the original and so we have kept it as such – though it could well have been the result of a secretarial error. –TJS '19

⁹² The paras on this page are numbered 1 through 11.

(65-6) Without dropping into the artificial attitude which pretends to give small value to outward circumstances, he can yet try to set himself free from their mental dominion.

(65-7) These messages are all formulated by the faculty of intuition. Hence their lofty tone. But the emotions, desires and intellect, being on a lower level ignore the message in practice and action. Hence disobeyed they bring suffering or disappointment.

(65-8) There is no room on this quest for those who insist always on finding re-assuring excuses for their conduct, on blaming others for their own troubles and on looking in every direction except that of their own ego.

(65-9) He must study his character and examine his actions taking care to guard against self-deception.

(65-10) Is there no basis of morality and taste, no standard of judgment and ethics, except that which the individual brings with himself or creates for himself? The situation is not so anarchic as it seems for there is a progressive evolutionary character running through all these different points of view.

(65-11) The truth crushes all the falseness in and all the deceptiveness in sentimentality and emotionality but leaves intact what is

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(continued from the previous page) sound in them. The ego eagerly wants to nourish itself with these pitiful illusions, therefore.

(67-1)⁹⁴ The inner security and ineffable peace of this state can not be got for the asking. They have to be fought for by refusing to be unduly elated by good fortune or unduly depressed by misfortune, by allowing no attachments to touch the heart and no entanglements to hold the mind.

(67-2) Is the quest's goals worth what he has to pay for them? Is it even worth embarking on if he remembers how few seem to reach those goals? Time alone can show him that no price is too high and that right direction is itself sufficient reward.

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⁹⁴ The paras on this page are numbered 12 through 22, making them consecutive with the previous page.

(67-3) From the moment when he discovers his own subconscious potencies, a new life opens up ahead of him.

(67-4) He will learn to keep his self-recollectedness even when in the company of a crowd.

(67-5) To convert these inspired hours into divine actions must become our goal.

(67-6) Our trouble is that our notion of what constitutes reality is incorrectly limited to the world of the five senses, with the sad consequence that we devise dozens of ways of finding happiness but never arrive at it.

(67-7) Whoever wants quick results had better not begin this path. A man is willing to spend five years to prepare himself to master engineering but he is frequently unwilling to spend more than five weeks to master mind itself.

(67-8) His detached reflective and mellow attitude towards life contrasts sharply with the agitated cloudy and emotionalist attitude of so many who have never known self-discipline.

(67-9) If your passion is transferred from a passing object or human body to the more durable and beautiful soul, you will be progressing from a lower to a higher plane.

(67-10) Perhaps one prime value of a book is its power to remind students of fundamental principles and its ability to recall them to the leading points of this teaching, for these are easily lost or overlooked amid the press of daily business.

(67-11) We should reconstruct faith on a better basis.

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(69-1)⁹⁶ The undiscerning often believe that because some great saints have been fools in worldly affairs, a saint who is always clever cannot be great. Yet the spiritual aspirations which diminish a man's desire for worldly activities, do not therefore

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⁹⁶ The paras on this page are numbered 23 through 32, making them consecutive with the previous page.

diminish his competence for them. He who is born a fool usually remains so; he who is born clever usually stays so: and both cases are unaffected by the attachment of the heart to God.

(69-2) If he is to become a good Yogi, he must learn to do his daily meditation as easily in a flat in Chelsea as in a hut in the Himalayas.

(69-3) The continued study of this philosophy will inevitably lead the student to accept its practical consequences and thus make the universal welfare of mankind his dominant ethical motive.

(69-4) The value of such study is immense. It involves a re-education of the whole mind of man. It strikes at the root of his ethical ignorance and destroys the selfishness and greed which are its malignant growths.

(69-5) When emotions are aroused it is not possible to make cool and reasonable judgments.

(69-6) Our rational perceptions still remain half-dormant. Many fool themselves with the belief that the promptings of their shifting emotions are the voices of reason. Their credulity masquerades as common sense.

(69-7) When fears and wishes wholly control a man's thinking, instead of reason and truth, we must guard ourselves against his statements, commands, doctrines and ideas.

(69-8) Are you prepared to devote many years and much concentration to such studies? Enlightenment is no simple matter but rather a work of profound labour.

(69-9) Because one thought minted from the mind of [a⁹⁷] man who has searched long and far for truth is worth a thousand from the mind of one who has never searched for it at all, it would be time well spent to take up a few of these ideas. Each of them thus becomes a diamond with which to scratch the glass of ignorance.

(69-10) Our doctrine provides a scientific case for ethics, for compassion, for service.⁹⁸

⁹⁷ "a" was typed above the line and inserted with a caret.

⁹⁸ This section is continued in the paras on page 89.

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

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(71-1)¹⁰⁰ Their secrecy protected them from opposition and persecution, from antagonism and martyrdom.

(71-2) Philosophy promotes the fullest intellectual independence, but not the freest intellectual anarchy. Therefore it adjures the student at the same time to gather up the harvest of the whole world's best thought from the earliest times to the latest.

(71-3) The philosopher hopes to educate the mind and train the temperament of his disciples only and with the minimum of energy and effort. If he were to set out to educate and train the masses both he and they would be dead before much could be done.

(71-4) A more copious and less condensed treatment than that offered by the ancient texts is desirable, if these difficult ideas are to be better understood.

(71-5) Philosophic truth has not merely a local or parochial significance, like some religions, but an universal one.

(71-6) The promises of religion are mild efforts to console the weakly people but the rewards of philosophy are truths that have to be heroically borne.

(71-7) There are no schools in the higher philosophy because there are no speculations. It is not truer to-day than it was in Greek times for it is not the result of an evolutionary process.

(71-8) The teaching which is to satisfy the elevated ideals of the few will not satisfy the lower ideals of the crowd.

(71-9) The shock of these revealing truths must be muted and graduated, if they are to be accepted at all by adolescent minds and hearts.

(71-10) Philosophic truths are not at variance with the demonstrations and deductions of science

¹⁰⁰ The paras on this page are numbered 1 through 12.

(71-11) There is nothing melodramatic about realisation of Truth. Those who look for marvels look in vain, unless indeed its bestowal or singular serenity is a marvel.

(71-12) Genuine spiritual culture cuts across the frontiers of birth and of creed.

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(73-1)¹⁰² The awareness of Truth is constant and perennial. It cannot be merely glimpsed; one must be born into it, in Jesus' words, again and again, and perceive it permanently. One must be identified with it.

(73-2) The task today is not only to advertise to an ignorant blinded world that the Overself exists but also to advocate to an indifferent complacent world that the Overself is the supreme value.

(73-3) Philosophy imposes a severe mental discipline upon those who would pursue its truths.

(73-4) The tree of material objects and the tree of mental ideas rise from a common but unknown root – Brahman.

(73-4) It may be that the union of the qualities of action and contemplation can be successfully effected.

(73-5) Science has seduced us completely, so completely that we are able to live unaffected by the wisdom of the ancients and of the past as though it had never been. Science has become its graveyard. We do not understand that the realm of truth into which these ancients penetrated still exists.

(73-6) The prosaic man in the street fears to enter the domain of metaphysical study because it seems like a vast and void obscurity. And he is right. It is. But it need not be.

(73-7) The universal reality is neither a unit nor a cypher. Were it a cypher we could never know it, could not even think of it, for then we would not be thinking. Were it a

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¹⁰² The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

unit it could not stand alone but would mask a host of other units, thus making a plurality of realities. For it can be proved mathematically that the existence of one always implies the existence of a whole series of figures, from two upwards. What is it then? The answer, be it said to their credit, was discovered by old Indian sages. It is non-duality.

(73-8) Philosophy interprets, after due reflection, the whole data supplied by the sciences. It generalises and synthesises the results of scientific observation and experiment.

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(75-1)¹⁰⁴ To show the toiling masses an Olympic peak of wisdom beyond their reach and comprehension is to tantalise and not to help them.

(75-2) From time to time there have been rumours down the ages of an esoteric doctrine which solves all problems, illumines all life.

(75-3) When science, the wisdom of the West, unites with Vedanta, the wisdom of the East, we shall arrive at truth.

(75-4) The man who boasts that he can manage very well in life without studying philosophy, forgets that to possess no philosophy merely means to possess bad philosophy. For it merely means that like an animal he holds an unexamined, unanalysed and uncriticised view of life. The need of philosophical study is simply the need of understanding our existence.

(75-5) Philosophy is not a set of doctrines so much as an attitude of mind.

(75-6) The first solution is superficial and short-sighted. The second is deep, farseeing and philosophic.

(75-7) Here is a teaching which the intellect may accept and the conscience may approve. Here are complex ideas which will need time for the modern man to work them out in his own way; here are germinal conceptions whose full significances may at

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¹⁰⁴ The paras on this page are numbered 22 through 30, making them consecutive with the previous page.

first remain unrecognised, but will disclose themselves as gradually as trees disclose themselves out of seeds.

(75-8) Thus modern thought approximates to ancient wisdom, but there is this important difference, that the Orientals arrived at their doctrines through the force of concentrated insight and reflection whereas the Occidentals moved through a series of researches, experiments and observations which demanded long and untiring effort. Yet the approach of the one to the other is heartening.

(75-9) The duty to which we are called is not to propagate ideas but to offer them, not to convert reluctant minds but to satisfy hungry ones, not to trap the bodies of men into external organisations but to set their souls free to find truth. There are individuals today to whom these teachings are unknown but who possess in the deeper levels of their mind

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(continued from the previous page) latent tendencies and beliefs, acquired in former lives, which will leap into forceful activity as soon as the teaching is presented to them.

(77-1)¹⁰⁶ The downfall of India is due to a variety of causes, but one of them was the adulteration of esoteric truth by theological superstition, because the element of truth in the resulting mixture instead of being helpful, became harmful and the people who might have become the world's leading guides, became instead the world's failures both in heaven and on earth. We have nothing to fear from truth, for it can incapacitate no one, but we have everything to fear from those modicums of truth mixed with large doses of harmful drugs which stifle the life-breath of men and nations. Truth must therefore be thoroughly defined, not by biased prejudice but by its own inherent light.

(77-2) If there is any future for a teaching it belongs to the present one. It does not have to stand on the defensive just as it does not have to use loud speaking propagandists. Its existence is justified by humanity's essential need of knowing what it is, what the world is and what to make of its own life. If humanity finds such needs satisfied by its orthodox religions, mysticisms and metaphysics - why then, that is as it should be. For only when it has tried and tested them all, only when it has noted their insufficiencies

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¹⁰⁶ The paras on this page are numbered 31 through 35, making them consecutive with the previous page.

and failures, only when its own mind and heart have adequately matured is it likely to appreciate our teaching. Its great intellectual width of this teaching, the grand compassion which it inculcates and the sane balance which it advocates must commend it to those enquiring minds who not only seek but are ready for the best.

(77-3) Useless would it be to thrust these truths on unprepared people and to get them to take up a way of spiritual growth unsuited to their taste and temperament. Persuasion should arise of its own accord through inner attraction.

(77-4) Those who prefer the pleasant to the true will naturally fear to enter the kingdom of philosophy.

(77-5) Great truths and small minds go ill together.

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(79-1)¹⁰⁸ From the Suddharma-Pundarika: (a higher Buddhist Mahayana text): - "I declare the law to all beings after discriminating (examining) their dispositions." - Buddha.

(79-2) The ethical qualifications needed for this study are lofty, the intellectual attainments required for it are high. These and these only constitute the reasons why it has been in a closed circle because few have been those fit enough or care enough for it.

(79-3) If there is a further reason for this obscurity with which they have deliberately wrapped around themselves and their wisdom, it is this:

(79-4) Ordinarily he will not advertise his adherence to philosophical teachings to the point of becoming ridiculed or opposed.

(79-5) Here is a wisdom immeasurably older than that of the science which has studied the mental mysteries of man.

(79-6) This system is not a hobby for the diversion of tea-table gossipers; on the contrary, it constitutes a completely adequate answer to the problem of living. It is

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¹⁰⁸ The paras on this page are numbered 36 through 48, making them consecutive with the previous page.

more relevant to life than anything else imaginable. It satisfies the spiritual hunger of our times.

(79-7) Philosophy alone has the most to offer the man of thought and feeling and action for its truths are final, its ethics unsurpassable and its wisdom is impeccable, its serenity is unique.

(79-8) Philosophy provides him with a standard of human excellence.

(79-9) Its tenets give intellectual light and emotional hope.

(79-10) Its teachings impart hope, faith, courage and beneficence.

(79-11) He will find in philosophy a support which is enduring, because its first principles can never change.

(79-12) He knows that the truth is to be expounded with some reserve.

(79-13) Shall there be as hitherto only a restricted elite of students? Or shall a wider spread of philosophic teaching carry its ideas to the minds of the masses? If democratic movements have any meaning at all in our time, then we cannot turn back to the old ways in this matter but must move forward with them.

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(81-1)¹¹¹ If the Sphinx [of mystic wisdom]¹¹² has kept her secrets well down all these centuries, she has not kept them from a few probing minds who have attained a sufficient measure of emancipation from the body to possess the proper equipment for such exploration.

(81-2) The labouring classes have seldom been allowed, owing to the conditions under which they have laboured and lived, to gain the emotional detachment, the physical leisure and the intellectual reflectiveness which philosophy requires.

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¹¹⁰ PB himself deleted "(EGYPT)" from the top of the page by hand.

¹¹¹ The paras on this page are numbered 49 through 59, making them consecutive with the previous page.

¹¹² PB himself inserted "of mystic wisdom" by hand.

(81-3) For every man who finds the search for truth exciting, there are a hundred men who find it boring.

(81-4) There are very few right-thinking people for the simple reason that there are very few people who ever think at all. Oh yes, there are multitudes of people who shuffle ready-made thoughts in their brains, just as they would shuffle cards at a table – after they had been handed the cards!

(81-5) Every man has his own abstract view of his relation to the universe. In most cases it is either an unconscious or half-conscious one. But still it is there to the extent that he seeks to make it a fully conscious and adequately truthful one, he becomes a metaphysician

(81-6) Knowing the truth but knowing also the unequal readiness of others to accept the truth, he carefully guards it and does not publish it freely to all men.

(81-7) The custodians of this knowledge may have the appearance of living aloof from the human race, but it is appearance only.

(81-8) There is no one teaching which will appeal to all men's minds.

(81-9) He has no other course than paradoxically to separate himself from mankind if he is to serve mankind in the most effectual way – by living for it instead of being martyred by it.

(81-10) Unless men possess the right intuitional calibre, they cannot grasp this teaching, for it stands on an altitude beyond the reach of the gross and the materialistic.

(81-11) He stamps the secret thought of a few but through them he may influence many more.

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(83-1)¹¹⁴ Such a circle, with its esoteric doctrines and exclusive membership, cannot be understood properly by those who stand outside it and who therefore do not know its informing spirit.

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(83-2) Because the very inwardness of philosophic truth makes it necessary that it must be understood by each person for himself, those who have found it know how hard, how insuperable are the difficulties in the way of communicating it.

(83-3) I have tried to put in plainer language that which was so long withheld from the majority of people because it was deemed to be too philosophic for their understanding.

(83-4) True philosophy possesses an unassailable basis and unchallengeable principles.

(83-5) We must not expect too much from these who know not how to order their thoughts and have not seen the hidden depths of mind.

(83-6) Mankind is led by easy preparatory stages towards the highest philosophy. Only when they are well grounded in true religion or mysticism and sound metaphysics is the full and final revelation made to them.

(83-7) Here is a society too troubled by its present, too uncertain of its future.

(83-8) Will the proportion of new evil be larger than the proportion of new good in this mixed post-war character?

(83-9) If he has learnt anything from the events of the past decade, if they have shocked him out of follies and sins, they have not been without use.

(83-10) All spiritual cultures found their testing time in the anguished hours of this tragical world crisis. How worthily or unworthily did they emerge?

(83-11) To the common man, it often sounds remote, queer and even incomprehensible.

(83-12) His desperate need drives him to go in search of help wherever he can find it.¹¹⁵

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¹¹⁴ The paras on this page are numbered 60 through 71, making them consecutive with the previous page.

¹¹⁵ PB himself inserted "Book 6" at the bottom of the page by hand.

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PB himself inserted "Bk 6" at the bottom of the page by hand.

(85-1)¹¹⁷ Quite often, however, at his first meeting with the teaching, he will feel its attraction and declare that it is what he requires, will recognise his inward affinity with it.

(85-2) In their uncritical innocence they believe that they have only to tell everyone their discovery for it to be forthwith accepted.

(85-3) He may recognise an inherent rightness in these principles.

(85-4) Philosophy finds its opposition from the bigoted sectarian on the one hand, and the sense-bound materialist on the other.

(85-5) They are the lazy victims of unexamined views, got by the mere accident of inheritance or the sheer pressure of surroundings.

(85-6) Because philosophy's statements are so definite, this should not be misconstrued into being dogmatic.

(85-7) The prudent teacher will give out only slightly more than the seeking enquirer is able to receive.

(85-8) A man can best convince people of his own kind, status and class. Therefore it would be far more sensible for a business man, for instance, to attempt to teach other men in their own way than for a yellow-robed Swami to do so - to take an extreme case.

(85-9) The complete statement of this doctrine cannot be included in this book, for the farther and final researches which it embodies carry human intelligence to the utmost point it can possibly travel. They are therefore reserved for future treatment.

(85-10) I have attempted to make clear to the man in the street certain subtle and recondite matters which are usually difficult enough to make clear even to specialised students of them.

¹¹⁷ The paras on this page were numbered 417 through 426, but the typist renumbered them to 72 through 81. They are consecutive with the previous page.

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(87-1)¹¹⁹ The late Master Mahasaya¹²⁰ told my friend Swami Desikananda, that his famous diary “Gospels of Sri Ramakrishna¹²¹” contains only the elementary, not the most advanced teachings. Whenever Sri Ramakrishna saw Mahasaya coming, he told his closest disciples not to discuss advanced questions when Mahasaya was present, because he was taking notes. The esoteric teachings based on Avastatraya were never recorded.

(87-2) Let him not be presumptuous. He has not attained the true goal yet despite these noteworthy experiences. For his present knowledge of the Overself comes to him partly through the imagination, partly through the emotions and partly through the intellect, and only partly through the Overself. It is authentic but inferior. He must learn to get it through the understanding which is also authentic, but superior.

(87-3) Can those born blind be made to understand the difference between colours? The difficulty is insuperable. Realising this, Emerson said: “Every man’s words, who speak from that life, must sound vain to those who do not dwell in the same thought on their own part.”

(87-4) It seeks neither to convert others nor to defend itself.

(87-5) It is not only in the possession of reason and the reception of intuition that the human form of life is superior to the animal, but also in the exercise of will.

(87-6) The teaching must be expressed in language that harmonises with our aspirations, as it must be reoriented to fulfil our needs.

(87-7) What is the highest test which can be applied to this teaching?

(87-8) The teaching must be accommodated to current modes of thought.

(87-9) It is a human failing to wish to appear the possessor of important knowledge, and the desire to rise in the estimation of the curious may easily lead to loss of discretion.

(87-10) This type of metaphysician, who deals only in verbal quibbles, first stands on his head each time he wishes to take a look at the world. We need not be surprised therefore at the atmosphere of farcical unreality which pervades his writings.

¹¹⁹ The paras on this page were numbered 427 through 437, but the typist renumbered them to 82 through 92. They are consecutive with previous page.

¹²⁰ Referring to Lahiri Mahasaya.

¹²¹ Referring to Ramakrishna Paramahansa.

(87-11) Those amateurs who at most have read a book or two about philosophy in their leisure hours, are hardly competent to form a sounder philosophical judgment than those specialists who have devoted half a life-time to philosophy.

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

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(89-1)¹²³ The man who swims out on the tide of every new enthusiasm is not likely to take hold on what is truly factual.

(89-2) The golden mean Majjha or Madhya, is explained in the verse of Dhammapada: "Not by nakedness, nor by plaited hair, not by dust, not by fasting, not by lying on the bare ground, not by rubbing with dust and not by sitting motionless can one purify oneself, if one is not free from desire."

(89-3) Baruch Spinoza wrote in his "Ethics": "Human power in controlling the emotions consists solely in the Understanding, it follows that no one rejoices in blessedness because he has controlled his lusts, but contrariwise his power of controlling his lusts arises from this blessedness itself."

(89-4) So long as the mind pursues satisfaction and not truth it will never attain truth. Yogic Samadhi is a form of satisfaction. Therefore the successful yogi may feel happy. But he does not know the meaning of life. The craving for gratification of some desire – whether it be the desire of flesh, fame or God – enslaves man, makes him a dependent and sets up a stone wall twixt him and truth.

(89-5) Both emotion and reason have their proper place in practical life, but in the philosophic life where the Quest is truth alone and not satisfaction, there is no place for emotion other than a secondary one. Its power over man is so great however that it will continually come into conflict with this ruling, it will struggle desperately to resist reason and to silence its voice, it will contradict the dictate of calm considered judgment

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¹²³ The paras on this page are numbered 33 through 38. They are not consecutive with the previous page, but follow the paras on page 69.

and seek by sheer force to dominate the mind. Again and again the uprush of emotion will disturb the would-be philosopher and destroy his equanimity, thus rendering impossible a correct appreciation of the truth he seeks.

(89-6) We begin and end the study of philosophy by a consideration of the subject of ethics. Without a certain ethical discipline to start with, the mind will distort truth to suit its own fancies. Without a mastery of the whole course of philosophy to its very end, the problem

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(continued from the previous page) of the significance of good and evil cannot be solved.

(91-1)¹²⁵ The prejudiced mind repels true ideas, which can take no hold in it. Hence we give yoga to such people to discipline their minds.

(91-2) We have begun to question Nature and we must abide the consequences. But we need not fear the advancing tide of knowledge. Its effects on morals will only be to discipline human character all the more. For it is not knowledge that makes men immoral, it is the lack of it. False foundations make uncertain supports for morality.

(91-3) Even such normal factors as curiosity and ambition become disturbing when they become excessive, unbalanced, and drive the enslaved mind.

(91-4) There must be a certain ethical maturity before a man will even be willing to listen to such a teaching, and there must be a certain intellectual maturity before he will be able to learn it. There must be the will to analyse, the capacity to take an impartial attitude, the strength to renounce the vulgar view of things and the desire to travel the road of truth inexorably to its last and logical conclusion. The fount of seeking must not be consciously or unconsciously muddied by selfish motive. It is not suggested that these preliminary qualifications must be present in their perfection and fullness - such will be the final result and not the first attempts on the quest - but that they should be present to a sufficient degree to make a marked disciplinary contribution to one's inner life.

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¹²⁵ The paras on this page are numbered 39 through 47, making them consecutive with the previous page.

(91-5) That satisfaction which fate so often denies man in the outer world, he may find through philosophic effort in the inner world.

(91-6) The animal lust physically to unite and the human desire emotionally to possess, need to be controlled.

(91-7) Searching examination of the subconscious motives impulses and desires is needed.

(91-8) When passion overthrows reason, we usually miss the path of wisdom.

(91-9) We must plunge into this profound question, however forbidding its face.

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(93-1)¹²⁷ If every momentary passion is to cloud a man's judgment and confuse his reason; if he is to become angry with every doctrine which he dislikes, if he is swept away by the emotional claims of mere prejudice when examining a theory or a view-point; if his heart is agitated with bitterness, over personal injustices incurred, to the extent that he declines to see both sides of a matter; he can never come to a right conclusion but will be tossed about like a rudderless ship, his emotions of hate fear or love for ever interposing themselves between him and the truth. He who exhibits anger at views which he dislikes, for instance, is exhibiting his unfitness to study philosophy. For psycho-analysis of his state of mind yields the fact that he gets angry not because the views are untrue but because they are repugnant to him, the individual named, A. We must learn to seek after truth not by our heartfelt emotions, nor by our vivid imagination, but by our keen reason.

(93-2) This and this alone can give that solid foundation to a man's life which money only seems to give.

(93-3) The conflict in Man's heart between these two selves - his higher and lower - ranges all the way from the simplest issues to the subtlest.

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¹²⁷ The paras on this page are numbered 48 through 56, making them consecutive with the previous page.

(93-4) You must possess an insatiable longing for light if you are ever to emerge from the darkness.

(93-5) He will react to these situations according to the character he possesses, the aims and ideals which possess him.

(93-6) Freedom means being able to make money without contracting into the sense of anxious possession which goes with it.

(93-7) If he can attain the wisdom to see this truth and achieve the willingness to obey it, he will go far.

(93-8) All worldly happiness suffers from being incomplete and imperfect. Most worldly happiness is transient and unstable.

(93-9) It is his business as a student of philosophy to be constructive.

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(95-1)¹²⁹ The ascetic who is everlastingly preoccupied with shaking off his passions, is always 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, is really rooted in hysteria.

(95-2) He will not waste time in seeking the unattainable or striving for the impossible. For truth, not self-deception, is his goal; humility, not arrogance, is his guide.

(95-3) Whoever accepts praise must also accept blame. Whoever is inwardly unaffected by the first will likewise be inwardly unaffected by the second. What action he may then take outwardly depends on his individual circumstances.

(95-4) He may have richness of feeling without falling into riotousness of sentimentality.

(95-5) Each virtue is the fruit of a long self-discipline, a constant self-denial. It is not picked up easily, but has to be cut from the solid rock.

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¹²⁹ The paras on this page are numbered 57 through 65, making them consecutive with the previous page.

(95-6) If he is as determined as he is sincere, as unselfish as self-disciplined, as sensitive as intuitive, he may expect to go far on the quest.

(95-7) He must set himself to avoid past mistakes. He must watch his conduct so that it does not repeat foolishly the errors of earlier years, nor express the weaknesses which brought suffering to himself or others.

(95-8) Is it a coincidence that the marked moral deterioration of the Japanese, culminating in their alliance with the German Nazis, their unprovoked assault on Pearl Harbour and their atrocities upon helpless people, ran side by side with their abandonment of the vegetarian diet which formerly prevailed so universally among them?

(95-9) So few feel any need to better their characters, to engage in the enterprise of self-improvement. So many complacently accept their frailties and faults, their spiritual inertia and emptiness, as normal and satisfactory.

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(97-1)¹³¹ And he must make this appraisal of his past without vanity or arrogance, with scrupulous fairness and deliberate self-criticism.

(97-2) - as he advances his false desires will fall away - these vain contests of the worldly life.

(97-3) The philosopher achieves what is rare, a cool mental detachment from a thing or a person united with a tender feeling for it.

(97-4) It is a weakness, which the philosophic discipline remedies by inculcating the effort of refusal to accommodate truth to personal likes and dislikes, emotional bias and distortion.

(97-5) We must not crucify truth to assist a political cause.

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¹³¹ The paras on this page are numbered 66 through 76, making them consecutive with the previous page.

(97-6) Any education that does not teach us the truth about ourselves, about the world and about life is mis-education.

(97-7) Many a man would seize eagerly on this belief that he could not be personally blamed for his wrong-doing.

(97-8) If we are to listen to the pessimists, happiness consists in not having been born. Those who believe they possess it already, nurture a futile illusion. Therefore whoever tries to reach it, is reaching for the unattainable.

(97-9) The question is, How far can such conduct be regarded as commensurate with philosophic ideals?

(97-10) The gaining of internal peace means the losing of emotional disturbance.

(97-11) A wise man would have recognised the latent power and evil influence of such a belief from the first moment of its appearance and so far as lay in his power he would have tried to nip it in the bud. For left alone it was certain to wax stronger and stronger with monstrous speed whereas boldly crushed in its infancy it would not have become the danger to him which later it did become. But it could not be crushed only by a merely negative policy of fighting it; there would also have to be positive policy of introducing something vital and new to take its place.

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(99-1)¹³³ If he can keep from getting emotionally involved in the situation and remain instead emotionally detached, he will be able to keep his peace of mind.

(99-2) Such a man would be wiser to make the best of both worlds than to balance so precariously between them.

(99-3) He has come upon this great truth that the palpitations of desire and the agitations of passion shut the door to inner peace. He sees that he may appreciate the objects of desire and passion but only as if from afar and without possessiveness. Is it really possible to achieve such appreciation disinterestedly and unemotionally?

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¹³³ The paras on this page are numbered 77 through 84, making them consecutive with the previous page.

(99-4) This unending probe into the meaning of his own life and humanity's life, this constant self-examination of character and motive, leads to a swifter development of his mind and growth of his ego, a faster realisation of himself and unfolding of his inner potentialities.

(99-5) With each coming of this experience, there is a going of bitterness out of his heart. More and more he sees that people cannot help being what they are, the products of their own past experience and present characteristics, the living milestones of a cosmic evolutionary process. How can he blame, resent or condemn them? More and more, therefore, does tolerance suffuse his attitude and acceptance mellow his contacts with the world.

(99-6) He is no partisan critic. He belongs to no group and wants none. He wants to see all round a problem, and not just the underside of it, nor any single side alone.

(99-7) He should study analytically and impersonally both the practical and philosophic lessons of such bitter sweet episodes.

(99-8) The aspirant must bring to light his conflicting emotions, must achieve internal harmony, if he is to free his mind for this pursuit of truth.

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(101-1)¹³⁵ Grace cannot be got by his own actions: it is something that comes upon him of its own accord.

(101-2) He does not need to join any definite society or become a member of any established association. The Quest is an individual affair.

(101-3) His efforts would be directed towards establishing a firm and durable control over the lower nature which is still only partly conquered and therefore still somewhat rebellious at times.

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PB himself inserted "(v.6)" at the bottom of the page by hand.

¹³⁵ The paras on this page are numbered 85 through 94, making them consecutive with the previous page.

(101-4) The moral precepts which philosophy imparts to its votaries are not only based on the familiar laws of goodness being coincident with happiness and of suffering being a reaction of evil, but also on the lesser-known facts of psychic sensibility.

(101-5) The notion that a long gradual course of change-over is needed from meat to vegetarian diet, is falsified by facts; many people have made the change abruptly without any harm.

(101-6) Bodily instincts concerning food have become so perverted by lifelong artificial habits, so deadened by old civilised so called custom, that the bodily system no longer reacts to foods as it should. To regain the proper instincts and find out what really is a natural diet for man, a fast or series of fasts is necessary.

(101-7) So long as science does not pause to reflect adequately upon its own self, its own character and its own foundations, so long is it necessarily materialistic. But after it has taken the trouble to do so, which means after it has fulfilled its higher purpose by turning metaphysical, it cannot help renouncing its materialism.

(101-8) When he has thoroughly grasped the philosophy of truth, he will find that none of the criticisms which mystical votaries and religionist followers will freely pour down upon him can shake this adherence to it. Indeed they will actually confirm it! For almost all such criticisms will reveal to his trained eye the unpurified egoisms, the hidden complexes, the emotional overweighting and the distorted or incomplete thinking which keep down the progress of their own utterers at its present level

(101-9) A few deep fasts will cause the stomach distended by the long custom of ever-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.

(101-10) It will one day be possible for him to rise closer to this point of view of this higher Self and disregard all the prejudices and dislikes of the lower self.

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(103-1)¹³⁷ A balanced diet is indispensable. Why? Because food is eaten to replenish the broken-down tissues of the body. They contain several different elements. The food

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which is to repair all the wastes of the day before should therefore contain several different elements too. Thus an all-protein¹³⁸ diet would fail to do this and could not support life for long. A fat plus carbohydrate diet would also fail, and so on. When the diet is not rightly balanced, the body does not get its proper supplies. It will suffer eventually in some way or other.

(103-2) Gluttony is a common sin, yet one which has been made highly respectable by conventional society, including statesmen merchants and bishops. Nature punishes the cumulative effects of this sin by ill-health in the end.

(103-3) There is hardly a man who is satisfied with what he has, who does not want something more or something else.

(103-4) He neither hopes for the best nor fears the worst, for he lives in perfect serenity.

(103-5) He is not asked to abandon his social aspirations, for instance, in favour of his spiritual aspirations, but to balance them sanely. He is asked onto to seek the one at the cost of the other, not to desert worthy ideals at important moments. The major decisions of his life must be grounded on a reconciliation of being in the world with not being of the world.

(103-6) Theirs is the happiness of slaves and prisoners, slaves in the senses and prisoners of the body. It is the happiness of ignorance because it does not know what joy and freedom, what calm and beauty, lies beyond both.

(103-7) The path is a progressive one and therefore the recognition of response to his prayer for enlightenment will be progressive also. At first he will have doubts and uncertainties about the response but if he perseveres with his efforts it will become clearer and clearer provided he make proper use of the help which has been given you. His desire for spiritual attainment is not in the same class with all the earthly desires. It is aspiration and therefore entitled eventually to Grace.

(103-8) If he will persevere to the very end of the path to spiritual realisation his reward will be proportionately high in worth-while achievements.

¹³⁷ The paras on this page are numbered 95 through 104, making them consecutive with the previous page.

¹³⁸ Two phrases were typed on top of each other, it looks like "elements too. Thus an all-protein" and "elements. The food which". However, the second phrase appears earlier in the para, so we have used the first one in the text.

(103-9) The emotional agitations will certainly come to an end when he finds his real inner peace, for he cannot have the two together. To have the peace he has to give up the agitations.

(103-10) Each seer gets hold of some facet of truth and contributes that to the world-stock. Let us be tolerant.

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(105-1)¹⁴⁰ I got tired of Monkish religiosity which made much more fuss over the appearance of virtue than over its reality. I grew weary of petty outlooks which could not understand that the civilisations which despite all its admitted deficiencies and terrible defects, Western men had built up with so much pain and toil and trouble, had something worthwhile to contribute to human life also. The mischief monastic asceticism does not lie in its disciplinary side but in its setting itself up as a way of life to be followed exclusive of all other ways.

The wiser teachers among the ancients advocated asceticism only as a temporary practice as a means of getting some self-discipline whereas the more fanatical teachers insisted that all their followers should become ascetics. Life is not limited to disciplinary mysticism alone. It has many other things to offer man's many-sided nature.

(105-2) It is the business of the disciple who is in earnest to pry beneath the surface of his actions and discover their real motivating forces, to examine his feelings and impulses and ascertain their hidden character, and not to interpret them falsely at his ego's bidding. He has to probe into his attitudes and discover what they spring from; he has to learn to analyse his feelings impartially and coolly - a task which few men like to do or can do; he has to achieve a clear understanding of the cause of his failures and errors.

(105-3) In the New Testament Apocrypha we find a curious sentence: "For the Lord himself, having been asked by someone when his kingdom should come, said, 'When the two shall be one, and the outside as the inside and the male with the female.'"

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¹⁴⁰ The paras on this page are numbered 105 through 110, making them consecutive with the previous page.

(105-4) To the degree that we have no control of our thoughts¹⁴¹ and no control of our bodies, we blunder our way through life and suffer the consequent penalties.

(105-5) The solemn man and the frivolous flighty woman are fit mates for marriage provided they are not extremely opposites. Temperaments may oppose but must not be too extremely opposed. The finest successes of Hymen come from the coupling of circumferential opposites who possess a central unity. This cryptic phrase calls for interpretation.

(105-6) When great men are criticised by other great men, they should be all ears. When they are criticised by [small men,]¹⁴² they should be quite deaf.

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(107-1)¹⁴⁴ When the life and teachings of men like Muhammad¹⁴⁵ and Buddha are compared the most extraordinary differences become apparent. What in effect Buddha placed before his followers as the highest ideal was, "You may live a good life as a layman, but if you want to live a superior life you must become a monk." Muhammad¹⁴⁶, on the other hand, said literally, "No faithful follower of mine shall ever become a monk." He even told his followers that under certain conditions they could practice polygamy and have four wives. Both these men are revered as wise, and yet such divergences exist in their teaching. The divergence arose because in their wisdom they had consideration for the degree of evolution of the people to whom they spoke, of their physical, mental and ethical needs, and of the circumstances of their lives. They gave to the people what they most needed, and the highest wisdom within their comprehension. They did not give them the hidden philosophy, the highest teaching open to man.

Even today it is useless to preach ethics to a gangster. He is not ready. Through the power of the Mind a Sage can place himself in perfect sympathy with every man. He can see the next step ahead which can be taken without undue difficulty. It was temperamentally and climatically easy for the Indians to renounce marriage, and it was

¹⁴¹ The original typist deleted "own" from before "thoughts" by typing over the original word with x's.

¹⁴² The bottom left edge of this page is unreadable, due to a misaligned carbon transfer. However, the full text is visible in Vinyl VI, para 273-5. We have

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¹⁴⁴ The para on this page is numbered 111, making it consecutive with the previous page.

¹⁴⁵ "Muhammed" in the original.

¹⁴⁶ "Mohammed" in the original.

therefore easy for Buddha to bring them a step further along the path by teaching complete monasticism. But the wild tribes amongst whom Muhammad¹⁴⁷ lived could only grasp something much grosser, and so Muhammad¹⁴⁸ in his wisdom gave them what would make them a little less savage; he gave them a practical ethical code for daily living, and at the same time stimulated their faith in after death rewards. Instead of telling them to retire to monasteries, which they were incapable of doing, and instead of telling them to practice meditation, which they would not have understood, he said in effect "No, go on with your daily life, but five times a day let go of all personal affairs for a few minutes. Kneel down, remember God, and pray." The Arab people could do that, and it acted as a check on their more barbarous instincts.

Such was the wisdom Muhammad¹⁴⁹ and Buddha. But for us in the twentieth century to take the path of wither would be foolishness, because it was not given to us but to a people of other times. The Sages do not give a doctrine which is once and for all delivered to all mankind. They give a [teaching suited to a particular section of mankind and for a particular period.]¹⁵⁰

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(109-1)¹⁵² The first step in dealing with one who is difficult to live with who is irritable, impulsive, quick to take offence, explosively bad tempered condemnatory and sulky is to control in yourself what you wish him to control in himself: to set an example through self-discipline to stimulate his higher will and to give out love.

When correcting his mistakes or shortcomings remember it is not so much what you say as how that matters. If done calmly gently kindly and unemotionally, it will be effective. If not, it will arouse his ego into antagonism or resentment and fail of effect.

Every time he speaks to you do not answer at once. Instead, pause, collect yourself to the dangers of the situation and answer slowly, taking especial pains to be more polite than circumstances call for. If you do not do this, his fault may be aroused in him immediately and you may then pick it up sensitively too then both will display it.

¹⁴⁷ "Muhammed" in the original.

¹⁴⁸ "Muhammed" in the original.

¹⁴⁹ "Muhammed" in the original.

¹⁵⁰ PB himself inserted "teaching suited to a particular section of mankind and for a particular period." by hand.

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¹⁵² The para on this page is numbered 112, making it consecutive with the previous page.

Remember that negative fault finding acts as an irritant to him and as a poison to your inner relationship. Correct him by positive affirmative suggestions, of what to do rather than harass him with criticisms of what not to do.

In short, be polite outwardly and surrender the ego inwardly. Only by first conquering the weakness inside yourself can you rightly hope that he will ever even begin to struggle against the same weakness inside himself. If he is the unfortunate victim of temperament, that is, of his ego, remember that he is a younger soul, that you are older and check yourself. [Iamblichus tells us that:]¹⁵³ the Pythagoreans did not punish a servant nor admonish a man during anger, but waited until they had recovered their serenity. They used a special word to signify such “self-controlled rebukes,” effecting this calmness by silence and quiet.

Pythagoras himself advised: [“The scars and ulcers which advice sometimes cause should be minimised as much as possible.”]¹⁵⁴ The corrections and admonitions of the elder towards the younger, should be made with much suavity of manners and great caution; also with much solicitude and tact, which makes the reproof all the more graceful and useful

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(111-1)¹⁵⁶ A book that has not taken a laugh at life somewhere in its ramble, becomes a bore. A man who has not found the fun in life at some time, has somehow failed. But at the same time everyone cannot give years and years of intense thought and concentration to trying to solve the most difficult problems of life without becoming stamped with gravity not only in mind but also in body. If he is well-balanced, however, he will appreciate the lighter side of life and enjoy it without losing his earnestness.

(111-2) Breathing-Exercise for calming the Emotions: Expel breath forcibly through the mouth, as much as possible emptying the lungs of air without suffering acute discomfort. Remain without breathing in for two or three seconds. The inhale through the nostrils, hold the breath for two or three seconds and exhale through the nostrils.

¹⁵³ “Iamblichus tells us that:” was typed at the end of the paragraph and inserted with an arrow.

¹⁵⁴ “The scars and ulcers which advice sometimes cause should be minimized as much as possible” was typed at the bottom of the page and inserted with an arrow.

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¹⁵⁶ The paras on this page are numbered 113 through 115, making them consecutive with the previous page.

Resume normal breathing. When this is done and you are quite comfortable, repeat. This is to be done a total of three times, which constitutes a complete exercise.

(111-3) This spiritual quest takes the aspirant through many moods. He will alternate at times between blank despair and exalted joy. Though naturally affected by these moods, he ought nevertheless to try to keep a certain balance even in their very midst, to cultivate a kind of higher indifference towards them and patience towards their results. This can be achieved more easily by obtaining a firm conviction of the transient character of such moods.

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(113-1)¹⁵⁸ Nature has implanted true instincts in our body to sustain and protect it. If we, through slavish acceptance of society's bad habits, pervert those instincts or dull their sensitivity and poison our body Nature forces us to suffer sickness and pain as the warning consequences of such perversion.

(113-2) He can buy this rare peace only at a costly price. He can be immune to the miseries of life only by being immune to its elations.

(113-3) The only relatives he recognises are not blood ones but {loved ones,}¹⁵⁹ inner not outer,¹⁶⁰ lasting spiritual affinities not temporary physical accidents, mental not geographical ones.

(113-4) If he is to lift himself above the improper beguilements of sex, this is not to say that he is to lift himself above the proper functions of sex.

(113-5) No single factor is usually responsible for a particular _____¹⁶¹ and no single remedy can cure it. Reformers are usually one-eyed and take our attention away from important contributory causes in order that we may fasten it upon the one which they happen to have picked out. They are doubtless well-meaning, but are apt to be dangerously fanatical.

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¹⁵⁸ The paras on this page are numbered 117 through 125; they are not consecutive with the previous page.

¹⁵⁹ We have changed "love one" to "loved ones", presuming that the original is a typo.

¹⁶⁰ We have inserted a comma for clarity.

¹⁶¹ 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.

(113-6) Where the Overself lives fully in a man, he will not need to consider whether an act is righteous or not. Righteous acts will flow spontaneously from him and no other kind will be possible. But for a beginner to practise prematurely such non-resistance to his impulses would be dangerous and foolish.

(113-7) Too many films are turned out to a cheaply melodramatic or allegedly funny formula. Soon after the start of a picture one knows how it is going to unfold. It is inane, a denial of true artistry, a false escape from reality, a waste of time. One can attend cinemas only when they show versions of a good novel, a good play, or a worthwhile comedy

(113-8) The same human being who is now able only to express hate and envy, will one day be capable of expressing only love and calmness.

(113-9) When a man is ready to confess his ignorance he is ready to begin his study of philosophy. When a man is ready to drop the distorting influence of the emotions and passions which actuate him, he is ready to begin the study of philosophy.

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(115-1)¹⁶³ Ascetic living is frequently supposed to be a sign of mystical practice. Although this has been largely true historically, it is not quite true mystical philosophy. For the primary aim of mysticism in the West and of Yoga in the East is the attainment during rapt absorbed meditation of a certain state of exalted consciousness and not a certain arrangement of physical existence; a condition of being rather than doing, of mind rather than body. Physical regimes are engaged in negatively only to remove obstacles, not positively

(115-2) So many seekers for the eternal blessedness of the philosophic goal are still struggling with themselves or still yearning for personal guidance and help.

(115-3) The hot passions of anger and envy and lust run through our hearts and pulsate through our bodies.

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¹⁶³ The paras on this page are numbered 126 through 136, making them consecutive with the previous page.

(115-4) But what prevents him from converting this potential consciousness into an actual one? For the transformation could be made if a great change of heart and a little change of head could be brought about.

(115-5) Many of the stupid overworded objections to the so-called impracticability of ethical idealism will be disarmed and disproved. He will ruefully wake up to the fact that the mentality, which begins by imagining rigid restrictions on what can be done to construct a better life, ends by imposing them.

(115-6) If he finds himself attacked by a strong temptation or about to be overcome by an old obsession, he should at once think of the master, of his name and picture, and call for his help.

(115-7) These problems involve tremendous present and future issues for him. He wants to do what is right but it is not easy to see what is right. What is to be his attitude?

(115-8) There is an opportunity to strengthen his will, overcome a bad habit and show his determination to quicken progress by dropping smoking altogether from the first day

(115-9) A certain solemn French philosopher has without a single smile dissected the subject of laughter from first to last page of his book

(115-10) He who believes there is no emotional warmth and no practical vitality in the philosophic attitude towards life believes wrongly.

(115-11) We seem to have lost some of our primal ferocity. Formerly an insult brought us to cross swords with drawn [steel; now it merely causes us to cross swords with long drawn correspondence!]¹⁶⁴

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¹⁶⁴ The bottom of this page is unreadable due to a misaligned carbon transfer. PB himself inserted "steel; now it merely causes us to cross swords with long drawn correspondence!" by hand.

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(117-1)¹⁶⁶ Men usually follow mere outward rules, mystics take guidance from the light within.

(117-2) Such a man will show forth calm surety and inner dominance.

(117-3) – Talmud: “Ten enemies cannot do a man the harm he can do himself.”

(117-4) Whether you live as a labourer or a lord, it is your character that counts most in the end.

(117-5) – Shakespeare: “Do not for one repulse forego the purpose that you resolved to effect...”

(117-6) “Hatred ceaseth not by hatred,” declared the Buddha. “It ceaseth only by compassionate love.” This counsel is much the same as Jesus’ injunction to love our enemies. Many people who wish to do what is ethically right and feel that their best course is to follow the ethics prescribed by such great souls as Jesus or Buddha, get confused here and wallow in sentimentality under the mistaken impression that they are following these counsels.

But the sentimentalists misunderstand Jesus if they believe that he taught us to practise outwardly and practically unconditional and universal forgiveness. On the contrary, he made repentance the pre-requisite of such visible forgiveness. Those who refuse to repent and persist in wrong doing must be inwardly and silently forgiven but otherwise left to suffer the karma of their actions. What is really meant is that we should be big-hearted enough not to exclude our enemies from our good will to all mankind and that we should be big-minded enough to comprehend that they are only acting according to their own experience and knowledge of life. This is to “forgive them for they know not what they do.” When we hold them in thought and when we image them with feeling we must do so without anger, without hatred, without bitterness.

All doctrines which are based on hatred emanate from the blackest of evil forces. Hatred is always their indicator just as compassion is always an indicator of the good forces. By practising great-hearted compassion, we help to counteract whatever ill-feelings have been generated. Therefore let us not at any time or under any provocation lose ourselves in emotions of resentment, bitterness and hatred. We must not hate the most misguided of our enemies. We may oppose their false ideas resolutely, we may hate their sins, but not the sinners. We must pity even the most violent of them and not spoil our own characters by accepting their example. We must not sink to the low level of seeking revenge. The desire for revenge

¹⁶⁶ The paras on this page are numbered 137 through 142, making them consecutive with the previous page.

(continued from the previous page) is a primitive one. It is opposite to the tiger and reptile kingdom but in the human kingdom, should be replaced by the desire for justice.

These two attributes – hatred and pity – stand at opposite poles to each other; the one as being the worst of all human vices and the other as being the best of all human virtues. This, then, is a further reason why we must take care not to fall into the all-too-easy habit of hating enemies. For they are still members of this great human family of ours, still creatures planted like us on this woeful planet both to learn its immediate lessons and to share its ultimate redemption.

(119-1)¹⁶⁸ One general guiding principle whether or not a young aspirant on the quest should enter into marriage is that it is necessary there should be spiritual harmony. Both must pursue the same ideal for if disharmony enters this would lead to disaster. Both must stand within measurable distance of each other on the spiritual path. In addition to that it is advisable that there should be physical, magnetic and temperamental suitability to each other. In any case this decision is a matter which should not be rushed and it will be well to take enough time for consideration. It would be also well to ponder the opinions of wise friends who have met the other person. A decision about marriage should not be made on the basis of emotion alone but the checks of critical reason and outside judgment should also be introduced.

Committing himself to a life partnership in marriage is not only of vital importance to his worldly life but also to his spiritual life. It may either help his inner progress or else lead to spiritual disaster. It is necessary therefore he should explain his views to the lady that he is interested in and if she is unable to accept them sincerely within a reasonable period then he may face the fact that he would be headed for a stoppage on his spiritual journey if he married her. To make a mistake in marriage will bring both pain and trouble to his wife as well as to himself. He should resolve to choose correctly or else to wait patiently until the right girl appears.

(119-2) If ours has suffered more than earlier generations it has also enjoyed more. If life cannot be always rosy, it need not be always grey.

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¹⁶⁸ The paras on this page are numbered 143 through 144, making them consecutive with the previous page.

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(121-1)¹⁷⁰ It is the work of a lifetime to venture on such a great improvement of character as will place the lower self under our control, instead of our being controlled by it. We are likely to get disheartened at times by the seeming slowness of progress. This is partly because we are too apt to think in terms of this single incarnation only whereas those who understand life's actual range think of it in terms of dozens and scores. Hence we have to learn a certain tolerant patience with ourselves, while at the same time maintaining an ardent aspiration for self-improvement and a critical attitude towards our weaknesses. This sounds contradictory but it is not really so. It is rather a matter of getting a proper balance between the two attitudes.

(121-2) To accept our moral weaknesses, to overlook our failure to practise control of thoughts, and¹⁷¹ smugly to condone this unsatisfactory condition by calling it 'natural,' is to show how powerful is the ego's hold upon us.

(121-3) Few men have enough honesty to analyse themselves as they really are, fewer still enough insight to do it quite accurately. Most men ruffle the surface of their motives and character.

(121-4) It is a useful practice, both for general moral self-improvement and for combating our ego, every time we become aware that we are preoccupying ourselves with other people's faults, to turn that preoccupation upon ourselves and let it deal with our own faults, which we usually overlook. For we earn the right to judge others only after we have judged ourselves.

(121-5) The philosophic ideal includes mental disciplines and emotional controls and hardenings of the will but this does not mean that it also includes a dried-up heart, a narrow mind and a cold merciless temperament.

(121-6) When a man's desires and yearnings, thirsts and longings are so strong as to upset his reasoning power and block his intuitive capacity, he is stopped from finding truth. In this condition he shuts his eyes to those facts which are displeasing or which are contrary to his desires and opens them only to those which are pleasing or agreeable to his wishes. Thinking bends easily to desires so that the satisfaction of personal interest rather than the quest of universal truth becomes its real object.

¹⁷⁰ The paras on this page are numbered 145 through 151, making them consecutive with the previous page.

¹⁷¹ The original typist changed "our" to "and" by typing over the original word with x's.

(121-7) Goethe¹⁷² says: "I prefer the harmful truth to the helpful falsehood. Truth will heal the wound which she may have given." And again he says: "A harmful truth is [helpful because it can be harmful only for a moment, and will lead us to other truths which will become ever more and more helpful]"¹⁷³

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(continued from the previous page) On the other hand, a helpful lie is more harmful, because it can help only for the moment and then lead to other lies which must become more and more harmful.

(123-1)¹⁷⁵ The creative force is his to use as he will. Its region of activity may be limited to the lower physical or may be uplifted by a strong will and a firm purpose, to the higher spiritual.

(123-2) It is the ego that gives way to moods of sulkiness, bad temper, irritability and impatience. Let him remember that on the outcome of your efforts to control yourself your faults and emotions, your speech and your actions, much will depend for his worldly and spiritual future.

(123-3) If the quest seems to demand too much from us, that depends on what we ourselves demand from life. The statement is true only if we ask for little but false if we ask for much.

(123-4) Disciplinary life is crowded out in the world nowadays, yet in medieval and antique times Europe had a place for it, when monasteries and wandering friars were plentiful until their inner degeneration brought about their partial disappearance.

(123-5) Just as in practical chemistry an acid and an alkali have hostile reactions against each other quite naturally, so two human temperaments may affect each other in the same way.

¹⁷² The refers to Johann Wolfgang von Goethe.

¹⁷³ The bottom of this page is unreadable due to a misaligned carbon transfer. PB himself inserted "helpful because it can be harmful only for a moment, and will lead us to other truths which will become ever more and more helpful" by hand.

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¹⁷⁵ The paras on this page are numbered 152 through 160, making them consecutive with the previous page.

(123-6) Family life gives great joys on the one hand and grave anxieties on the other. It was always like that and we cannot alter but must accept it. With all its ups and downs the householder life is the best after all. But most of the qualities needed for spiritual development can be got from it.

(123-7) So long as a large part of the human race heartlessly kills creatures that feel suffering to supply its own physical wants, so long as it injures the sentient animals for its own selfish benefit, so long as it cruelly exploits innocent four-footed fellow-beings without regard to their rights, so long will this evil karma spill its own blood in war or violence.

(123-8) Asceticism is merely a temporary technique enabling a man to get control of his heretofore uncontrolled appetites, emotions, passions and desires. So far it is useful. But when pushed too far, it seeks to perpetuate a means at the cost of an end.

(123-9) Epictetus: "You have a remedy in your own heart against all trials - patience against opposition."

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(125-1)¹⁷⁷ In his own heart he has no enemies and is always ready to make his peace with those who have acted as such.

(125-2) However even those who treat him as an enemy but whom he does not regard as such, as well as those who turn the basilisk glance of envy upon him, will be useful tutors of the values of existence and after every kind of onslaught he can sit quietly beneath a friendly tree and understand better why fame is a gift of doubtful value, a sword with two edges whose sharpest and cruellest is jealousy; why it is as satisfying to have malignant enemies as to have benevolent friends, for they afford practical instruction in non-attachment and self-purification, priceless tuition which no friend is ever likely to give him; why a man is sometimes indebted to his bitterest opponents for the favour of a useful criticism which has somehow crept in among their ugly lies, while his best friends injure him by being silent; why he must be content to walk alone with truth and refrain from asking of the world that understanding which it is incompetent

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¹⁷⁷ The paras on this page are numbered 161 through 168, making them consecutive with the previous page.

to give; why most warm human longings for a happiness dependent upon others inevitably end in the dismal dust and cold ash; and why the finite ego affords too narrow a life for the infinite Mind, of which, as Jesus told his wondering hearers, we know neither whence it cometh whither it goeth.

(125-3) If he will be strong enough to rise above the cowardice of conformity and above the embarrassment of setting himself apart from others, he will receive a proportionate though intangible reward. He will know the delight and strength of being himself {to}¹⁷⁸ that extent.

(125-4) This work must begin with a discipline of the body because it is the servant of the ego. To the extent that we bring it to follow the Ideal, to that extent is the ego's path impeded and obstructed.

(125-5) When a man is past the middle of his life-journey, it is hardly the time as well as hardly enough to show adolescent attitudes.

(125-6) Women possesses a great power in possessing the power of love. She can lift and redeem men, succour and save them, or degrade and destroy them. But with it comes a great responsibility.

(125-7) He who understands the Truth at long last, does so only because he becomes the Truth.

(125-8) When men tear at his reputation or airily destroy his good name without the slightest investigation, when they fail to understand, because they prefer to misunderstand, he should pay them the attention of complete and [contemptuous silence.]¹⁷⁹

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(127-1)¹⁸² The love of the sexes will pose a hard problem for him. He must find his solution by cold reasoning, austere disciplining, trained imagining, deep meditating

¹⁷⁸ We have changed the duplicate "that" in the original to "to" for clarity.

¹⁷⁹ The bottom of this page is unreadable due to a misaligned carbon transfer. PB himself inserted "contemptuous silence." by hand.

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¹⁸¹ PB himself deleted "(HEART)" from the top of the page by hand.

and devotional aspiring, a solution which must free him from the common state of either unsatisfied or over-satisfied desires. Only by probing to the very roots of this love and these desires, can he hope to bring them into accord with the philosophic ideal.

(127-2) The seeking of pleasure through sex necessarily brings him close to the edge of an enfeebled will, a sinking in physical being, and an entanglement in mere animality. More than this, the energies thus spent or lost are the concentrated essence of his human being – bodily, emotional and mental. If these energies are controlled, directed and uplifted to a higher plane altogether, they become the source, no longer of spiritual degradation, but of spiritual development.

(127-3) When the disciple has reached a certain stage, he will become clearly aware that the feeling of sexual lust which arises from time to time is at times something out of his own past, not out of his present state, or an inheritance from parental tendencies impregnated in the body's nervous structure, or at other times something unconsciously transferred to him from another person. He will perceive vividly [that]¹⁸³ what is happening is an invasion by an alien force – so alien that it will actually seem to be at some measurable distance from him, moving farther off as it weakens or coming closer as it strengthens. Therefore he will realise that the choice of accepting it as his own or rejecting it as not his own, is presented him. By refusing to identify himself with it, he quickly robs it of its power over him. The Buddha indeed gave an exercise to his disciples to defend themselves against such invasions by declaring repeatedly “This is not I. This is not mine.”

(127-4) In the Sphinx sits the symbol of that enterprise which offers the candidate for initiation his greatest reward but which paradoxically brings his greatest suffering. This is the conquest of passion by reason and will; and the overcoming of personal emotion by impersonal intuition.

(127-5) How many of our possessions are, in reflective analysis mere toys for adults! We expend so much effort and desire to get them, we cling so desperately to them, and we make ourselves so unhappy to lose them – when they are really toys, playthings. We take their arrivals and departures too seriously, hence we are overmuch elated or overmuch [depressed quite needlessly.]¹⁸⁴

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¹⁸² The paras on this page were numbered 1 through 5, but the typist renumbered them to 169 through 173. They are consecutive with the previous page.

¹⁸³ “that” was typed above the line and inserted with a caret.

¹⁸⁴ “depressed quite needlessly” was typed in the right margin and inserted here.

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(129-1)¹⁸⁷ 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 – the desire for them will vanish in time. But proper substitutes from the dairy and plant kingdoms should replace them if this transition is to be comfortable and satisfactory.

(129-2) What is the meaning of such sentences as the early Christian “The pure in heart shall see God,” and the still earlier Chinese “When the heart is swept clean, wisdom shall flourish.”

(129-3) It is not so much that we have to change ourselves as to give up ourselves. We are so imperfect and faulty, so selfish and weak, so sinful and ignorant, that by giving up our own selves is meant being more than willing to part with what is not worth keeping. But to what are we to give them up and how are we to do it? We are to invoke the higher self, request it daily to take possession of our hearts minds and wills, and to [strive]¹⁸⁸ actively to purify them. Much of our striving will be in the form of surrendering egoistic thoughts impulses and feelings, by crushing them at the moment of birth. In that way we slowly give up our inner selves and submit the conduct of our outer selves to a higher will.

(129-4) At its peak moments, which can arise only in its first or last stages and which belong only to its affectional rather than passional side, human love catches and reflects feebly the nature of divine love.

(129-5) But, after all, these qualities are only the negative pre-requisites of spiritual realisation. They are not realisation itself. Their attainment is to free oneself from defects that hinder the attainment of higher consciousness, not to possess oneself of true consciousness.

(129-6) Most men, not yet dulled by age or suffering find that the propinquity of women causes sex-consciousness to interfere with their thoughts and to influence their feelings.

¹⁸⁶ PB himself deleted “(HEART)” from the top of the page by hand.

¹⁸⁷ The paras on this page were numbered 6 through 13, but the typist renumbered them to 174 through 179, 179a, and 180. They are consecutive with the previous page.

¹⁸⁸ “strive” was typed above the line and inserted here.

(129-7) Marriage is not inconsistent with the philosophic path but it often is with the mystical path.

(129-8) The prospect of entering upon a course of severe asceticism is, to the modern man, a frigid and repellent one. If the spiritual life

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(131-1)¹⁹¹ If we need not follow an extreme asceticism, we must obey a moral discipline that seeks to purify thought feeling and conduct. If we are not asked to become martyrs and heroes in the battle against lower impulses and calculating worldliness, we are called to the battle itself.

(131-2) A merely physical or purely emotional love will fade and die when events test if it really seek the happiness of the beloved rather than the pleasure of the lover.

(131-3) The hard liquors are to be avoided. Whiskey, gin, and brandy affect the brain and nervous system so adversely that the fruits of meditation are in part lost and the course of meditation somewhat obstructed.

(131-4) He will bring his emotions under control and not permit his balance to be upset by every little happening or unliked word.

(131-5) The first step is to deny every form of outward expression to those emotions which are definitely harmful to his spiritual progress: to resentments, wraths, envies and hates.

(131-6) His lower nature, with its human desires and emotions, its animal propensities and passions is to be well checked and well disciplined.

(131-7) A temperate asceticism hardens the will, fortifies against temptation and profits character. Such self-imposed discipline of animal desires and earthly aggrandisement, pays high dividends.

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¹⁹⁰ PB himself deleted "ESSAY ON PURIFICATION" and the handwritten "HEART" from the top of the page by hand.

¹⁹¹ The paras on this page were numbered 14 through 22, but the typist renumbered them to 181 through 189. They are consecutive with the previous page.

(131-8) All desires are naturally quenched in the void because nothing that is relative can co-exist with it. This ever-renewed contemplation of our infinite Root will in time dissolve our lower tendencies and give the quietus to our animal passions. Thus it is not merely a theoretical exercise but a practical one yielding valuable fruit.

(131-9) Life is grey enough without being made greyer by sacrificing the little colourful pleasures which art can bring to it or the little cheering comforts which invention can contribute to it.

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(133-1)¹⁹⁴ How can we renounce the attachments to everything¹⁹⁵ and everyone and yet enjoy life, fulfil obligations or remain in the world? How do this without flight to a monastery? How remain an affectionate husband, a devoted father? In the case of things, the answer has been given earlier. In the case of persons, the answer ought now to be given. We renounce the 'materiality' of the loved one and with it the clinging to her material image, her physical possession, her personal ego. We hold on to the concept of her 'spirituality', her essence, her real being. We then know that this true self of hers cannot be separated from our own; the elusory relationship is replaced by a real one, the perishable pseudo-love by an undying essential one.

(133-2) The act of renunciation is always first, and only sometimes last, an inward one. It is done by thoroughly understanding that the object renounced is, after all, only like a picture in a dream and that again, like a dream, it is ephemeral. Its illusoriness and transitoriness must be not only mentally perceived but also emotionally taken to heart. If we give up our wrong belief about it, we may not have to give up the object itself. Now this admonition cannot be made to stop with visible things only. To be honestly applied, it must be applied to visible persons also. No matter how fondly we love somebody we must not flinch from seeing the metaphysical truth about him nor from accepting the consequences of such perception.

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¹⁹³ PB himself deleted "HEART" from the top of the page by hand.

¹⁹⁴ The paras on this page were numbered 23 through 27, but the typist renumbered them to 190 through 194. They are consecutive with the previous page.

¹⁹⁵ The top of the page is unreadable, due to a misaligned carbon transfer. It looks like "How can we renounce the attachments to every-".

(133-3) The wise student will recognise that he gains more than he [loses by such]¹⁹⁶ sacrifices as this discipline of the body calls for. The benefits of resisting custom's dominance are both disproportionate and durable, with a value so high as to make the discipline bearable and the sacrifices smaller.

(133-4) He must not, like the mystics, talk as if man were nothing else but a divine being. We are philosophical students and should not be so one-sided. We must tell men the whole and not a half-truth, which means we must tell them that they are a mixed lot, divine at the centre but slightly devilish at the circumference; altruistic in their potential nature but somewhat selfish in their actual one.

(133-5) Many complain about being troubled by sensual desires. They ask a recipe to cure this trouble. One was given by the Buddha in Dhammapada. Here it is: "As when a house roof is not properly secured, then the rain finds a way through is not drops within, so when the thoughts are not carefully controlled the desires (sex) will soon bore through all our good resolutions. But as when a roof is well stopped when the water cannot leak through, so by controlling one's thoughts and acting with reflection, no such desires can arise or disturb us.

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(135-1)¹⁹⁹ We moderns are unlikely to fall into the opposite error of despising the good things of this world.

(135-2) The fundamental task of man is first to free himself of animalist and egotist tyrannies, and second; to evolve into awareness of his spiritual self.

(135-3) Even if it is asking too much to live philosophically all the time, we can do so some of the time.

(135-4) Excessive indulgence will cloud intelligence and befuddle purpose.

¹⁹⁶ "loses by such" was typed below the line and inserted with a caret.

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PB himself inserted "vol 30" at the bottom of the page by hand.

¹⁹⁸ PB himself deleted "HEART" from the top of the page by hand.

¹⁹⁹ The paras on this page were numbered 28 through 43, but the typist renumbered them to 195 through 211. They are consecutive with the previous page.

(135-5) The man gazing down from life's mountain top sees more and understands better than the man looking up from life's dark ravine.

(135-6) Whatever purifying renunciations and ascetic disciplines are to be effected should be effected naturally, inevitably and without strain from within.

(135-7) We may have serenity only if we are willing to resist our desires at some times and to understand them at other times. There is a devil and an angel in each man. Both are hard at work from within upon our feelings, and from without upon our circumstances.

(135-8) Premature asceticism is neither effective nor wise. It is always better to wait for the inner prompting before starting on any particular discipline.

(135-9) There is nothing wrong with relaxation, amusement and pleasure until they are carried too far and turned into the paramount end of life.

(135-10) The ideal of asceticism and indifferentism have much good in them but they are obviously imperfect ones. Philosophy takes them up, rejects their imperfections and uses their merits.

(135-11) This effort to improve character, harden will and purify feeling should ceaselessly engage him.

(135-12) Philosophy offers itself to men of the world although monks may take to it if they wish. It ends in inspired action, not in dull reverie.

(135-13) Ascetic panegyrics on the simple life find their logical conclusion in grinding poverty and utter destitution.

(135-14) A temporary under-indulgence of the body is the best cure for a permanent over-indulgence of it.

(135-15) We need not a fussy asceticism but an inspired humanism.

(135-16) Where the ascetic avoids and flees the world's evil, the philosopher faces and overcomes it.

(135-17) The ascetic character easily becomes a self-righteous one. The monastic character easily falls into depreciation of those who live in the world whilst praising itself as following a higher way of life. All this is not necessarily true.

(137-1)²⁰² The weakling who is incapable of resisting whatever can bring him pleasure, who has never learnt discipline from the results of his weaknesses, has no other way to harden his will than the way of ascetic withdrawal.

(137-2) The emotions which suffuse his heart and the pictures which hold his mind, must all be purified.

(137-3) How few of the images which fill his mind [come]²⁰³ from his higher self, how many from his animal self!

(137-4) Nanak, the founder of the Sikh faith, pilloried the useless asceticism of the Yogis: "To fast, to endure great heat and cold – all these works of penance are works of dark ignorance," he explained.

(137-5) The more successfully he can keep himself free from worldly ties, the more extensively he will be able to serve mankind.

(137-6) The aspirant who seeks to live spiritually in the world should marry for something more than physical enjoyment and comfort, more even than intellectual and social companionship. He must find a woman whose inner being is polarised to the same ideals as his own, who will walk by his side through every vicissitude as a fellow-pilgrim and a wholehearted seeker.

(137-7) Contemporary society is apt to laugh at and even to hinder these aspirations. We are not likely to become saints. All the likelihood runs in the opposite way. So let us not hesitate to practise a little self-denial, a little self-discipline, yes! even a little asceticism.

(137-8) The body is not to be despised with the ascetic nor neglected with the mystic. It is to be understood and rightly used. It is to be cared for as one of the instruments whose total contribution will enable us to fulfil the spiritual purpose of life on earth.

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²⁰¹ PB himself deleted "HEART" from the top of the page by hand.

²⁰² The paras on this page were numbered 44 through 56, but the typist renumbered them to 212 through 224. They are consecutive with the previous page.

²⁰³ "(come)" was typed above the line and inserted with a caret.

(137-9) Although the asceticism that yields durable results is part of man's interior life, that is, is really mental, nevertheless a preliminary period of temporary physical asceticism is often helpful to enable novices to develop the will-power needed in the mental discipline.

(137-10) Patanjali: "This (divine) light shines from within only when all the impurities of the heart have been removed by the practice of yoga."

(137-11) Just as one of the causes of suffering's existence is to arouse man to the effort needed to eliminate it, so one of the causes of the sexes' different existence is to enable them to grow spiritually by providing them with a mutual attraction to be physically disciplined and mentally eliminated.

(137-12) Even a little liquor may excite a man and much makes him mentally unbalanced.

(137-13) The dietetic experience of the war proves many of our points. It is more urgent to get mental reform.

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(139-1)²⁰⁶ It is right and proper to set aside certain periods from time to time for spiritual retreat and inward communion, for serious study and earnest reflection. But such periods can never be stretched out for a whole lifetime without paying the price in faulty balance and enfeebled will. They should come to an end within a reasonable time for they are only a means to an end. The recluse who makes them an end in itself, has lost his head.

(139-2) To discipline the body by the higher will is one thing but to fear it or revolt against its needs is another.

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²⁰⁵ PB himself deleted "HEART" from the top of the page by hand.

²⁰⁶ The paras on this page were numbered 57 through 65, but the typist renumbered them to 225 through 235. They are consecutive with the previous page.

(139-3) "Reason schools the lunacies of passion," wrote that passionate French poet, Ronsard,²⁰⁷ after seven years of self-tormenting hopeless infatuation.

(139-4) Such passionate loyalty to the soul will bring him its help in his struggles against flesh and feeling to reach it.

(139-5) So many people confuse their love of someone with their desire to possess him or her. The two are separate and the higher the love, the less possessive it becomes.

(139-6) The vegetarian who refuses to turn his body into a graveyard for slaughtered animals is obeying not only a moral law but also a hygienic and an aesthetic one.

(139-7) On the one hand he must tear himself away from his earthly passions. On the other hand he must give himself up to his sacred aspirations.

(139-8) His feet will have to tread the painful path of asceticism for awhile. But whether it will be for a short or a long while, whether the pain will be little or great, whether the asceticism will be slight or extreme will depend on the circumstances of each individual case.

(139-9) Asceticism as an effort to shake oneself free of emotional entanglements and egoistic possessiveness is commendable, but as a whole-time pursuit it is not.

(139-10) The delusion that flesh food is essential to maintain strength dies hard. I do not know a stronger animal than an elephant. I have seen it in the East doing all the work that a powerful steam-crane will do in the West. Yet the elephant is a vegetarian. Moreover it outlives most other animals.

(139-11) To take an extreme instance, it would be both foolish and wrong to attempt to teach mystical religion to such demon-obsessed types as the Nazi fanatics. Foolish, because doomed to failure. Wrong, because some of the knowledge thus gleaned would be placed at the source of evil doing.

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²⁰⁷ Referring to Pierre de Ronsard.

"Ronzard" in the original.

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²⁰⁹ PB himself deleted "HEART" from the top of the page by hand.

(141-1)²¹⁰ We shall understand the position of mysticism best when we understand that it is only an ante-chamber to philosophy.

(141-2) The ascetic who wants to dodge experience in the belief that it is either valueless or vile, is the unfortunate victim of a widespread inability to distinguish between means and ends in these matters of yoga, renunciation and the like.

(141-3) After all, even the hermit who contemns the world and the flesh, has to carry on his quest in some corner of the world and through the body of flesh, whether he likes it or not.

(141-4) Neither penance nor asceticism need be permanent. They are but stages, after all. The aspirant will receive an inner prompting when to bring them to an end. If however he be unintelligent, excessively obstinate or emotionally unbalanced, he may disregard the prompting and turn what should be a means into an end.

(141-5) Instead of trying to flee from unpleasant world conditions by hiding in ashrams, if we try to readjust ourselves to these conditions and to help those who are heroically battling to improve them, we shall not only better serve others but also best serve our own self.

(141-6) Those who light one cigarette after another do not sin against morality; they sin against health.

(141-7) A fourteenth-century German Churchman, Johannes²¹¹ Tauler, said: "Let the common people run about and hear all they can, that they may not fall into despair or unbelief; but know that all who would be God's, inwardly and outwardly, turn to themselves and retire within."

(141-8) Vasistha: To those who have gained internal composure, the whole world becomes calm.

Sruti: Whoever has his standby in Self – all desires harboured in his mind turn away. (PB He has freedom of the spirit.)

(141-9) A blind unintelligent asceticism may be helpful to unintelligent persons. But it will only repel the modern seeker and impede the path of the modern aspirant.

²¹⁰ The paras on this page were numbered 66 through 76, but the typist renumbered them to 236 through 246. They are consecutive with the previous page.

²¹¹ "John" in the original.

(141-10) A temporary retirement from the world for contemplation and study will be quite beneficial if done for short periods and at proper intervals.

(141-11) What is this tremendous force which can turn a man who sensuously delights in the world to a man who ascetically denies it? He will come to see that safety quite often demands the postponement or even denial of immediate enjoyment.

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(143-1)²¹⁴ Those who feel called to complete celibacy must obey what seems right for them. But those who feel that a married life will not be incompatible with a spiritual one, must not be frightened by monkish denunciations.

(143-2) "With an untroubled soul, abiding in himself he enjoys extreme happiness. This tranquillity may be described as resembling sweet sleep, or a lamp which in calm air burns without flickering. So, as time goes on, fixing his soul in itself, eating little, inwardly purified, he sees the soul in himself." – Mahabharata.

(143-3) The marriage partner should fulfil both the human characteristics needed for satisfaction and the spiritual qualities needed for affinity. Where fate denies this, wisdom counsels abstention from marriage altogether. Otherwise unnecessary unhappiness is invited.

(143-4) Those who want only to gratify bodily appetites and have no use for spiritual satisfactions, may regard ideals as quite futile. They may find the only rational purpose in human action is to cast out all aims except selfish ones, subordinating all moral restraints to the realisation of those aims in the process.

(143-5) But asceticism is not and never can be the goal of life, simply because we have to live in this material world; we were sent here for that, and not to run away from it. If we could have achieved our emancipation in the higher worlds, we need never have come here. But material life provides us with the right resistance, opposition, which draws out our latent inner qualities and thus enables us to develop. The ascetic life is a contemporary discipline to give us self-control; but above all it is the purification of

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²¹³ PB himself deleted "HEART" from the top of the page by hand.

²¹⁴ The paras on this page were numbered 77 through 83, but the typist renumbered them to 247 through 253. They are consecutive with the previous page.

man's outlook, not in the narrow sense but in the wider one of freeing him from egoistic distortions.

(143-6) The man who renounces a worldly career and joins a monastic community because he seeks to concentrate all his energies upon the spiritual life, is right if he does so in obedience to an authentic inner prompting. But let him not therefore say this is the only way nor even the best way.

(143-7) When we say that it is not contrary to philosophy if we remain human along with it, we do not of course mean to remain vicious, or evil, or undisciplined. We mean rather what Plato means when he spoke of living well what Spinoza – so simple and austere in his own person – meant when he wrote: “It is, I say, the part of a wise man to feed himself with moderate pleasant food and drink, and to take pleasure in dress, music, the theatre and other places of the kind which he may use without any hurt to his fellows.”

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(145-1)²¹⁷ That²¹⁸ glimpse is his initiation into the spiritual life and therefore into the sacrificial life. It is but the first step in a long process wherein he will have to part with his lower tendencies, give up his ignoble passions, surrender his baser inclinations and renounce egoistic views.

(145-2) Those who have been forced by circumstances and especially by the necessity of earning a livelihood, to spend their whole life in materialistic surroundings, to fall in with the excessively extroverted attitudes of today, will naturally desire to take advantage of the first opportunity to reverse this trend and give themselves up to an interlude of solitude, meditation, study and spiritual companionship. For such the monastic retreat has a justified existence and a definite value.

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²¹⁶ PB himself deleted “HEART” from the top of the page by hand.

²¹⁷ The paras on this page were numbered 84 through 93, but the typist renumbered them to 254 through 264. They are consecutive with the previous page.

²¹⁸ The original editor deleted “Two or more paragraphs appear on each of the attached” from before “That” by typing over the words with slashes.

(145-3) I feel that, in an overpopulated world, it is no longer a duty to leave a brood of still more humans behind me at death. And I feel too that in an over-materialistic age, it is nobler to beget true ideas and divine inspirations [than]²¹⁹ for others to beget children.

(145-4) The disappointed escapist seeks compensations for life, the inspired activist seeks life.

(145-5) Your life speaks louder than your lips.

(145-6) Thus he builds a mental cloister out of which no work, however pressing it be, can drive him. It will be superior to, and safer than any physical cloister or earthly ashram.

(145-7) A normal wholesome human existence demands no useless asceticism.

(145-8) The difference between the philosophic life and the hermit's life is the difference between self-centred dreaming and strenuous service, between a barren peace and a fruitful one, between a salvation sought for one man and a salvation sought for all men.

(145-9) "To belong to God and yet to stay with men", in Balzac's²²⁰ phrase.

(145-10) Marriage multiplies burdens, entanglements, anxieties, difficulties and worldly preoccupations. The single man has a better chance to wed his life to a single undistracted aim. Nevertheless philosophy does not condemn marriage but leaves it to individual choice. Indeed, when two persons are temperamentally harmonious and spiritually suitable, it definitely approves of marriage.

(145-11) He who devotes himself to sterile fantasies which benefit nobody, not even himself, is no true philosopher. The latter will be forced by the direction of his reflections

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²¹⁹ "(than)" was typed after "others" and inserted here with an arrow.

²²⁰ Referring to Honoré de Balzac.

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²²² PB himself deleted "HEART" from the top of the page by hand.

(continued from the previous page) to take a kindly interest in what is going on around him. Truth will compel him to work for the world's welfare no less than his own. He cannot remain a mere spectator.

(147-1)²²³ The ascetic remedy {for}²²⁴ extreme engrossment in worldly life or in the sexual activity of marriage is to flee from both. The philosophic remedy is to flee from the extremism! For both ascetic and worldling are unbalanced. That is a suitable posture wherein one can sit perfectly still and wherein the body can send no messages to the mind, be they of pleasure or irritation.

(147-2) Philosophy says that the ego-centric view of the ascetic is not a final one. It puts forward the claims of social utility as being no less imperative.

(147-3) Such ascetic disciplines of the body, conducted within reasonable limits and for limited periods are excellent. But when excessive significance is attached to them or when they are carried out with exaggerated fanaticism, they begin to do harm as well as good. The mind's balance is upset.

(147-4) There are valuable features in asceticism of which philosophy gladly makes use. But it puts them in their place, does not exaggerate them and does not abandon its humanism for them.

(147-5) The blind impulses must be checked by willpower, the lower nature must be disciplined and the lower energies directed into higher channels. It is perfectly possible, where fate ordains, to live continently and chastely however strongly sexed a man may be. But to achieve this he must utilise the analytic reason, the creative imagination and the active will in understanding and disciplining his energies and then he must redirect them towards aspirational, intellectual or moral ideas or transmute them into practical work.

(147-6) The modern attitude, which has proved so significant in science is safer. The era of mystery-mongering is past. Knowledge which is not verifiable cannot be received with certitude. Overmuch profession of the possession of secret powers opens the doors to imposture. He who is unable to offer adequate evidence had better not seek the public ear. It is only the supersession of human reason that has made it possible to support error for so many centuries.

(147-7) The true place of asceticism is at the beginning of this quest, when a man becomes conscious of his weakness of will and slavery of sensuousness. In order to

²²³ The paras on this page were numbered 94 through 100, but the typist renumbered them to 265 through 271. They are consecutive with the previous page.

²²⁴ We have inserted "for" into the text for clarity.

strengthen the one and neutralise the other, it is a part of yoga to practice hard austerity and painful self-denial.

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(continued from the previous page)²²⁷ But this is done only for a time, it is a means not an end, a path to detachment and deliverance but not a goal for human life.

(149-2) Whether he marries her or merely remains a friend, it is largely alike to him for his happiness must fundamentally depend on the Inner Beloved, not on any outer one. So he resigns the problem to the Overself; the surrender of his personal will to its higher Will must decide the matter.

(149-3) If we could develop the moral strength necessary to stop desiring, we would attain an immense inner tranquillity. Such attainment would also be a mark of our spiritual tranquillity.

(149-4) So long as we believe that some other person is essential to our happiness, so long shall we fail to attain that happiness.

(149-5) Quotation to be cited from Lysis: a disciple of Pythagoras: "It is unlawful to give away things obtained with labour so great and with assiduity so diligent to the first person you meet. We should consider how long a time was needed to efface the stains that had insinuated themselves in our breast before we became worthy to receive the doctrine of Pythagoras."

(149-6) The²²⁸ way of the ascetic is an effort to abstract himself from the bonds which prevent his free thought and feeling. It is an effort of disentanglement. But by its very nature this is only a negative phase. It must be followed by a positive attainment. And the latter must enable the man to fulfil life's higher purpose in the midst of human

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²²⁶ PB himself deleted "HEART" from the top of the page by hand.

²²⁷ The paras on this page were numbered 100 through 106, but the typist renumbered them to 272 through 278. They are consecutive with the previous page.

²²⁸ The original typist deleted "(105) when a man has outgrown the tutelage of religion and tired of the barren negative period of agnosticism which succeeds it, he is ripe for the tutelage of mysticism.

(105) That a theme for meditation should be formulated in" from before "The" by typing over the original words with slashes.

worldly activity whilst yet enabling him to keep the freedom he has won through asceticism. Therein lies the superiority of the philosophic path.

(149-7) "If this doctrine should be attainable only for Lord Gotama and the monks and nuns, but not for his male and female adherents, living the household life, clad in white, abstaining in chastity, and not for the male and female adherents, living in the household life and satisfying their desires, then this holy life would be incomplete, just because of this. But because this doctrine may be attained by the Lord Gotama and the monks and nuns, as well as by the male and female adherents, living the household life, clad in white, abstaining in chastity, and by the male and female adherents satisfying their desires, therefore this holy life is perfect, just because of this." – Buddha, in Majjhima Nikaya, I, page 133, translated by Bhikkhu Silacara, (London, Probsthain and Co). (or VI, p 490).

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(151-1)²³¹ Mysticism is not to be confused with any religion. Mysticism can drop all the religions from its hold and yet be unaffected. No religion can help the true mystic, but he can help any religion with which he cares to establish contact. His presence alone inside any fold will give it more than a momentary grandeur, and cause men to look on an old Church with new respect. This is why mysticism can stand on its own feet, and why it does not need the doubtful legends and theatrical liturgies of institutional religion.

(151-2) The mystic who becomes immobilised by his inheritance of asceticism and escapism will also become indifferent to the sorrows of a mankind whom he regards as materialistic. The sage, self-disciplined to live in the world with his heart and thought moulded after his own fashion will not turn in contempt or helplessness from the so-called materialistic but, on the contrary, will find in their ignorance the motive for his incessant service of enlightenment to them. The stultified stony apathy of the first is shamed by the courageous acceptance of life as a whole of the second.

(151-3) We must use the material things, yes and not abandon them but we must do so without attachment. We may love the good things of life like other men but we ought

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²³⁰ PB himself deleted "HEART" from the top of the page by hand.

²³¹ The paras on this page were numbered 107 through 110, but the typist renumbered them to 279 through 282. They are consecutive with the previous page.

not to be in bondage to this love. We should be ready to abandon them at a moment's notice, if need be. It is not things that bind us, not marriage, wealth or home but our craving for marriage, wealth or home. And what is such craving in the end but a line of thinking, a series of mental images?

(151-4) When Subba²³² consulted Buddha about this question of renouncing the world, Buddha frankly admitted that he had no basis for concluding that every hermit was ethical or intellectually superior to every householder or vice versa. Therefore, he concluded, each man, whether he be monastic, recluse or worldly householder, could best be judged only on his individual merits. Buddha's general and most reiterated reason for asking his followers to become monks was not, as he has here confessed because this way of life was spiritually superior but because, in his own words: "Painful is the life of a householder and free is the life of renunciation." This is not an ethical reason, therefore, but a purely practical one. He recommended external renunciation because it relieved a man of domestic troubles and burdens, i.e. it was a rule of expediency.

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(153-1)²³⁵ Good intent or sincere motive cannot by itself be enough to protect the fool against his own gullibility, the uncritical against his own stupidity and the uninformed against his own ignorance. All this is as true of the quest itself as of that part of its practice called meditation.

(153-2) It is necessary to understand that meditation performed incorrectly may attract unseen mischievous spirits or else it may unbalance the mind.

(153-3) The practice of meditation is accompanied by certain risks if it is also accompanied by ignorance and indiscipline. The first risk has been dealt with in "The Hidden Teaching" and "Wisdom of the Overself;" it is mystical hallucination, self-deception or pseudo-intuition. The second is mediumship. Whereas spiritualists believe it confers benefits, philosophers know it causes injury. Whereas the former

²³² "Subba" meaning "king" in the Limbu language was likely a royal visitor to the Buddha. This may also refer to Sudatta, a prominent householder mentioned in the Pali Canon.

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²³⁴ PB himself deleted "HEART" from the top of the page by hand.

²³⁵ The paras on this page were numbered 111 through 115, but the typist renumbered them to 283 through 287. They are consecutive with the previous page.

regard it as a process for getting new faculties, powers and gifts, the latter regard it as a process for losing reason, will and character.

(153-4) It is not really safe or wise for anyone to attempt the exercises without some degree of moral development and even of intellectual development. I have explained in my latest book, published three years ago "The Wisdom of the Overself," why the intellectual checks upon meditation are necessary. Unfortunately I have not explained why moral qualifications are also necessary, so this I propose to do whenever opportunity of further publication arises. At one time I was inclined to accept the teaching that the practice of meditation alone would of itself purify the character. Wide observation since then has led me to doubt the wisdom of this teaching. It is better that strenuous effort at self improvement and self discipline should go side by side with efforts in meditation.

(153-5) Life is too tragically short at all times and too dismayingly swift-passing at the present time for us to find any pleasure in echoing to the last letter Patanjali's rules prohibiting the practice of meditation before character

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(continued from the previous page) has been purified, desires dismissed, attachments broken and asceticism followed. Hence we have not done so in past writings. If meditation is to be wooed only after a monkish virtue has been pursued and found, then the hope and possibility of a mystical inner life for twentieth-century man seems alien and remote. But this did not mean that we could not perceive the value or importance of those rules. On the contrary, by advocating constant reflection upon the lessons of earthly experience, by inserting such a theme into the formal medication practices themselves, we took some of their essence without taking their appearance. This proved to be not enough, however. We found that the [lack]²³⁸ of equal or larger emphases upon moral culture as upon meditation, led many readers to neglect or even ignore the first whilst plunging recklessly into the second.

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²³⁷ PB himself deleted "HEART" from the top of the page by hand.

²³⁸ PB himself inserted "lack" by hand.

(155-1)²³⁹ The²⁴⁰ ideal of a sour crabbed and cranky asceticism can hardly be said to appeal to the modern generation. A teaching which would set this goal up as an essential accompaniment of spiritual development will find little response and may do much harm. For if it spreads the false idea that such development is not attainable in any other way, many persons who might otherwise be attracted to it would turn away in despair.

(155-2) Those who desert the quest's moral ideals but not its mystical exercises, who seek to gain selfish victories over the rights and minds of others by the use of mental or occult power, become evil-doers and suffer an evil end. Theirs is the way of the left-hand path, of black magic and of the sin against the Holy Ghost. Until retribution falls upon them in the end, they bring misery or misfortune to all who accept their influence.

(155-3) The adept who attains perfect inner serenity can do so only by paying the price of foregoing the emotional agitations attractions and repulsions which constitute much of the inner life of most people. Having attained it himself,

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(continued from the previous page) he can lead others to it only by pointing towards it as a reachable goal for them too. He may not yield to personal favouritism or egotistic caprice based on likes and dislikes in selecting those whom he is to help. Indeed, because of this it is said that he is more interested in mankind collectively rather than as individuals. Now if he had to commit emotional suicide to reach his present height, it is unreasonable to expect that he should flatter or encourage those who, although seeking the same height, seek also to preserve or nourish their egoistic emotions. The latter are nearly always closely linked to egoistic desires. An inward detachment from all eagerness for earthly life is the grim price that must be paid before entry into the kingdom of heaven can be got. Such detachment requires soft sentimentality to yield to hard recognition of the impersonal realities of the human situation. And this recognition must assuredly lead the seeker far away from conventional points of view concerning his personal duties, his family relations and his social behaviour.

²³⁹ The paras on this page were numbered 116 through 118, but the typist renumbered them to 288-290. They are consecutive with the previous page.

²⁴⁰ The original typist deleted "Life is" from before "The" by typing over the original words with x's.

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²⁴² PB himself deleted "HEART" from the top of the page by hand.

(157-1)²⁴³ The man who struggles with the passion of sex within his nature and conquers it, not merely physically but also mentally, finds that his very nature becomes bi-sexual. For he finds within himself the woman whom he had formerly sought outside himself. She who was to complement his mind and companion his body, and whom he could only find in an imperfect form or not find at all, is then discovered within his own spirit, in that which is deeper than body and mind. The mysterious duality which thus develops corresponds to the last stage but one of his mystical progress, for in the last stage there is absolute unity, absolute identity between his own ego and his Overself, but in the penultimate stage there is a loving communion between the two, and hence, a duality. Such a man is in need of no fleshly woman, and if he does marry it will be for reasons other than the merely conventional ones. In achieving this wonderful

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(continued from the previous page) liberation from the miseries which accompany the delights of sex and from the shortcomings which modify its promises, he achieves something else; he enters into love in its purest, noblest, most divine and most exalted state. Thus his nature is not starved of love as shallow observers may think or as the sensual minded may believe, but he, more than the others, knows what it means. Seemingly he stands alone, but actually he does not. He is conscious of a loving presence ever in him and around him, but it is love which has shed all turmoils and troubles, all excitements and illusions, all shortcomings and imperfections

(159-1)²⁴⁶ It is hard to overcome sexual desire and neither ashamed repression nor unashamed expression will suffice to do so. Hunger and surfeit are both unsatisfactory states. The middle way is better but it is not a solution in the true meaning of this term.

(159-2) A rigid asceticism is not only unnecessary but also, for most of us, impracticable. The Indian yogi can successfully beg his way across his country, the tropic dweller can manage to exist on very few necessities, but the Euramerican can hardly be expected to

²⁴³ The para on this page was numbered 119, but the typist renumbered it to 291. It is consecutive with the previous page.

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²⁴⁵ PB himself deleted "HEART" from the top of the page by hand.

²⁴⁶ The paras on this page were numbered 120 through 123, but the typist renumbered them to 292 through 294. They are consecutive with the previous page.

do the same. If he were to get away from all possessions without at the same time getting into a monastery, he would find outer trouble and not inner peace. To have this he must have some money. But by simplifying his way of life and reducing his social ambitions, he need not strive so hard to get the money that he really needs.

(159-3) He cannot afford to let down his guard against the lowest impulses.

(159-4) The standpoint from which the question of sex is best approached was explained in my recent book "The Wisdom of the Overself." It is neither pro-ascetic nor anti-ascetic. The man who is called to the spiritual quest is also called to engage in a battle with his animal instincts. If they are to rule him, he will never know peace. And sex being one of the most powerful of such instincts, it must necessarily be brought under control and disciplined. This

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(continued from the previous page) is true of all its three phases: mental, emotional and physical. It is quite possible healthy and natural for a man to live a perfectly continent life for many years, the sperm being reabsorbed into the body, provided his mental life is kept equally pure. This is achieved by constant reflection upon the matter from the standpoints of experience, observation and idealism, as well as by deliberate sublimation when passion is felt. Those who say the sperm must be got rid of are merely making intellectual concessions to their own moral weakness. But on the other hand it is equally true that if a man does not feel able to rise to such a standard, he may live a normal married life and yet make spiritual advancement provided he disciplines himself firmly, keeps constantly in view the limited nature of sex satisfactions, nurtures the incessant yearning for and love of the Soul and especially seeks to purify his thought-life. There are different requirements about the extent and nature of sex discipline at different stages of the path. Your own innermost promptings are the best guide here for they come from the higher self. But they need to be separated from bodily impulses and emotional broodings, which is difficult to do. It is immaterial for the adept whether he lives a celibate or married life. The attitude towards sex will always depend upon individual circumstances.

(161-1)²⁴⁹ You have the good fortune or misfortune to be attractive to men and so long as you remain unmarried you may expect that they will importune you. It is of course a

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²⁴⁸ PB himself deleted "HEART" from the top of the page by hand.

matter for you to decide how you are to react in every case but concerning the particular point which you raise whether it is necessary to yield in order to get on in practical life I would reply that many women do yield and do get on in consequence but it is not necessarily the only way to get on. It is the easier but slippery and

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(continued from the previous page) dangerous path and I would certainly advise you to try the harder way even though you may not get on so well in consequence. Every rose on the easier path has a thorn concealed beneath it. It is not that sex in itself is a sin, for it is a natural function but that self-respect demands it should be an expression of something finer than mere barter. It is more satisfactory in the end to establish yourself materially through determination and courage than to yield to temptation. Another point and one which is mentioned in my chapter is that promiscuous sex not infrequently leads to disagreeable entanglements of Karma which have to be disentangled at the price of suffering. That is one of the several reasons why marriage has been laid down as the normal path for humanity.

(163-1)²⁵² Yom Kippur, is a Jewish religious date when every member of that faith has to fast fully for 24 hours, not even drinking water, the purpose being to seek forgiveness of his past sins. Hence its name, "The Day of Atonement."

(163-2) Through repetitions of the fast, he is able gradually to correct the misleading appetites of the body and straighten the twisted inclinations of the mind.

(163-3) The body's appetites have become so perverted by civilised living, that to restore them to normalcy it is necessary to undergo a fast repeatedly.

(163-4) The practice of meditation is undesirable when fasting as it may easily lead to a mediumistic condition or hallucinations. But, on the other hand, prayer can, and should be increased when fasting, with usually excellent results.

²⁴⁹ The para on this page was numbered 124, but the typist renumbered it to 295. It is consecutive with the previous page.

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²⁵¹ PB himself deleted "HEART" from the top of the page by hand.

²⁵² The paras on this page were numbered 125 through 129, but the typist renumbered them to 296 through 300. They are consecutive with the previous page.

(163-5) If it cleanses the body of accumulated poisons, fasting cleanses the mind of accumulated errors. This it does by opening a way into the mind for new ideas and preparing it

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(continued from the previous page) to receive less resistantly truer ones. Thus the fast moves a man away from where he is standing in his own light. It is a negative method of achieving positive results.

(165-1)²⁵⁵ 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 necessary purifier of feeling and restorer of instincts.

(165-2) Maulvi²⁵⁶ Muhammad Ali's "Introduction to the Holy Quran" ... "Fasting is one of those religious institutions which, though universally recognised, have had quite a new meaning introduced into them by the advent of Islam. Fasting was generally resorted to in times of {worry}²⁵⁷ and affliction, probably to appease an angry deity. In Islam, fasting is enjoined for the moral elevation of man and for his spiritual betterment. This object is made clear in the Holy Quran itself, where fasting is enjoined: "Fasting is prescribed for you... so that you may guard against evil. (2:183)." Thus, as in prayer, the object is the purification of the soul, so that man may learn how to shun evil. The Holy Quran does not content itself with simply enjoining the doing of good and refraining from evil, but teaches man the ways by walking in which the tendency to evil in him can be suppressed and the tendency to good improved. Fasting is one of those means."

(165-3) "Fasting is a shield" – Muhammad.

(165-4) Just as Jesus prepared himself for his coming mission by, among other things, fasting, so did Zoroaster.

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²⁵⁴ PB himself deleted "HEART" from the top of the page by hand.

²⁵⁵ The paras on this page were numbered 130 through 135, but they typist renumbered them to 301 through 306. They are consecutive with the previous page.

²⁵⁶ "Naulvi" in the original.

²⁵⁷ We have changed "sorry" to "worry", presuming that the original was a typo.

(165-5) "Fasting was highly commended by Muhammad as an atonement and expiation for sin" – Hughes²⁵⁸

(165-6) The first benefit of fasting is that it

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(continued from the previous page) strengthens the higher will, the second, that it helps to free a man from the thralldom of his animal appetites.

(167-1)²⁶¹ Fasting is both a penance and a purification, both a source of strength and a method of discipline.

(167-2) The traditionally prescribed Jain fast consists in abstinence from food and sometimes from water for 36 hours. It begins just after sunset and is broken after sunrise or later. It is performed on holy days, which are devoted to self-examination, self-criticism, and self-purification.

(167-3) Both Islam²⁶² and Bahai do not permit even water drinking during their dawn to sunset fasts. Should we emulate this for better self-mortification?

(167-4) Under the heading of temporary asceticism the philosophic discipline includes fasting. If done at the right time and for the proper time, is a useful help to weaken animal desires, curb sex and soften anger, subdue an excessively critical intellect, remove resentment and bestow serenity. In this way it is also of worth in clearing the mind when in doubt about a correct decision. But to expect the spiritual benefits of a fast to show themselves during the fasting period itself, would often be a mistake. The weakness of the flesh may chill all spiritual activity. If it does, then the benefits will start to show as soon as sufficient food has been taken to strengthen the body again.

²⁵⁸ Referring to Thomas Patrick Hughes, and is a quote from his "Dictionary of Islam".

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²⁶⁰ PB himself deleted "HEART" from the top of the page by hand.

²⁶¹ The paras on this page were numbered 136 through 141, but the typist renumbered them to 307 through 312. They are consecutive with the previous page.

²⁶² We have changed "Island" to "Islam", presuming the original is a typo.

(167-5) Fasting throws the mind into a negative state which opens it to the possibility of mediumistic control. This is a risk which develops only after the third day and therefore longer fasts should be the exception rather than the rule.

(167-6) It is true that thought precedes action, that actions express thoughts and that to rule mind is to rule the entire life. But it is also true that man's battle with himself proceed by progressive stages, that he exerts will more easily than he changes feeling. Therefore,

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(continued from the previous page) the discipline of inward thinking should follow after... and not before... it. To counsel him to take care of his inner life and that then the outer life will take care of itself, as so many mystics do, is to be plausible but also to show a lack of practicality. Man's heart will feel no peace as his mind will know no poise until he abandons the lower instincts and gives himself up to this unearthly call. First, he must abandon them outwardly in deeds, later he must do it inwardly even in thoughts. This will inevitably bring him into inner struggle, into oscillation between victories and defeats, elations and despairs. The way up is long, hard, rugged and slow to tread. It is always a stage for complaints and outcries, battles and falls. Only time – the master power – can bring him to its lofty end. Only when the lessons of birth after birth etch themselves deeply and unmistakably into his conscious mind through dreadful repetition, can he accept them cooperatively, resignedly, and thus put a stop to the needless sufferings of desire, passion and attachment.

(169-1)²⁶⁵ Benedict de Spinoza:²⁶⁶ “After experience had taught me that all things which are ordinarily encountered in common life are vain and futile, I at length determined to enquire if there were anything which was a true good... whether, indeed, anything existed by the discovery and acquisition of which I might be put in possession of a joy continuous and supreme to all eternity.”

“The cause of these evils appeared to me to be that all happiness or unhappiness depends solely upon the quality of the object to which we are attached by love.... All these evils arise from the love of that which is perishable. But love for an object which

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²⁶⁴ PB himself deleted “HEART” from the top of the page by hand.

²⁶⁵ The para on this page was numbered 142, but the typist renumbered it to 313. It is consecutive with the previous page.

²⁶⁶ Referring to Baruch Spinoza.

is eternal and infinite feeds the mind with joy and nothing else, and a joy which is not followed by sorrow. This then, is something greatly to be desired and to be sought after with all our strength.”

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(continued from the previous page) “The things that commonly happen in life, and are esteemed among men as the highest good, can be reduced to these three: riches, fame, and lust, and by these the mind is so distracted that it can scarcely think of any other good.”

(171-1)²⁶⁹ The strife and opposition of the world gives you the opportunity of testing progress, an opportunity which the monk does not get. Retreat, retirement and solitude are certainly necessary, but only temporarily and not for a lifetime. Retreat for a limited time, for a week, for a day or for an hour, and then go, return to the deserted arena. Retreat for a month, or for six months or a year, if you feel the necessity of it, but go back and ascertain what you have really attained. Moreover hold the rhythm of solitude in the midst of activity.

(171-2) Nobody can successfully cut himself off from contact with other human beings. No man can really sever his relations with every other man.

(171-3) The Chinese Sage, Chuang-Tzu once said: “He who needs others is forever shackled.”

(171-4) Hermitages are only fit for some men at some phases of their lives.

(171-5) The fanatic can find wisdom only in total abstinence because that best suits his own extreme character. But the man who has built a balanced nature finds temperance a saner and safer path.

(171-6) Marriage hinders some aspirants because of the distractions and burdens it imposes but it helps others because of the release from sex-tormenting thoughts which

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²⁶⁸ PB himself deleted “HEART” from the top of the page by hand.

²⁶⁹ The paras on this page were numbered 143 through 149, but the typist renumbered them to 314 through 320. They are consecutive with the previous page.

it may give. When sensibly fitted into the framework of a spiritual understanding of life, marriage need not be a bar and success may be achieved.

(171-7) Deep within his heart he will strive to depersonalise his relations with his wife, his children, his family, and even his friends. But in the domain of action we should find him the best of husbands the most loving of fathers and most faithful of friends.

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(173-1)²⁷² Ought we to flee the world and live in ascetic disdain of its attractions? Or ought we to inlay a mystic-philosophic pattern into the picture of everyday duty? The answer is that both courses are correct. We must build sufficient strength to detach our hearts from enslavement to desire and we must make practical the insights conferred by this quest of the Overself. And we must learn how to do the first without shutting ourselves in monastic seclusion, and how to do the second without losing the proper balance between the universal and personal outlook which marks the sage. We must mingle with mankind to show them that a nobler existence is possible and to share with them whatever they can absorb of insights and experiences which only the elect usually have.

(173-2) He who lives a noble life in the midst of the world's business is superior to him who lives a noble life in the midst of a monastery.

(173-3) The contemporary definition of the word yoga in India is "union with God." To a philosopher this is an unsatisfactory one. For originally the word, when split into its syllables Ya and gam, meant "the way to go." Later it came to mean "the way to perfection." But in both cases the application of this term was not limited to God as a goal, although He was a common one. For there were materialistic, mental religious and philosophic yogas: indeed one could be an atheist and still pursue a particular yoga. The correct interpretation of the word indicates therefore a carelessness and looseness in its use, on the one hand, and a radical misunderstanding of its right meaning, on the other.

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²⁷¹ PB himself deleted "HEART" from the top of the page by hand.

²⁷² The paras on this page were numbered 150 through 153, but the typist renumbered them to 321 through 324. They are consecutive with the previous page.

(173-4) The Yogi who lives in contented isolation from the burdens and worries of family existence is not helpful to the poor fellow who has to till the field and produce the grain with which to feed him. For, from some source or other, he has got to be fed whether he live in cave or jungle. He cannot live on roots and barks and leaves; that is a pretty fiction for fables and fairy tales. He needs rice, or wheat, milk and vegetables and probably some fruits.

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(175-1)²⁷⁵ Philosophy criticises asceticism only when it arrogates to itself the only path to enlightenment. For in practice philosophy neither denies nor affirms it but makes use of it if and when needful to do so. Moreover philosophy is too spontaneous even to limit its ascetic efforts to purely ancient or merely Oriental forms. There is plenty of scope for ascetic self-discipline within the framework of modern social life without having to run away from it.

(175-2) Ascetics who dwell overlong in mountain eyries get out of touch with common life. Their outlook becomes narrow and confined; their thoughts become unable to take wide generous and balanced views. They fall into a fatal complacency.

(175-3) One experience however is unique and does not depend on the previous familiarity of the mystic with his projected thought-picture. We refer to the phenomenon of seeing Light. This is a truly universal feature and would also appear to possess a universally-valid symbolic language value, as a reflection of pure Mind instead of particular mental ideas or images.

(175-4) Ascetic regimen was not only useful but a necessity in the study of philosophy in ancient times. For it helped externally to give the calmness, leisure, concentration and perseverance.²⁷⁶ But when the period of study ended the necessity of asceticism also ended. It was a means to attain success in philosophy, not an end in itself, as the ignorant have made it, and not the shaven head matters but the brains within that head.

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²⁷⁴ PB himself deleted "HEART" from the top of the page by hand.

²⁷⁵ The paras on this page were numbered 154 through 159, but the typist renumbered them to 325 through 330. They are consecutive with the previous page.

²⁷⁶ The original typist deleted "also" from after "perseverance" by typing over the original word with x's.

(175-5) Asceticism is practical defeatism and psychological suicide. It is the child of despair and the parent of dissolution.

(175-6) Few persons in these days can find either the requisite external circumstances or the requisite internal aspiration to adopt the austere life of extreme asceticism. According to all the theosophic and most of the Hindu and Buddhistic doctrines, higher attainments are completely barred from those who are married or who take part in the world's work. We profoundly disagree

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(continued from the previous page) with these views, which indeed can only be characterised as semi-materialistic because they make the body and not the mind the central core of man's nature. And we do not stand entirely alone in such disagreement. From vanished sages like Buddha and Krishna downwards to great gurus of our own days, utterance has been made which reassures the man of the world that he too may find the Overself.

(177-1)²⁷⁹ But I saw at length that it was an insoluble one. For it was the old problem of how to eat your cake and have it still! The sublime peace of meditation could only be got by forgetting the world and its worries, by turning attention partially or wholly away from the personal life and personal surroundings. But it was impossible for any human being to sit day after day, week after week, month after month, in undiminished trance. I never came across a single yogi who could perform this feat. Many legends of such persons living in the inaccessible recesses of the Himalayas came to my ears but I knew my Orient and my Himalayas too well now not to dismiss most of them as fairy tales. Even if somebody could successfully achieve this impossible endeavour his earthly body would be useless to him and he might as well die at once and continue his meditation in the other world.

(177-2) The atmosphere of goodness evoked and cultivated in monastic institutions is artificial and studied. Goodness becomes natural only when it is lived out in the busy haunts of men.

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²⁷⁸ PB himself inserted and then deleted "HEART" from the top of the page by hand.

²⁷⁹ The paras on this page were numbered 160 through 166, but the typist renumbered them to 331 through 338. They are consecutive with the previous page.

(177-3) Paralysis is not peace.

(177-4) Stone statues are good ascetics but they are not men.

(177-5) Religious experience rises to its best when it becomes mystical.

(177-6) The Chinese Emperor Huang-ti²⁸⁰ retired from the world for three months in order to prepare himself to receive the Tao from an adept named Kwang Shantaze.

(177-7) I respect those monks alone who have given up the world only to serve it the better.

(177-8) Those who would impose their own stern and sterile rule of monastic asceticism upon all mankind and not merely upon the few who feel a

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(continued from the previous page) born vocation for it, thereby illustrate the narrow unimaginativeness of such asceticism itself

(179-1)²⁸³ Nothing is here said against genuine ashrams for such are doing excellent work. But yoga, yogis and ashrams would have risen higher and carried India with them if they had avoided these defects and not been given to exploitation.

(179-2) We ought not, in our appreciation of a spiritualised worldly life, to minify the value of a monastic life. Let us not forget that the man who becomes a monk to the extent that he sincerely and understandingly embraces the new ideal, exhibits admirable qualities. In taking the vow of poverty he shows forth his tremendous faith, for he will rely upon the infinite life-power to sustain him henceforth. In taking the vow of obedience, he shows forth his great humility, for he confesses that he is unable to guide his own life and thought wisely, but will take his guidance henceforth from those who stand nearest to God. In taking the vow of celibacy he makes a magnificent

²⁸⁰ "Hwangti" in the original.

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²⁸² PB himself deleted "HEART" from the top of the page by hand.

²⁸³ The paras on this page were numbered 167 through 172, but the typist renumbered them to 339 through 344. They are consecutive with the previous page.

gesture of defiance against his own lower nature, against which he will henceforth fight and to which he will not willingly succumb.

(179-3) We need not become less human because we seek to make ourselves better men. The Good, the True and the Beautiful will refine, and not destroy, our human qualities.

(179-4) Why should we deny our human needs and human nature because we claim our divine needs and seek our divine nature?

(179-5) The quest is neither for outright saints nor for outright sinners. It is for those who are conscious of having animal passions and human weaknesses, but who are struggling against them and striving for self-mastery.

(179-6) Asceticism as 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 to drink castor oil, we would regard him crazy. Yet the average ascetic wants to live only in preoccupation with his knots! He forgets we are here also to live, to express the fullness of human endeavour.

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(181-1)²⁸⁶ Our world is but a fleeting symbol. Yet we may not disdain it. For it is the arched entrance under which we must pass through in order to perceive the infinite landscape of the permanent life.

(181-2) Thus the existence of a higher possibility for man which our ethical sense demands and to which our metaphysical reasoning points, is confirmed at last by our ultra-mystic experience.

(181-3) 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.

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²⁸⁵ PB himself deleted "HEART" from the top of the page by hand.

²⁸⁶ The paras on this page were numbered 173 through 179, but the typist renumbered them to 345 through 351. They are consecutive with the previous page.

(181-4) These monks who assail my writing are themselves refuted by one whom they honour as their master. For no lesser 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."

(181-5) The ascetic seeks for the impoverishment of life but the philosopher seeks for its enrichment. Both are right in their place. But whereas the ascetic would impose his rule of life upon all others as constituting the highest one, the philosopher knows that it is but the mark of the beginner who has to disentangle himself from the dominion of desire and worldliness. Therefore outside of this stage, the philosopher resists the propaganda for asceticism as being a mistake. His own quest of enrichment in all life's values, of an integral existence and a co-ordinated activity is motivated by the desire to render fuller service to others and to achieve a perfect existence for himself.

(181-6) Most men are afraid of death but the ascetics are afraid of life.

(181-7) The peace which depends on taking refuge in monastery or cave is not peace but escapism. The peace which remains adamant unshattered by busy towns and constant work is the true peace.

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(183-1)²⁸⁹ The difference between a dietetic discipline such as is here advocated and an ascetic austerity such as traditionally practised is the difference between sanity and madness.

(183-2) What shall it profit an ascetic if he gain the whole world and lose his shrivelled soul? What if he becomes merely callous instead of nobly calm?

(183-3) Said Raja Janaka: "My wealth is boundless, yet I have nothing. Even if the whole of Mithila were burned to ashes, nothing of mine will be burnt."

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²⁸⁸ PB himself deleted "HEART" from the top of the page by hand.

²⁸⁹ The paras on this page were numbered 180 through 186, but the typist renumbered them to 352 through 358. They are consecutive with the previous page.

(183-4) I have more respect for the man who builds a career of usefulness and service to his community than for the man who turns his back on cares or responsibilities so as to sink into the smug peace of retreat. At the best the latter will address useless appeals to mankind to be better whereas the former will do something more positive and more effective.

(183-5) He who wants society all the time is as unbalanced as he who wants solitude all the time.

(183-6) Whoever is human has a human body and is therefore no less concerned with the needs of that body than those who frankly say so. The ascetic may dodge issues by his confusion of thought and his slavish acceptance of tradition, but he cannot get away from the fact that he is not a disembodied entity and must partake of all those physical activities and biological functions which pertain to the human body. The needs of the flesh are neither to be revered, as with materialists, nor reviled as with ascetics.

(183-7) "You know that I have a profound admiration for the philosophy and teachings that have emanated from India. I find much moral excellence and spiritual elevation in that land's abstention from animal food. You say there is a reason for the rules given the Jewish people. Why then are they allowed to eat meat?" I asked. "My son," was the adept's reply, "You forget that this people has been described in our Bible as stiff-necked and passionate. It would have been impractical to lead them directly and suddenly into a

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(continued from the previous page) life of the highest moral virtues. So the wisest thing was done. It is true that our people eat meat, but before they eat it, our religion calls for a process that robs this meat of much of its harm. It is not so much the meat that is harmful and debasing, but the life it still holds therein, and that means the blood. But, as you know, before a Jew eats meat, the blood is practically withdrawn entirely from it. And it is the occult quality in blood which harms the spiritual nature by its materialising and debasing effect." – a Kabbalistic adept in Palestine to PB Masson.

(185-1)²⁹² The disciplinary virtues are intended for beginners as a means of forcibly breaking them from the strength of their egoism and materialism. The aspirant may

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²⁹¹ PB himself deleted "HEART" from the top of the page by hand.

rightly be judged by their presence or absence in his character, thus the first virtue is an external imposition – like all other virtues – upon the yogi’s character to make him feel his oneness with them more; it is obligatory on him in order to force him nearer to this ideal, whereas the philosopher by ripe understanding knows his oneness and needs no outward compulsion to feel it. This inner virtue which he practices sets him free to disregard it externally if necessary because his mind remains always unchanged. The yogi has withdrawn from the world and its duties but not so the philosopher; therefore the latter may as a magistrate for instance, have to punish an offender, which is external injury.

(185-2) The yogi is compelled to practise continence, this in order to conserve and concentrate his force and life attention, but the philosopher may even be married because he has gained that concentration and goal-attention which the novice is merely seeking. Similarly with all the rest of the five virtues; they are all externally for students but not necessarily for philosophers, for beginners and intermediates but not for the advanced.

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(187-1)²⁹⁵ He will have this advantage over the ascetic, that his development will be so strong and stable that it can neither be shaken by unexpected attack nor overthrown by unexpected temptation.

(187-2) Asceticism has in the past been extremely wide-spread in the Orient, so much so that if anyone dreams even of taking in the pursuit of a spiritual truth seriously, he is still told that he must become a complete ascetic, leaving the world, not drinking, not smoking not eating meat, not marrying or leaving his wife if he is already married. But, I have seen so many ascetics, have watched their lives year after year and have regretfully come to the conclusion that in our times such an extreme form of living is really unpractical in that it does not really help them in the spiritual path as much as is claimed. I have come to the firm conclusion that what we have to find is the **BALANCED LIFE**. Asceticism has a part to play, yes, but it must be a limited and

²⁹² The paras on this page were numbered 187 through 188, but the typist renumbered them to 359 through 360. They are consecutive with the previous page.

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²⁹⁴ PB himself deleted “HEART” from the top of the page by hand.

²⁹⁵ The paras on this page were numbered 189 through 194, but the typist renumbered them to 361 through 366. They are consecutive with the previous page.

controlled asceticism; it must not be made the goal in life, as it has been made in the Orient, when it is only a part of the means to the Goal. People have come to value it for its own sake, and imagine that it is the ideal life. We have to learn self-control and self-discipline, but they are qualities which today are better learned in the world than out of it whilst the difficulties of asceticism are so pronounced that it is not now worth while.

(187-3) If God is in our hearts then he must be in constant communion with our beastliness and our imbecility! Such is the view of Pantheism.

(187-4) The body is not polluted by the presence of sexual organs as our ascetic friends seem to believe. Nature is wiser than they are. She knew what she was doing when she evolved them.

(187-5) When mysticism leads to stolid apathy toward world suffering, when it paralyses all sympathy for fellow creatures, it is time to call a halt.

(187-6) We gain wisdom not as the ascetic thinks by impoverishing our experience but by studying it.

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(189-1)²⁹⁸ The error of the ascetic is his assumption of a callous indifference to the sufferings of others as part of his plan to render himself invulnerable.

(189-2) From the Amaghandā Sutta: (From the Buddhist Pali Cannon:) a saying of the Buddha "It is not the eating of meat which renders one impure but being brutal, hard, pitiless, miserly." This passage was directed against those Brahmins who boasted of their external rites.

(189-3) Man is not called to a life of useless idleness.

(189-4) I have heard distinguished men, keen-brained and successful executives, confess privately how their agnostic attitude toward life but masks a deeper longing for some

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²⁹⁷ PB himself deleted "HEART" from the top of the page by hand.

²⁹⁸ The paras on this page were numbered 195 through 200, but the typist renumbered them to 367 through 372. They are consecutive with the previous page.

mystic revelation, some religious experience, that would relieve their mental darkness and how unhappy they are because it has never occurred.

(189-5) This does not mean that Jesus himself ever taught philosophy to his immediate circle; nobody has yet found evidence that he ever did so. Where, for instance, will the reader find in his sayings any explanation of the nature of truth or discussion of the nature of ultimate reality? The period of three years from the beginning of his mission till his death was too short to raise such simple folk as had gathered around him, into mastery of both the second and third degrees.

(189-6) Like all things asceticism has its use which is to be admired, and its abuse which is to be reprehended, although its history shows such unfortunate confusion of values. There is no spiritual crime in demanding proper clothing, good food, and all the useful amenities of material resources and modern invention. There is no sin against the Holy Ghost in sharing the lonely caravanserai of life first with a wife and then with a child or two. And a glass of wine which might upset the mental balance of a beginner, and to that extent cause him to forget his quest or create inability to meditate, might leave no more mark on an advanced man than a wave hurling itself upon a rock. It will suffice to

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(continued from the previous page) point out that the paramount factor of mysticism is essentially the mental and not the physical one, and that renunciation is a new attitude of mind, not a new set of robes. All the wiser mystics have proclaimed this irrefutable truth, but many of their petty imitators think themselves wiser. Those who over-rate external asceticism may attain a pseudo-peace, but it will be the blank beatitude of a drab and dusty grave. In fact, the first words of the first sermon that Buddha ever preached, were addressed to five monks whom he warned against exaggerating the value of their asceticism!

(191-1)³⁰¹ Our own earthly life takes up so much time and energy that it does make the spiritual Quest itself hard. The ideal and most practical existence would be a life in the world, yes, and a normal life in the world, without asceticism, but with occasional

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³⁰⁰ PB himself deleted "HEART" from the top of the page by hand.

³⁰¹ The paras on this page were numbered 201 through 205, but the typist renumbered them to 373 through 377. They are consecutive with the previous page.

periods for retreat. By retreat I mean withdrawal into solitude, preferably with Nature. If you can get away into the country, into the hills, into the forests, or to the sea, that would be excellent.

(191-2) Earnest monks and brown-robed ascetics should not become angry with our candid examination of their self-mortification but rather try to understand another point of view, which does not accept unreal antinomies. We honour and respect those who, through deep sincerity, are faithful to their renunciatory ideals but we ask them not to be intolerant of a different road to self-discipline and not to lose their sense of proportion by making monkish prejudice an obsession.

(191-3) In its recoil against trying to satisfy the demands of an unworthy sensuality, it falls into the opposite extreme of trying to satisfy the demands of an impossible renunciation.

(191-4) The admiration of asceticism for which the ancient and medieval world was famous, is not shared by the modern world.

(191-5) If the ascetic thinks good clothes, fast autos and modern sanitation is going to deprive him of spirituality, then he had certainly better do without these things. The philosophical student however has no such fear because he has quite a different view of what constituted spirituality.

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(continued from the previous page) For him it is primarily a matter of the mind.

(193-1)³⁰⁴ Let us not make of mysticism a refuge from the world's troubles alone nor of meditation a subtler form of self-centredness. We must have altruistic thought for others.

(193-2) It is easy to turn to asceticism when one lacks the means of satisfying the sense and has little prospect of ever obtaining them. It is natural to renounce the world's struggles and enter a monastic retreat when one has failed to cope with those struggles.

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³⁰³ PB himself deleted "HEART" from the top of the page by hand.

³⁰⁴ The paras on this page were numbered 206 through 212, but the typist renumbered them to 378 through 384. They are consecutive with the previous page.

It is the ineffective and incompetent persons who prefer the comparative peace of an ashram to the miseries and frustrations of society.

(193-3) The ascetics who seek to kill out desire are themselves inflamed with the desire to kill it out.

(193-4) The ascetic's mistake is to isolate the physical facet of existence and to make a worshipped fetish of it.

(193-5) Not an ascetically-weakened body but a philosophically-strengthened mind should be our reliance.

(193-6) Why should a man have to enter an ashram if he can marry, have a home of his own and keep up his quest of inner enlightenment just the same?

(193-7) In the "Hidden Teaching Beyond Yoga" I praised the Zen system. But I omitted to add an important point. Even in the case of those who chose to remain monks all their life-time and who consequently stayed longer in the monastery, they stayed only so long as they found it necessary to attain enlightenment. When this was achieved they at once gave up monastic existence and returned to society in order to teach others and share Truth with them. Thus a Zen monastery was merely a training place, not an asylum for escapists.

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(195-1)³⁰⁷ I am not opposed to monasticism; I am opposed to the biased and unbalanced evaluation of monasticism as being the sole path open to man if he wants to lead a higher life.

(195-2) We are not called upon to renounce our human affections, our earthly ties, as the ascetics demand, but we are called upon to liberate our love from its egoism.

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³⁰⁶ PB himself deleted "HEART" from the top of the page by hand.

³⁰⁷ The paras on this page were numbered 213 through 219, but the typist renumbered them to 385 through 391. They are consecutive with the previous page.

(195-3) Man can find spiritual life inside an ashram, if he prefers such a place, or inside a city, if he wants to remain there. It means that God does not only dwell in ashrams but also in busy towns, where he is much more needed!

(195-4) Celibacy gives no hope to anyone save monks and nuns to attain truth. But if we have to search for truth principally within our MINDS, and not alone with our bodies, why should not a married man, if he be sufficiently determined, find truth?

(195-5) Sane and balanced life commands us to keep physically fit so far as it is within our power – which means so far as karma permits. Physical fitness is the harmonious and efficient functioning of each part of the body. The yoga of body control must be broadly interpreted to mean not postural exercises alone, but the discipline of the whole physical organism. It is better for instance, to eat brown bread than to be able to contort the body in yoga posture No. 57!

(195-6) Amidst peaceful landscape in calm forest retreats, beside lonely seashores, where the attractions of Nature are all-powerful to him and where he could gladly spend the remainder of his life in solitude, a striking phenomenon will mark itself repeatedly on memory. Again and again, faces of different people floated up and confront him. Some will be the faces of friends or people known to him but others will be the faces of strangers. All call to him to leave his solitude and give up his silence. It is not difficult to understand this occurrence. The mountain eyrie, the jungle retreat and the forest cottage may continue to attract him powerfully, but the awakening of his fellow men into truth must eventually seem a worthier objective than his own external peace.

(195-7) The consequence of the monkish misinterpretation of his own position as being the highest, is a natural but deplorable one. For having turned away on principle from active participation in the worldly life, he turns away also from the realities of particular situations with

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(continued from the previous page) in that life. This explains why mystics often show a disregard for facts and an indifference to the outcome of misery-bringing events like the world war.

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³⁰⁹ PB himself deleted "HEART" from the top of the page by hand.

(197-1)³¹⁰ I remembered the words and marked the truth of a conversation I had once with Yogi Pranavananda, himself an advanced ascetic, amid the solitudes of the Himalaya mountains on the Indo-Tibetan border. He said: "My master does not favour ashrams. He has not established one and does not want to do so. We disciples visit him at intervals according to our degree of development and to our needs, and follow the path he has instructed us in. He even regards ashrams as likely to be deleterious both to his own work and our self-reliant progress."

(197-2) It has been said in "The Quest of the Overself" that a married couple should grow together in companionly worship of the Light. If they do this they have found the basis of true marriage, successful marriage. Now in India a newly-wedded couple are pointed out in the sky at night by a Brahmin priest, a star called "Vasistharundhati." It is a pleasant little ceremony and supposed to be auspicious. For Vasistha was a great sage who lived thousands of years ago, Arundhati was his wife, and their marriage was a model of its kind in perfect conjugal happiness, wifely devotion and mutual spiritual assistance. The ancient records link this star with this couple in their legend. Now the invention of the telescope has enabled us to discover that this star, which is the middle one in the tail of Ursa Major or the Great Bear is really a double star, that is, it consists of two separate stars situated so close to each other as to appear a unit to our naked eyes. Moreover it is also a binary star, that is the pair revolve around a common centre of gravity. Can we not see a wonderful inner significance in the old India custom? For the marital happiness of Vasistha and his wife was due to their having found a common centre of spiritual gravity!

(197-3) In the Tibetan records of the Buddha, it is expressly mentioned that he sent out apostles "to spread the doctrine that would help all creation." Thus the truth is really for all, because it can benefit all; it is not merely for hermits and monks. Even where the Buddha turned large numbers of men into monks, he did not wholly withdraw them from society but laid down a rule that monks must preach to all classes of people. Thus he insisted that they should serve the useful purpose of being spiritual teachers.

(197-4) What a man will not renounce he is always forced by Nature to renounce either abruptly or gradually at his

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³¹⁰ The paras on this page were numbered 220 through 223, but the typist renumbered them to 392 through 395. They are consecutive with the previous page.

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(continued from the previous page) death. But because the latter is involuntary he gains nothing but must repeat the same bitter experience incarnation after incarnation until he learns the practice of philosophy – which is so to live as to judge both life and death aright.

(199-1)³¹³ But even assuming that the apathetic ascetics of India were warmly interested in the welfare of their fellow-men, there is the question whether they possess the power to make any marked improvement in the material environment of the masses. This question is soon settled for any independent observer who has lived in their midst sufficiently long to know their possibilities. It is settled also by a consultation of the decaying archives of history. There is no evidence that yogis who sit in contemplation of their nerve-centres of “lotus-flowers” as they are called, have made any outstanding contribution to the diminution of disease, dirt, poverty, superstition, famine, enslavement or any of the other maladies which have best the toiling masses of this tropical country. 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 Muhammadan³¹⁴ invaders of more than a thousand years ago? Why did they not give ample warning to the ill-fated peasants of the coming of each 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 suffering they were lacking in the first elements of common humanity. If they did not possess them, why did they go on making extravagant claims to such powers?

(199-2) There must arise an awareness of his hidden defects, of those distorted emotional and intellectual factors, those subtly warped purposes, which have grown up with his past and now dominate his subconscious being. He must open up the covered places of his heart and he must do it ruthlessly and fearlessly.

(199-3) When the Western practicality has become permeated by the ancient Eastern contemplativeness, and when Eastern civilisation is rebuilt by Western initiative, the whole of mankind will come to healing. Reverie is

³¹² PB himself deleted “HEART” from the top of the page by hand.

³¹³ The paras on this page were numbered 224 through 226, but the typist renumbered them to 396 through 398. They are consecutive with the previous page.

³¹⁴ “Muhammedan” in the original.

(continued from the previous page) not enough. Dream and do. Let the buds of high thought burst into the flowers of heroic action. In the present chaotic and critical state of the world it is better for those with spiritual ideals to throw their weight into positive service of humanity. We must do something to objectify these ideals.

(201-1)³¹⁷ The ascetic idea of not being fettered by any external thing is good as far as it goes. But it fails to take note of the fact that one may be much worse fettered by an internal thought. The ascetic gives up the vices and allurements of the world in order to become free, renounces earthly desires and futilities in order to become happy, shuns pleasures because he associates them with guilt. But because he has not grasped the truth of mentalism, because he does not comprehend that thought is the real battlefield, he remains as tied as before albeit by new chains.

(201-2) The retreat into the personal solitude of desert or mountain and the retirement into the fraternal monastery of a holy order are the outstanding social features of an asceticism which frowns upon the world as Satan's haunt. India has not had a monopoly of them nor was she needed to teach other countries how to practice them. The first years of Christianity witnessed the arising of hundreds of thousands of hermits or monks in the land of the Nile, on the rocks of the Thebaid and among the deserts of Libya. But the fifth century the social dissolution and economic miseries which preceded accompanied and followed the break-up of the Roman Empire, had spread millions of Christian monks and nuns throughout Europe, North Africa and Asia Minor. For it is preeminently during times of earthly despair that men turn most away to hope as it is during periods of social disintegration that they seek solace in ascetic celestial peace. The reaction is natural and pardonable. It is a confession of failure, an attempt to solve the problems of life by running away from them altogether. What is worse is that it seduces the intelligent individual to try to strengthen then himself by weakening society at a time when society itself is most in need of being strengthened. It withdraws the unselfish man from the common effort at a time when his services could be most fruitful. It leaves a land barren of noble exemplars and bereft of elevating leaders. Consequently it is not a path for the philosophic student, with his ideals of balance, helpfulness and courage.

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³¹⁶ PB himself deleted "HEART" from the top of the page by hand.

³¹⁷ The paras on this page were numbered 227 through 229, but the typist renumbered them to 399 through 401. They are consecutive with the previous page.

(201-3) The wise man will be able to put on asceticism or take off luxury like a suit of clothes, i.e. at will, at any moment and in any place.

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(203-1)³²⁰ Memorable are those minutes when we sit in silent adoration of the Overself, knowing it to be none other than our own best self. It is as though we have returned to our true home and rest by its hallowed hearth with a contentment nowhere else to be known. No longer do we possess anything, but are ourselves ineffably possessed. The individual hopes and fears, sorrows and desires that have so plagued our days, are adjourned for the while. How can, how dare we hold them when our own personal being is tightly held within an all-satisfying embrace?

(203-2) The practice of philosophy does not preclude a man from living normally in the world, from marrying and begetting children, from acquiring possessions and dwelling in comfort, or from building a successful business or professional career. It does not regard the normal human life as inferior and illusory but the abnormal ascetic life as high and holy. It takes both in its stride and looks on both as correct in their own places because both are needed there, but it seeks to achieve at the earliest moment a sane balance which shall free the man from the tyranny of both.

(203-3) The average American wants economic security because he wants to satisfy a higher standard of material living than exists anywhere else in the world. And the average American is right. Let him not degrade himself materially at the behest of monks and ascetics who wish to impose an ideal on others which was never intended for the world at large.

(203-4) The notion that a woman cannot have a husband, bear children and wear fine dresses if she wants to and still enter the kingdom of heaven, is as stupid as it is barbaric. Yet this is the constricted teaching which is propagated in the name of "higher" spirituality. But its proponents are usually monks themselves, men who having found what suits the taste, temperament or circumstances of their particular personality, would proceed to impose such taste on all mankind by raising it to the

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³¹⁹ PB himself deleted "HEART" from the top of the page by hand.

³²⁰ The paras on this page were numbered 230 through 234, but the typist renumbered them to 402 through 406. They are consecutive with the previous page.

dignity of a universal law. My complaint against ascetics therefore is that they turn their very limitations into vaunted virtues.

(203-5) Self-mastery is primarily a thing of the mind. Therefore those who pay all their attention to physical regimes such as fasting, sitting in a cave, putting ash on the forehead, or wearing clothes of a special colour, are missing the point. "The mind is the real battle-ground," I once wrote, "not the body." The pages of the Dhammapada are strewn with similar ideas uttered by Buddha who is a foremost advocate of asceticism. And need it be added that Christ reiterated similar teaching again and again.

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(continued from the previous page) "As a man thinketh in heart so is he." He placed the fullest emphasis on the control of mind and he even went to the length of denouncing as hypocrites those who were outwardly faithful in performing religious practices but who were secretly sinning in thought. The Bhagavad Gita says, Chap. III, 6,7: "He who, restraining the organs of action, sits thinking in his mind of the objects of the senses, self-deluded he is said to be one of the false conduct. But whoso, restraining the senses of the mind, O Arjuna, engages in Karma-yoga, unattached, with organs of action, he is esteemed." The notion which I tried to convey in The Inner Reality is essentially the same. We need a sense of proportion. The continued preoccupation with physical discipline to the extent of regarding them as more important than mental asceticism is unhealthy.

(205-1)³²³ The simple life need not be a squalid one. The austere life need not be an ascetic one. There is room for aesthetic appreciation in the first and for reasonable comfort in the second. Both must respect the finer instinct and not decry them.

(205-2) When a man has outgrown the tutelage of religion and tired of the barren negative period of agnosticism which succeeds it, he is ripe for the tutelage of mysticism.

(205-3) He who controls the mind, controls the body, for the one acts upon and through the other.

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³²² PB himself deleted "HEART" from the top of the page by hand.

³²³ The paras on this page were numbered 235 through 241, but the typist renumbered them to 407 through 413. They are consecutive with the previous page.

(205-4) Philosophical mysticism cannot appreciate, much less accept, the kind of non-attachment which runs to fanatic extremes or which makes too great outward fuss of itself. It cannot find any enthusiasm for Ramakrishna's refusal to handle money because he regarded it with such horror that the auto-suggestion brought a painful burning sensation to the palm of his hand when, accidentally, he did touch it. It cannot admire Chertkov,³²⁴ who was Tolstoy's³²⁵ closest friend and disciple, in his refusal to handle money to the point of necessitating his wife to sign his cheques and his secretary to pay for his purchases. It admits the moral purity and sincerity of both these men but deplors their mental unbalance.

(205-5) Flesh-eating is morally wrong and Nature exacts her penalty for it in various ways of which sickness is only one.

(205-6) In this matter philosophy says that what is important is not your possession of things but your mental and emotional relation to them.

(205-7) Buddhism is a religion founded on disillusionment

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(continued from the previous page) with life. But philosophy, being more than a religion, cannot rest solid balanced on such a slender foundation. If with Buddhism it sees the ugliness, the transiency and the suffering in life, it also sees the beauty in Nature and art, the Eternal behind life and the satisfaction in it. Why should philosophy pretend to see no bright places because it can see the dark ones? Why should it deny the trill of music in human existence because it can hear the wail of misery? This is why it is as quietly happy as it is gravely resigned.

(207-1)³²⁸ He arrives at purity by a cultivated discipline of the mind rather than by a forcible atrophy of the senses.

³²⁴ Referring to Vladimir Chertkov.

³²⁵ Referring to Leo Tolstoy.

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³²⁷ PB himself deleted "HEART" from the top of the page by hand.

³²⁸ The paras on this page were numbered 242 through 247, but they typist renumbered them to 414 through 419. They are consecutive with the previous page.

(207-2) He may still feel the need of certain things, he may even like to have them but he will not feel that they are essentially important to his happiness.

(207-3) It is only a surface view of life which invariably associates spirituality with poverty and materialism with prosperity.

(207-4) "To the unwary, there may be fear even in the forests; for he is surrounded by his six enemies, (passion anger, avarice, delusion, pride and malice); and to that wise man who has conquered his senses and found joy in his Self, what harm can household life do?" – Srimad Bhagavata

(207-5) Everyone except the persons whose physical constitution unfits them for it, should mark the 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 diluted fruit juices. Two to four days is sufficiently long for this purpose. Further fasts may be taken under the guidance of a strong inner prompting to take them. Otherwise the best time for them is at the opening of the seasons of Spring and Winter. Spring marks the beginning of the ancient new year, the real new year, around March 21st. Winter marks the opening of that period from just before Christmas and culminating with Easter when the forces of Nature make it possible for man to make quicker progress than during the rest of the year. The more an aspirant purifies himself by using this simple method of fasting physically, 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.

(207-6) The fact that most people feel no horror at the thought of murdering living creatures for their food, shows how far the journey from a brutalised mentality to a refined one will have to be.

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(209-1)³³¹ The modern man is predisposed to want too much of the comforts and too many of the pleasures of the world. A little asceticism will therefore do him no harm and may bring him much benefit.

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³³⁰ PB himself deleted "HEART" from the top of the page by hand.

³³¹ The paras on this page were numbered 248 through 254, but the typist renumbered them to 420 through 426. They are consecutive with the previous page.

(209-2) There is no other deliverance from the burdens of life.

(209-3) Such a ruthless cutting-off of human feelings is not necessarily desirable and not always achievable.

(209-4) It is not enough to refrain from sensual acts. It is no less needful to refrain from sensual thoughts.

(209-5) The thread-like intuition which will lead him out of animality into serenity, will be his best guide if he can find it and heed it.

(209-6) It has been asked why the Pythagorean teaching interdicted the use of beans in a vegetable diet and why it opposed cremation as a means of disposing of the dead. Concerning the first question, it should be noted that Pythagoras made almost an exaggerated fetish of esotericism and went to great lengths to keep his teachings unknown to the multitude. Consequently most of them were not written down until many years after his death, when so many of his disciples had been so dispersed or so killed off that to avoid the total disappearance of his philosophy some of them recorded it for the first time. These writings in the course of a generation or two came easily to be misunderstood. Even Porphyry who lived so long ago as the third century and so near to Pythagoras wrote, "This primary philosophy of the Pythagoreans finally died out first because it was enigmatical and then because their commentaries were written in Doric, which dialect itself is somewhat obscure so that Doric teachings were not fully understood, and they became misapprehended and later they who published them no longer were Pythagoreans... "When died the Pythagoreans, with them died their knowledge which till then they had kept secret except for a few obscure things which were commonly repeated by those who did not understand them. Pythagoras himself left no book but some little sparks of his philosophy, obscure and difficult, were preserved by the few who were preserved by being scattered."

(209-7) Now as part of his programme of secrecy Pythagoras had got into the habit of casting much of his teaching into symbolic 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 whole of the truth and the inner reality was missed.

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(211-1)³³⁴ For instance, the Pythagorean maxim, “Do not walk in the public streets” had an inner significance which meant “Shun the views of the unenlightened masses.” Again, “Do not eat the heart of an animal” meant “Do not give way to the emotions of despondency and anxiety.” The interdiction against beans should not be taken literally, but only symbolically.

The real teaching of Pythagoras during his lifetime to his personal disciples as compared with the recorded teaching made by later generations of followers who had lost much of the inner significance of his wisdom, cannot be got by taking those records too literally. The records contradict each other in many particulars. Consider how most of Pythagoras’ biographers say that he forbade the use of woollen bedclothes and enjoined the use of linen ones only. On the other hand, Diogenes Laertius³³⁵ says in his biography that linen had not yet been introduced into the country where Pythagoras lived and that his bedclothes were always woollen! Aristoxenus³³⁶ said that Pythagoras permitted the eating of all animals except oxen, rams and lambs – whereas the biography preserved by Photios³³⁷ says that he taught the abstention from all animals because of his belief in the transmigration of souls. Even the absurd story that Pythagoras refused to save his life from his assailants by making his escape across a bean field is only one of several conflicting stories about the manner of his death and none of the other stories mention this bean field at all. Such contradictions should make us very wary of accepting the assertion that he really forbade beans as an article of diet. What then is the real meaning of the injunction to abstain from eating beans, for which incidentally the only authority I can trace is Hierocles’ inclusion of it in his collection of the Golden Manimo. It is an entirely symbolic injunction and it means “Abstain from following the broad popular path.” Beans were used in the democratic election procedures as a convenient means of casting votes for candidates, and in the course of time came to symbolise the democratic or popular way of life which was so abhorrent to the aristocratic character and secretive nature of Pythagoras and his teachings.

Concerning the interdiction of cremation, it should be remembered that Pythagoras got most of his training in the Egyptian schools, where the practice of mummifying the dead was the rule and where cremation was abhorred.

(211-2) Some measure of ascetic discipline is needful to harden his will.

³³³ PB himself deleted “HEART” from the top of the page by hand.

³³⁴ The para on this page was numbered 255, but the typist divided the para and renumbered it to 427 through 429. They are consecutive with the previous page.

³³⁵ “Laertes” in the original.

³³⁶ “Aristoxenes” in the original.

³³⁷ “Photius” in the original.

(211-3) The danger here is that he is apt to become excessively self-centred, to live in and for himself alone.

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(213-1)³⁴⁰ He can rise to the higher self only by letting go of the weights that keep him in the lower one.

(213-2) He must practice self-control if he seeks self-knowledge.

(213-3) He should refuse to crush his aesthetic instinct.

(213-4) Peace reigns within him because desires do not reign there.

(213-5) This pessimistic but provocative theme.

(213-6) The one side of the problem if lust challenges our conscience; the other, our intelligence.

(213-7) ... grown through such endeavours into a completer life.

(213-8) When asceticism is made an end in itself, it becomes barren, sterile and joyless.

(213-9) Desirelessness is the last test of the mystic's moral strength and practical sincerity. Can he give up without undue bitterness this thing which he most treasures because he seeks a higher value? Can he cut the last attachment to the world for the sake of reaching that state which is beyond the world? If his thinking and behaving can survive this test, great will be his reward.

(213-10) Smoking not only harms the body but also depresses the mind. The cumulative and ultimate effect of the poison which it introduces is to lower the emotional state by periodic moods of depression.

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³³⁹ PB himself deleted "HEART" from the top of the page by hand.

³⁴⁰ The paras on this page were numbered 258 through 270 and 270a, but the typist renumbered them to 430 through 441 and 441a. They are consecutive with the previous page.

(213-11) If he could find a companion who had the character and capacity to help, and not to hinder, his own inner pilgrimage, then it might be useful for him to marry, but if she were to fall short of this ideal then greater inner misery would descend upon him. There is a certain fate about such matters and if she has to come, she will come into his life of her own accord. In any case it will be advisable to wait to make sure that the inner harmony does really exist.

(213-12) When a man begins to excuse in his own mind an evil course for the sake of an excellent objective, he begins unconsciously to change his objective.

(213-13) To have reached this standpoint indicates a tremendous advance on the conventional and popular one. The student is to be congratulated on having done so. But it is still insufficient and incomplete.

(213-14) "IF..." is usually the symbol of failure, but "I can" and "I will..." is a powerful motto that is always the sign of the success-bound.

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(215-1)³⁴³ The spiritual and physical downfall of man is partly due to his abuse of the sex function. Animals mate in the proper seasons and then let each other alone for the rest of the year but men and women have now no seasons, no true instincts in this matter. They are so ignorant of the principles governing it that they waste their life-forces and desecrate their higher potencies, thus stupefying spiritual intuitions and creating diseased bodily conditions.

(215-2) The fast helps not only to cleanse the body but also the heart.

(215-3) Happiness cannot be found by those who seek it as a goal in itself. It can be found only by those who know it is a result and not a goal.

(215-4) With simpler homes and fewer pleasures, with physical bonds and emotional attachments reduced to a minimum, it is easier for a man to fortify his life and cultivate his soul. When he denies satisfaction to his various desires, he eventually exhausts the

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³⁴² PB himself deleted "HEART" from the top of the page by hand.

³⁴³ The paras on this page were numbered 271-279 and 1 through 9, but the typist renumbered them to 442 through 450. They are consecutive with the previous page.

desire to live itself. With this sterility the cycle of reincarnation comes to an end and the peace of Nirvana is his.

(215-5) A reasonable asceticism is not a depressing or tormenting asceticism.

(215-6) A man may live celibately for years and be none the worse for it. Indeed he may be all the better. The effects will depend on his mental attitude, the kind of thoughts he has about it.

(215-7) He perceives clearly that peace will come and can come only by giving a complete quietus to the animal nature and the lower human self, only by sternly forbidding every passion and every negative emotion.

(215-8) Passion, with its savage insistencies and appeasements, its animalist intrusion, has no place in this serene, tender affection which unites their minds - the hushed peace, the mesmeric strangeness and the golden felicity of this mood.

(215-9) A self-tormenting frustration, imposed from without, is not the same as and not to be mistaken for a self-improving asceticism imposed from within.

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(217-1)³⁴⁶ The ascetic denial of the senses and the appetites, the passions and the emotions, is justified when its aim is to master self and life, not if its aim is to negate them.

(217-2) He who asks for happiness asks for something he cannot and shall not get while his body breathes. The wise man does not ask more from life than it can yield. If it cannot give happiness it can give peace.

(217-3) If he is to gain this prize of inner strength he must remain aloof from the body and cold to its pleasures, retreating from emotion as to an invulnerable citadel within.

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³⁴⁵ PB himself deleted "HEART" and "Cont." from the top of the page by hand.

³⁴⁶ The paras on this page were numbered 280 through 287 and 10 through 17, but the typist renumbered them to 451 through 457. They are consecutive with the previous page.

(217-4) It is perhaps not true to write that the man must become utterly detached. No one who is yet embodied, yet compelled to deal with the world without him and traffic with it for his necessities can be called that, however free he has made his heart and however firm he has made his mind.

(217-5) The highest form of love is covered by Spinoza's formula: Amor dei intellectual is.

(217-6) It is true that we have not yet heard of one man who has succeeded in travelling to the stars. Nevertheless, their light is useful to most men to point out the way. Therefore, if we place an ethical ideal before mankind which shall be worthy of the true ends of human life, we are not wasting our and their time.

(217-7) As this diviner self displaces the earthly one in his will, heart and mind, it is natural that what he hitherto felt as temptation will be felt as such less and less. On the philosophic path he will attain to this without immunizing himself in any cloister but rather in the very midst of worldly activity.

(217-8) The sex problem can only be settled by reference to the degree of evolution the individual has attained. To ask for complete celibacy from the beginner in the quest, however enthusiastic he may be, is to ask for confusion, unbalance and possible disaster, if he, is still young and vigorous in body. It is better for him to pass through and outgrow what the ancient Hindus called "the householder stage" before he ventures into the saint's.³⁴⁷

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(continued from the previous page) Only the exceptional man can proceed direct to the higher stage and yet maintain his progress undisturbed.

(219-1)³⁵⁰ A man may quite properly seek his material welfare without in any way being a materialist. The kind of ascetic mysticism which confuses the two is based on mere surface readings, not inner realities. The modern western quite rightly has no use for

³⁴⁷ PB himself inserted "Cont" in the lower right margin by hand.

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³⁴⁹ PB himself deleted "HEART" from the top of the page by hand.

³⁵⁰ The paras on this page were numbered 288 through 302 and 18 through 22, but the typist renumbered them to 458 through 463. They are consecutive with the previous page.

that mediaeval outlook, that spurious holiness which praises the spiritual man only when he is also a starved man. He will prefer to follow Jesus' injunction to be in the world but not of it.

(219-2) [The]³⁵¹ fruits of successful meditation will show themselves in his character too. For the deeper he can probe into his mental being, the deeper he will pass beneath his passional and emotional natures. And out of this passage there will come a control of those natures, a detachment from the senses, a purifying of the imagination, which affect moral attitude and arouse moral strength.

(219-3) Why should he not be a human being as well as a yogi? Why should he not bring all his nature to this cooperative venture that is Life?

(219-4) The ascetic's life is not higher, not necessarily holier than the householder's. It is a different way for differently constituted people.

(219-5) Many spiritual aspirants who are practicing yoga in India usually prepare their own food. The theory is that the magnetic influence of the person who prepares the food affects the latter, and the aspirant eating food permeated with bad magnetism suffers [thereby].

The]³⁵² advanced yogis do not need to be concerned about this, as they are immune.

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(221-1)³⁵⁵ He will accept the pleasant things of life if they come his way, but he will not long for them nor be unhappy if they never come.

³⁵¹ PB himself deleted the para before this para by hand. It originally read: The fruits of successful meditation will show themselves in his character too. For the deeper he can probe beneath his passional and emotional natures. And out of this passage there will come a control of those natures, a detachment from the senses, a purifying of the imagination, which affect moral attitude and arouse moral strength."

³⁵² PB himself changed "thereby. But I _____ that" to "thereby. The" by hand.

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³⁵⁴ PB himself deleted "HEART" from the top of the page by hand.

³⁵⁵ The paras on this page were numbered 303 through 310 and 23 through 30, but the typist renumbered them to 464 through 471. They are consecutive with the previous page.

(221-2) These acts of self-denial, these austerities, are to be valued not for their own sakes but for the sake of the purification of the soul.

(221-3) The old idea was that a spiritually-minded person should sport a long beard, indulge in ascetic self-denials and be portentously solemn. The new idea is that he should keep his spiritual-mindedness but be more human, more like one of ourselves.

(221-4) Nobody need be frightened away from the quest by unnecessary fears and imaginary obstacles. Complete asceticism and full retirement are not asked for by philosophy. It asks instead for a spiritualising of life in the world. It is realist even when being idealist. It leads men on from where they already are, not from where they find it impossible to be.

(221-5) They can take to a simpler life. It does not demand a bare and spartan existence. It means only that they can eliminate useless luxuries and excessive pleasures, stop buying what they need not buy and keep money they cannot afford to spend. By living a simpler life, by becoming more frugal and less spendthrift, they can cut down their wants, diminish their desires, lessen discontent and perhaps even become happier. It will be easier to call their soul their own.

(221-6) How many have found out the truth of those couplets of Abdul Rahman Jami,³⁵⁶ celebrated medieval Persian mystical poet,

“If from the Primal you stand bereft,
When fades the Shadow, naught to you is left.
Nor will the Shadow long remain with thee:
The Rose’s colour hath no constancy.”

(221-7) We believe that the battlefield of the quest is more within the mind than the flesh. Ascetics who gaze with disdain upon a useful life in the world have hitched their wagon to a cloud, not to a star.

(221-8) The earthly things we so much esteem are fugitive and shall fall from our grasp like yellow autumn leaves from a tree.

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³⁵⁶ Referring to Mawlanā Nūr al-Dīn ‘Abd al-Rahmān. “Abdur” in the original.

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³⁵⁸ PB himself deleted “HEART” from the top of the page by hand.

(223-1)³⁵⁹ During this period of self-imposed asceticism, he will not suffer unduly. For he will be upheld and fortified by the vision of the Ideal.

(223-2) Such a chaste aloofness from the lower desires may be reached only in part by their firm repression. If it is to be reached in full, there must be even more an ardent pursuit of the highest desire – for the Soul.

(223-3) Science justifies itself in so far as it helps to make life in this planet more bearable and more pleasant. We are here to live. Fools make the rigours of a renunciation the end of living.

(223-4) Philosophy does not see it as possible or desirable for the world to retrace its steps back to simple medievalism and blot out all memory of automobiles, radio, cinemas, railway trains, newspapers and tinned foods.

(223-5) Those who study it will see that philosophy can provide valuable contributions to the question of social values and personal relationships.

(223-6) He should be quite sure he is fitted for such work. It is better to wait until you feel that this kind of work will be most congenial to him and well fitted to the traits of character and capacity which he possesses.

(223-7) What shall he take as the criterion of right when faith in the conventional ones thus deserts him?

(223-8) Can he keep his mind unruffled amid bad times as well as good, under catastrophe as well as victory? The capacity to sustain such indifference is the ideal, the circumstances are the test of what he is as well as the opportunity to become better than he is.

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³⁵⁹ The paras on this page were numbered 311 through 314, 314-a, 314-b, 314-c, 314-d, and 31 through 35, but the typist renumbered them to 472 through 475, 475-a, 475-b, 475-c, and 475-d. They are consecutive with the previous page.

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³⁶¹ PB himself deleted "HEART" from the top of the page by hand.

(225-1)³⁶² The ascetic colouring of mysticism and philosophy has hitherto been bar and stumbling-block to the comfort-loving and active modern man.

(225-2) We intensely want the personal, the concrete and the passional. We dread and shrink from the impersonal, the abstract and the tranquil.

(225-3) The necessity of achieving mental harmony and union of ideals in marriage, counsels great caution in selecting one suited to be a life companion. A wrong decision in this matter will be disastrous in every way, whereas a right one will be quite helpful.

(225-4) It is a reasonable act to reject whatever hinders the attainment of one's ideal. The rejection of personal possessions, of physical goods and worldly powers which become such hindrances is therefore not wrong. But we ought to distinguish between the mere external symbol of possession and the real internal attachment to it. The latter is solely mental. True ascetism must be practised inside the heart. A publicly advertised asceticism has no intrinsic value.

(225-5) It is to the extent that a desire stands in the way of pursuing this quest that it is too negated, but only to this extent. This means that a total asceticism is usually unnecessary as it is often undesirable.

(225-6) Sex is love only in a crude groping and primitive way. The experience it yields is but a faint distorted echo of love. The confusion of the original sound with its echo leads to delusion about both.

(225-7) Sex wants to possess its beloved, even to enslave her. Love is willing to let her stay free. This is not an argument against marriage for both sex and love can be found inside as well as outside marriage. It is an attempt to clear confusion and remove delusion.

(225-8) The necessities of Nature hold us in their thrall but there is first, a difference between them and the desires of the ego and second, a difference between the true necessities which are inescapable from physical

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³⁶² The paras on this page were numbered 315 through 322 and 1 through 8, but the typist renumbered them to 476 through 483. They are consecutive with the previous page.

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(continued from the previous page) existence and the false ones which have been imposed on us by age-old habits, traditions, environments and outer suggestions.

(227-1)³⁶⁵ Rom Landau³⁶⁶ says that the spiritual seeker may partly overcome sex desire by sublimating it into creative work or intellectual activity but fully and finally only by surrendering it to the Spirit.

(227-2) How can he discover the truth that some of his strongest desires arise out of imagined needs if he lets them envelop him in a haze of excitement or of emotion?

(227-3) So long as man has got to live in this world, so long as he is still not a disembodied spirit, such ascetic advice totally to disregard influence of physical things is childish and impracticable.

(227-4) When he can bring himself to see clearly that no woman has anything to offer him which the Overself cannot offer more satisfyingly – be it ecstasy or beauty, intimacy or love, comfort or companionship, the glamour of sex will pall.

(227-5) Alimentary excesses render a man as unfit to grasp the fine points of this philosophy as alcoholic excesses. For he needs mental equilibrium, a clear free head. When it is enslaved by liquor or dominated by appetite it is no longer clear or free.

(227-6) He may not give more than a part of himself to these lesser loves. His deepest feeling must remain remote from them.

(227-7) Only after long experience and severe reflection will a man awaken to the truth that the beauty which attracts him and the ecstasy which he seeks, can be found free of defects and transiency only in the Soul within.

(227-8) This world is probably quite unsatisfactory to most people but they have to put up with it all the same.

(227-9) When we shall reach the Olympian heights and stand to survey the scenes of our long struggles, we shall then not regret that we were tried and tempted and tortured by conflicting desires, for without them we should only become mechanically good. Even our sufferings turn to sympathy.

³⁶⁴ PB himself deleted "HEART" from the top of the page by hand.

³⁶⁵ The paras on this page were numbered 322 through 331 and 8 through 17, but the typist renumbered them to 484 through 493. They are consecutive with the previous page.

³⁶⁶ Referring to Romauld Landau.

(229-1)³⁶⁹ Whoever looks to, and depends on, any human agent for his happiness, may find one day that the source of his happiness has failed him.

(229-2) Why stuff the body with large masses of food to extract a little energy, tissue, minerals, vitamins and so on from them? Why not achieve the same result with compact concentrated food that can be eaten with only slight trouble in preparation and that provides by itself what is called for by a well balanced diet? The soya bean when properly treated is the answer.

(229-3) Pythagoras required candidates to undergo a 40 day fast before being initiated into his secret teachings. He said only so could their brains be sufficiently purified to understand his deep teaching.

(229-4) He will be a worldly ascetic and an ascetic worldling. He will be a self-discipline sybarite. He will be a synthesis.

(229-5) The blood and violence, the fear and suffering, associated with the production of meat should be enough to make kind hearted sensitive people shun it.

(229-6) If he can shed the mummy wrappings of acquired notions, complacent bigotries and superstitious customs, and look at the problem with fresh eyes, he is more likely to succeed in his quest of truth. If he can re-examine the whole meaning of it as though it were a newly discovered problem, he is more likely to move towards its correct solution. If he will refuse to be intimidated by dietary precedent, and begin to rethink the whole matter of eating's why and wherefore, he will reach astonishing results. For more nonsense about diet has come down to us by ignorant tradition and unthinking inheritance.

(229-7) To most men these dietetic doctrines are quite fantastic, utterly heretical and completely novel. Therefore they are not acceptable.

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³⁶⁸ PB himself deleted "HEART" from the top of the page by hand.

³⁶⁹ The paras on this page were numbered 332 through 340 and 18 through 26, but PB himself renumbered them to 494 through 502. They are consecutive with the previous page.

(229-8) Hitherto I shunned writing on this topic because it had been overwhelmingly invaded by bigoted writers who could fasten their minds only on this single aspect of the truth, by fanatic reformers who had spent their lives applying themselves solely to this one idea, until all of them got so unbalanced that their [view]³⁷⁰ of truth was out of focus or distorted. I felt that they had brought ridicule on the subject and [so I]³⁷¹ did dare not care to touch it.

(229-9) Happiness is not the monopoly of the successful. One of the happiest men I ever knew was an aged tramp who wandered from poorhouse to poorhouse across the country. His eyes were blazing with a strange light.

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(continued from the previous page) Studying him one wintry evening in the snow covered streets of St. Albans where I first met him, strange thoughts filled my head. Under those tattered rags dwelt a spirit of purest sapphire. The inscrutable writ of destiny had put him upon this path. But as he spoke to me, in calm happy tones, of diverse spiritual matters, I felt my mind being steadily raised by the tremendous power of his dynamic thoughts to a sublimer state. I sensed his amazing peace, his god-like realisation, his cosmic outlook, his profoundly impersonal feeling, and I knew that the man before me would not willingly change his lot for that of any millionaire on earth. Hard to understand, this, but there are a few who will grasp my meaning. I do not preach poverty as a path to peace. But I do say that unless you have found inner wealth, unless your success exists within your heart and thoughts and conscience also, the external symbol of an all powerful check book is a mockery and may even prove a curse well.

(231-1)³⁷⁴ We are so much the victim of custom and usage, of habit and convention, that even where we at once perceive this weakness in other persons, we fail entirely to perceive it in ourselves. Emerson, the man who wrote the finest essay on the virtue of non-conformity, who proclaimed; "thus ossification is the fall of man," who became the outstanding American prophet of novel views in religion, was completely conformist

³⁷⁰ PB himself inserted "view" by hand.

³⁷¹ PB himself inserted "so I" by hand.

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³⁷³ PB himself deleted "HEART" from the top of the page by hand.

³⁷⁴ The paras on this page were originally 341 through 342, and 27 through 28, but PB himself renumbered them to 503 through 504. They are consecutive with the previous page.

and habitarian at home, was still the follower of old views in diet. Whenever he encountered dietetic reform visibly in practice before his eyes, he almost lost his serenity in the vehemence of the scorn which it provoked in him. His was still the compartmentally-divided mind; he sought truth in the study room but not in the dining room! He admired reform in one field but despised it in another.

(231-2) He who is jealous does not thereby show he loves the one on whose account he shows this emotion. He shows only that he loves himself. What he feels is selfish possessiveness. It is the same feeling which he manifests for his bank account. This is not love in any sense.

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(233-1)³⁷⁶ Except as an intellectual exercise, I would discourage abstract speculation upon which so many intellectuals have frittered away their time, as our medieval theologians frittered theirs.

(233-2) He must study the great teachings of philosophy with something like passion.

(233-3) We should talk about these matters, not in any spirit of animosity – of which the world is sadly too full – but in a spirit of mutual enlightenment, as of brothers calmly consulting to assist each other towards the elimination of mistakes. We must discuss these questions in the detached manner of the philosopher, and keep out those angry emotions and acrimonious words which often escape partisans in theological discussion.

(233-4) We must [not]³⁷⁷ shelve a single fundamental but awkward question. The sanctity of truth is inviolable

(233-5) Dogmatic assumptions must be rigorously excluded from the theorems of philosophic thought.

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³⁷⁶ The paras on this page are numbered 1 through 10.

³⁷⁷ “not” was typed above the line and inserted with a caret.

(233-6) We must rise from these primitive social ideas with their anti-modern bias and face the fact that life today demands the full use of brains.

(233-7) What is self? What is thought? What is reality? These are accepted by metaphysics as three of its chief problems.

(233-8) Even though it is indirect and not personal the help which is given thousands of people through the printed sheet possesses a worth which only those who benefit by it can properly estimate.

(233-9) Metaphysics is best assimilated through the printed word because it calls for close and continued thinking. Mysticism, on the other hand, is better assimilated through the spoken word, because it touches the emotions.

(233-10) Philosophy is not for him whose mind is so riddled with race prejudice as to think nothing good can come out of Asia or whose own attitude is so steeped in violent bias as to judge men solely by their appearance or whose ideas are lit only by his own little guttering candle of limited experience.

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(235-1)³⁷⁹ We must apply human reason, not super-natural 'revelation' to all our problems, if they are to yield proper solutions.

(235-2) The history of metaphysics has seemed so barren of result that it was compared by Locke³⁸⁰ to a chase after the horizon which ever fled before us.

(235-3) We ought to face facts, whether we like or dislike them and the fact that science is increasingly becoming the basis of modern culture stares us in the face.

(235-4) Think! What does the "I" stand for? This single and simple letter is filled with unutterable mystery. For apart from the infinite void in which it is born and to which it must return, it has no meaning. The Eternal is its hidden core and content.

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³⁷⁹ The paras on this page are numbered 11 through 20, making them consecutive with the previous page.

³⁸⁰ Referring to John Locke.

(235-5) Learn from the past without becoming a mere imitator of it.

(235-6) We must fearlessly subpoena our faith to appear before the court of common-sense; if it is afraid to do that it is not worthy of being held.

(235-7) Through every epoch of history the best minds of Orient and Occident have devoted arduous efforts to solve this problem of truth. They succeeded in establishing a few important principles, but these were generally lost amid the fog of ungrounded speculations and the mist of meaningless words.

(235-8) We Westerners are too hardheaded to be satisfied with the metaphysical approach which satisfies many Easterners. We want to coordinate a spiritual way with the life that is around us, with the need for providing for a home, a family, a business, that willy-nilly is our duty. The search for philosophic ultimates frankly bores us because we cannot relate them to the work in offices, in factories, in shops, on farms that we have to do or with the difficulties in marriage. Orientals should not despise our attitude but rather try to comprehend it.

(235-9) We must ask people "What do you mean by this word, 'real,' 'unreal,' etc.?" This semantics is the very beginning of Vedanta.

(235-10) Too often are we frightened away by the portentous phraseology of metaphysics.

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(237-1)³⁸² We must not mistake lyrical outbursts in passionate prose for sensible maxims in careful phraseology.

(237-2) Find out why you were born into this world. Find out the true object of life. Then only can you fully justify it.

(237-3) Truth must be remorselessly tested.

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³⁸² The paras on this page are numbered 21 through 32, making them consecutive with the previous page.

(237-4) There are no words in human language in which Truth can find adequate expression.

(237-5) We must begin by suspecting the data furnished by our five senses. We must learn that appearances are dubious, that they are not to be accepted without searching enquiry.

(237-6) The first impulse to gather facts, i.e., to know, was the first step taken by primitive men out of their backwardness towards science. The first impulse to explain those facts, i.e., to know, understand and complete, was the first step taken towards metaphysics.

(237-7) Metaphysics is an interminable maze. Well might Dante's line be written over its portal: "Abandon hope all ye who enter here." For men lose themselves within its tortuous labyrinths and end in bewilderment, agnosticism or pseudo-knowledge.

(237-8) When language is used so variously, it signifies anything or nothing, it becomes an instrument of thought which is sometimes intelligible and sometimes hopelessly unintelligible.

(237-9) When you utter the words "I know" you inevitably imply a duality of a thinker and his thought, of subject and object.

(237-10) The average man has not the patience to, and does not want to enquire into meanings of words. He says "my meaning is the right one and good enough for me." This implies that he knows, but in fact he does not because he has not examined it.

(237-11) For one who does not inquire, the writings of mystics and yogis will be full of meaning, because the reader may imagine as he likes. For a thinker much of these writings are meaningless where their works are carefully examined. In Vedanta we do not want things which we cannot understand.

(237-12) We study meaning from two angles (a) ruthless analysis of words used without any

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(continued from the previous page) corresponding meaning at all, mere blab words like "intuition," "god" etc., and words (b) which have a meaning, but are used by different persons in different senses.

(239-1)³⁸⁴ We never take the trouble to get their meanings clearly defined before we use them. We even use words which carry no connotation either to ourselves or to our hearers. Thus we abuse language, which tends to become a vehicle of misunderstanding rather than one of understanding which it is supposed to be. Such verbal extravagance recoils on those who employ it for it blocks their road to truth and bars their path of correct communication.

(239-2) The popular view merely looks at life; the philosophic view looks into life.

(239-3) This rigmarole of words proves our contention that the search for exact meaning is not pedantry.

(239-4) Men differ in their interpretations of the same word.

(239-5) No thought can assume a clear and distinct form in the mind of a man until he has pinned it to a picture if it be concrete, or to words if it be abstract.

(239-6) When your mind can move from point to point, from idea to idea with alert nimbleness, it is ready philosophy.

(239-7) Philosophy of today must be based upon the bedrock of scientific facts.

(239-8) The cleavage of the mental functions in the form of an irrational attitude towards religion combined with a rational attitude towards everything else, is quite common. It is not distant from the mental disease called schizophrenia.

(239-9) We must so care for facts that we welcome them even when they are personally and profoundly distasteful. Nothing can be gained by shutting our eyes to them or by concealing them from our mental horizon, or by examining them with partiality and prejudice.

(239-10) The seeker must possess a sober judgment, which must not be carried beyond the warrant of facts.

³⁸⁴ The paras on this page are numbered 33 through 43, making them consecutive with the previous page.

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(241-1)³⁸⁶ When thought hits into one's passions and prejudices, few people care to draw a line of hard thinking unto its bitter end. The consequences of philosophical brain activity can be too dreadful for weak mortals. Only he who has made thought his Lord and King can accept its commands.

(241-2) Our petty opinions do not affect the facts of the case. If we want Truth, we must be prepared to become impersonal, to sink self; and accept it when we find it, even though it upsets our old ideas, prejudices and feelings.

(241-3) Carlyle's³⁸⁷ "Sartor Resartus." "Truth!" I cried, "though the heavens crush me for following her; no Falsehood!"

(241-4) When we put these abstruse ideas into popular language, we must be careful not to do so at the cost of sacrificing their significance.

(241-5) Truth must be demonstrable by the rule of reason.

(241-6) We need not be afraid to question everything, to doubt everything, even the words we use and our own very selves. We have nothing but falsehood, illusion and self-deception to lose if we take nothing for granted.

(241-7) How shall we begin this study? The best way is the only way for us. We must begin by doubting everything; thus alone may we hope to end by knowing everything.

(241-8) We must bring everything to the test of reason.

(241-9) If there is one prime feature of the modern mentality it is that reason has replaced faith. We begin by calling into question what our forefathers believed. In the good old days we assumed everything and proved nothing; now we assume nothing and prove everything. The change is fundamental.

(241-10) The victories of reason are the only enduring ones.

³⁸⁶ The paras on this page are numbered 44 through 54, making them consecutive with the previous page.

³⁸⁷ Referring to Thomas Carlyle.

(241-11) Is there any criterion whereby we can distinguish error from truth? The only answer to this question which will be universally valid is that the sole criterion must be reason based on experience.

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(243-1)³⁸⁹ Intuition is often the explosive climax of a long slow process of hard thinking but whether it comes swiftly or slowly it must always be ready to justify itself at the bar of reason, for the latter is our only reliable guide to truth. Man may lay reason aside only when its fullest use has led him to the point of transcending it. To ignore it before that moment is to fall prey to extravagant fancies which are likely to lead the mind completely astray.

(243-2) Metaphysics says that it is impossible to arrive at truth if we take a limited standpoint of the whole; or if we take our facts from a single state like that of waking instead of all the three states of existence: of waking, dream and sleep.

(243-3) Philosophy points out that we have to study a subject not only from the outside but also from the inside, that is to say, not only critically but also sympathetically, if we would arrive at a just estimate of it. Those who paint it all black with defects or all white with virtues, and omit all intermediate or half-shades, make a serious mistake.

(243-4) The Semantics, like Chase,³⁹⁰ who say that 'me,' the senses and the world are fundamental have gone so far, but no farther into truth. They have not stopped to ask what is 'me?' The 'me' is only the body. What are the senses? What is the world? All these questions they have not gone into deeply, but we must give them every credit for their work on language. They have gone on the right track but they are afraid of going farther. That is why Vedanta says one must be determined to go to the end in quest of ultimate truth.

(243-5) Mind cannot grasp the Brahman because the drik is different from drysam: hence words, as the expression of thought cannot express it. This is the reason, not as mystics say that Brahman is too wonderful for words.

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³⁸⁹ The paras on this page are numbered 55 through 60, making them consecutive with the previous page.

³⁹⁰ Referring to Stuart Chase.

(243-6) Semantics is beginning to show the West that they must be definite and exact in their use of words, in order to put their thinking right.

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(245-1)³⁹² No doctrine is so sacred that it is not to be questioned. Man cannot escape from his duty to doubt. Each generation must reflect in its own way on the conundrums of existence, and be vigorously alive to its own problems, which are not wholly the problems of other epochs, and must face them in a fresh living manner.

(245-2) A statement may be perfectly logical and yet also be perfectly untrue. We must lead logic and it must not lead us.

(245-3) Both reason and science which stand in the path of the mystic assist the further progress of the philosopher.

(245-4) We need a developed critical intelligence to enable us to distinguish the true from the false in what we hear, in what we read and in what we see.

(245-5) In this kingdom of Truth I accept no authority save that of Reason.

(245-6) It is one thing to have caught a vague notion in the mind, and another to think it out and make it intelligible.

(245-7) The spiritually enlightened man has no use for the crude and common methods of the undeveloped, when he seeks to spread some truth. He will not beat the broom of words upon the floor and thus raise the dust of debate.

(245-8) The pompous public figure who mounts the highest stilts of oratorical eloquence is not necessarily one whit wiser than the humble adept who seldom brushes the air with words and who prefers depth of thought to dissipation in speech.

(245-9) If we attempt to inquire into the causes of this decadence, we ought to do so in a calm and collected spirit free from partisan prejudice; otherwise we shall only gather such material as will confirm our prejudice and keep us in a myopic state of sight. But

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³⁹² The paras on this page are numbered 61 through 70, making them consecutive with the previous page.

such an inquiry on proper lines will reveal, as it has already revealed to the few thinkers who have studied in this spirit that –

(245-10) Our problems can never be solved by dealing with them as we do, in passion and prejudice; unless indeed we find a new passion for Rightness and a new prejudice for Truth.

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(247-1)³⁹⁴ If we are to view the problem of truth aright, we must view it in proper proportions. We waste much mental energy in whole-heartedly denying this or contending for that; truth is like a diamond; it has several facets: we could be better employed seeing all the facets than in splitting them up. Analyse all round a subject's head, but do not split its hairs.

(247-2) The failure of unspiritual and unmystical metaphysics is the failure of a mental attitude which is forever trying to look at so many sides of a problem that it never arrives at any conclusion at all.

(247-3) The immense growth of human knowledge in modern times has rendered it completely impossible for any single man to acquire even half the sum total in his life time. It is therefore of immense value to consider the relation of different branches to one another and to find those leading principles which shall co-ordinate all this mass of knowledge into a consistent whole and thus bring them within a single comprehensive purview. Metaphysics occupies itself with such an important task of unification, such universality of scope and such an effort after unity in which all facts fall into place. This is possible to metaphysics alone.

(247-4) He who cannot reject his personal preferences at the higher bidding of truth; he who has no aptitude for reflecting upon abstract philosophical ideas or is unwilling to overcome inertia and labour at its creation; he who impertinently matches his individual opinions against the proved facts of science or philosophy as though they were of equal or superior value – such a man is quite unfit for this knowledge and can never master it.

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³⁹⁴ The paras on this page are numbered 71 through 77, making them consecutive with the previous page.

(247-5) We make the mistake of looking for a philosophical system that will confirm our pre-conceived beliefs and views.

(247-6) Emotional statements are often vague whereas the pronouncements of reason are clear and hard.

(247-7) The prudent aspirant will not care to walk blindfolded in this intellectual age.

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(249-1)³⁹⁶ (a) “The vulgar belief that Science has ‘explained everything’ is a hopeless misunderstanding. As we shall afterwards find, it would be nearer the truth to say that Science has explained nothing. (b) Science does not even try to refer facts of experience to any ultimate reality. That is not its business. (c) In a limited sense Science explains things, namely, by reducing them to simpler terms, by discovering the conditions of their occurrence, and by disclosing their history. What do we mean when we say that Physics has accounted for the tides or that Physiology has made some function of the body much more intelligible than it used to be? What is meant is that we have gained a general conception, of the nature of the facts in question, and that we are able to relate them to some general formula. In this sense only does Science explain things, and it does not really get beyond a description.” – from Thomson:³⁹⁷ “Introduction to Science”

(249-2) Metaphysics built on meaningless words and windy phrases is unworthy of this illustrious name; it is only speculation.

(249-3) It is wise to be intellectually familiar with the various ways of approach to the Overself, for this expands one’s outlook and enlarges one’s tolerance, but one should also know what is the correct way for oneself.

(249-4) The materialist who limits his understanding of thought and life to their mechanical activities and external effects, thereby reveals the insufficiency of his guidance.

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³⁹⁶ The paras on this page are numbered 78 through 85, making them consecutive with the previous page.

³⁹⁷ Referring to John Arthur Thomson.

(249-5) When you approach a volume containing the true LIGHT it were better that you put aside the old and established canons of criticism which elsewhere serve you so well, but here are about as useful as a candle on a stormy night.

(249-6) We must pay our obeisance to truth.

(249-7) Minds drugged by religious superstition or drunk with hates and greeds, will fail to perceive truths which can only be recognised by the equable and free.

(249-8) You will have to make long and arduous enquiry, and to carry it on according to a disciplined method.

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(251-1)³⁹⁹ Only those thoughts are true for such a man as can lodge comfortably with the other thoughts already reposing in his mind!

(251-2) Philosophy is unsuited to women, unless they are exceptional and therefore free from the usual defects of their sex such as hysterical emotionalism, unreliability, changeableness, lack of ability to hold their tongue and love of occult sensationalism. What is often called "feminine intuition" is generally sensitive feminine.

(251-3) Many people lack the broad knowledge which is necessary to form proper judgments or humanitarian appeals; many lack the patience which is necessary to scrutinise these appeals at all adequately while most people lack the impartiality to analyse a situation with insight. This is where the philosopher's counsel may be useful.

(251-4) A philosophical view of life reconciles us to the fact and need of suffering, in many cases. We get from it more understanding and more endurance.

(251-5) The telephone operator in a business who attempted to manage all the departments of that business independently of the chief executive would be a usurper. The intellect is the telephone operator of our psyche and undertakes more than it is really capable of when it undertakes to decry the Soul.

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³⁹⁹ The paras on this page are numbered 86 through 95, making them consecutive with the previous page.

(251-6) We suffer from stagnation and imagine that existence in the intellect and body is enough; it is not. The primary emphasis must be laid on the living principle of our being, the central self which creates both body and intellect.

(251-7) He is more likely to solve it if he can see the problem as it really is and state it correct to himself.

(251-8) Such being the conditions in the past, everywhere and in the present somewhere, philosophy cannot be blamed for never having fully shown its hand.

(251-9) The principles of philosophy are well-balanced ones, with the balance provided by its own inherent truth and its own wise custodians.

(251-10) Philosophy is the slow, sober Silenus among sciences.

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(253-1)⁴⁰¹ After a man has studied comparative religion, comparative metaphysics and comparative mysticism, taking the East as well as the West in his stride, he is better fitted to come to right conclusions about truth, God, reality, the soul and life's purpose.

(253-2) It is not enough to be a collector of other men's ideas. He must also be an original generator of his own. He must go into the pure silence to think independently, to analyse problems and consider them for himself and to pray for enlightenment.

(253-3) Those who proclaim the message of philosophy must accept the responsibility which it carries.

(253-4) If these words will convey some illumination to his mind, it can be only because they are alive with truth.

(253-5) The use of faith need not lead to the disuse of reason.

(253-6) Philosophy proclaims the true relation between men.

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⁴⁰¹ The paras on this page are numbered 96 through 110, making them consecutive with the previous page.

(253-7) We must perceive unity in diversity, and diversity in unity.

(253-8) To limit one's ideas to those of the environment in which he happens to be born, is a common fault.

(253-9) The intellect, hitherto a hindrance in the outlook of religious mystics, here becomes a help.

(253-10) This statement is a true one but it does not hold all the truth.

(253-11) A provoked interest may be followed by a prolonged investigation.

(253-12) Mankind must look at this matter in a realistic and practical way.

(253-13) The words we use belong to the limited range of conditioned existence. How then can they be of actual service in describing the Unconditioned? The only service they can render is a symbolic or suggestive one. Reality cannot be expressed in any of the positive terms we know, for there is nothing like it in the familiar world. It may be hinted at negatively.

(253-14) Even from a rigorously practical standpoint the man who is incapable of reasoned thought is less likely to get on in the world.

(253-15) Reason gradually becomes paramount as man develops through life after life.

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(255-1)⁴⁰⁴ He who wants to go back to the simple medieval life is welcome to it. He who wants his rooms cleaned with old-fashioned brooms that raise a cloud of dust and leave it hanging in the air until it can find safe lodgement in throats and lungs, is welcome to the dust. There are others, however, who react differently to such a situation; who are resolved to take advantage of the skill of human brains and the fact of human advance. They have thrown away the unhealthy broom and adopted the vacuum cleaner which removes and swallows the dust instead of filling the air with it. We are not writing a

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⁴⁰³ Typed note at the top of the page reads: "Y.R.)"

⁴⁰⁴ The paras on this page are numbered 111 through 112, making them consecutive with the previous page.

thesis on domestic hygiene. We are writing in this strain because it is highly symbolic. It shows quite vividly the difference between the backward looking mentality and the forward looking one. The student of philosophy belongs to the second category. He sees the futility of propagating a switch-back to medieval methods when we are in the midst of the greatest technical transformation mankind has ever known. He knows that modern conditions must be faced with modern attitudes. However, he takes 'modern' to mean whatever has attained the most finished state as a consequence of progressive development. He knows it does not mean whatever is merely fashionable at the moment, as materialism was fashionable in intellectual circles and sensualism in youthful circles until very lately. His vision is larger than that of his contemporaries, because it encompasses more. They are modern only in a chronological sense, but backward in a spiritual one.

(255-2) What is the purpose of your reading?

Is it merely to kill time?

But if you are out to learn; if you want to feel that you have progressed as a result of your reading then you must realise that there is a wrong way and a right way to read. Remember you have not mastered any study until you can restate it in your own words. The best way to master the essence of a book or lecture is to select only the meaning of it, state it in your own words and apply the meaning to examples drawn from your own experience, and not from the lecturers or author's.

The wrong way merely wastes time for the serious student. It scatters your thoughts and diffuses your mental powers, it weakens your mental energy. And when you try to remember what you have read the net result is - nothing! Moreover the Wrong way has no effect upon your active life - the way you work and live. That remains unbenefited by your study. [Now there is a better way to read]⁴⁰⁵

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(257-1)⁴⁰⁷ It is the difference between living among the fancies of theory and living among the actualities of fact.

⁴⁰⁵ PB himself inserted "Now there is a better way to read" by hand.

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⁴⁰⁷ The paras on this page are numbered 113 through 122, making them consecutive with the previous page.

(257-2) Metaphysics must act as a custodian of the truth and as a guardian of the road to it. To refuse to submit to its discipline is equivalent to choosing a different goal, and another road than truth.

(257-3) The intellectual knowledge of the Truth is merely its shadow and not the Truth itself. The Truth is a higher state of awareness which leads you out of the little personal and physically materialistic every day life into a new world of being – the world of your higher self which transcends these things. It is a real experience and not a mere speculation. It brings with it the peace which passeth understanding of which Jesus spoke, frees you from anxieties, fears and all other negative ideas. It reveals to you that God, in the sense of a Universal Intelligence and Universal Power is actually the basis of all existence.

(257-4) He could not communicate such discoveries as a matter for doubt or for settlement by discussion. He can communicate them only with a tone of authority and in an atmosphere of surety, for this is how he himself received them.

(257-5) Before you can get clear expression of meaning, you must get a clear mind. You must nurture a tendency toward sharply defined thoughts and exactitude of understanding. You must give definite shape to the inchoate ideas which float through your mind like clouds, and thus arrive at complete possession of your subject.

(257-6) We value the splendid achievements of science but the unfathomed mysteries of the higher levels of truth still elude investigation.

(257-7) It is useless to discuss or study this subject before you have made clear to yourself what conception of truth you entertain in your mind.

(257-8) Rationalism must replace superstition. Reason must reign supreme. All arbitrary assumptions must be discarded. The mind must preserve its honest integrity. Thought must be set free from authority. Inquiry must be fearless, full and unbiased.

(257-9) In this complete stillness, the mental waves come to rest and with them the sense of time is thrown out of function or else so strangely changed that a few minutes become a whole hour.

(257-10) We must work hard to elicit the truth from the medley of beliefs and opinions which rule us, and to extract [the reality from the medley of illusions and glammers which hold us.]⁴⁰⁸

⁴⁰⁸ PB himself inserted “the reality from the medley of illusions and glammers which hold us.” by hand.

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

(259-1)⁴¹⁰ When we begin to understand the true nature of time we perforce revise our attitude towards it. We learn never to be in a hurry, to work without haste and to build slowly but surely like coral insects.

(259-2) Some drugs, like Mexican Marijuana, change the time-sense temporarily. They slow the mental processes and prolong the sense-impressions. Thus, the experiences of a quarter-minute will draw out into a quarter-hour.

(259-3) Changes in the functioning of man's mind could bring about such complete changes in his sense of time that he could veritably find himself imbued with the sense of eternity. This continuous flux of time which to us seems to go on for ever, to them is but an illusion produced by the succession of our thoughts. For them, there is only the Eternal Now, never-ending.

(259-4) Waking imaginations are released in dream and become objectified as dream experiences.

(259-5) Let us reflect upon this mystery of space. It is the one element which has no opposite. Even shape and form of every kind are included within space and do not constitute its antithesis.

(259-6) Chandogya-Upanishad: "Just as people, who do not know where wealth lies buried, walk over the ground without securing the wealth, even so owing to their covering of ignorance people do not attain divinity within their hearts, though they come in contact with It during deep sleep."

... "The true Self lies within the heart. That is why the heart is called ('He is within the heart'). He who knows that self is within the heart realises divinity during the state of deep sleep.

(259-7) The enquirer into truth will necessarily begin with what may be called "The immediately practical" viewpoint. This is the ordinary everyday outlook which takes

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⁴¹⁰ The paras on this page are numbered 1 through 8.

the appearances of the world as what they seem to be, but the initiated student will necessarily have to adopt the viewpoint which may be called the “ultimately real.”

(259-8) The⁴¹¹ fourth dimension is in everything existing in the third dimensional space and at the same time exists in its own dimension. Now in the fourth is the same as here in the third dimensional world.

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(261-1)⁴¹⁴ Method of falling asleep

by Su Tung-p’o⁴¹⁵

poet and mystic

“I lie perfectly still. I listen to my
respiration and make sure it is slow and even.
After a short while, I feel relaxed and
comfortable. A state of drowsiness sets in
and I fall into sound sleep.

(261-2) The definition from Blavatsky of dreamless sleep is correct so far as no impression upon the physical brain is left. Her statement that the higher self than reverts to the original state is however very loosely expressed. It is the lower ego that thus reverts.

(261-3) The objection that self-consciousness disappears in deep sleep and hence is not real and lasting is incorrect, for we know afterwards that it existed and disappeared. When we awake we Know it and are conscious that we experienced deep sleep although we do not know it at the time of the sleep. So it is known after the sleep that consciousness persisted in it.

(261-4) A single idea will henceforth dominate all his dreams – the idea that he is dreaming.

⁴¹¹ The original typist deleted “The definition from Blavatsky” from before “The” by typing over the original words with x’s.

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⁴¹³ PB himself inserted “vol 6” at the bottom of the page by hand.

⁴¹⁴ The paras on this page are numbered 9 through 18, making them consecutive with the previous page.

⁴¹⁵ “SU TUNG-PO” in the original.

(261-5) The spectacle of this world is subject to change but the spectator himself never changes. These constant transformations are plainly to be seen but he who sees them is deeply concealed.

(261-6) This state of conscious transcendental sleep is symbolised in some mystical figures of antiquity by forming or painting them without eyelids.

(261-7) To take the world as it really is demands a profound insight which arises as all the old dualisms dissolve.

(261-8) Even animals have to pass through the experience of three states.

(261-9) The first aim therefore is to know Truth as it is and not merely as it is to us.

(261-10) This indifference to the events of time will eat away his passion for activity, as the Ganges waters are eating away the walls of the great houses which rise from the riverside at Benares. The author of "Om," that novel of Buddhistic mysticism, Talbot Mundy⁴¹⁶, perceptively wrote, "The consciousness of Wisdom is quiet, and in no haste."

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

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(263-1)⁴¹⁸ The philosophic mystic has a clearer vision of the cause and cure of personal distresses than the psychiatrist, a truer understanding of world distresses than the statesman. And yet those who criticise him without acquaintance, say his vision is cloudier!

(263-2) The wreckers who are making a scrapheap of Western Civilisation.

(263-3) A world humiliated and chastened by world war may be more ready to receive the world teacher when he comes. That alone would be the appropriate hour.

⁴¹⁶ "Talbot Munday" in the original.

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⁴¹⁸ The paras on this page are numbered 1 through 11.

(263-4) A practice which was praised and revered by the ancients is mocked and ridiculed by the modern generation.

(263-5) The tumbled relics of departed civilisation lay around me.

(263-6) We are not here offering likely speculations or problematic probabilities. We are trying, with guidance higher than such merely intellectual guesswork, to hold a flickering match in the awful night which surrounds us.

(263-7) Karma has determined to shatter to pieces the obtuse conservatism which clings to disguised materialism and camouflaged immorality.

(263-8) Truth's voice will echo around the universe once more.

(263-9) We shall have to give up our narrow horizons for wider ones and learn to adept ourselves to a world where new conditions of existence have come into being through our own inventiveness.

(263-10) Universal sympathy no less than prosaic self-interest demand this of us.

(263-11) Social and economic progress is needed and must come but let it come without cutting each others' throats, without stealing or destroying each others' property, without hurling slogans of hatred at each other. If men were a little more reasonable, a little more flexible, a little more self-sacrificing, there is no doubt that such humane progress could easily be effected. It is because men are so blind, so selfish and so unintelligent that they fail to read the lessons of history.

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(265-1)⁴²⁰ The prescription of the worlds' leaders for the present deplorable situation differ in a most remarkable manner. One offers religion as a solution of our social problems, another less religion, a third sees universal happiness through science, a fourth finds a panacea in socialism, whilst a fifth sees in socialism the cause of more [and more]⁴²¹ troubles. Thus their conclusions contradict each other.

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⁴²⁰ The paras on this page are numbered 12 through 23, making them consecutive with the previous page.

⁴²¹ "and more" was typed below the para and inserted with an arrow.

(265-2) The need to-day is for compounds of inspired visionaries and determined workers.

(265-3) Our spirits struggle before the enigma of the world's future and fret themselves over the uncertainties of the present.

(265-4) We must make these ancient doctrines clear in terms acceptable to the modern understanding.

(265-5) Even ancient wisdom will serve us, provided it be presented in a form that is adequate to the cultivated modern mind.

(265-6) When truth will come to its proper and ultimate expression, the vital problems that torment the thought of mankind will receive their best solutions.

(265-7) Not by retrogression to another intellectual dark age nor by insulation from the tremendous social and political stirrings of our time, shall we fulfil our duty.

(265-8) The present spectacle affords ironic evidence of the paradoxical nature of our vaunted "progress."

(265-9) We begin to suspect that great changes are at hand. Instead of vainly wishing that we had been born in better times.

(265-10) In theatre and cinema, in gilded music hall and dance room, the world laughs and joys loudly, but not loud enough to drown the sad cry of the bitter conditions which spread everywhere.

(265-11) All the scribblers in the countries of the world may turn their tired pens upon the bitter problems of the age but they will never be able to solve them except by the diviner light.

(265-12) The world's need is not new doctrinal fads, but new life, new inspiration and a new heart.

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(267-1)⁴²³ Who that is of a thoughtful turn of mind can view the steady slide down of the older lands into dark pits of poverty and despair, without putting a question to Destiny. No answer comes, but the heart trembles a little with prophetic doubts.

(267-2) "This work of science, which we may call getting at the facts, is much more difficult of attainment than those who have not tried imagine. One reason for this is very familiar - that things are not always what they seem to be. And though science does not raise the characteristic metaphysical question as to what is meant by being real it has in its own way to distinguish seeming from reality. The sun does not rise and set, the stable earth is a whirling sphere, the inert body may be a vortex of rapidly moving corpuscles, and so on. If science is to be consistent it has to set itself to the task of distinguishing realities from appearances." – from Thomson: "Introduction to Science"

(267-3) The need of new instruction is deeply felt in the world today.

(267-4) We must look out upon the world-scene with twentieth century eyes and not those of the second century.

(267-5) We move rapidly through life but because we lack a sense of spiritual direction, it does not appear that we shall arrive at any destination.

(267-6) It is harder to keep a serene mind than ever before. Discouraging news is heard too often and distracting fears have become too insidious to allow us to keep serenity without earning it the hard way.

(267-7) Humanity could never have been brought down to the depths of misery and suffering to which it has been, and made to endure so much that seems unendurable in retrospect, if there had not been those weaknesses and defects in its character which are inevitably punished in such a way.

(267-8) The old way of evolution led through a blind self-interest. The new way will lead through an enlightened self-interest. There is a vast difference between the two.

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⁴²³ The paras on this page are numbered 24 through 31, making them consecutive with the previous page.

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(269-1)⁴²⁵ The old formulas will not fit the new conditions. Renaissance not retrogression, forward to new achievements, not back to old decadence. Mankind must be flexible and adept themselves to new times, accommodate themselves to new necessities or else they will suffer. There can be no creeping back to the ignoble. The powerful tide of evolution will catch and drown all those who make such a foolish attempt. It is cowardly to flee backward into the familiar past because the present is too hard for our weak souls. It is foolish to lag behind the century's needs. It is courageous to move forward into the unknown future.

(269-2) There is no third way open to us. The world is rapidly moving into a new age. We may either cling to the remnants of the age that is vanishing or we may meet the age which is coming. We must make our choice. We have had enough and more than enough of the high-sounding platitudes of babblers. We need now some concrete expression that will be more truthful and less talkative. For the problems will stand squarely confronting them and cannot be avoided or evaded as lesser problems have often been.

(269-3) It is not however the mechanistic nightmare which Karl Marx dreamed of, nor the diabolic one which Hitler patterned, nor is it going to conform in the end to either. Both these men were too lop-sided and too devoid of philosophical perspective to comprehend the proper significance of the mighty universal change whose coming they saw and sensed but whose meaning they misinterpreted.

(269-4) Those who can see that we are at a complete turning-point in mankind's history, will accept the inevitable, realising that the sanctities of the past are dying.

(269-5) In the ethical horrors which our generation has seen and suffered, the anti-spiritual movement found its apogee.

(269-6) Without inward peace, without outward security, modern man is to be pitied.

(269-7) In our epoch, when business enterprise is supreme, the need of fitting these doctrines to practical uses is also supreme.

(269-8) - the anxieties and perplexities of our time.

⁴²⁵ The paras on this page are numbered 32 through 39, making them consecutive with the previous page.

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(271-1)⁴²⁷ To express a half-amused contempt for the intelligence of our time is not at all the same thing as to make a jaundiced indictment of it. To witness the magnificent parade of a civilisation of almost unredeemed triviality, is less likely to arouse bitterness in the soul and more likely to give it a good half-hour's amusement.

(271-2) People grope in the dark for a happiness that greed and lust can never bring; so they knock shins continually and tread on each others corns. The seeming world-muddle is full of meaning. Suffering is essential to foolish mankind; for it teaches and purifies those who won't reflect.

(271-3) We are passing through a disheartening period of violent and unprecedented storms but if we have learnt the single lesson of hoping on and holding on, we shall win through into clear weather.

(271-4) It is less and less possible for men to find time to look at their own selves, still less to look into their own selves.

(271-5) We have witnessed an unparalleled upsurge of materialism.

(271-6) Men are so preoccupied with the external, the economic and the political circumstances of their life that they neglect its higher purpose.

(271-7) What spiritual guidance will be forthcoming will depend on the demand as on the need for it.

(271-8) It would be pleasant to look hopefully to the future rather than helplessly to the past, but facts prevent us.

(271-9) A literature which over dwells on villainies, is not a credit to our time. We need diversion, yes, but is this the only way to obtain it?

(271-10) We must find a balance between the outworn past and the insistently pressing present, between old notions and new needs.

(271-11) - the hope-destroying events of our generation.

⁴²⁷ The paras on this page are numbered 40 through 51, making them consecutive with the previous page.

(271-12) In these times of hysterical strain and critical emergency, the present becomes less and less predictable, the future less and less tolerable.

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(273-1)⁴²⁹ If seven thousand years of known human history have failed to regenerate human character, despite the births and activities of inspired messengers like Jesus and Buddha, what could a mere decade or two do to regenerate it? What the influence of Jesus and Buddha could not change in two thousand years, even the influence of exaggerated war and spectacular crisis cannot change in twenty.

(273-2) We are living in the years of transition which fall between two periods of different character. Such years are compulsively experimental, changeful and tense.

(273-3) The era of Nazism meant the crucifixion of love in the Nazis themselves.

(273-4) The course of nihilism, as travelled by the intelligent classes of our time, ends either in bitter communistic materialism or unprincipled anarchic amoralism or retrogressive Catholic / Hindu mysticism. But does any of these neurasthenic terminals offer an adequate solution of the modern man's problems, a comfortable home for the modern consciousness? Whoever is fully alive to twentieth century needs and trends, cannot say that it does.

(273-5) The crisis gives us a last opportunity either to arouse our consciousness of life's higher purposes and orientate ourselves to a life closer to them or to stay in the old ones and wait inert, unhoping for the end.

(273-6) This evolution has reached an impasse. The human ego can no longer move in such a direction.

(273-7) It is folly not to see that war is inevitable, folly to blind oneself deliberately to what is coming merely because one dreads it.

(273-8) What can we gain by moving back in time? The crossroads at which we stand must be faced, not run away from. The attempt to renounce our times and leave our

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⁴²⁹ The paras on this page are numbered 52 through 59, making them consecutive with the previous page.

century will be severely defeated by the grim facts of these times, the harsh events of this century. There is no sanctuary in [medievalism.]⁴³⁰

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(275-1)⁴³² Those who deeply feel humanity's distress and need, but who understand just as deeply the true cause and the true cure, may seem to be mere impractical visionaries.

(275-2) This thought - that war will be put off only for a decade or two - is mentally depressing and emotionally disturbing.

(275-3) It is a common error to say that humanity's greatest need today is peace.

(275-4) The belief in general progress seems almost childish now, as the trust in salvation by science seems almost perilous.

(275-5) Distressed by national calamities and depressed by personal adversities, as so many are, they find these to be hard times.

(275-6) Man is more miserable, more restless and unsatisfied than ever before, simply because half his nature - the spiritual - is starving for true food, and the other half - the material - is fed with bad foods.

(275-7) The hour is now near at hand when serious consideration of this question is asked of us, not so much by the doctrines of our time as by the forcible pressure of events.

(275-8) A swift reading of the time reveals it as an age that has lost its direction, that lacks the power to shape its own destiny and that has no thought for the future except to fear it.

⁴³⁰ PB himself deleted "The evolutionary urge is also present to" from after "medievalism." by hand.

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⁴³² The paras on this page are numbered 60 through 70, making them consecutive with the previous page.

(275-9) Every thoughtful man must realise that the present condition of things cannot last. The spread of new sentiments is a phenomenon of the last half-century, the rise of new ideas is a tide without an ebb.

(275-10) When Demos, like Samson, takes to the road of revolution, he loses his sight and may well pull down the pillars and send civilisation crashing to the dust. Who wants to go through all the agonising stages of Disorder and Revolution except emotional firebrands and intellectual primitives?

(275-11) He should try to grasp and understand the essential forces that are contending with each other underneath the surface of contemporary movements, and he should view the movements themselves with the all-comprehensive sight of the soul.

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(277-1)⁴³⁴ It is inevitable that a group which espouses belief in atheistic materialism will also espouse belief in the use of force and violence to establish itself and its views. If there will be no peace, it is because they do not really want it.

(277-2) How far from this sinister era, how elevated above its diurnal evils, are these serene truths?

(277-3) Only if man's thinking takes a new turn, can he hope to find that his grim circumstances will also take a new turn.

(277-4) The inner life is the root of the outer one. What is created there, is eventually expressed here.

(277-5) Sloppy sentiments about human brotherhood are not at all needed to pad out the plain fact that all of us ought to work with good will for the general good.

(277-6) Karma kindled the flames of the last war. The sufferings that world war brought to so many have deeply shocked us but the significance of those sufferings must also be examined from a fresh viewpoint. In all the theories offered to a bewildered world concerning its own woes there is much anxiety and alarm at the

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⁴³⁴ The paras on this page are numbered 71 through 78, making them consecutive with the previous page.

symptoms but little profound thought for the causes. If people accept a deceptive world-view they must also accept the troubles and disasters which go with it. Mankind's spiritual forces could not be genuinely mobilised under the old order, which was mortgaged to antiquated theories and which could not struggle on indefinitely under such a burdensome load. The war has helped us to prepare for a better one by blotting out absurd superstitions and showing up life-crushing selfishness.

(277-7) The dark possibility that destroys our future can give place to a brighter one only when enough philosophically-illuminated people are to be found in each country. Nor need they be many – a few in each city would throw out enough influence to bring about this change. It is the tragedy of our age that philosophical thoughts should be classed with idle dreams when they are the most practical of all today.

(277-8) The war left a trail of bitterness and grief in many lives but it also brought ethereal consolation into some lives.

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(279-1)⁴³⁶ The evolutionary urge is also present to promote this movement, even though in its blind gropings it takes as we have seen it take at times morally retrogressive directions.

(279-2) It is not easy to keep the heart happy and the mind serene when one lives in a frustrated generation and a troubled world.

(279-3) The younger peoples of the west must begin to learn what the older peoples of the East had long been taught by their religions and philosophies. We are being led to dissatisfaction with earthly life in itself and irrespective of its circumstances to a perception of the impossibility of finding peace and happiness among earthly things alone. Before the world crisis we were too much in love with activity for its sake, too infatuated with physical things and possessions, too much in bondage to our lower desires, to care for any outlook which had the slightest tinge of pessimism or detachment. We did not see that no scientific improvement in the outward circumstances of living, no practical advancement in the outward arrangement of living, could be enough by itself to bring us any lasting satisfaction. If other men did

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⁴³⁶ The paras on this page are numbered 79 through 82, making them consecutive with the previous page.

not interfere with our contentment, if Nature herself did not interfere, then Destiny, with her uncertainties and changes, would most probably interfere with it. We have to learn that at some point we must pass over from dependence on outer things for such satisfaction to dependence on inward things. We have to create within ourselves a state of mind which will of itself give us the peace and happiness that the world in the end fails to give us.

(279-4) These truths will spread throughout the world with results that will be more iconoclastic because they have previously been ignored. The greater the suddenness with which new ideas burst upon the people, the greater will be the shock felt by them. We would be wiser to come now to some kind of candid accommodation with the truth, before it develops an uncompromising power. More sincerity now, however, uncomfortable, will lead to more spirituality later. Through the agency of newspapers, periodicals and books, of radios and lectures, they can no longer be treated in the old way. Their growing acquaintance with science is sweeping away the vestiges of superstition.

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(281-1)⁴³⁸ There is more hope for acceptance of worthwhile ideas from the younger than from the older people. For they stand before the door of life and fumble for the key. Childhood, adolescence and the threshold of manhood represent the most impressionable period of the human being. The possibilities of uplifting moral character, improving thinking power and unfolding mystical intuition during such a period are much more than most people believe. Hitler however fully realised this truth and turned it to suit his own devilish purposes with such startling success as to vindicate its immense importance. He taught millions of young boys and girls to think daily and solely of the righteousness of his war until they came to believe in it with the strong faith that an earlier generation gave to God.

(281-2) Wendell Willkie's⁴³⁹ book, "One World" is in harmony with the philosophical position. I think that the author would have modified his views a little if he had known Asia for a longer time and in a deeper way. Humanity is not emotionally ready for the world-state, which would be the only way to implement his ideals with 100% efficiency,

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⁴³⁸ The paras on this page are numbered 83 through 86, making them consecutive with the previous page.

⁴³⁹ "Wilkie's" in the original.

but it certainly is ready for an association of nations more advanced in its form and stronger in its power, than ever before. Co-operation is perhaps the proper keyword to present problems; union must come later. However, in the consideration of all political and social problems, we have to return again and again to the human problem. The spiritual darkness of the human race is the real root of its external troubles. Only its spiritual illumination will really remove those troubles permanently. Until that happens we must necessarily alleviate the situation, so far as it can be done, by utilising external methods. The result will never be quite satisfactory but it can be progressively so. The same applies to the settlement of internal social and economic problems.

(281-3) The nature and course of world events during the past few years have strongly emphasised the worth and need of the spiritual quest. Without understanding of our high teachings, humanity plunges into greater confusion and unending strife.

(281-4) When this striking sentiment begins to emerge out of emotional obscurity, we may then begin to expect something to happen.

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(283-1)⁴⁴¹ Religions must needs rise and fall, change and die, because men's beliefs must needs change with the changing times. This is why I see in the higher philosophy of Truth the only enduring hope for a peace on earth which will be unbreakable, and the only charger for goodwill towards men which will survive as long as this planet survives.

(283-2) Out of the definite evil of war there will eventually arise a certain good. Humanity is reaching a dead end whereon its own admission, its problems have expanded to almost insoluble proportions. It begins to confess that it needs help from sources beyond itself. It has come to witness in its own time how a rapidly-developing civilisation unillumined by spiritual content, must end in tragedy. The contradictions which were always inherent in materialism came glaringly to the surface during the wartime climax of world crisis. They forced many to look beyond their own resources for guidance and strength. Where else could they look except to religion, mysticism or philosophy? The war opened a passage into their hearts where through a spiritual impulse could enter less obstructed by the obstacles which formerly blocked the way.

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⁴⁴¹ The paras on this page are numbered 87 through 92, making them consecutive with the previous page.

The higher values were never lost, not even in the darkest hours of the war. They are returning to mankind because mankind cannot live without them.

The question remains, however, have enough individuals – and especially enough leaders – begun to look to these higher sources? For if they remain too few a worse fate will crash down on our civilisation.

(283-3) In a time when men are utterly mesmerised by false ideals and materialistic conventions, it becomes necessary to remind them about the true goal of life as well as the spiritual basis of life.

(283-4) Everything has its place in the divine plan. The great and grim happenings of our generation must also have some conformity with that plan, but this does not mean that they are arbitrarily sent to us. It means that we have brought them upon us ourselves, under the universal and eternal laws which constitute the essence of that plan.

(283-5) The lone individual can do nothing, absolutely nothing, to bring peace to the world, but he can do something to bring peace to himself. He cannot save civilisation's outer life, but he can save his own inner life. If he cannot bring tranquillity to society, he can try to bring it to himself.

(283-6) Man has changed; his outlook cannot absorb the old out-look of vanished epochs.

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(285-1)⁴⁴³ We have elsewhere explained how human evolution works through three phases: the physical, the intellectual and the spiritual and that the middle point of this evolution is its most dangerous one. For here the ego is most strongly individualistic, most stubbornly materialistic, most filled with selfishness, most wedded to the use of cunning for its own gain and consequently most harmful to others. Many of the egos which have incarnated in contemporary bodies have reached this extreme limit of individualisation but have been the most unwilling of all to make the about-turn for which evolution now asks. They refuse to join the new trend toward harmony and

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⁴⁴³ The paras on this page are numbered 93 through 96, making them consecutive with the previous page.

cooperation with others, towards mutual help and service, towards a more spiritual and less sensuous world-view.

(285-2) The metaphysical basis of altruistic proposals is, in part, sound enough. It teaches that we must clearly negate the illusions of individual existence if we would arrive at the truth of individual existence. The greatest of those illusions is that, in the external world, an individual stands separate, apart and alone. He does not. He cannot. Hence when the war compelled entire nations and entire classes within a nation to co-operate in many different ways in order to win it, this dire necessity showed them the virtue and value of co-operation. It made every individual realise that he was not merely a separate individual alone but also a member of an inter-dependent community. That is to say, the individual began to work for the common welfare because it was essential to his own welfare, too. At first he did it involuntarily and unavoidably, but he did it. And through the actual experience of doing so, a few individuals began to appreciate the ideal itself. But they were only the few for the many when the war ended, the outer stimulus to such an attitude also ended. So the altruistic ideal quickly sank below the horizon again.

(285-3) It was not only a war to save what is physically most precious – our lives and homes – but still more a war to save what is spiritually most precious – our ethical values. For it is true to say that no man could be a hardened Nazi with any sincerity and yet possess an ethical outlook on life.

(285-4) The world prospects are not very pleasant, so it makes it all the more necessary for individuals to create their own inner future within themselves

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(287-1)⁴⁴⁵ For the clairvoyant few to predict approaching disasters was to predict in vain. Wealth and Poverty hurried alike into the vortex of transient superficial pleasures; millionaire and mob gaily lived for the moment, reminiscent of that eighteenth century person who flung the flippant remark “Apres nous le deluge!” at the approaching French Revolution. Once we set to work several years before the war intending to write a small book to show the world quite ruthlessly its own subconscious, to lay bare the laws of destiny under which it was inevitably moving

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⁴⁴⁵ The paras on this page are numbered 97 through 98, making them consecutive with the previous page.

towards the edge of a precipice, and to pass on a message from a higher source which was at once a piece of practical advice and a tocsin of stern warning. But after the penning of the first few paragraphs a dismal feeling of futility crept into the writer's heart, stole up to his brain in the form of clear-cut deeply pessimistic thoughts and finally passed down the appropriate nerves and muscles into the right arm and hand, which became stiff and paralytic. The task brought such a sense of vain labour, of a rolling upward of the fabled stone of Sisyphus,⁴⁴⁶ that the pen unresistingly fell from his fingers. He visualised the dread horror – which lay in ambush for mankind if they did not turn back to insert some ethical ideals and spiritual wisdom in their social arrangements, but he visualised also the hopeless situation into which their own thoughts and deeds had forced them. For their chaos was such that they could neither draw back nor go forward nor stand still. He saw clearly that the many who needed the accompanying knowledge were too entangled in the net which their karma had woven around themselves to find any immediate profit in his words. Why then continue to waste valued time and spoil virginal paper? Why should he torment himself and others by writing such a book of bitter prophecy? The practical result could be but – nil! He put the book aside and busied himself with other matters, with philosophic researches into ultimate truths which brought him to sup with the Gods.

(287-2) We had to wait for the terrible stimulus of the war before beginning to make needed reforms and over-due changes. Wartime necessity has shown that social co-operation can be successfully achieved, but peace-time laxity has caused us to forget the demonstration. We must stop scrambling and start co-operating. And there can be no co-operation without a little self-sacrifice and much give-and-take somewhere⁴⁴⁷

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(289-1)⁴⁴⁹ The war was a warning to begin afresh and a reminder that the Day of Judgment was at hand. We had to find a more spiritual way of looking at life, or suffer for the failure to do so.

(289-2) Unless a new current of living belief can be set going in the modern mind, it will fall and sink beneath the penalties it has incurred.

⁴⁴⁶ "Sisyphus" in the original.

⁴⁴⁷ The bottom of this page is unreadable, due to a misaligned carbon transfer.

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⁴⁴⁹ The paras on this page are numbered 99 through 109, making them consecutive with the previous page.

(289-3) So much that once looked like the progress of civilisation now looks like the decay of civilisation.

(289-4) During the war many men and women found stimulus to self-sacrifice and contact with an ideal but after the war they lost both.

(289-5) The spiritual awakening can come to mankind only as it comes to individuals - after it is strongly desired by the individual himself; and it will be desired only when all other desires have been tried and found wanting.

(289-6) Those who thought that the appearance of science, made humanity's progress towards a millennium quite certain, have now plenty of chances to be disillusioned.

(289-7) While our human interest and nature shudder at the thought of such war, our human wisdom and insight have no doubt it will take place.

(289-8) The one-world idea is good and will be realised eventually but mankind is still too small-minded emotionally to accept it. They are imprisoned by their egoism and ignorance into narrow racialism, nationalism and even family-ism!

(289-9) The only cure for the horrible chaos in which the whole world has fallen is also the oldest one. Jesus has put it plainly out of his deep insight into universal laws there is peace and prosperity on earth, as the Gita says, for those who will learn and follow these laws.

(289-10) The prospects for mankind are materially very unpromising. However, it is through every kind of experience that the species has to grow,⁴⁵⁰ learn its lessons, and ultimately acquire understanding and goodness. Meanwhile, the individual can still build his own independent inner world for himself to some limited extent.

(289-11) All that is left of old Athens is a tumbled pathetic ruin. The Roman Empire has shrunk back within its own shores.... The catalogue of the rise and fall of national greatness is still being written. Arrogant Germans have humbled before our eyes.

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⁴⁵⁰ We have inserted a comma into the text for clarity.

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(291-1)⁴⁵² It is inevitable that during the uncertainty and danger of war people often turn for help to God, but after the war there is a reaction away from God. This has usually happened throughout history. However, there is very little that an individual can do about the world's spiritual condition, but there is a great deal that he can do to improve his own. The more he can understand the universal laws by increasing his knowledge of them, the better he will understand that even in the darkest times when evil seems to be triumphant, still that is only temporary and limited because only the good can triumph in the end.

(291-2) The world situation is very unpromising. Humanity has not learned much as it ought to have learned from its terrible sufferings of recent years. Or, as in certain countries, it has even learned the wrong lessons and become more selfish, more brutal and violent, and more uncooperative. There is no escape, no new shortcut through political or economic change out of the chaos in which the nations find themselves, other than the oldest one in history – which is to avoid evil, to do good, to believe in God and the moral laws.

(291-3) The deplorable state of the world today testifies silently to the widespread spiritual ignorance which is at the root of the trouble. Class hates class, group strives against group, selfishness is prevalent everywhere – this situation could only arise amongst creatures ignorant of the higher purpose on this earth. Consequently, to help make available knowledge of the truth and to elevate moral character constitutes the noblest task to which any man could devote himself.

(291-4) These are anxious and difficult times for which we need inner support independent of external circumstances. We may derive it from faith that there is a divine ordering of the universe and that in the terrible struggle between the forces of good and the forces of evil, the former will surely triumph. We also need to find some personal peace a few minutes stolen from the day's activities for meditation prayer or devotional exercise. Through the adoption of such attitudes we acknowledge the existence of a higher power and invite its help or even protection, during our difficulties.

(291-5) We may at best succeed in postponing the inevitable

(291-6) The post-war skies are thunder-filled.

⁴⁵² The paras on this page are numbered 110 through 115, making them consecutive with the previous page.

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(293-1)⁴⁵⁴ Humanity still clings much too strongly to its egoism in most matters, despite the tuition of war crisis and upheaval; this is the very standpoint which must be abandoned or at least markedly modified, if it is not to pass through further large-scale suffering. And this is turn must itself be the fruit of an awakening to the higher purpose of earthly life – it does not matter whether or not such an awakening takes place through [or]⁴⁵⁵ outside the church. After the war's end, we had to wait a couple of years for the situation to clarify itself and for the uprising tendencies to show themselves.

(293-2) For those whose inward eyes were sufficiently open to see what was happening behind the scenes and beneath the surface of things, this was a war not only on the military and political planes but also against those powerful evil spirits whom the apostle Paul called "The rulers of darkness" practising "spiritual wickedness in high places." That is to say, it was also a war against a demonistic incursion into human affairs unparalleled in human history. We were not merely fighting deluded Germans. We were also fighting unseen evil powers.

(293-3) There was an obvious duty in this terrible life and death struggle against the Nazi attempt at world domination; I expressed in the book, "The Wisdom of the Overself" my view that in World War II we were not merely fighting evil men and their duped followers but also evil spirits who sought to put back the clock of human evolution. They were defeated but the conflict became increasingly more desperate as it neared its end.

(293-4) It was certainly difficult either to practice meditation or to study metaphysics during the war's turmoil. Those who could not do more, found it enough to maintain the right attitude and to keep in the background of the mind the thought of the spiritual quest.

(293-5) We may watch the democratic nations trying to prevent open conflict with the totalitarian ones, but all they are succeeding in doing is merely to put off the inevitable clash from one year to another. They cannot succeed because it is in the nature of things that between good and evil there must be conflict. The evil ever seeks to destroy the good, and the good must defend itself ever. It could not happen otherwise.

⁴⁵⁴ The paras on this page are numbered 116 through 121, making them consecutive with the previous page.

⁴⁵⁵ PB himself inserted "or" by hand.

(293-6) Can we lift the people by sheer compulsion, can we forcibly push them into a diviner existence?

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(295-1)⁴⁵⁷ [Is it]⁴⁵⁸ too late to overcome the tragedy in which the world is so deeply involved? The answer is that if enough people and if enough leaders of the people gather around to the standards of a genuinely spiritual ideal it would not be too late. The likelihood of such an event seems remote, yet it is the adoption of these ideas and attitudes, these ideals and practices which are {absolutely}⁴⁵⁹ indispensable to overcome this tragedy and save humanity.

(295-2) Humanity is coming to the end of its path. It is beginning to see that its progress is ending in the blank walls of discontent and disillusionment. It does not so readily see, however, it needs to turn off onto another road, the right road, even though this may mean retracing some of its steps. Only by such a change of direction can the solution of its many difficulties be found.

(295-3) Those who know what will be the true outcome of these world events are not yet permitted to make any prophecy: they are permitted only to utter the warning that mankind is in a position of extreme danger, a position from which he can free himself by one means alone. He cannot save himself by the military, the political or the economic means; he can save himself only by the spiritual means.

(295-4) The opening of the postwar era presented the world with a chance to reconstruct its beliefs and ideology.

(295-5) The need today is for young men with an old outlook and for old men with a young outlook.

(295-6) Only he whose life is lived to such a spiritual purpose can feel today that he has a future to look forward to, not one to despair of.

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⁴⁵⁷ The paras on this page are numbered 122 through 129, making them consecutive with the previous page.

⁴⁵⁸ PB himself changed "It is" to "is it" by hand.

⁴⁵⁹ We have deleted "an" from after "absolutely" for clarity.

(295-7) We know well enough that the fears with which we are {afflicted}⁴⁶⁰ are not unnecessary, that the future is black with doom. We are struggling with a problem which at times must seem too much for us. It is not surprising that some of us should get so confused as not to know what to do or think about the situation in regard to its effects upon their personal future.

(295-8) The sufferings which people have gone through has not awakened them sufficiently and spiritually people have even declined. This is a grave problem everywhere, and has its roots in a materialistic obsession with a merely external life.

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(297-1)⁴⁶² The first world war was not the consequence of the desecration of the Egyptian graves, of course. It was a consequence of the evil thoughts and feelings which exist in men's hearts and of the spiritual ignorance which exists in their minds. The desecration was itself only one of the symptoms of that ignorance.

(297-2) Those who learnt the spiritual lessons of this war by the time peace arrived, were able to profit by mystical presences which manifest themselves. But those who missed these lessons, have to share the responsibility for the further troubles which are occurring to themselves individually and to humanity collectively.

(297-3) We shall come very close to war at times but there will be no actual war until the stated period has elapsed.

(297-4) The first step to cure present miseries is to change our personal and national thinking, to stop thinking in terms of materialism and start thinking in terms of spirituality. To lighten the emphasis on physical needs and increase the emphasis on mystical ones, to cease cut-throat selfishness and begin mutual co-operation.

(297-5) Now war not only shows up true patriots from quisling pretenders but also the good from the evil in man. And, except for their unquestionable courage, this war showed much of the evil and much of the good in millions of peoples.

⁴⁶⁰ We have deleted "with" from after "afflicted" for clarity.

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⁴⁶² The paras on this page are numbered 130 through 138, making them consecutive with the previous page.

(297-6) The practical results of fantastic and immoral postulates, the glittering rewards which so many bemused people received for all their heavy sacrifices were war, ruin, desolation and worst of all, moral mutilation.

(297-7) In these terrible times the quest has an enhanced value. Quite apart from its personal results, the knowledge that higher laws still rule the world and that the forces of evil are doomed to self-destruction saves from despair and gives hope.

(297-8) Too many prominent world problems of today arouse so much passion and prejudice that only philosophic breadth and philosophic serenity can deal fairly with them.

(297-9) The world outlook today is antipathetic to that of men like myself, who are regarded as dreamers and mystics, far off from the real existence which it suffers and endures.

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Old x: Mentalism ... NEW XXI: Mentalism

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(299-1)⁴⁶⁴ All other people throughout the world may apparently be sharing the same experience of its existence as our own but it is never really so. Each one's wholly individual to himself and is lived only within himself, his consciousness.

(299-2) Wherever man goes he still takes his own mind, his own heart, his own character, with him. They are the real authors of his troubles. Nothing outside will change these troubles so long as he does not begin to change his psychic life, that is himself.

(299-3) Mind is the ever-free, bound by no authority, chained to no law, not even the law of cause and effect.

(299-4) One day he will wake up to the fact that the whole world-drama is being enacted within his mind.

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⁴⁶⁴ The paras on this page are numbered 1 through 12.

(299-5) When we understand this truth, we shall understand that the Overself is forever present with us and that this presence is more immediate and intimate than anything else in life.

(299-6) The world that you have, is created by of your mind. This applies to after-death [state]⁴⁶⁵ and to present state. Ideas manifest themselves in this world. Thus an architect's ideas manifest as a palace.

(299-7) Whoever understands that every object and every person he sees around him is separate only in appearance, and appears so only through the unexamined working of his mind, is becoming ripe for realisation. But very few are those who have come to such advanced understanding.

(299-8) No problems vex the mind here, because none can arise. All problems are now seen to be fictitious because they arise out of a wrong view of the world.

(299-9) Height, length, and breadth equals space. This continues into the fourth dimension, Time, hence space-time continuum.

(299-10) What is the conclusion established by these facts. It is clear. The world is an idea.

(299-11) The causal category applies to everything that we see or know objectively.

(299-12) There is now so much evidence in its favour that the onus of disproving mentalism is on those who deny it.

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(301-1)⁴⁶⁷ Critics who deny such an impossibility have made a strenuous effort to be left behind by modern psychological knowledge. For them researchers have gathered their facts for nothing and to no purpose. Such critics have succeeded admirably in being out of date. The evidence upon which I rest this opinion is now abundantly ample.

⁴⁶⁵ "state" was typed above the line and inserted with a caret.

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⁴⁶⁷ The paras on this page are numbered 13 through 23, making them consecutive with the previous page.

(301-2) In the process of sense-perception, registering impressions of the world are somehow transformed into mental states, that is, ideas. The world itself we never perceived, but only ideas.

(301-3) Illusions: the real size of the moon and its apparent size.

(301-4) Half of our puzzling problems follow in the train of our naive, but erroneous belief that matter is itself an ultimate reality.

(301-5) Einstein⁴⁶⁸ has taken two fundamental human experiences – time and space – and proved them to be relative variables dependant on man himself, whilst he has dispossessed them of any other than a mathematical reality.

(301-6) I see something, it may be a post or it may be a man. Then by the sense of agency one out of these possibilities is associated with ahankara and I then know – I know I see a post.

(301-7) The mind can have dealings only with kindred objects formed from its own substance, that is, with thoughts, ideas. Therefore when it knows material objects they must really be ideas.

(301-8) The succession of ideas and images which compose this world pass before the mind's eye in procession.

(301-9) The language of the workshops is meaningless when applied to the world. The question of who 'made' it simply does not arise for the man who has pushed philosophical enquiries to their farthest conclusion.

(301-10) It was the keen thought of Gaudapada, with no equipment which enabled him to set down the truth of non-causality which Planck⁴⁶⁹ and Heisenberg⁴⁷⁰ have reached in our own day through the use of the last word in laboratories.

(301-11) If you direct your thinking to its proper conclusion, the acceptance of Idealism is the only one that becomes tenable.

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⁴⁶⁸ Referring to Albert Einstein.

⁴⁶⁹ Referring to Max Planck.

⁴⁷⁰ Referring to Werner Karl Heisenberg.

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(303-1)⁴⁷² Every presented thing which is seen smelt heard felt or tasted, no less than every representative thought, idea, name or image is entirely mental. The streets of busy towns and the forests or lonely mountains are all, without exception, mere constructs of the imagining faculty.

(303-2) Now the realist assigns a greater degree of reality to that world than to its observer, because he says it will be there even when the latter has passed away. The idealist however assigns all reality to the observer because the world cannot be known apart from the latter.

(303-3) Through it you effect a change in your entire mental make-up. The mind becomes increasingly one-pointed. It is able to form quick decisions. Those decisions are usually correct because all the facts of the case are seen at once, as in a flash. It will give you an air of definite purpose, simply because in your external life you are merely working according to the purposes planned in quietude. Your every act becomes more real and vital. You gather self-confidence because you concentrate your mind on the one thing you are doing.

(303-4) The Theosophic doctrine that the physical world is an externalisation of an astral plane or even the higher platonic doctrine that it crystallises of a world of divine ideation is given to beginners as a help to give them a crude grasp, of a first step towards theory that world is an idea until they are mentally developed. When their mind is mature they are then told to discard the astral plane theory and that pure truth is all existence is idea.

(303-5) Are the physicians and surgeons not already worthy to be called dead who know so little of their own selves, and so much of the bodies in which they are lodged?

(303-6) Such people are constitutionally incapable of perceiving any other truth besides the new one which they happen to have embraced at the moment dazzled by its blaze as they are.

(303-7) Everything that falls within the compass of human experience is known only to the mind and could never be known otherwise. What then are these mental reports? What could they be but ideas?

⁴⁷² The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

(305-1)⁴⁷⁴ The world is never really given to us by experience nor actually known by the mind. What is given is idea, what is known is idea, to be transcended only when profound analysis transforms the Idea into the Reality.

(305-2) When we analyse human existence we find that it consists of a world of objects and an observer of these objects.

(305-3) When we gaze at the world outside and think of that which ultimately gazes – the mind – we assume naturally that the two are distinct in themselves. This is the first untutored reaction.

(305-4) The philosophical meaning of Einstein's discoveries, that the nature of the world depends on the nature of its relation to the one who sees it, that we cannot truly speak about any object independently of the observer, and that time is the hallmark of this relativity, is in perfect accordance with our own doctrine. Whatever is seen, is seen by the mind. Apart from the mind we know nothing of its existence and apart from the mind the thought of time could not arise for us. In short, every existent object is wholly relative to the subject-Mind.

(305-5) This vast multiformed universe is idea.

(305-6) Mind and matter are incommensurables. Mind can enter into relations only with something allied to its own subtler nature, not with something wholly dissimilar as matter is said to be. That which the mind knows must be relevant in relation to the Mind itself. There must be a community of kind between both, a common identity of substance. The world as known cannot possibly be extra-mental in nature. Hence the characteristics of what the mind knows, must be mental, that is, they constitute our ideas.

(305-7) Is it utterly impossible to explain the material world satisfactorily without reference to mind, and this reference must come first, not last, because it is the mind that tells that the world exists.

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⁴⁷⁴ The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

(305-8) [Is it]⁴⁷⁵ possible that the mere operation of thought suffices to produce this vast and wonderful universe in our field of awareness?

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(continued from the previous page) We have only to study carefully, by way of illustration the experiences of the dreamer, the novelist and the hypnotic subject to understand that the answer may be in the affirmative.

(307-1)⁴⁷⁷ The existence of the world is not a testimony to the existence of a divine creator, but to the constructive capacity of the mind.

(307-2) The spirit of true Science must be ours too. We can accept nothing as true which is dubious as undemonstrable. The modern world and especially the Western world can sympathise with a teaching only if it will stand the double test of reason and experience.

(307-3) Science has begun to establish the fact that the world is really mind; Truth established the fact that the mind is the Self. One of the Upanishads says: "This (universe) is myself, who am all, that is His highest state."

(307-4) When we look for the last explanation of the universal phenomenon, we find one persistent and ultimate reality... Consciousness.

(307-5) Think of yourself as the individual and you are sure to die, think of yourself as the universal and you enter deathlessness, for the universal is always and eternally there. We know no beginning and no ending to the cosmic process. Its being IS: we can say no more. Be that rather than this - that which is as infinite and homeless as space, that which is timeless and unbroken. Take the whole of life as your own being. Do not divorce, do not separate yourself from it. It is the hardest of tasks for it demands that we see our own relative insignificance amid this infinite and vast process. The change that is needed is entirely a mental one. Change your outlook and with it "heaven will be added unto you."

⁴⁷⁵ PB himself changed "It is" to "is it" by hand.

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⁴⁷⁷ The paras on this page are numbered 39 through 44, making them consecutive with the previous page.

(307-6) The first momentous discovery with metaphysical implications of the first order towards which science arduously laboured its way was that matter is in the end only an illusory appearance. The next great discovery of a similar character has already begun and it will finish with the corollary that time and space are also in the end illusory appearances. But as the world in which we live and the only one which we ordinarily know is a material, temporal and spatial one, it follows that mankind

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(continued from the previous page) is beset by the profoundest illusions. Thoroughly to understand the significance of illusions however is to understand that in the end it is the working of the Mind alone that plays these tricks on man and clothes the world for him in matter, time and space. If therefore he wishes to free himself from these three universal illusions he must achieve conscious control of the mind's activity. This he can succeed in doing through Yoga, concentration on a single thought theme or object when persisted in to the bitter end stops such mental activity and thus the illusions which accompany it, also stop.

(309-1)⁴⁷⁹ The world appears to be outside us. But is it?

(309-2) All the muscle-movements and nerve-exertions and brain-responses are themselves ideas to the mind.

(309-3) The traveller may even act on his illusory perception of the brigand and flee in terror.

(309-4) We may note the fact of being conscious but we can never ordinarily note the fact that we are conscious of being conscious in the same way that we are conscious of everything else.

(309-5) Extract from the Editor's (N. Rama Rao)⁴⁸⁰ brief biographical introduction to the collected Speeches of H.H. the late Yuvaraja of Mysore:⁴⁸¹ "Persons conversant with the

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⁴⁷⁹ The paras on this page are numbered 45 through 50, making them consecutive with the previous page.

⁴⁸⁰ Oddly enough, this person is probably M. Shama Rao, who did in fact edit a book about the Maharaja. — TJS, 2020

⁴⁸¹ Referring to Yuvaraja Sri Sir Kanteerava Narasimharaja Wadiyar.

evolution of his mind noted that he started with a materialist theory of the universe, but as his studies advanced and his thought matured, he came to hold a purely mentalistic conception that the universe is mind-stuff."

(309-6) "I don't know how it is, But I certainly know, That I love much better when absent Than when I am close to my dear" –Ronsard,⁴⁸² the 16th century French poet. (He is loving the idea of his sweetheart, hence idealises it more easily.)

(309-7) "Where the pleasurable and unpleasurable moments after they are past? They seem to be like a sound, a shadow, a breeze, or a dream." –Su Tung-p'o⁴⁸³

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(311-1)⁴⁸⁵ The notions of existence of fairies, devas, gods, goddesses and especially of invisible worlds and planes and invisible beings and spirits given through the form of popular myth and simple religion to primitive humanity partly to help them up from crude materialism and partly to foreshadow of the doctrine that all worlds and all people are ideas. For ideas are as beyond the senses as are the invisible worlds and their beings. The early races of men would never have been able to understand idealism, and so an intermediate and understandable doctrine was given them; they could imagine heavens and hells and spirits as existing somewhere, even when they could not imagine that the solid earth was mere idea.

(311-2) Is there some precise universal criterion of truth which will be applicable at all times and under all circumstances, in short something unchanging and therefore supreme? For scientists know that the great principles which formed landmarks in the history of science were really successive stages on the route towards the precise truth. Science changes, its doctrines change, and its earlier approximations are replaced from time to time by more accurate points. We cannot hope to find an ultimate truth nowadays, when science itself is so rapidly on the march. There remains however one unflinching all-embracing fact which will forever remain true and which cannot possibly change. Indeed every advance in experiment and theory made by enterprising scientists will only help to verify this grand discovery. What is it? It is that the whole world which every department of science is busily engaged in examining, is nothing but

⁴⁸² Referring to Pierre de Ronsard.

⁴⁸³ "SU TUNGPO" in the original.

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⁴⁸⁵ The paras on this page are numbered 52 through 55.

an idea in the human mind. Physics, chemistry, geology, astronomy, biology and all the other sciences without a single exception are concerned solely with what is ultimately a thought or series of thoughts passing through human consciousness. Here therefore we possess a universal law which embraces the entire field in which science is operating. This is an ultimate truth which will stand immortal, when every other hypothesis formulated by science has perished through advancing knowledge.

(311-3) "In the beginning was the Word" is the New Testament's way of expressing that the universe is a mental one. The whole cosmos was from the very beginning, a thought a word in God's mind.

(311-4) Some folk seem to consider this a matter for outrageous levity and uproarious laughter.

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(313-1)⁴⁸⁷ We have not been able to discover that our ordinary sense of self is a muddled one, confusing thought and thing, mind and body. It may be thought that the statement of mentalism contradicts our natural belief in the solidity of the material world. But as a matter of fact it does not really contradict either of the aforementioned beliefs; it merely corrects them. For it does not deny that the world is external to the body, and it does not deny that all tangible things are solid to the touch. What it does say is that the world is internal to the mind and that its solidity is likewise present in the mind alone.

(313-2) A thought will annihilate distance and reach here or elsewhere provided it is sufficiently concentrated and provided there is attention to its reception. This naturally results from the universality of Mind. But it is much easier for telepathy to operate after there has been a single meeting on this material plane. Even a letter which has been read and signed by one person acts to some extent, vicariously, in place of such a meeting.

(313-3) The experience gained through the physical senses is similar to, but not identical with the experience gained through the imagination. That means, they are both forms of mental experience but your imagination is entirely your own, private affair, whereas

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⁴⁸⁷ The paras on this page are numbered 56 through 62, making them consecutive with the previous page.

the World-Idea is a process wherein you participate with God who holds this World-Idea and you also within the Infinite Mind.

(313-4) The mentalistic Schools of Chinese Buddhism existed only from 600 AD to 1100 AD. They were named the Fahsiang and the Wei-shih.

(313-5) No discoveries made in a physiological laboratory can ever annul the primary doctrine of mentalism. The mechanism of the brain provides the condition for the manifestation of intellectual processes but does not provide the first originating impulse of these processes. The distinction between mind and its mechanism, between the mentalness of experience and the materiality of the content of that experience, needs much pondering.

(313-6) The human mind can enter into relation with, i.e., become aware of, that which is of the same nature as itself, that which is correlated to it, that which is also mental. It is impossible for material things to enter directly into the immaterial consciousness of man.

(313-7) We must understand that matter is not a thing but a thought within consciousness.

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(315-1)⁴⁸⁹ In his essay upon History Emerson wrote, "The facts of history pre-exist as laws in the Mind."

(315-2) The old duality of mind and matter has begun to dissolve. We begin to see that Mind is fundamental and that matter is but a derivative of it.

(315-3) There are so many different points of view from which we can approach one and the same Truth, many different aspects to it. The mentalistic approach which I have emphasised, was presented to the public quite deliberately.

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⁴⁸⁹ The paras on this page are numbered 63 through 72, making them consecutive with the previous page.

(315-4) He comes remarkably near to the solution of things but then allows his mind to follow a distorted track. We venture to suggest that continued meditation on the original lines would have used him to change some of his conclusions.

(315-5) The doctrine of mentalism is understood personally or confirmed practically by an advanced mystical experience, provided the experience itself is not misunderstood through over-strong preconceived notions which are brought to it.

(315-6) The realisation of the mentalistic character of our daily life need not curtail its interest, efficiency or vividness. But there inevitably arises little by little an inward detachment from all things and all creatures, situations and environments, which is the preliminary sacrifice required of the ego before the Overself's grace can be shed down upon it.

(315-7) In bygone centuries the Indian crowds which saw the Rope Trick were victims of a feat of collective hypnosis; upon their mind was super-imposed and strongly impressed a picture which the operators themselves held and wished them to believe.

(315-8) We wrongly fix our standard of reality by what we see, hear, touch, taste and smell, by the senses which contact only a part of the great universe around us.

(315-9) It is only after several years of constant reflection upon this topic, helped by occasional mystical glimpses or experiences, that anyone can dissolve such troubling questions about the truth of mentalism.

(315-10) What we call here the World-Mind's master image is not quite different from, although not quite the same as what Plato called the eternal idea and what Malebranche⁴⁹⁰ called the archetype of the universe

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

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(317-1)⁴⁹² The knowledge of self which philosophy can give, is unique. But it can be got only by turning the whole of the psyche's force inwards in steady penetration and

⁴⁹⁰ Referring to Nicolas Malebranche.

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sustained meditation. The hidden doors of our mental being must be opened, the delicate sources of our emotional being must be traced, the gossamer-thread of our deepest consciousness must be followed. All this calls for the exercise of will, the effort of concentration, the refinement of attention and surrender to patience.

(317-2) Vedanta is unsatisfying partly because it is too jerky. It jumps abruptly from the finite and physical individual to the ineffable and unutterable Absolute Itself. It swings from one extreme to another. It fails to recognise that there is and must be an intermediary – the Overself.

(317-3) We have not come from oblivion: all our past is present in our characters, capacities and tendencies; therefore we shall not go into oblivion. There is no death; only a change of state.

(317-4) Opinions exist where the “I” dominates, truth is that where the ego does not dominate.

(317-5) The ego moves through all the three states, but Turiya itself is motionless.

(317-6) We must not confuse Atman with ego. The ego is produced, along with the non-ego world by Atman.

(317-7) Within one’s own being “I” as person expands through knowledge into “It” as universal Self. When? Never. For now I perceive all this as a dream. “It” alone IS on awakening: “It” alone was then.

(317-8) Reincarnation is now one of the most romantic and abused of the Orient’s commonplace ideas. It is like a servant strutting in the elegant clothes of a Countess.

(317-9) This extension of personal egoism, this pseudo-conversion of the singular into the plural, this selfishness dressed as altruism, may easily deceive the aspirant.

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(319-1)⁴⁹⁵ He who can get outside his own ego, and leave it behind, can get to Truth.

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⁴⁹⁴ PB himself changed “(XIV)” to “XI” by hand.

(319-2) To the degree that we loose ourselves from the ego' grip, to that degree we loose ourselves from its mental anxieties and emotional agitations. As its power wanes, our care-free peace waxes.

(319-3) To surrender the ego is to surrender the thought of it, and this is done by stilling the mind whenever, in daily life one becomes self-conscious. This silenced, ego vanishes. It is deep, mental effacement of the thought of being "XY," this quick stilling of the idea of being a particular person, this serene rejection of the intellectual movement and emotional agitation of the ego, that constitutes the "giving up of the self" which Jesus and all great mystics have insistently enjoined. This art of effacing the ego by stilling the mind, by suddenly stopping its whirling flood of thoughts, could not be practised at will and at any time, if one had not practised it previously and frequently in deliberate exercises at set times. It is not an art into which the man in the street can straightway plunge. He is not ready for it. He must first get a disciplined mental nature through daily work in meditation as well as a subjugated emotional nature through hardened will. These endeavours must be brought to perfection first before the feat of giving up the ego can itself be brought to perfection.

(319-4) Every time he resists the impulse to angry action, or the urge to bitter scolding, he resists the ego. The cumulative result of many such disciplines is to thin down the ego and draw nearer the hour of its final destruction.

(319-5) When a man can forgive God all the anguish of his past calamities and when he can forgive other men and women for the wrongs they have done him, he will come to inward peace. For this is what his ego cannot do.

(319-6) The ordinary attitudes towards life suddenly desert him and no longer exist. New and strange ones just as suddenly arise within him.

(319-7) He has introduced a new principle into his life, one which is going to bear fruitful consequences in several different directions.

⁴⁹⁵ The paras on this page are numbered 10 through 16, making them consecutive with the previous page.

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

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(321-1)⁴⁹⁷ If the adept prefers to live in splendid isolation if he chooses to walk alone and at a distance from the common roads, let us respect his reasons even if we are somewhat repelled by them.

(321-2) His manner always imperturbable to the point of emotional aloofness his views always impartial to the point of stepping aside from his own self-interests his love of truth never deserts him.

(321-3) He finds that, by the strange magic of telepathy, he can pass on to certain other minds something of the lustrous beatitude which pervades his own heart.

(321-4) Such is the power of his noble presence that he does not need to tell us what is his spiritual stature.

(321-5) The true mentor will possess a penetrating insight into his pupils' needs.

(321-6) The first work of the sage is to plough up the field of his pupil's mind, to make it fit to receive the fresh seed.

(321-7) He is [not]⁴⁹⁸ working for this generation, nor for this country, nor for any millennium, but for an infinite duration of time. Therefore he is, he must be, infinitely patient.

(321-8) "No man can serve two masters" — Jesus. Thus he rejected all indecision of will.

(321-9) He who knows Brahman as the root and the universe as the branch of the tree of life fears not death, says an old Indian text.

(321-10) His answers came only after a noticeable pause for consideration of the form they should take. He weighed them well, as befitted one whose influence was also a great responsibility.

⁴⁹⁷ The paras on this page are numbered 1 through 12.

⁴⁹⁸ "not" was typed above the line and inserted with a caret.

(321-11) Our ideal is not the yogi who has secured his own nirvanic satisfaction; it is not the man who is so wrapped up in his own peace as to be indifferent to the woes of others. It is the sage who is ready to sacrifice his own leisure in order to assist others, enlighten others, assuage the sorrows of others.

(321-12) The sage makes the highest conceivable sacrifice in willing to return to earthly life for times without end solely for the benefit of all creatures.

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(323-1)⁵⁰⁰ The practical difference between a fool and a philosopher is that the first is always impatient with the second, whereas the second is always patient with the first.

(323-2) The men who penetrate into the holy of holies bless the world when they bring forth the treasures they find therein. What they achieve and accomplish mentally in the period of meditation, they will later express automatically in action during the days that follow. Theirs is the balanced life which is true sanity, so lacking in modern existence.

(323-3) The adept can do much more through the prestige of true ideas set down in writing than through the mechanical efforts of any formal organisation, more by helping individuals than by creating a collective body which would one day exploit them.

(323-4) The sage tries to do both his disciples' thinking for them and also to provoke them into thinking for themselves. Nevertheless the statements he makes are suggestive and not controversial.

(323-5) The adept who is an adept in truth and not merely in yoga can and will prove to be a thoroughly practical man of the world. I have some friends who while not being so far advanced as such adeptship have nevertheless progressed to some degree on its path and in every case they occupy positions requiring expert administrative capacity in business or professional worlds whilst they possess adequate knowledge and ability to deal with concrete problems of life and affairs.

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(323-6) The sage is not a frustrated visionary who hides himself in disappointment and looks down with superior disdain upon the world.

(323-7) If the sage has to reincarnate perpetually because of his sympathy for suffering world, if he cannot get freedom from this suffering cycle of re-birth, what is the use of the Quest and its labours? Reply: True, he can't get outer freedom, but he does get inner freedom, of mind and heart.

(323-8) The sage seeks to descend and meet a man at his own level, and then try to lift him just a little higher. Thus he will try to give the remorselessly cruel fanatical religionist a noble view of his own faith.

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(325-1)⁵⁰² The sage may invite the co-operation in this work not for their personal aggrandisement but for the philanthropic enlightenment of the eager questioning few.

(325-2) The sage is quite competent to dwell alone in his tower of solitude.

(325-3) Do such men of realisation live among us today? Once I thought so, but now I must honestly confess that I have no proof of the existence of even a single one. Perfect men must have existed in antique times, if the accounts which have descended to us are correct, they may even exist today, but in the course of my world wanderings, I could not find them. I found remarkable men, who were perfect enough in their own line, but the broad mantle of realisation did not seem to fit their shoulders. I have resigned myself, however, to the acceptance of the probability that the race of realised sages is extinct today.

(325-4) Uninstructed critics no longer dare to put Buddhism on trial for preaching the doctrine of annihilation. Time has brought a broader understanding.

(325-5) The world play is but an illusion of the mind, but the integral vision of the sage enables him to act his part perfectly in the very heart of the world's tumult. The knowledge that all action is ultimately illusory does not prevent him being dynamically

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⁵⁰² The paras on this page are numbered 21 through 27, making them consecutive with the previous page.

active. Supreme calm and silence reigns in his centre but his harmony with Nature is such that he joins the world-movement spontaneously.

(325-6) Professor Radhakumud Mookerji of the University of Lucknow, who has achieved a distinguished reputation for his laborious researches into ancient Indian history, once told me that his investigations of old Pali records proved that Gautama the Buddha was the most widely-travelled man of his time, his wanderings being solely devoted to spreading truth and doing good to others.

(325-7) No worldly advantage can tempt the sage into desertion of his sacred task of serving humanity nor can any egoism lead him into betrayal of those who trust him.⁵⁰³

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(327-1)⁵⁰⁵ movement⁵⁰⁶ whose first impetus and final exhaustion will never be known, a flux of absolute duration and therefore unimaginable, and the sage who attains to the knowledge of THAT which forever seems to be changing but for ever paradoxically retains its own pure reality, for him as for the ignorant the flux must go on. But it will go on here on this earth, not in the same mythical heaven or mirage-like hell. He will repeatedly have to take flesh, as all others, will have to, so long as duration lasts, that is, for ever. For he cannot sit apart like the yogi while his compassion is too profound to waste itself in mere sentiment. It demands the profound expression of sacrificial service in motion. His attitude is that so clearly described by a nineteenth century agnostic whom religionists once held in horror, Thomas Huxley: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it." The escape into Nirvana for him is only the escape into the inner realisation of the truth whilst alive: it is not to escape from the external cycle of rebirths and deaths. It is a change of attitude. But that bait had to be held out to him at an earlier stage until his will and nerve were strong enough to endure this revelation. There is no escape except inwards. For the sage is too compassionate to withdraw into proud indifferentism and too understanding to rest completely satisfied with his own wonderful attainment. The sound of sufferings of men, the ignorance that

⁵⁰³ This section is continued on page 329.

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⁵⁰⁵ The para on this page is unnumbered, and it is not consecutive with the previous page. It follows the paras on page 329.

⁵⁰⁶ This para is a continuation of para 329-5.

is the root of these sufferings, beat ceaselessly on the tympanum of his ears. What can he do but answer, and answer with his very life, which he gives in perpetual reincarnation upon the cross of flesh, as a vicarious sacrifice for others. It is thus alone that he achieves immortality, not by fleeing forever, as he could if he willed, into the Great Unconsciousness but by suffering forever the pains and pangs of perpetual rebirth that he may help or guide his own.⁵⁰⁷

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(329-1)⁵⁰⁹ Judge the sage if you must by the profound impress he makes on the soul of his age or by the service which he incessantly renders to the utmost limit of his strength.

(329-2) The sage can condemn nobody, can regard none as outside his range of compassion and can find a place in his heart for the worst sinner. He knows that duality is but a dream and discovers himself anew in all sentient creatures. He knows that the world's woe arises out of its false and fictitious sense of separateness.

(329-3) It is essential to find a reliable guide who can indicate the higher studies which should be pursued; knowing this, the sage will gladly give his services to those aspirants who seek him out.

(329-4) Instead of enquiring into the truth of his criticisms, of their cherished dogmas or of confining their discussion to the subjects involved, they threw both reason and courtesy to the winds and degenerated into a howling mob thirsting for his blood. Any attempt to offer a calm and reasoned defence of his views brought down a fresh shower of highly emotional personal vituperation, but no real attempt to answer the points at issue. It would be a waste of time and a completely futile endeavour to descend further into undignified controversy with such childish and malicious opponents. So he relapsed into Himalayan silence, shook the dust of debate off his feet. Why did such strong opposition to honest expression of matured reflection make its sudden appearance? Why did such intense resistance manifest itself against sincere statement of the results gained by profounder experience and more prolonged investigation? It is because they insist on taking their personal i.e., egotistic feelings as proper criterions of

⁵⁰⁷ This section is continued on page 331.

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⁵⁰⁹ The paras on this page are numbered 28 through 32; they are not consecutive with the previous page – but they follow the paras on page 327.

truth. Such persons had followed him only because his doctrines pleased them. They had accustomed themselves to walk in fixed ruts.

(329-5) Bergson⁵¹⁰ was right. His acute French intelligence penetrated like an eagle's sight beneath the world-illusion and saw it for what it is - a cosmic process of continual change which never comes to an end, a universal movement⁵¹¹

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(331-1)⁵¹³ This is true both of the novice who is eagerly seeking the wisdom of the Overself and of the adept who is calmly expressing it. Both must work within their limitations.

(331-2) There is profound power, there is ample security in this presence. The sage alone may dare to be himself, may live unrelated to the fads and fashions around him.

(331-3) So far we have been dealing with the quest. Now we shall deal with its attainment.

(331-4) The Overself is there and in its presence he becomes indifferent to the praise of friends or the venom of enemies.

(331-5) Most men make their appeal to authority and are constantly at pains to quote letter and script for their words; others will gaze into their own glasses of vision and report upon the reflections of Truth that they descry within: but the illuminated ones live the life and so declare only that which they have experienced themselves; indeed what they say comes as from on high for us.

(331-6) Whilst within himself remaining imperturbably calm, he will yet be sensitive enough to register the moods and feelings of all others who cross his orbit.

⁵¹⁰ Referring to Henri-Louis Bergson.

⁵¹¹ This para is continued in para 327-1.

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⁵¹³ The paras on this page are numbered 33 through 43; they are not consecutive with the previous page - but they follow the para on page 329.

(331-7) The wise man cannot spare a single hour for repining as he cannot spare a single word for recrimination. He will maintain his imperturbable calm, his reserved air, his refusal to dispute any question.

(331-8) The higher he climbs, the lonelier he becomes. The crowds foregather at the base; the chosen few scatter around the peak.

(331-9) Discipleship under such an adept is a privilege which can never be bought. It is a truism that almost everything in this world has its price in gold. Here, however, is one thing which can be bought only by the price of personal qualification.

(331-10) In our present plight we cannot give ourselves too many supports and there is none better than that which is to be found in the Overself.

(331-11) Despite the prevailing pessimism of today, he may find a place and steadiness that will well support him.

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(333-1)⁵¹⁵ The sage tries to make all his acts tend toward harmony but he does not mistake uniformity for unity. Differences there will be.

(333-2) One does not need to disregard all the accepted canons of knowledge in order to believe this.

(333-3) The proud heart of man must be humbled before the Overself will reveal itself to him.

(333-4) Those who serve the inner God serve a good master and he will not forget their due.

(333-5) He sits, poised in this great Mind.

(333-6) A single meeting with such a man brings forth our involuntary respect. A long association with him brings forth our loving devotion also.

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⁵¹⁵ The paras on this page are numbered 44 through 51, making them consecutive with the previous page.

(333-7) The question whether someone is a mystic or yogi can be answered easily enough once we understand what is his state of consciousness and what the mystical condition really is. All the annals of the vanished past and all the experiences of the living present inform us that whoever enters into it feels his natural egotism subside, his fierce passions assuaged, his restless thoughts stilled, his troubled emotions pacified, his habitual world-view spiritualised and his whole person caught up into a beatific supernal power. Did he ever have this kind of consciousness? His words and deeds, his personal presence and psychological self-betrayal should proclaim with a united voice what he is. No man who habitually enters such a blessed state could ever bring himself to hate or injure a fellow human being.

(333-8) There are two paths laid out for the attainment, according to the teaching of Sri Krishna, in Bhagavad Gita. The first path is union with the Higher Self; not as some believe with the Logos. But because the Higher Self is a ray from the Logos, it is as near as a human being can get to it anyway. The second path has its ultimate goal in the Absolute, or as I have named it in my last book, the Great Void.

But neither path contradicts the other for the way to the second path lies through the first one. Therefore, there is no cleavage in the practices.

Both goals are equally desirable because both bring man into touch with Reality. It would be quite proper for anyone to stop with the first one if he wishes, but for those who appreciate the philosophic point of view, the second goal, because it includes the first, is more desirable.

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(335-1)⁵¹⁸ The ideas in a man's mind are hidden and secret until he expresses them through actions, as speech, the invisible creations and productions of his hands, or behaviour generally. Those ideas are neither lost nor destroyed. They are a permanent part of the man's memory and character and consciousness and sub-consciousness, where they have been recorded as automatically and durably as a master phonograph disc records music. Just as a wax copy may be burnt but the music will still live on in the master disc, so the cosmos may be annihilated or disintegrate completely but the creative idea of it will still live on in the World-Mind. More, in the same way a man's

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⁵¹⁷ PB himself inserted "vol 6" at the bottom of the page by hand.

⁵¹⁸ The paras on this page are numbered 52 through 56, making them consecutive with the previous page.

body may die and disintegrate but the creative idea of him will still remain in the World-Mind as his Soul. It will not die. It's his real Self, his perfect Self. It is the true Idea of him which is forever calling to be realised. It is the unmanifest image of God in which man is made and which he has yet to bring into manifestation in his everyday consciousness.

(335-2) He who can play the keys of ancient philosophy, may draw forth wondrous tunes of wisdom.

(335-3) The free soul has brought his thought and actions in perfect harmony with Nature's morality. He lives not merely for himself alone, but for himself as a part of the whole scheme. Consequently he does not injure others but only benefits them. He does not neglect this own benefit, however, but makes the two work together. His activities are devoted to fulfilling the duties and responsibilities set for him and by his best wisdom, by his higher self.

The world is necessarily affected by his presence and activities, and affected beneficially. First, the mere knowledge that such a man exists helps others to continue with their efforts at self-improvement, for they know then that the spiritual quest is not a vain dream but a practicable affair. Second, he influences those he meets to live better lives – whether they be few or many, influential or obscure. Third, he leaves behind a concentration of spiritual forces which works on for a long time after he leaves this world, through other persons. Fourth, if he is a sage and balanced, he will always do something of a practical nature for the uplift of humanity instead of merely squatting in an ashram.

(335-4) The ordinary man is ignorant of that which his heart enshrines. Hence the Chinese say that the sage is the "Complete Man."

(335-5) Let no one confuse the calm delightful irresponsibility of such a planless life with the vague indolent irresponsibility of selfish or unbalanced men. There is a wide chasm between them.

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(337-1)⁵²⁰ He will feel all personal pride and claims ebb out of his being as the higher self takes possession of him. An utter humility will be the result. But this is not the same as a sense of inferiority; it will be too serene, too noble and too satisfying for that

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(337-2) When a man has reached this stage, where his will and life are surrendered and his mind and heart are aware of divine presences, he learns that it is practical wisdom not to decide his future in advance but rather to let it grow out of itself like corn out of seed.

(337-3) The Overself is neither a cold metaphysical concept nor a passing wave of emotion. It is a Presence – sublime, sacred and beneficent – which grips a man’s heart, thought, and body by its own mysterious power, making him regard life from a nobler standpoint.

(337-4) If he seems outwardly distant and indifferent, we should understand that his distance and his indifference are not egoistic, and consequently worthy of close examination and deep study. They contain a mystery as well as a paradox. For in his heart there flows, side by side, both a pure love for humanity and an utter detachment from humanity. It is in the very nature of his attainment of a true philosopher’s status that he should be able to fulfil himself only by going beyond all selves – ours as well as his own.

(337-5) He returns from his first initiation into the egoless life with a rich cargo. He carries the stability of peace. A strange feeling of safety takes possession of him at that time. He knows neither care for the uncertain future nor regret for the unpleasant past. He knows that henceforth the life of his being is in the hands of the higher self, and with this he is quite content.

(337-6) The peace in such a man’s heart is as measureless as his trust in Infinite Mind. Indeed the peace is there because of the trust. He has no need to open the door of the future. The experience he needs or the thing he must have will, he knows, emerge from its obscurity before his eyes at the proper time. So he is patient enough to let circumstances ripen of themselves, when patience is necessary.

(337-7) He who has attained this stage will be ready to forego all those worldly activities, benefits and assets which the bidding of his higher self may call for.

(337-8) It is a mistake to believe that mysticism gives only intangible rewards to its votaries, it gives tangible ones also.

⁵²⁰ The paras on this page are numbered 57 through 64, making them consecutive with the previous page.

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

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(339-1)⁵²² The Darwinians and all materialists might well be asked how it was ever possible for live entities to appear on this planet when their own science says it commenced with such fiery beginnings, such temperature as would sterilise every cell and germ of life upon it.

(339-2) When the Deity begins to look like any form we know or imagine, he is no longer Deity. When God begins to appear, he disappears.

(339-3) Generations of human beings have followed one another like waves on the ocean. Whither?

(339-4) In the very act of revealing its own existence through the Universe, the World-Mind hides its own truth.

(339-5) Nobody could measure the infinite reality, nobody could ever weigh it. Yet something that emanates from it takes form in and as our experience. This is the real reason why men in every age and land have given themselves the trouble and imposed on themselves the sacrifice of engaging in the quest of reality.

(339-6) "So long as there is ego, so long will God be but your own thought, and so long will you be shut off from reality." – from The Persian of Sheikh Gazur-i-Ilahi,⁵²³ the Sufi.

(339-7) In the statement "Tat Tvam Asi" (That art Thou) we must observe that the existence of 'That' is put first whilst the 'Thou' is identified with it only later. This is significant.

(339-8) The philosophic conception of life sees in the presence of a divine soul in man the surest guarantee that his character will finally evolve into a state of truth, goodness and beauty. That is why it is exempt from the melancholy experience of an H.G. Wells, who had to replace in old age his earlier tremendous "scientific" optimism about humanity's future by an equally tremendous "scientific" pessimism.

⁵²² The paras on this page are numbered 1 through 9.

⁵²³ "Sheikh Gazur-i-Elahi" in the original.

(339-9) Can you explain the sun, the stars and the sky? You may write learnedly of them in your book but in your sanest moments you will be compelled to bow the head and admit that they are so far greater than yourself that you have only touched upon their appearance and never grasped their true and essential nature.

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(341-1)⁵²⁵ The evolutionary movement moves through a series of advances and retrogressions, and through slow steps broken periodically by violent spurts.

(341-2) It was always a profitable game for the priesthood of various religions to maintain superstitions like that of a chosen race or fallacies like that of a divine incarnation.

(341-3) It is the outward appearance of their environment and the inward reality of their egoism which make so many thinkers doubt whether God is perfectly good.

(341-4) Students who have come finally to philosophy from the Indian Advaita Vedanta, bring with them the belief that the divine soul having somehow lost its consciousness is now seeking to become self-conscious again. They suppose that the ego originates and ends on the same level – divinity – and therefore the question is often asked why it should go forth on such a long and unnecessary journey. This question is a misconceived one. It is not the ego itself which ever was consciously divine, but its source, the Overself. The ego's divine character lies in its essential but hidden being, but it has never known that. The purpose of gathering experience (the evolutionary process) is precisely to bring it to such awareness. The ego comes, to slow birth in finite consciousness out of utter unconsciousness; and later, to recognition and union with its infinite source. That source, whence it has emanated, remains untouched, unaffected, ever knowing and serenely-witnessing. The purpose in this evolution is the ego's own advancement. When the Quest is reached, the Overself reveals its presence fitfully and brokenly at first but later the hide-and-seek game ends in loving union.

(341-5) For the Universal Mind is our secret self and in it we are all a single family.

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⁵²⁵ The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

(343-1)⁵²⁷ For the world is limited and finite whereas World-Mind is unlimited and infinite in nature. World-Mind could not do otherwise than fulfil the law of its own mysterious being. It unfolded a hint of its own infinitude in unfolding an infinite universe and of its own timelessness in unfolding an eternal one. Hence we must not mistake a tedious and endless repetition of the finite for the true infinite. World-Mind never loses any part of itself when it projects the universe. Nothing is really taken away from it and nothing is really added to it. This is because it is truly infinite. Through a universe of finite forms the infinite mind can only hint at and never achieve adequate expression. If World-Mind is beyond the finite because it is outside the finite, then it is limited by it and loses its own infinitude. If however it is beyond the finite because it includes it completely within itself and yet still remains unlimited, it is genuinely infinite. World-Mind is neither limited nor dissipated by its self-projection in the universe. If World-Mind is immanent 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.

Hence the various values of this world contribute toward the value of the Whole but cannot of themselves constitute it, for even their totality falls far short of it. The Whole of all wholes has a value all its own, which transcends every possible gathering-up of lesser values – however complete it be. MOGUL XX, 30.

Therefore there is nowhere where it is not and nowhere where it is. Thus it is a paradox. But if we want to get an intellectual understanding of World-Mind we are forced to think in paradoxes.

(343-2) The world is an imagined changing from, [whereas]⁵²⁸ the Mind behind it is changeless and formless.

(343-3) Simultaneously, he who cannot worship such an impalpable and impersonal God, because he cannot intellectually grasp such a concept, may still worship It in human forms, whose existence is easily within their sensual or intellectual grasp.

(343-4) If all men knew how much perfect wisdom and law, intelligence and orderliness has gone into the cosmos, all would fall on their knees every day in deepest reverence before the Power behind it.

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⁵²⁷ The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

⁵²⁸ PB himself inserted “whereas” by hand.

(343-5) Men can understand the concept of a Deity who is somewhat like them, who is as capricious, temperamental, revengeful and biassed, who is open to, and desirous of, flattery. They cannot understand the concept of a Deity who is too impersonal to be affected by such personal approaches, too impalpable to be reached by pageants and rituals.

(343-6) There is a Power, invisible and universal, immortal and original, ineffable and transcendental, which surrounds us and supports us. We are called on to abandon heart and will to It.

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(345-1)⁵³² In this astonishing revelation, he discovers that he himself is the seeker, the teacher and the sought for goal.

(345-2) Every form of existence can be reduced to a form of consciousness. The final essence of all these consciousnesses is God.

(345-3) No one knows the pure Being, bereft of all qualities and outside all relations.

(345-4) This is the reality that is hidden in me and you, in the whole universe itself. It acts everywhere and exists externally

(345-5) It is exempt from evolution and retrogression and ever will be what it ever was. Consequently it can have no self-benefitting purposes in the cosmic process.

(345-6) The intellect is not able to get this kind of knowledge, not able to gain access to this higher dimension. But what is denied to it, is granted to another man's faculties – insight. True, this is still only a latent one in nearly all men. But it is there and with the Overself's grace, can be unfolded.

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⁵³⁰ PB himself inserted "v-6." at the bottom of the page by hand.

⁵³¹ PB himself change "XIV" to "XIII" by hand.

⁵³² The paras on this page are numbered 22 through 29, making them consecutive with the previous page.

(345-7) We must separate in our human thought Mind as passive reality (the void) from Mind as active being (World-Mind). (All our understanding and interpretation of such words as are affixed to this state, be they Overself, Divine Being, Absolute or Reality, is inevitably drawn from, and associated with, our experience in the world of time-space and relativity. It is what these words mean for our minds, not what they mean in themselves, that constitutes our use of them. We easily fail into self-deception about them, for the meaning given them is what we imagine, not what we know.

(345-8) If when we say that God is good, we really meant it in the circumscribed sense of the word, we would thereby imply that God could be better also, in which case God would no longer be God, being a changeable being, an improvable being. It was Spinoza's defect that he failed to perceive that the ultimate principle baffled such positive description and transcended such nameable attributes as 'good.' He fell into it through his over mathematical, intellect, unduly tipping the balance against his mystical intuition. His God had different qualities, even though their number was infinite. This made it a limited God. There is no way of describing the mysterious principle behind all existence that will be a correct way. Words drawn from the language of finite human creatures are inapplicable to be infinite principle that transcends those creatures. If we do use them here, it is only for the sake of literary convenience and with a pre-supposed understanding of their relativity, not for their literalness.

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(347-1)⁵³⁵ Instead of abdicating our intellectual functions we ought to criticise and educate them. The sustained dwelling in these ideals, the thorough pondering over these ideas...

(347-2) Although the Absolute is the Unknowable to us, it must be able to know and understand its own being and its own nature.

(347-3) He will have gone far intellectually when he can understand the statement that mind is the seeker but Mind is the sought.

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⁵³⁴ PB himself changed "XIV" to "XIII" by hand.

⁵³⁵ The paras on this page are numbered 30 through 43, making them consecutive with the previous page.

(347-4) These problems can never be settled by argument but only by insight, which means that they can only be settled by each man for himself. We may discuss them in public but must settle them in private. (INSIGHT)

(347-5) This unthinkable Void is, for those who want one, the First Cause of all existence.

(347-6) Thus make it. Unseen, itself, its presence is seen in every earthly form; unthinkable though it be, its existence is self-manifested in every thought.

(347-7) The REAL is unique and indivisible, sole and unadulterable. It never becomes less than it is, never descends to becomes human, never mixes with what is mere phenomena.

(347-8) What Jesus called "the only true God" is the ultimate formless reality, not the thoughts about it or the pictures of it created in human imaginations. It is an object of insight, not of sense or thought.

(347-9) We may not personalise the Absolute except at the terrible cost of utterly deceiving ourselves.

(347-10) If, remembering the infinitude of the Ultimate Reality, we refuse to personify it and refuse to worship such a personification, we lift ourselves from the exclusively religious to the integrally religio-mystical-philosophic standpoint.

(347-11) In the ordinary state man is conscious of himself as a personal thinking and physical entity. In the mystical trance-like state he loses this consciousness and is aware of the Divine alone. In the philosophic state, he returns to the ordinary consciousness but without letting go of the diviner one.

(347-12) The following are equivalent terms for one and the same thing: Original Pure Mind of Zen Buddhism; Pure Consciousness of Vedanta; Alaya of Mahayane Buddhism;

(347-13) Because there is nothing quite like it in human experience and because there is no opposite in the entire cosmos from which it can be differentiated, the Absolute being remains utterly incomprehensible to the human intellect.

(347-14) This is the only thing which is able to subsist entirely by itself, which is independent of and beyond all relations with any other thing. [This,]⁵³⁶ considered absolutely, is God.

⁵³⁶ PB himself changed "Thus" to "This" by hand.

(349-1)⁵³⁹ What the senses tell us about the world is always reversed by what the soul tells us. The senses tell us that their experience is real, but the soul tells us it is illusion. The senses tell us that we are nothing but bodies; the soul tells us that there is something Godlike in each of us. The senses tell us that things happen by the accident of chance; the soul tells us that things happen by the wisdom of God.

(349-2) You ask: "How can the Impersonal be also the Benevolent?" Because it is attuned to the real Giver of all things, it need not struggle against anyone nor possess anything. Hence it can afford to be generous as the selfish cannot. And because the Spirit's very nature is harmony and love, it seeks the welfare of others as its own.

(349-3) Because the world thought issues ultimately from the World-Mind, it cannot be wholly excluded from Reality. It may be called Reality because it is the ground of everything else, yet is itself derived from nothing else.

(349-4) 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.

(349-5) The Real is ever-present but human sense knows it only by the effects it produces in this world of form, time and space.

(349-6) Philosophy holds that Mind is the one ultimate reality. Chinese mystics have called this both, "the Sublime Emptiness" and "The Supernal Empty."

(349-7) Are inanimate things included in the infinite life must answer itself, if you take one of the meanings of this term as being the Great, the All. As a matter of fact however science now knows that there are no inanimate things. Its high power microscopes reveal the presence of minute living cells in materials and substances and liquids which are seemingly dead whilst the sensitive electrical instruments reveal the presence of energies in others like steel. In the end we have to come back to the basic idea that the

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⁵³⁸ PB himself changed "XIV" to "XIII" by hand.

⁵³⁹ The paras on this page are numbered 44 through 51, making them consecutive with the previous page.

universal existence is like (but not actually) a dream inasmuch as it is all a series of mental experiences projected from his own mind. And because even the inanimate thing such as tables and houses which a dreamer sees are really his ideas, that is reflections of his own mind and therefore of his own life-energy, consequently they are not really dead things. So are the mountains and rivers in God's dream. From this standpoint there is not such thing as death, only life. But of course the life of a limited world is poetically like death when compared to the life of the divine world.

(349-8) Metaphysicians continue their attempts to explain the inexplicable and to describe the absolute in finite terms.

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(351-1)⁵⁴¹ Philosophy falls into step with the evolutionists. It does not sit down with the

(351-2) Philosophers devoid of reason find
This world a mere idea of the mind;
'Tis an idea - but they fail to see
The great Idealist who looms behind.
-JAMI

(351-3) This truth is fixed, changeless and eternal; it towers like the Great Pyramid over the flat desert sands of all other knowledge. It initiates us into a world of abstract being which paradoxically is not less real than that whose face is so familiar.

(351-4) If the intellect can justify the cruelties of Nature only by divorcing itself from all the finer emotions, it deals with the physical level after all. The intuition operative on a [different]⁵⁴² level finds that behind these outer forms there is the inner spirit of Nature. A living and loving presence lies beyond the thought of man. Where the intellect becomes bitter with Nature, the intuition becomes sweet and serene. It concludes, and can only conclude, that if there is such goodness at the heart of Nature, there must be some good purpose on the surface of things

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⁵⁴¹ The paras on this page are numbered 52 through 60, making them consecutive with the previous page.

⁵⁴² PB himself inserted "different" by hand.

(351-5) The suffering man may say hard things about the indifference of God, even the cruelty of God just as the happy man may say pleasant things about the benevolence of God. Both men know nothing about the real nature of God and are merely investing impersonal being with personal human attributes enlarged to a cosmic scale. It is a God made in their own image.

(351-6) The origin in time and early history of the world, the varied phrases and permutations of its evolution, are concerns only for those who believe in causality as an ultimate truth and fact. There is certainly the appearance of causality in the world but when enquired into it is found illusory. The notion seems impossible but Planck has scientifically shown that strict causal sequence does not operate in the realm of ultimate atomic particles of the physical world

(351-7) All our reproaches upon God for having made this or that faulty part of the universe, or having permitted this sin or that misery are based upon our primal error in thinking of God as a man. A humanised God is no God at all.

(351-8) The miracles of Christ were an expression of special power manifested by Him in virtue of His special mission to humanity.

(351-9) There is a time to attack ultimate questions, and the time to refrain from doing so.

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(353-1)⁵⁴⁴ Granting the fact that an incarnation has been given a special mission by God which will affect millions of souls and he must therefore be charged with special divine power, I am unable to see in what way he can be superior to other prophets who have come into close communion with God. It would seem that he would still come within the category of Muhammad's well-known statement "I am only a man like you." Yet the status which the Bahai faith seems to assign to Baha'u'llah is nothing less than the divinity in the flesh. How can it be possible for even Baha'u'llah to have communed with the uncomprehensible, inconceivable God-head directly if as he says that God-head is beyond all human conception surely no man, however saintly he may be, can escape this limitation

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⁵⁴⁴ The paras on this page are numbered 61 through 65, making them consecutive with the previous page.

(353-2) The ultimate reality is one and the same, no matter what it is called; to the Chinese mystic it is TAO i.e. the Significance;⁵⁴⁵ to the Christian mystic it is GOD; to the Chinese philosopher it is TAI CHI i.e. The Great Extreme, to the Hindu philosopher it is TAT i.e. Absolute Existence. It has its own independent, everlasting, invisible and infinite existence, whilst all worldly things and creatures are but fragmentary and fleeting expressions of IT on a lower sphere altogether, It lies deeply, concealed as their innermost substance, and through their changes of [form.]⁵⁴⁶

(353-3) It is a strange fact to which science as well as philosophy, that experience as well as intuition can testify, that thought from one mind can be brought into another mind, that the feeling of one man may affect the feeling of another without the use of written message or spoken word. If there were no common mind between all men, this could never happen, could never have been possible. If they were not all rooted in a universal consciousness, however secret and hidden it be, such silent transmission between their individual consciousnesses could never have been possible.

(353-4) What we need to grasp is that although our apprehension of the Real is gradual, the Real is none the less with us at every moment in all its radiant totality. Modern science has filled our heads with the false notion that reality is in a state of evolution, whereas it is only our mental concept of reality which is in a state of evolution.

(353-5) The creation is inseparable from its creator, indeed they are but two names for one and the same thing, for God has objectified part of his own being as the universe which we see

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(355-1)⁵⁴⁸ Does the Universe exist? The Vedantic author answers his own question in the negative. His publication must therefore shrink into nothingness along with the rest

⁵⁴⁵ Two phrases were typed on top of each other, it looks like "the Universal Self" and "the Significance". However, this para is a duplicate of Vinyl XIV to XVII para 511-2, where it is clear that "Universal Self" was erased and "the Significance" typed in its place.

⁵⁴⁶ PB himself deleted "(to the Hindu mystic it is BRAHMAN i.e. the Universal Self;)" from after "form." by hand.

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⁵⁴⁸ The paras on this page are numbered 66 through 77, making them consecutive with the previous page.

of things. Since it is not possible for me to review a non-existent book... but there! The application of his theory to his work is leading me to dangerous results!

(355-2)⁵⁴⁹ We want to trace out what is real in either human or universal existence it is essential that we separate appearance from reality, effect from cause and object from subject.

(355-3) I think with Dean Inge⁵⁵⁰ that "why and how this lower world was created are questions which, I am convinced, can never be answered." As Bradley⁵⁵¹ says, "only the Absolute could answer them."

(355-4) When we consider the purpose why anything came into existence, we call that purpose its reason. When we consider the means or medium through which it came to exist, we call the latter its cause.

(355-5) Causality is the foundation stone of the world creation problem. When it is displaced the entire structure of every cosmogony - religious and scientific - collapses.

(355-6) Truth and love will conquer in the end - however far off that be... for they are deeply buried in the hearts of men and will be slowly uncovered by the instruction which life itself gives. We must acquire some thing of God's patience.

(355-7) Like millions of trees which are all rooted in one and the same earth, so millions of human minds are rooted in one and the same universal being.

(355-8) We shall never grasp that totality of being with our intellect, but we shall grasp it with the only thing capable of holding it, with Consciousness.

(355-9) The latest development of the quantum theory is emerging in the case of sub-atomic phenomena as the principle of Indeterminacy.

(355-10) It is too large a view to enter into the minds of little men.

(355-11) It is not possible for the human intellect to express, in its thinking and communication, the infinite power so it must suggest or symbolise the power.

(355-12) God - a term which signifies a certain mathematical formula to some moderns and a certain mental figure to some primitives, exists all the same.

⁵⁴⁹ This para is a duplicate of Vinyl XIV to XVII para 513-2.

⁵⁵⁰ Referring to Dean William Ralph Inge.

⁵⁵¹ Referring to Francis Herbert Bradley.

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

(357-1)⁵⁵³ Not Descartes'⁵⁵⁴ formula 'I think, therefore I am' but the mystic's 'The Soul is within me therefore I am.' For Descartes' "I" is relative and changeful, whereas the mystic's is absolute and permanent.

(357-2) The shadow being which emerges from the body at death, which resembles the body and lives for a while an independent existence in the world of spirits, is doomed to decay and die in its own turn.

(357-3) The after-death condition of certain rare men like Jesus, Buddha and Krishna is necessarily a rare one. They continue the beneficent work of urging and helping men to rise above their lower natures which was inaugurated when manifest in the flesh whilst on earth, albeit it must be understood that it will necessarily fail to achieve the same degree of sharp effectiveness which the use of a physical body would have given it. Nevertheless, what it loses in depth it gains in width, for although personal attainment is swift among their disciples during their lifetime, popular influence among the masses is able to spread like ripples only after their death. Only a materialistic outlook of the universe will fail to understand that such a man does not ever die and that his true existence continues, even when he is not in incarnation, and that his saving power is still made available for others even then. So long as men call earnestly upon their name or cherish their memory with reverence, so long will they continue their spirit-existence. They do not die, do not really disappear.

(357-4) When describing the vision of the past of a dying man, insert at the appropriate place, "For a brief while the ego becomes its own spectator. For a brief time it sees itself unblinded by desire and ungoverned by vanity. Then only does it see and expect the justice behind its sorrows."

(357-5) The innermost being of man, his mysterious Overself, links him with God. It does not change with time nor die with the years. It is eternal.

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⁵⁵³ The paras on this page are numbered 1 through 5.

⁵⁵⁴ Referring to René Descartes.

(359-1)⁵⁵⁶ The seventh chapter of “The Wisdom of the Overself” contains some material which generally answers the questions of life after death. It is quite true that spiritualism has served the useful purpose of proving the existence of an after life, Nevertheless it is a dangerous matter to experiment with practically. It is far safer to limit investigation to a study of its literature. More specifically (1) the quest of psychic experiences is definitely a stumbling block on the true path during the earlier stages. They are almost sure to leave the novice astray, may cause him to waste valuable years and sometimes harm him in various ways. All attempts to establish contact with astral world in most cases will either end in failure and deception or psychic injury. {(2)}⁵⁵⁷ Astral projection is neither wrong nor right but it should not be sought for its own sake. It develops naturally of itself to one who is highly advanced on the truly spiritual quest. But if sought prematurely by novices they are likely to harm themselves. In the end it will be found that spiritualism is only a stepping-stone to the higher mystical philosophy. It is of use as a half-way house for many Westerners but one should not tarry here too long. The higher and lower teachings are like oil and water. They cannot be mixed together and one day you will have to make your choice between them if you wish to progress and not to remain stagnating.

(359-2) There is no need for anyone to seek to know what his previous incarnations were. If the memories should come, they represent something abnormal. Nature does not desire that we should be hampered in the present by the memory of the past, when the past itself stretches away for such a long time. You need not trouble yourself therefore about previous incarnations, but concentrate fully on your present one so as to make it as worthy as you can.

(359-3) In the case of violent or accidental death, there will be a period of unconscious, deep sleep for an ordinarily good person, but of being consciously earthbound for an evil one.

(359-4) I myself find it is hard to believe that disembodied human entities are permitted by Nature, after so long a period has elapsed, to take an interest in the affairs of our

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⁵⁵⁶ The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

⁵⁵⁷ We have changed “(b)” to “(2)” for clarity.

world, much less interfere with them or inspire embodied individuals. Even reincarnation would be more logical than that.

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

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(361-1)⁵⁵⁹ These extremists tell us that such a reconciliation of the spiritual with the human is impossible, that the two aims are mutually discordant and utterly irreconcilable, that they contradict each other and if attained would destroy each other, and that either the first or the second will eventually and inevitably have to be abandoned. Sometimes it is better to be suspicious of such an over simplification. It may lead us more quickly to truth but it may also mislead us. And this is one of the times when such caution is called for.

(361-2) That a mystic may also be a man of affairs is not merely possible but actually desirable.

(361-3) He must regard, and work upon, the psyche as a whole and not a mere section of it.

(361-4) When this loftier standpoint is reached, these different schools and techniques are seen not as contrary but as complimentary to one another.

(361-5) The fourfold human self must needs express itself through a fourfold functioning, a fourfold activity.

(361-6) The philosophical attitude will appear in balanced judgments formed after clear and careful thought, in the harmonious way whereby idealism is tempered by realism.

(361-7) The business man may draw strength from this well-spring within. He will remain calm and truly poised, while others fret and fear.

(361-8) Your first obligation is toward yourself, not your neighbour.

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⁵⁵⁹ The paras on this page are numbered 1 through 11.

(361-9) But self-development as a first aim need not mean giving up the ideal of service.

(361-10) The transcendental truth can no longer be confined to monastic hands, and therefore can no longer be kept apart from reason and life.

(361-11) Most men are enslaved by things and nearly all men by thoughts. They know nothing of the tremendous sensation of freedom which comes from the philosophic insight into both.⁵⁶⁰

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(363-1)⁵⁶² I was glad to find these ideas confirmed by a great yogi and sage of Bengal, Paramahansa Narayana Tirtha Dev, so that it cannot be said they are Western notions grafted on Indian trees. The yogi who was the head of a secret fraternity with more than a thousand members living near the Assam frontier, was dead before I came to know him, but to glean more details of his techniques and doctrines I made a special journey to the group of intimate disciples who survived him. He said, "In the coming nation, there will be no place for Sannyase. To realise the Self through the householders life shall be the grand ideal of the future of the world. It is not by giving up all, but by realising the Self in all, that one has to realise the object of the world evolution and be free. The path is not through negation of the Universe to the affirmation of the Supreme Self, but through affirmation of the Supreme Self to the mergence of the Universe in the Supreme Self. The mission this time is educational and not religious. Spread education in the name of the Highest Truth enshrined in the Upanisads and Religions will grow of themselves on the sure foundation of the Highest Truth."

(363-2) The path requires an all-round effort. It calls for the discipline of emotions as well as the purification of character from egoism, the practice of the art of meditation as well as religious devotion and prayer, constant reflection about the experiences of life to learn the lessons behind them and constant discrimination between the values of earthly and spiritual things. This self-development crowned by altruistic activity will in time call forth the grace of the Overself and will bring blissful glimpses occasionally to encourage his endeavours. As pointed out in my "Wisdom of the Overself" that not

⁵⁶⁰ This section is continued on page 369.

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⁵⁶² The paras on this page are numbered 25 through 28; they are not consecutive with the previous page - but they follow the paras on page 371.

only one but all the functions of one's being must unite in the effort to reach the spiritual goal.

(363-3) This is a special worth and admirable feature of true philosophy, that it does not leave behind and supersede earlier spheres of development but rather lets the later ones include and penetrate them. They are all necessary.

(363-4) He knows that a sapient passivity may prove better than a foolish activity.

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(365-1)⁵⁶⁴ The modern spirit does not favour monasticism, does not approve the relinquishment of outward occupations for constant contemplation. And modern mysticism endorses this attitude. It says stay in the world, but preserve a half hour daily as a refuge from the world. Hold on to worldly relations but regard them in a new and nobler light. Only the foolish ascetic will despise the senses. They are natural and necessary. A wiser man will despise their being allowed to run away with reason. The ascetic will rail as he has railed since history began at comfort, ease and luxury. The wiser man will accept them all and rail only at the weakness which would make them essential to his existence.

(365-2) Learn how to live the teaching out in the midst of the world, yes! with all the temptations and trials: to shun cloistered virtues which, because they are untested may not be virtues at all: to stay amongst suffering ignorant men who need enlightenment and not to leave them to rot in their darkness: to face the difficulties of worldly life as brave students of philosophy and not as cowardly weaklings; to be too big-hearted and tolerant, too broad-minded and intelligent to separate themselves: in short to follow Jesus' advice and be in the world yet not of it.

(365-3) Let him stand at some busy corner, musing quietly and philosophically upon the unquiet metropolitan scene of great crowds of people swarming in and out of the tube subways, like rabbits swarming in and out of their burrows. Then let him stand on some mountain top and look down upon a scene of tranquil beauty. As he stands in wonder before the panorama of Nature, where spring bluebells dot the grey-green valleys while buttercups and cowslips grow profusely in the wide meadows, something

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⁵⁶⁴ The paras on this page are numbered 29 through 33, making them consecutive with the previous page.

of its serenity may touch his heart. Lulled by this sweet landscape, he will feel pleased at the thought that there was so much distance between him and the world.

(365-4) Surrounded by the distractions of society though it may be, the mind must retire and concentrate in itself. Seated in the midst of a numerous assembly as he may be, a man can yet dwell in mental solitude, as abstracted as a lonely hermit.

(365-5) Shall the mystic walk with anaemic face and flat feet through life and let only the materialist walk with forceful step and resolute mien?

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(367-1)⁵⁶⁶ His Nature-loving temperament is ever alert to find some pretext wherein to flee from the noisy city. He will climb a dozen muddied stiles contentedly, but he will grudge climbing the concrete steps of city offices. He cannot understand why an inhabitant of the green country-side should want to desert it for the gloomy towns, unless it be because of ambition's lure or pleasure's tinselled attraction.

(367-2) The different factors which, in foolish men cause confusion and in ignorant men contradiction will in the aspirant, be used to strengthen each other. Emotion and intellect must help, and not harm, each other.

(367-3) If he is worried about the lack of money to the extent that he cannot keep the inner peace gained during the periods of such relaxation, that is to compel him to become better balanced, more practical and rightly adjusted to the physical world. He should treat it not as something to worry about but as a problem to be quietly faced and sensibly mastered.

(367-4) The lower mysticism may cause a man to lose all interest in his external life whereas the higher mysticism imparts a new because diviner interest. If the first may enervate him, the second will enliven him.

(367-5) There is nothing in life to which philosophy cannot be related nor the philosophic attitude applied. It is in critical moments that he will display the fruits of

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⁵⁶⁶ The paras on this page are numbered 34 through 42, making them consecutive with the previous page.

his philosophic progress as unsuspected power and unexpected initiative, as unruffled calm and unwavering fortitude.

(367-6) People blame him for being a recluse, but then he will rarely meet a beautiful soul whereas he can always meet a beautiful bit of Nature. Do they blame him for preferring Nature? Besides, he is so taken up with this task of getting to know himself that he has little inclination left to get to know others.

(367-7) Another reason for the great importance of achieving a balanced personality is that the dangers of neuroticism inertia, fantasy and psychism are thereby avoided.

(367-8) In these beautiful hills, under the flat phosphorescence of a full moon, he enjoys a better vista than over the million chimney-pots of a metropolis.

(367-9) These noble feelings, these lofty thoughts, these grand intuitions are welcome testimonies of the change that is happening. But until they – and we – are brought to the test of everyday living, their correct measure and ours will not really be known.⁵⁶⁷

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(369-1)⁵⁶⁹ Why did Jesus give the opening of the Lord's Prayer as "Our Father" and not as "My Father?" Was he not trying to get his disciples away from the self-centred attitude to the cosmic one? Was he not widening their outlook to make them think of mankind's welfare?

(369-2) It is not just one part of man which is to follow the quest but all parts of him. The whole truth can come only to the whole man.

(369-3) Man lives however unequally in all four sides of his being. If only one side – whether it be the emotional or the intellectual – engages in the quest of truth, the result will not be the whole truth.

⁵⁶⁷ This section is continued on page 373.

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⁵⁶⁹ The paras on this page are numbered 12 through 19; they are not consecutive with the previous page – but they follow the paras on page 361.

(369-4) We need philosophers like Lord Haldane,⁵⁷⁰ whose services in the defence education and politics of his were immense.

(369-5) Philosophy tells us to work for the welfare of all men, but it does not tell us to work sentimentally, foolishly, unwisely, emotionally and impulsively. It does not mean that a rich man should instantly give all his money to the poor; emotion may tell him to do so but reason would not. He must use reason to check even universal pity.

(369-6) Theories must be tested, ideas must be examined in the end by the way they work out in action.

(369-7) Clear thinking has nothing to fear from a warm heart; so long as the two cooperate but do not melt into one another; so long as they walk hand in hand and do not tumble over each other; for so long can we call upon their help with equal freedom. Our personal problems cannot be solved by slushy sentiments alone; but neither can they be satisfactorily adjusted by steely logic alone; we need a balanced wisdom in dealing with them. Only such a wisdom can best explain these problems and explode our delusions about them.

(369-8) The mastery of philosophy will produce a supreme self-confidence within him, throughout his dealings with life. The man who knows nothing of philosophy will declare that it has nothing to do with practical affairs and that it will not help you to rise in your chosen career, for instance. He is wrong. Philosophy gives its votary a thoroughly scientific and practical outlook whilst it enables him to solve his problems unemotionally and by the clear light reason. He will, however be under certain ethical limitations from which other men are exempt, for he takes the game of living as a sacred trust and not as a means for personal aggrandisement at the expense of others.

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(371-1)⁵⁷⁴ He will be an inspired man in his labours of spiritual service or artistic expression. He will be aware that a power greater than his own is working through

⁵⁷⁰ Referring to Lord Richard Burdon Haldane.

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⁵⁷² PB himself inserted "vol (6)" at the bottom of the page by hand.

⁵⁷³ PB himself changed "XIV" to "XV" by hand.

⁵⁷⁴ The paras on this page are numbered 20 through 24, making them consecutive with the previous page.

him and affecting others. And he will know that this power comes from the secret God within himself.

(371-2) The observations of Major Durie Osborn⁵⁷⁵ in his book "Islam under the Khalifs of Baghdad" (19th century) are pertinent. He writes "The true function of religion is to vivify and illuminate all the ordinary relations of life with light from a higher world.... The weakness to which religious minds are peculiarly prone is to suppose that this world of working life is an atmosphere too gross and impure for them to live in.... The divorce thus effected between the religious life and the worldly life is disastrous to both.... Pre-eminently⁵⁷⁶ has this been the result of Muhammadan mysticism.... It has dug a deep gulf between those who can know God and those who must wander in darkness feeding upon the husks of rites and ceremonies.... Thus all the best and purest natures, the men who might have put a soul in the decaying church of Islam, have been drawn off from their proper tasks to wander about in deserts and solitary places, or expend their lives in idle and profitless passivity disguised under the title of "Spiritual contemplation"... and thus a movement animated at its outset by a high and lofty purpose has degenerated into a fruitful source of ill. The stream which ought to have expanded into a fertilising river has become a vast swamp exhaling vapours charged with disease and death."

(371-3) The esoteric meaning of the star is "Philosophic Man" that is, one who has travelled the complete five-fold path and brought its results into proper balance. This path consists of religious veneration, mystical meditation, rational reflection, moral re-education and altruistic service. The esoteric meaning of the circle when situated within the very centre of the star, is the Divine Overself-atom within the human heart.

(371-4) If a man has discovered moral strength and superior wisdom in his higher self, is it not better that he should use them in the world rather than let them remain untested an unfruitful?

(371-5) The basis of this philosophic discipline is a well developed reason, sound character and a cultivated mystical intuition.⁵⁷⁷

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⁵⁷⁵ "Osborne" in the original.

Referring to Robert Durie Osborn.

⁵⁷⁶ The original typist deleted "religious" from before "Pre-eminently" by typing over the original word with x's.

⁵⁷⁷ This section is continued on page 363.

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(373-1)⁵⁷⁹ I have asked myself, "Can these two be brought together?" and my maturest ponderings have dispelled all lurking doubts. They can. The man who says they cannot indicates thereby that he is still travelling towards Truth, that he is a guest at one of the stage-houses on the way.

(373-2) Did I overpraise action in *The Hidden Teaching Beyond Yoga*?⁵⁸⁰ The answer is given by Emerson: "Action is with the scholar subordinate, but it is essential. Without it he is not yet man"

(373-3) When we consider the implications of the given facts of the situation and when we raise the question of concrete policy, we must realise that we are likely to be at a complete loss.

(373-4) The truth must pass from his lips to his life. And this passage will only become possible when life itself without the quest will be meaningless.

(373-5) The necessity of finding a balance between the inner and the outer {illegible}⁵⁸¹ life and between the different sides of his personality, will become a central part of his mature beliefs.

(373-6) How these principles shall best be made to function practically is a matter for technical experts to examine and it is not for an outsider to intrude on their domain. However, a few positive proposals may be made.

(373-7) We have to demonstrate by our lives and to exemplify in our attitude, not only the truth of the ideas which rule our minds but also the inherent power of these ideas.

(373-8) Can such knowledge be correlated with the demands of everyday life?

(373-9) The fusion of all these functions, the collaboration of all these powers, will enable him to achieve more than either acting singly by itself.

(373-10) Man, as Masonic teaching points out, finds in his attempts to construct a building that its proper balance is essential to its endurance and stability. When he turns to himself in the far more important task of constructing his own life successfully,

⁵⁷⁹ The paras on this page are numbered 43 through 52; they are not consecutive with the previous page – but they follow the paras on page 367.

⁵⁸⁰ "HTBY" in the original.

⁵⁸¹ PB himself inserted "{illegible}" by hand.

he finds that this same property of adequate balance is needed. The mystic or metaphysician, the active doer or sentimental emotionalist who does not know this, falls into one or other error of lopsidedness and his life-building is unable to endure, is unable to retain stability, but sooner or later breaks down.

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(375-1)⁵⁸³ A balanced development will not stimulate the intellect and starve the feelings, nor do the opposite. It will give the intuition the highest place, making it the ruler of reason, the check on emotion.

(375-2) There is no requirement laid upon him to neglect his worldly responsibilities. He may still attend to them and to meditations.

(375-3) If the inmates of so many in ashrams could be aroused from the apathy in which they are sunk in to engage in an enquiry as to the purposes of ashrams, it might end in new ideas and nobler feelings.

(375-4) He is a practical optimist. He turns rosy dreams to reality. He catches the bright but cloudy fancies of the optimist and ties them down to earth. He keeps his head among the stars but his feet are firmly planted on the ground.

(375-5) He will carry on the busiest daily work with such profound composure as can arise only from the realisation that it does not exhaust the whole area of living.

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

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⁵⁸³ The paras on this page are numbered 53 through 57, making them consecutive with the previous page.

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(377-1)⁵⁸⁵ It is regrettable to have to make strictures on the logical side, for Mrs Eddy⁵⁸⁶ followed a trail of original thinking and deserves commendation on this account.

Christian Science comes close to the Philosophy expounded in my books at several points and consequently I am interested in it and rejoice at its spread. Nevertheless, there are points where it flies off at a tangent, partly due to some confusion of thought on the part of its founder. Those critics who say that it is based principally on emotion and not on reasoning are not correct; rather, is it based on both, but, as I have said, its reasoning becomes faulty at times and its emotion attempts not quite successfully to mix the highest aspirations with self-centred human ones. In any case it does not offer a complete answer to the questions: "Who am I?" and, "Why am I here on this earth?"

(377-2) It is not possible for me to agree with the statement that mentalist doctrine could banish disease if it were firmly established in the race consciousness. Is this also the Christian Science view? Such a statement would be quite correct if the body-idea were wholly a human creation. But it is not, for the World-Mind (God, if you like) or Nature is also responsible for it. The individual and the cosmic minds are in indissoluble connection and out of their combined activity, the human World-Idea is produced. It would be correct to say, however, that the re-direction of thought and feeling would largely help to eliminate disease. As the race learns to substitute positive for negative thoughts, aspiration for passion and concentration for distraction, it will inevitably throw off many maladies that originate in their wrong attitudes.

(377-3) Fear retards digestion, anger hurts the spleen, excessive lust leads to inflammations, infections or impotence, jealousy creates excessive bile, a shock caused by bad news may turn hair white.

(377-4) What the healer does is to release, stimulate or add energy to the sufferer's own natural recuperative forces.

(377-5) The ministrations of absent healing are most successful when he is passive and receptive to them. Hence the work of its power is most effective when the sufferer is sleeping or relaxing.

(377-6) Give the higher power this opportunity to solve problems for us, or to enlighten us to the extent that we succeed in solving them for ourselves.

(377-7) What is true in her message will endure; the rest will inevitably succumb under the severe testing of Time.

⁵⁸⁵ The paras on this page are numbered 1 through 7.

⁵⁸⁶ Referring to Mary Baker Eddy.

(379-1)⁵⁸⁸ Dismayed by the failure of my physicians' last resort, I was sitting up in bed reading a passage from an old Journal of John Wesley about spiritual healing. It quoted a friend as saying: "I could not move from place to place, but on crutches. In this state I continued about six years. At Bath I sent for a physician but before he came, as I sat reading the Bible, I thought Asa⁵⁸⁹ sought to the physicians, and not to God; but God can do more for me than any physician; soon, after, rising up, I found I could stand. From that time I have been perfectly well."

As soon as I finished this passage I thought it should be applied to my own case and laid the book aside. A great mental stillness and inner in-drawing came over me at the same time. I saw that all the methods hitherto used to eliminate the disease were futile precisely because they were the ego's own methods, whether physical, magical, mental or mechanical. I had exhausted them all. So the ego had to confess its total failure and cast itself on the mercy of the higher power in humiliation and prayer. I realised that instead of thinking that I or my physicians were competent to cure the disease, the correct way was to disbelieve that and to look to the Overself alone for healing. I saw that the stillness was its grace, that this quietness was its power. It could best cure me, if only I would relax and let it enter. So I surrendered to it and within a few weeks was healed.

(379-2) The causes of disease with which conventional medicos deal are too often themselves the effects of still deeper causes. It is because unconventional healers recognise this that they are able to achieve such a higher proportion of dramatically successful cures than the medicos can achieve. And their principle recognition is of the spiritual nature of man, along with the mental emotional influence on the body.

(379-3) The differences between healers are differences of techniques, personal fitness and spiritual degree

(379-4) The same power which can illuminate the seeking mind can also heal the suffering body.

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⁵⁸⁸ The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

⁵⁸⁹ Referring to Asa, the third king of the Kingdom of Judah and the fifth king of the House of David.

(379-5) The power to heal the sick is a latent gift deliberately brought out by development or spontaneously released by illumination.

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(381-1)⁵⁹¹ He must not only learn to relax, but also learn to relax in the very midst of this intensely stimulated working life which America thrusts upon him. Whenever in the morning or the afternoon, it seems that he must pack an overwhelming amount of work into a short time and must feverishly try to complete it, the very moment this is realised, he should get up and leave both office and work. He should walk slowly and leisurely outdoors, amid the bushes and trees or out in the open spaces until this foolishness, this needless anxiety to get finished something that by its very nature can never be finished, is forgotten. Then, and only then may he return to the office desk and continue calmly at his task. It is idling, yes, but who shall say that idling, too, has not its value? – at least, as much value as overdoing oneself? Is it not rather a kind of receptive serenity?

(381-2) A woman came for an interview who had exhausted all patience with her husband and announced that she was about to leave him. He was an alcoholic of the worst kind. I asked her to be patient with him, not to leave him, but to give him a further chance. Then I went into the silence for her. An hour or two after her return home, her husband made his first and last attempt at suicide. It failed and he was stopped before he could do any serious harm to his body. Then he fell into a deep sleep for a very long time. He awoke feeling better in every way but still despondent. A few weeks later the desire to drink left him completely and never returned. He was cured. “A miracle has happened,” was his wife’s comment in a letter

(381-3) These burdens of bodily afflictions emphasise the great lesson of Buddha about the unsatisfactoriness of worldly happiness. If there were not the compensation of the spiritual experience during our lifetime and a brighter serener world after death the game of life would hardly be worth playing.

(381-4) The philosophic approach to a problem is, first to look at it and then to look away from it.

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⁵⁹¹ The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

(381-5) Psychosomatic medicine deals with physical disease caused by emotional or mental factors, by moods or fears, by hidden conflicts or repressions. It has steadily been rising into an influential place of its own in recent years

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(383-1)⁵⁹³ The Chinese system lists the following inner causes of functional sickness: Fear and untruthfulness weaken the kidneys, anger affects the liver, depression and worry affect the lungs, excessive joy affects the heart, over-active mentality affects the stomach, timidity, indecision, cowardice affect the liver by producing insufficient bile.

(383-2) Out of this physical suffering he should have learned the lessons of a deep wisdom: firstly, that this earth is not his home but only a camp. Secondly, that this body is not his true self but only a garment. Thirdly, that suffering disappointment or discontent are inseparable from earthly life, real happiness is to be found only in the super-earthly life. Fourthly, that the full force of the mind must be developed by renunciation, sacrifice, concentration and aspiration so that it can even here to a large extent create an inner life that continues peacefully in whatever state the body may find itself.

(383-3) The possibility of healing physical ailments by spiritual means depends on the last analysis not upon the personal will of the healer but upon the divine soul of the patient. By Its grace which is a definite force the soul can assist both mind and body as I have explained in chapter nine of my recent book "The Wisdom of the Overself."

(383-4) Spiritual healing is a gift which is innate in certain individuals and very difficult to acquire by others. It may, however, exist latently, when it could show itself only after a certain degree of spiritual development has been attained.

(383-5) Your assertion that Jesus primarily wished to free men of disease, or to teach them how to become so, is untenable. Whoever has entered into the consciousness of his divine soul – which Jesus had in such fullness – has his whole scale of values turned over. It is then that he sees that the physical is ephemeral by nature whereas the reality whence it is derived is eternal by nature; that what happens inside a man's heart and

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⁵⁹³ The paras on this page are numbered 18 through 23, making them consecutive with the previous page.

head is fundamentally more important than what happens inside his body; and that the divine consciousness may and can be enjoyed even though the fleshly tenement is sick.

(383-6) Dingle⁵⁹⁴ teaches and J. Hogg has proved in his own case that by breathing exercise arousing prana and directing it to afflicted part of body, latter is healed quickly.

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(385-1)⁵⁹⁶ Such health conditions are karmic in one sense and innate in all human physical existence in another sense. We are not allowed to think this earthly body a satisfactory home for long but are reminded from time to time of its limitations, so after having done all that you can to seek healing the results must be resigned to the higher will.

(385-2) MAHATMA MORYA: “You wish to heal the sick – do so: but remember your success will be measured by your faith – in yourself, more than in us. Lose it for a second and failure will follow.... Have faith in your soul power, and you will have success.”

(385-3) It seems to me only the Christian Scientists put into practice the theory of matter’s unreality. Knowing that matter cannot ache they overcome the belief of pain. – M. Schimer would you please read pp.218 Science and Health.

(385-4) So long as orthodox medicine fails to recognise the mental or emotional origin of so many cases of sickness, so long will its cures be temporary and incomplete.

(385-5) Direct treatment of the patient is not the only way a healer uses. Absent treatment is also effective. The healing power can cross oceans and traverse continents as readily and as speedily as radio waves or thought. Telepathy is a fact, and the basis of this operation.

(385-6) In the Orient the yogi’s touch is deemed a beneficent thing and many a time in villages while out walking with one in a village I have had to stop as he paused to permit passers-by to touch his feet. The English had a somewhat similar tradition in

⁵⁹⁴ Referring to Edwin John Dingle.

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⁵⁹⁶ The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

medieval and even later times, though it was the King who then held “divine power” and it was his hand which bestowed the benediction. The ceremony of touching is taken very seriously in the Orient and more than once I was minded of cynical King William the Third, who would bestow the following gratuitous prayer upon his subjects as he touched them: “May God give you better health and more sense!”

(385-7) To cover up an unhealthy condition is not to cure it. And so long as a man is immersed in an entirely separating and selfish outlook, so long as he habitually fears worries holds grudges or hates, so long must he be regarded as ‘sick’ and ‘unwell’

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

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(387-1)⁵⁹⁸ No man may free himself from every form of outward suffering but all men may free themselves from inward suffering.

(387-2) Life is largely what we make it by our way of thinking about it. How important then to remove error from the mind and to put truth in its place! How different would our fortunes be if we recognised this need and always acted upon it!

(387-3) If these experiences penetrate his consciousness deeply enough, he may start looking for knowledge or understanding or views of life which will be more helpful to him and more explanatory of them

(387-4) When he becomes a philosopher, he will become strong enough to bear his fate with submission, if he finds that he cannot or should not modify it. Then neither grief nor distress, neither other people’s evil doing nor their evil speaking will force him into emotional self-betrayal of the inner peace which has been won so hardly.

(387-5) Can we exercise any power over the events pre-ordained by destiny?

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⁵⁹⁸ The paras on this page are numbered 1 through 11.

(387-6) The same situation never recurs and opportunity does not offer itself again in the same way.

(387-7) In the end, most of our misfortunes prove to be our faults.

(387-8) More than a hundred years ago the Swiss Lavater drily observed that Man is free like the bird in a cage, that he can move but only within [certain]⁵⁹⁹ restricted limits.

(387-9) Suffering has always been a part of the natural lot of human beings, along with joy. This is because it has a useful purpose to fulfil in human development.

(387-10) It is utterly beyond the power of man to perform an act of completely free will. In all situations he is presented with a limited series of choices and he must accept one of them, reject the others.

(387-11) Shakespeare. "There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune. Omitted, all the voyage of their life is bound in shallows and in miseries. We must take the current when it

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(continued from the previous page) serves, Or lose our ventures."

(389-1)⁶⁰¹ What he wills in his highest moments is both a free act and a necessary act. In these moments the conflict vanishes, the paradox appears. In them alone the ego attains its fullest power yet falls also into complete powerlessness.

(389-2) The results of such wrong thinking are plainly visible around us.

(389-3) Although the master may not directly transmit the message or prompt the manifestation he does exercise an influence which indirectly causes this to happen and indicates the direction in which it is to happen.

⁵⁹⁹ "certain" was typed above the line and inserted with a caret.

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⁶⁰¹ The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

(389-4) In the hour of opportunity, we act according to the balance struck by our temperament and character, our nature and capacity, our knowledge and desire.

(389-5) I believe in love, not hate, as a motivating force for reform. At the same time, I see karma at work, punishing the selfish and the heartless and I know that it will inexorably do its work whatever anyone says. God never makes a mistake and this universe is run on perfect laws. Unfortunately, suffering is one of its chief instruments of evolution and especially so where people will not learn from intuition, reason and spiritual prophets.

(389-6) For some errors we have to pay with the misfortune of a few years. But for others we have to pay with the misfortune of a lifetime. An injury done to a Sage who incarnates compassion may easily, if not repented and amended, fall into the second class.

(389-7) What seems a wholly evil event to one man may seem a mixed good and evil event to another. The first man may see only that it brings affliction and distress. The second may see that it not only does this but also corrects error and checks weakness.

(389-8) Any attempt to develop prosperity unjustly at the cost of others, any attempt by a stronger [man]⁶⁰² to oppress a weaker is certain to lead to eventual disaster despite temporary gain.

(389-9) There is peace behind the tumult, goodness behind the evil, happiness behind the agony.

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(391-1)⁶⁰⁴ Predictions were not only [unfulfilled]⁶⁰⁵ but actually their very reverse happened, this was because they were based on the false theory of materialism on the one hand and the cynical estimate of human nature resulting from it on the other.

⁶⁰² "man" was typed above the line and inserted with a caret.

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⁶⁰⁴ The paras on this page are numbered 21 through 30, making them consecutive with the previous page.

⁶⁰⁵ "un" was typed above the line and inserted with a caret.

(391-2) It is quite possible to trace the world's troubles to any cause – from eating certain food to the presence of a certain people – which human fancy picks upon. For there is nothing which is not in some way and however remotely connected with some other thing. All that is needed is some imaginative faculty and some logical facility.

(391-3) Life is governed by law. Human experience does not merely happen by chance any more than universal movements.

(391-4) While men are not yet ready for the conscious and deliberate development of their spiritual life, they must submit to its unconscious and compulsive development by the forces of Nature.

(391-5) Nobody has been betrayed, either by God or by life. We have contributed to, and in some measure earned, the tragic happenings of our time.

(391-6) Why is it that a man's own dreams have sometimes made a correct forecast of coming events?

(391-7) A wise author keeps a watch on his pen, to see that it does not stray into the fascinating but futile by-paths of insoluble conundrums.

(391-8) Responsibilities tend to gravitate to the shoulders of those who can bear them best.

(391-9) It will be asked: Why should the innocent suffer because of the activities of wicked men? Their innocence belongs to the resent; we do not know of their past evil deeds and misdeeds!

(391-10) The man who is born with a silver spoon may have great talents but never use them. They may die with him, because he never felt the spur of necessity. Insufficient or moderate means may give a man incentive. The worse the poverty the greater the incentive. This sounds a hard gospel but for some men it is a true one.

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(393-1)⁶⁰⁷ I do not believe in any other fate than that produced by character. Men are where they are because of what they are.

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(393-2) The truth does not lie wholly with the Hindus, who liken life to the illusions of dream, nor with the Buddhists, who despise it as a burden and a misery, nor with the hedonists, who value it only for the pleasures it yields. Surely the truth must contain and reconcile all these points of view?

(393-3) It is a fact in many peoples' lives that some of the troubles which befall them have no origin in the karma of former lives but belong solely to causes started in the present life.

(393-4) Once a man really takes the law of consequences to heart, he will not willingly or knowingly injure another man. And this is so primarily because he will not want to injure himself.

(393-5) [There is one striking passage wherein Emerson's pen neatly turns out the truth about the problem. I give it in its entirety because it is worth passing down intact.]⁶⁰⁸ "I lean always to that ancient superstition (if it is such, though drawn from a wise survey of human affairs) which taught men to beware of unmixed prosperity.... Can this hold? Will God make me a brilliant exception to the common order of his dealings, which equalises destinies? There's an apprehension of reverse always arising from success."

(393-6) Destiny gives him hills of difficulty to climb because of its own impersonal balancing activity. But if he is thus able to he demonstrates the superiority of the Man over the inferiority of the Position. Destiny befriends him.

(393-7) The painful elements in your destiny are the measure [of your]⁶⁰⁹ own defects. The evils in your conduct and character are mirrored forth by the troubles which happen to you

(393-8) Philosophy refuses to acquiesce in a wrong or foolish deed merely because it has happened. Therefore it cannot acquiesce in it even if and when the happening is asserted to be God's will.

⁶⁰⁷ The paras on this page are numbered 31 through 40, making them consecutive with the previous page.

⁶⁰⁸ PB himself moved "There is one striking passage wherein Emerson's pen neatly turns out the truth about the problem. I give it in its entirety because it is worth passing down intact." from after "success." to the beginning of the para by hand.

⁶⁰⁹ Part of this para is unreadable, due to a misaligned carbon transfer. However, the full text is visible in Vinyl XIV-XVII, page 209.

(393-9) Life in the flesh is a gift if we are using it rightly but it becomes a curse if we are not. Every incarnation should be used to help one get somewhat farther in doing this job of achieving an Overself-inspired existence.

(393-10) Schopenhauer⁶¹⁰ is the supreme pessimist. He began to cry as a baby, and the grown man put his complaints into writing until he died!

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(395-1)⁶¹² Many people read the lessons of their experience but alas! what they read is different from what is really indicated. Too often it is an egoistic distortion or even a gross falsification of the real lesson.

(395-2) The error of thanking God for good fortune is that this forces us to blame God for ill fortune.

(395-3) All the power behind the cosmos insists on meeting cause with effect, action with reaction, evil with retribution.

(395-4) The history of most men are consciously or unconsciously a party to their good or ill-fortune.

(395-5) He will come to accept those sorrows and calamities, these frustrations and reverses, as part of life itself. And accepting, he will be theoretically at least reconciled to their existence and not rant bitterly against the Infinite Being for permitting

(395-6) The suffering from which we wrest a lesson is offset by what we learn.

(395-7) No man has any choice as to whether or not he should seek the kingdom of heaven, his higher Spiritual Self. Every man is seeking it, knowingly or unwittingly, and is pre-ordained to do so. There is no escape. There is no satisfaction for him outside it.

⁶¹⁰ Referring to Arthur Schopenhauer.

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⁶¹² The paras on this page are numbered 41 through 51, making them consecutive with the previous page.

(395-8) What controls the course of our lives? Fate is something which descends on us from outside ourselves and to which we have made no visible contribution – as in the death of a beloved one. Destiny is something which arises out of our own causation.

(395-9) When the lower passions of violence, aggression and greed are more developed than reason, they enslave reason and put it to their own selfish service. Excessive greed and unscrupulous ambition easily distort the straight shapes of rational truth and put plausible disguises on ancient errors. The defect in all such thinking is that it has not been pushed far enough. It stops too short and too soon. It stops working when confronted by ethical considerations and it will not go on to reckon with the existence of retributive karma. The defeat and failure of its wrong-doers illustrates the eventual defeat and failure which always overtake wrong-doing in the end.

(395-10) Accent often seems a matter of accident. Bill Jones has a pronounced Popular accent because that was where the fates at birth placed him; Lord William Jones has the true Oxford intonation because the stork dropped him a few miles west of the spot where his namesake was deposited.

(395-11) Life is a mosaic of brightly-coloured pleasures and darkly coloured pains.

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(397-1)⁶¹⁴ It was not blind fatalism but clear perception which made Mary, Queen of Scots, say that her end was in her beginning.

(397-2) In karma we find a key to many puzzles of contemporary history. It is a doctrine which warns us that we have prepared the cocoon of our present lot largely by the thoughts and deeds spun out of ourselves, during both bygone earth-lives and the present re-embodiment. Now the doctrine is as applicable to the history of whole peoples as to the history of single individuals. Its corollary is that our characters and minds are in travail through the ages; some are old with the rich experience of a hoary past but most are young, unwise and ungoverned. Its lesson is that the changing tides of public fate and private fortune are not meaningless. On the contrary, they invite our philosophical consideration so that we may understand how neglected duties or positive wrongdoing are the hidden roots of our troubles. Those who understand the

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⁶¹⁴ The paras on this page are numbered 52 through 58, making them consecutive with the previous page.

principle of karma aright, who do not misunderstand it as being an external independent fate but as a force originally set in motion by our actions, understand also the significant part played by suffering in the lives of men. It is educative rather than retributive. Merited punishment is really a crude form of education. Thoughtful men learn lessons from their sorrows and resolve not to commit the same sin or the same error a second time.

(397-3) Experiences take on their different private meanings in different men's minds. A public calamity may confirm the religious man in his belief that God's hand is behind history. But the same calamity may confirm the atheistic man precisely the opposite in his belief.

(397-4) If men ascribe to the overwhelming nature of fate the miserable weakness of their own inertia, they worsen their bad situation.

(397-5) When he accepts affliction as having some message in it which he must learn, he will be able to bear it with dignity rather than with embitterment.

(397-6) If one is to remain ever imperturbable in the face of sorrow and suffering, because they are looked upon as spiritual education, it must be an equally good attitude for others as for oneself.

(397-7) Is it man himself or is it some power alien to him that fixes the destinies of his life?

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

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(399-1)⁶¹⁷ No one is so wise and none so strong as to be able to afford indifference to the knowledge, experience and help of all other men.

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⁶¹⁶ PB himself inserted "(53)" by hand.

⁶¹⁷ The paras on this page are numbered 1 through 11.

(399-2) Those who are fit to follow him, who are bound by ancient and unseen ties will continue to do so but the others – whom he accepts through soft heart and soft brain rather than right judgment and ripe understanding – will sooner or later avail themselves of the opportunity to walk another path and follow another light.

(399-3) Abul Ala,⁶¹⁸ the illustrious Syrian writer: “Destiny rules and is dominant.”

(399-4) It is only by keeping his personal independence that he can keep away from onesidedness, sectarianism and eccentricities.

(399-5) To play the role of spiritual adviser to any man is to accept a grave responsibility.

(399-6) The message or the manifestation may, on the surface, appear to come directly from the master. This may be quite true in some cases but it could not possibly be true in all cases. If it were then he would have to look in a dozen different directions every minute of every day. But the fact is that he helps most people without being consciously and directly aware of them.

(399-7) No one who has failed in the handling of his own life has the right to teach others, let alone the fitness to guide them. No one who has fancied himself a lighthouse set on a rock, but found himself a lantern blown out by every gust of wind, has the capacity to do for others what he cannot do for himself.

(399-8) He dislikes either to wear a label or to make a rule. The first so often leads to merely partial views and thence to partisan feelings the second so often becomes limitation or a stupid obsession an unnecessary.

(399-9) The world is in subjugation to Size. Unless a thing is big, we imagine it must be bad. Because these ideas create little noise, people will pass them by as unimportant.

(399-10) The guide is successful partly to the extent that he makes the disciple aware of his own subconscious resources.

(399-11) With his heart he will feel attracted to the master or the teaching but with his head he may think otherwise.

⁶¹⁸ Referring to Abul 'Ala Al-Ma'arri.

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(401-1)⁶²⁰ If men call themselves disciples sharing his views, two paths become open to them. The first is to become lay disciples, who limit themselves to intellectual sharing only. The second is to become full disciples, who go all the way with him into the philosophical discipline and life.

(401-2) The master expounds truth to the disciple, telling him again and again, "You are THAT reality which you seek: give up the ego and know it." This holy message echoes itself repeatedly within the disciple's mind and eventually he too realises its truth in his turn.

(401-3) It is not only needful to link up with the guide in a general way by a right attitude of faith and devotion towards him but also to link up in a special way by a daily meditation which seeks to put the disciple's mind enrapport with the guide's.

(401-4) The gracious image of the master will reappear constantly before his eyes. And he would rather have its magical presence, together with the rebuke that may come with it, than not have it at all.

(401-5) He must school himself to be self-contained, to keep his lower emotions unstirred.

(401-6) He may feel the force of a real attraction, when first meeting his master, in most cases, but it is just possible he may not.

(401-7) There are times when we know that declaration can only lead to disappointment, when feelings must be kept secret and thoughts left hidden.

(401-8) The mysterious feeling of the presence of his spiritual guide will come unsought at some times but it must also be deliberately cultivated at most, if not all, times. This is done by holding his mental picture before the mind's eye.

(401-9) Such experiences of a seemingly divine inflow are not imaginary ones but the genuine reception of grace. Help is being given even when there is external silence. Do not measure its volume against the volume of physical communications.

⁶²⁰ The paras on this page are numbered 12 through 20, making them consecutive with the previous page.

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(403-1)⁶²³ Marco Pallis: PEAKS AND LAMAS.

“Though reverence for the person of the teacher runs through the web of tradition like a central thread, it is not expected of the pupil that he shall blind himself to the fact of human deficiencies in his master’s life. His private faults are not supposed to impair the authority of his teaching for the disciple, or to diminish the latter’s obedience and devotion to the master. It is, however, bad form for the latter ever to speak disparagingly of his master to others. Whatever he may notice, he must continue to treat him with the respect due to an inspired guide. In this matter the wording of the books is emphatic and allows no loophole for evasion. The Master-pupil relationship in a regular Tradition, is something far transcending the actual personalities concerned. The chain is more important than any single link. If some of the links are made of baser metal, it matters little, provided that they hold. Moreover a man may have something infinitely precious to communicate and yet suffer from weakness and even grave faults. A professor of mathematics need not be reckoned less qualified for his job by the fact that he drinks or is unfaithful to his wife. An observed fault of character does not, in the Tibetan’s opinion, invalidate the truth of a man’s doctrine. Which, in spite of his personal failings, he may be correctly transmitting according to the tradition which he has himself received. Conversely, there may be flaws in the lessons imparted by men of the highest private virtue; care must at all times be exercised against letting the scales be weighed down by irrelevant moral consideration.

“It must not be forgotten that the teaching is not presented in the guise of a dogma to be accepted as of Faith, attested principally by the credentials of the doctrine by the pupil, is, for him, the only decisive authority. A doctrine is handed down through the personal teacher, the Root-Lama as he is called; but Knowledge springs into being within the pupil himself. ‘Be ye lamps unto yourselves,’ Buddha said repeatedly.”

(403-2) He is not a psychoanalyst who changes a hundred dollars a week for consultations. He gives his services for nothing. Because he wants to conduct his life of service on the highest possible plane, he accepts no money for these consultations.

⁶²² PB himself changed “(II)” to “(XVIII)”.

⁶²³ The paras on this page were numbered 419 through 420 but PB himself renumbered them to 21 through 22. They are consecutive with the previous page.

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(405-1)⁶²⁶ Speaking loosely, almost figuratively, it may be said that in a kind of way, the master localises the Infinite Being for those who cannot reach it directly. This is actually true during the long period of discipleship and quest, for that is still the period of illusion. The final attainment puts an end to illusion and then the sense of infinitude which was felt with the master, is found to have its source within the disciple himself.

(405-2) Until a man has learnt the art of receiving correct guidance from within, he must needs seek guidance at least from outside. Until the truth can reach his conscious mind from his own resources, he must needs depend also on someone else's.

(405-3) The teacher is a support needed by the disciple to help him progress through successive stages of the quest, they are stages of thinning illusion. When he stands on the threshold of reality, then the last and thinnest illusion of all must be left behind, the support of any being outside himself, apart from himself, for within him is the infinite life-power.

(405-4) Of all the many forms of work which a man can find to do, of all the several ways in which his active functions can express themselves, there is none higher than this, that he guide men out of illusion into reality. It is not wrong therefore to give his office great reverence and himself great devotion.

(405-5) The contact with a true teacher is always significant, always fruitful. Old perplexities will be illumined for him and new avenues will be opened up for him.

(405-6) To find the master depends on being found worthy by him. This is why it is always hard to gain proper initiation into the quest by a competent guide. When the proper qualifications are themselves lacking it is impossible. Before seeking initiation or a guide, it is better to put in the requisite work on oneself, on one's character and capacity, mind and emotion, will and intuition.

⁶²⁵ PB himself changed "(II)" to "(XVIII.)"

⁶²⁶ The paras on this page were numbered 421 through 426, but PB himself renumbered them to 23 through 28. They are consecutive with the previous page.

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(407-1)⁶²⁹ Those who suffer from neuroticism, hysteria or other egotistical psychic disorders, should first restrain their ego and quell their emotions before presenting themselves for initiation.

(407-2) Another false idea is that the masters seek out disciples, make the advance towards them, whether 'astrally' or physically. On the contrary, aspirants must take the first step themselves, must request acceptance.

(407-3) The hysteric, the neurotic or the paranoid is unready for philosophy's guidance, unfit for mysticism's meditation. It is useless for such a one to apply as a candidate for initiation. Let him get rid of his self-centred mania first.

(407-4) Exposed to flattery and obsequiousness though he will be, he will nevertheless keep quite free from pomposity and vanity.

(407-5) A superficial emotional approach to truth is less concerned with the message than with the messenger, with the ideas taught than with their human origin.

(407-6) If he refuses to seek and cling to the human personality of any master but resolves to keep all the strength of his devotion for the divine impersonal Self back of his own, that will not bar his further progress. It, too, is a way whereby the goal can be successfully reached. But it is a harder way.

(407-7) The vivid actuality, the personal freshness of a living and once-met Symbol can never be equalled, for most people, by the historic actuality of a dead one or the mental freshness of a distant but never-seen one.

(407-8) We do not go all the way with the Tibetan saying that "Without the guru you cannot get liberation" but we do go part of the way.

(407-9) The teacher passes some of his own consciousness and force into the disciple, thus enabling him to realise the truth of what might otherwise be but theory. Moreover he provides "truth-words" for the disciple who, by constantly ruminating over these, attains intuitive knowledge.

(407-10) The self-identification with the Master consists of lending his spirit in the disciple's body; not the disciple's spirit in the Master's body.

⁶²⁸ PB himself changed "(II)" to "(XVIII.)"

⁶²⁹ The paras on this page were numbered 427 through 437, but PB himself renumbered them to 29 through 39. They are consecutive with the previous page.

(407-11) Such communication between teacher and student might be called "Telementation"

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(409-1)⁶³² There are those who think that he neglects to answer his mail. Because he leaves their letters so long unanswered, they conclude that he means to drop them out of his life. Nothing could be farther from the truth. It is true that his mail accumulates for long periods of time. But it is equally true that he lacks the staff needed to handle it, that the pressure of work like writing and meditation and research notes leaves him little remaining time. However, those who have met him personally and call themselves his disciples often cannot understand his behaviour so he gives this published explanation. Once inner contact is established by a single physical meeting it is not necessary to have further ones with the guide although they may be helpful. Sri Aurobindo grants only a single minute to each individual at his first or later meeting with a disciple or a candidate for discipleship. Thus it is evident that he does not consider more than sixty seconds really necessary to establish it. Not only are further physical meetings not necessary but even further personal action on his part, such as writing letters to the disciples are also unnecessary even though they may be helpful. Thus a spiritual guide does not need to do anything physically or write anything personally to keep up the internal contact, it being kept up by the chela's remembrance, devotion, faith and meditation.

No disciple can be effectively trained by the long distance method of an occasional exchange of letters. He needs personal supervision, personal contact and personal discussion of his special problems. No conscientious teacher will ever undertake to give instruction by mail and declare it sufficient. It gives too meagre a basis for accurate understanding on the disciple's part or for an adequate communication on the teacher's part.

Then again he cannot accept the position of personal counsellor under the guise of being spiritual teacher. That is not his work. Most students who keep on failing to recognise this fact against all previous and present warnings and who send letter after letter with every

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⁶³¹ PB himself changed "(II)" to "(XVIII.)"

⁶³² The para on this page was numbered 438, but PB himself renumbered it to 40. It is consecutive with the previous page.

(continued from the previous page) fluctuation of their personal moods and fortunes, in an attempt to wrest advice or intervention from him, may force him to break the external contact with them until such time as they do realise what the true situation is. If he were to adopt a counselling position and to agree to show students how to apply the philosophic teaching to every change of their own personal life, he would soon have no time to give out those teachings at all. Consequently he must refuse to respond to all these attempts often open but sometime hidden, often naive but sometimes cunning, to get me personally involved in the life of the seeker or to mix both our personal problems together. So many of his correspondents try to force him into this highly personal guru-chela relationship, and thus to impose their own responsibilities upon his shoulders, that he has to fall into lengthy periods of silence to protect himself. Moreover, if he were to respond to the emotional or worldly problems in the way such response is desired it would only mean the downfall of both of them and the breakdown of their pure relationship. To maintain this purity, to safeguard the relationship, itself and to protect the master as well as the seeker, the proper teaching must be given from the start and that is, the teacher must be regarded as a symbol, not as a person. He is to be considered merely as an agent for that which he represents, not as just another human being entering into a human relation with the disciple. Often the beginner finding that he does not fully respond to his emotional craving for continuous personal attention soon becomes disappointed. This feeling may develop until it reaches a critical stage where one of two things may happen. Either he will fail to pass the test, for so it becomes, and will withdraw altogether from the relationship, perhaps even maligning the guide or he will continue his trust, gain a new point of view and make the needed change to a higher attitude in the end. If however he allows his egoism or emotion to lead him into disobedience of this rule, he will only endanger the relationship.

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⁶³⁴ PB himself changed "(II)" to "(XVIII.)"

PB himself changed "438 cont" to "40" and inserted "(p. 2)" at the top of the page by hand.

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(continued from the previous page) If he persists in this disobedience he will even find it brought an end for a time. So few understand what is really involved in this relationship, so many misunderstand it and are therefore disappointed by it in the beginning or along the way, that the teacher prefers with rare exceptions of well advanced cases, not to enter into it outwardly at all but instead to offer a little friendly help without obligation.

(413-1)⁶³⁷ How useless it is to go to a teacher who has only an intellectual, i.e., a talking knowledge of it, for help is clearly shown by an old Hindu story: Once upon a time a certain king developed a desire to obtain divine consciousness. He obtained a Brahmin Pundit as his guide. For two months he received teaching but found that he gained nothing in the actual experience of divinity. He thereupon threatened the Brahmin with his royal displeasure. The Pundit returned home in a sorrowful state of mind. He had done his best and did not know how to satisfy the king. His daughter, who was a girl of high intelligence, saw her father's distress and made him tell her the cause. The next day she appeared at the court and informed the king that she could throw light on his problem. She then asked him to order his soldiers to bind both herself and himself to separate pillars. This was done. Then the girl said "O King, release me out of this bondage." "What!" answered the king, "You speak of an impossibility. I myself am in bondage and how can I release you?" The girl laughed and said "O King, this is the explanation of your problem. My father is a prisoner of this world-illusion. How can he set you free? How can you gain divinity from him?"

(413-2) If he becomes so dependent that every problem as it arises is at once put before the teacher for solution, the consequence will eventually be an utter helplessness before all problems. The capacities for independent judgment, for taking the initiative, for showing creativeness and forming decisions, will decay and even disappear.

(413-3) The seeker may fervently believe that such men exist but he does not himself meet with them.

(413-4) The Very Reverend W.R. Inge has rightly pointed out that Christ chose his twelve apostles not only because they were naturally and extremely religious men but also because they were loyal enough and brave enough to live and die for their Master.

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⁶³⁶ PB himself changed "(H)" to "(XVIII.)"

⁶³⁷ The paras on this page were numbered 439 through 442, but PB himself renumbered them to 41 through 44. They are consecutive with the previous page.

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(415-1)⁶⁴⁰ Why does the hypnotist so often ask his subject to look into his eyes when making the suggestions or giving the commands? Is it not because of the mental interaction between them finds its easiest to and fro passage through the most sensitive points on the outer surface of the body – the eyes?

(415-2) The power which lies in a pen is only intellectual, thought carried from one mind to another. But the power which shone out of his eyes was spiritual, beyond thought. Gaze met gaze throughout that period; mine blinking and flickering often, the Rishi's⁶⁴¹ never once faltering.

There are some lines of an American Seer which I would like to wind around this evening of which I am writing. They occur in the essay on "Behaviour" by the inspired American optimist. Emerson's words run: "The eyes indicate the antiquity of the soul. What inundation of life and thought is discharged from one soul into another, through them! The glance is natural magic. The mysterious communication established across a house between two entire strangers, moves all the springs of wonder... The eyes will not lie but make faithful confession what inhabitant is there." I verified the truth of these sage words to the full. And since mine was a feeble and stunted growth it gave way and was overpowered by that of the other man.

(415-3) [The]⁶⁴² eye symbolised secrecy and occultism to the Egyptians of old. Hence its free use in their mystic chambers paintings and hieroglyphics.

(415-4) ERNEST WOOD: "Practical Yoga" (MSS): "There was a tradition in occult circles that when the pupil reached the highest initiation, he had to kill his teacher. The meaning is – the guru is not the form that appears and speaks words. In 9 cases out of 10 that form is created by the pupil even when the words speak truth.

The guru in the pupil thus speaks to himself. The pupil must perform that meditation in which the form vanishes and the⁶⁴³

⁶³⁹ PB himself changed "(II)" to "(XVIII.)"

⁶⁴⁰ The paras on this page were numbered 443 through 446, but PB himself renumbered them to 45 through 48. They are consecutive with the previous page.

⁶⁴¹ "Rishee's" in the original. This probably refers to Ramana Maharshi (Maha-rishi).

⁶⁴² PB himself deleted the para before this para by hand. It originally read:

"() TRATAK: We must make a distinction between staring hard at an object and letting the eyes come gently to rest upon it. The first is not our aim, whereas the second is. Your eyes will seem to be but paying partial attention to the environment around you; they will seem to hold behind them a mysterious consciousness of something important but not physically present."

⁶⁴³ PB himself inserted "OVER" at the bottom of the page by hand. There are various random words and squiggles in red ink which we believe are the result of PB trying out a new pen.

(continued from the previous page) life alone shines forth. Akin to this is another tradition – that the personality of a master is an illusion.⁶⁴⁴

(417-1)⁶⁴⁵ Is it enough to gain his own liberation without feeling concern for that of others? Is there no duty beyond looking to himself, no need to give some effort to meeting humanity's need?

(417-2) While waiting to find a trustworthy spiritual guide, the best thing for him to do in the meantime is to constantly discipline his character and endeavour to gain inner tranquillity so as to provide improved conditions for the reception of Grace. Let him search out the defects of character and exert himself to get rid of them. Let him examine his life every day and see where he has done well and where he has failed in this matter.

(417-3) Why does he see the guide's photograph emanating light and charging you with spiritual power? A photo after all is a light-phenomenon charged with the electromagnetic ray connection of the person photographed. When the guide tries to help him, his auric mental energy immediately expresses itself through the picture and affects the seeker's mind as its percipient. However at a certain stage of development, when that energy of the Overself which the Indians call Kundalini is being awakened so as to enable him to do what is then put into his hands to do, the photo carries something more than mere thought; its mental radiations are actually transmuted into light-radiations and so it may at times appear to be suffused with light. And needless to say the most sensitive points in such a picture are the eyes, the help given will therefore affect these points most.

(417-4) He understands the feeling of love which a disciple expresses and he accepts it on the level of the same feeling which he himself gives in turn to Those who are his leaders. The attraction is inevitable. But in the case of female disciples, it must be kept

⁶⁴⁴ Typed notes across the page read: "This is the machine Dr Brunton has used in India. I would be very happy to use this machine / ==+***-RsRs / RsRsRsRsRsRs#####dear sir we / \$\$%%%."

Note: this machine had no ratchet on the platen, so you had to turn it carefully each time you typed a new line – in other words, this machine was a bear to work with! – TJS '19

⁶⁴⁵ The paras on this page are numbered 49 through 52, making them consecutive with the previous page.

on a high level and never allowed to mix with lower emotions. It must be pure and, in a certain sense, even impersonal. The teacher walks the path of life outwardly alone and uninvolved with any 'person' as such. The only way anyone can come closer to him is to approach the attainment of union with his own higher self. Do not expect the adept to behave as ordinary human beings, with their desires and emotions, behave. He has committed suicide in that direction. It was the price demanded of him for what little peace he has found.

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(419-1)⁶⁴⁷ The establishment of spiritual ashrams or communal colonies is an enterprise of which, we hope, we shall never be guilty. Such institutions usually find an enthusiastic response from persons who like to join cranky cults, indulge in endless tea-table talk and worship leaders suffering from inflated egos. We however are working for those who have understood that it is better to worship God in solitude rather than in a public hall or church and who believed us when we constantly repeated that institutions invariably end as the greatest obstructions of the progress of genuine spirituality. Their material expansion is usually taken as a sign of the expansion of its spiritual influence whereas actually it is a sign of the expansion of spiritual rot. Just as the League of Nations erected magnificent million-pound buildings as its headquarters only a short while prior to its total collapse, so these institutions flourish externally at the cost of their internal life. We ask those who have faith in our teaching to keep clear of spiritual organisations.

(419-2) He who sits in meditation with a master may find an inner impetus developing out of the contact.

(419-3) I do not know, of any adepts even if there are no adepts who could give the necessary inner assistance to quicker progress on the Path, this need not deter him from continuing {his}⁶⁴⁸ efforts towards spiritual realisation and thus to make himself ready for a guide when Destiny permits him to have one. The inner work which he alone can perform consists in the unremitting efforts to develop a high moral character, together with religious aspiration and mystical contemplation. The ideal of altruistic service should also be held in mind, combined with intelligent judgment and practicality.

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⁶⁴⁷ The paras on this page are numbered 53 through 57, making them consecutive with the previous page.

⁶⁴⁸ We have changed "your" to "his" for clarity.

(419-4) There are inexorable laws, not of his making, which govern the opening of a spiritual relation between a master and a would-be disciple, however much his devotion and loyalty are appreciated. The chance remains open to him on a probation only, which is necessarily of a limited number of years. If during that period they are able to make personal contact, it will be helpful for the disciple's progress in an understanding of the teaching, and he can then profit by it to clear up misconceptions and weed out faults.

(419-5) The need for a teacher is somewhat overrated. You can advance quite well enough by self study, prayer and meditation. Try to get in touch with the higher self within and pray for its guidance.

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(421-1)⁶⁵⁰ Emerson: "Why insist on rash personal relations with your friend? Why go to his house, or know his mother and brothers and sisters? Why be visited by him at your own? Are these things material to our covenant? Leave this touching and clawing. Let him be to me a spirit. A message, a thought, a sincerity, a glance from him I want, but not news nor pottage. I can get politics and chat, neighbourly conveniences from cheaper companions. Should not the society of my friend be to me poetic, pure, universal and as great as nature itself?" – These words are just as applicable to the disciple.

(421-2) He who would appear publicly as a religious prophet or mystical teacher must deal with the people of his century as he finds them, must speak to them in a language which they can understand. But even though he thus tries to conform to the requirements of those he has come to help, he cannot give them the intuition, the sensitivity and the intelligence needed to understand his message nor the aspiration and reverence needed to appreciate it.

(421-3) The risk is too great. The pitfalls are too deep. The snares are too dangerous. If I cannot find a genuine indication of the presence of God-consciousness in a man by some fleeting or permanent reflection in the mirror of my own internal experience then

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⁶⁵⁰ The paras on this page are numbered 58 through 63; they are continuous with the previous page.

I must perforce abandon my would-be discipleship to the care of the divinity that lies hidden somewhere at the back of my mind.

(421-4) The great man knows he has limitations, he knows his defects and faults – but he is not afraid of them. “Paint me as I am, warts and all,” said Oliver Cromwell to the artist who had omitted a mole on his face, thinking to please the Great Protector.

(421-5) Whoever has attained this stage can pass on to other persons both a foretaste of mystical experiences which lie beyond them and an impetus to their quicker self-development. If he is only a mystic he may do so quite unconsciously but if he is a philosopher he will give this wordless instruction quite consciously.

(421-6) To improve his corner of the world is good but to improve himself is still better. Unless he receives a mandate from the higher self to set out on such reforming activities, it may be mere egoism that drives him to meddle with them.

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(423-1)⁶⁵² The difficulty which you mention about finding a teacher need not be over-rated. You have within yourself a ray of God which, is your own soul. If you pray to and beseech it constantly for guidance, it will surely lead you to all that you really need to know.

(423-2) All seeking and finding of spiritual instruction through a spiritual teacher becomes real, in the end on a mental plane only. Therefore he should direct his efforts in that direction with complete faith.

(423-3) If he begins to think of himself as the doer of this service, the helper of these people, he begins to set up the ego again. It will act as a barricade between him and the higher impersonal power. The spiritual effectiveness of his activity will begin to dwindle.

(423-4) Whether there is an actual transference of his power and light or whether his actual presence and desire to help set up vibrations in the subconscious mind of the

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⁶⁵² The paras on this page are numbered 64 through 74, making them consecutive with the previous page.

seeker, or whether he is merely a medium for higher forces it is not easy to determine. The truth may well be a combination of all these three factors.

(423-5) We must look within ourselves for the deliverance of ourselves. Nowhere else can we find it and no one else can effect it.

(423-6) If he wants to talk to the adept desperately he should let him throw his thought on paper and send it, in, today or twenty years later – it matters not. Nothing can change between them if God has appointed the adept to a spiritual relation with him. It is above earth, time and space. It will be fulfilled only in the kingdom of heaven.

(423-7) The need for some more expert mind or more experienced soul to guide him in his thinking is felt at some time by most seekers after truth.

(423-8) It is the will of a higher power that he, whose own inner eye is open, shall be instrumental in opening that eye for others wherein it is closed.

(423-9) It is a common mistake to think that the [spiritual]⁶⁵³ guide's function is to make decisions for the student or to give practical advice out of his supposed better knowledge.

(423-10) The expert teacher encourages aspiration, instructs truth-seeking and guides meditation.

(423-11) We look up to such a man for practical guidance and inspirational help.

(423-12) The teacher's duty is not only to instruct, but also to guide, prepare, and sometimes to inspire counsel.

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(425-1)⁶⁵⁵ Only he who has reached the degree of competency and the state of purity requisite for such work, may rightfully teach others or enter into the spiritual counselling relation with them.

⁶⁵³ PB himself inserted "spiritual" by hand.

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⁶⁵⁵ The paras on this page are numbered 75 through 78, making them consecutive with the previous page.

(425-2) No maniac can cure himself. We dare not leave the treatment of humanity's mania entirely to the humanity themselves. The help of sane outsiders is needed. But it should be given indirectly and unobtrusively.

(425-3) It is permissible to have various teachers for lesser subjects, inducing Yoga, but is impermissible to follow more than one Master in the Quest of Higher Truth.

(425-4) In primitive tribal times it was the custom in most places to measure knowledge by the length of the beard. Today it is found that many of our cleverest atomic energy scientists are comparatively young and certainly beardless! It is as sensible to follow the primitive custom nowadays as it is to measure virtue by the beauty of the face. Yet it is not an uncommon attitude for self-styled truth-seekers to follow one spiritual teacher because his facial appearance pleases them and to reject another teacher because his physical figure displeases them! "He (Socrates) was very ugly, had clumsy feet, and, above all, a number of growths on the forehead and elsewhere, which would suffice to persuade anyone that he was a demoralised subject. This was what Socrates understood by his favourable appearance in which he was so thoroughly happy that he would have considered it a chicane of the divinity to prevent him from becoming a teacher of morals, had he been given an attractive appearance like an effeminate cithara player, a melting glance like a shepherd lad, small feet like a dancing master in the Friendly Society and in toto as favourable an appearance as could have been desired by any applicant for a job through the newspapers, or any theologian who has pinned his hope on a private call. Why was this old teacher so happy over his favourable appearance, unless it was because he understood that it must help to keep the learner at a distance, so that the latter might not stick fast in a direct relationship to the teacher, perhaps admire him, perhaps have his clothes cut in the same manner. Through the repellent effect exerted by the contrast, which on a higher plane was also the role played by his irony, the learner would be compelled to understand that he had essentially to do with himself, and that the inwardness of the truth⁶⁵⁶ is not the comradely inwardness with which two bosom friends walk arm in arm, but the separation with which each for himself exists in the truth." (Soren Kierkegaard – Concluding unscientific postscript).

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⁶⁵⁶ PB himself changed "truth the" to "the truth" by hand.

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(427-1)⁶⁵⁸ The way of leaning upon a guide, or being carried by one is a way which of itself can never lead to the goal. It can only lead in the end to the superior way of struggling to one's own knees again and again until one is strong enough to walk to the goal. The master must not stand in the way, must not direct attention to himself unduly and at the expense of seekers' own attraction to his central inner self. [Soren Kierkegaard [writes in]⁶⁵⁹ - Concluding Unscientific Postscript].⁶⁶⁰ "A direct relationship between one spiritual being and another, with respect to the essential truth, is unthinkable. If such a relationship is assumed, it means that one of the parties has ceased to be spirit. This is something that many a genius omits to consider, both when he helps people into the truth en masse, and when he is complaisant enough to think that acclamation, willingness to listen, the affixing of signatures, and so forth, is identical with the acceptance of the truth. Precisely as important as the truth, and if one of the two is to be emphasised, still more important, is the manner in which the truth is accepted. It would help very little if one persuaded millions of men to accept the truth, if precisely by the method of their acceptance they were transferred into error. Hence it is that all complaisance, all persuasiveness, all bargaining, all direct attraction by means of one's own person, reference to one's suffering for the cause, one's weeping over humanity, one's enthusiasm - all this is sheer misunderstanding, a false note in relation to the truth, by which, in proportion to one's ability, one may help a job-lot of human beings to get an illusion of truth. Socrates was an ethical teacher, but he took cognisance of the non-existence of any direct relationship between teacher and pupil, because the truth is inwardness, and because this inwardness in each is precisely the road which leads them away from one another. It was presumably because he understood this, that he was so happy about his unfavourable outward appearance."

(427-2) All this is not to be misunderstood to mean that we suggest that everyone ought to acquire every item of his spiritual knowledge a-fresh through his own personal experience, ignoring all the experience of the whole race. On the contrary, we would strongly suggest that he avail himself of this experience through the form it has taken in great literature throughout the world.

(427-3) Those who have gone ahead have marked out the road for you in their writings. Follow it!

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⁶⁵⁸ The paras on this page are numbered 79 through 81, making them consecutive with the previous page.

⁶⁵⁹ PB himself inserted "writes in" by hand.

⁶⁶⁰ PB himself moved "(Soren Kierkegaard writes in - Concluding Unscientific Postscript)." from the end of the para to after "inner self." by hand.

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

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(429-1)⁶⁶² We must face facts as they are, not as they are imagined to be, and the fact remains that the only kind of religion with which millions of its myriad adherents are acquainted is the kind which takes puerile rituals for communions with the Absolute and degenerate priests for true vessels of It.

(429-2) God is gradually becoming but a word and religion an anachronism. The lessons to be learnt from Christian history are to-day universally pertinent and more or less applicable elsewhere. Hinduism, Buddhism, Judaism and even Islam, the youngest and therefore least decadent of faiths, have suffered in waning power over the people and in degenerated doctrine, although in different measures. But in writing primarily intended for Western readers, the reference is better kept to a Western faith alone.

(429-3) The close relation between new faiths and old ones can still be readily traced in Asia, where the vestiges of the latter continue to flourish among aboriginal tribes by the side of the former. It can be traced, too, in African Egypt and Ethiopia, in lands even more accessible to the Western student of theological archaeology, by anyone who cares to venture into the Coptic churches and to examine the Coptic tradition. He will find it in many of the externals and theoretic dogmas of the simple primitive cult of Coptic Christianity, a cult whose propitiations of burning incense, unimpressive mass, cymballed music and priestly blessings, are replete with characteristics that were familiar enough to the Pharaohs. Christianity, which arose in a region midway between the Orient and the Occident, significantly moved Westward first and then spread across Egypt, where it silenced the superannuated sanctuaries more quickly than in any other land. In fact although the worship of Jesus was so quickly triumphant in this colony of Rome, it did not officially supplant the worship of Isis or Jupiter until the reign of Constantine two and a half centuries later.

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⁶⁶² The paras on this page are numbered 1 through 3, making them consecutive with the previous page.

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(431-1)⁶⁶⁴ We have only to imagine what would be the condition of a country if all religion were eradicated from it, to understand its necessity. With all its defects and abuses an organised popular religion does do enough good, does have enough beneficial influence to justify its existence.

(431-2) He will not disturb the faith of those who are satisfied with their own religion or of those who feel sure they have the truth. His ministrations are only to those who humbly call themselves seekers, who do not arrogantly feel they have arrived at the goal of truth, who are bewildered or who approach him earnestly.

(431-3) The doctrine of an apostolic transmission of divine authoritative power through human ministry and episcopates is one instance of such false but widely accepted belief. Man will never be saved by any official church

(431-4) Men and women were being enlightened before Gautama arose and after Jesus went. And they are being enlightened to-day as they will still be in ages yet unborn. Inspired teachers may come and go but the Soul in every man is eternal.

(431-5) The British soldier and sailor all unwittingly prepared the way for the British dissemination of Bibles throughout the world, the British Empire has been one of the carriers of the Christian scriptures.

(431-6) When the Romans ruled there were few means of communication, and even these were slow and difficult. Nor were there newspapers and printed books. The message of Jesus spread along Roman highways but even so took a few hundred years to find its hearers.

(431-7) It is one thing to accept a religion through traditional authority and another to accept it through a search for truth.

(431-8) God is invoked on every side but there is no sign that he has ever been involved in our affairs say the sceptics. If he reigns, he does not rule!

(431-9) The timid, the rigid and the selfish who identify truth with tradition.

(431-10) The gyrations of these religionists are amusing to behold.

⁶⁶⁴ The paras on this page are numbered 4 through 13, making them consecutive with the previous page.

(433-1)⁶⁶⁶ The epochs of superstition have given way to the epoch of science.

(433-2) If it is the business of religion to guide faith and not to supply knowledge, to promote moral feeling and not to stimulate rational intelligence, it would be well if those who are officially in charge of religious institutions were occasionally to remind themselves and their flocks not to become so immersed in its forms and customs as to forget the ultimate aim of the institution. Ceremonies which become more and more mechanical as they become more and more familiar, also arouse less and less inner response, stimulate less and less true reverence, are apt to turn religious services into empty shows. To take a human ecclesiasticism for a divine religion or a showy ritualism for divine worship, is a sign of intellectual childhood. It is perfectly proper in its own time. But systems and customs must grow up, like the child itself. Formalised religion is too often dead religion. "In the opinion that my body is completely extinct they pay worship in many ways to the relics, but me they see not.... Repeatedly am I born in the world of the living," observes Buddha in "Saddharma Pundarika." There is no nutriment here for matured human minds or true human lives. This is why we do not support any external organisation nor encourage the following of any personal teacher. This is why we practise, and counsel others to practise, a balanced individualism.

(433-3) Remembering that by "religion" is meant here, not any particular one but the entire cluster of authentic sacred revelations throughout the world. No particular world religion is referred to in our criticism. What is to be said is true of them all, although more true of some and less of others.

(433-4) We need a bold and unconventional departure from ordinary methods of approach sanctified by time and usage.

(433-5) Those who are still in the chrysalis cannot grasp such lofty thought. We must climb this pyramid of reflection to the grand apex of truth. Such thought redeems man.

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⁶⁶⁶ The paras on this page are numbered 14 through 18, making them consecutive with the previous page.

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

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(435-1)⁶⁶⁹ The burden becomes so heavy that sometimes I wish myself back in the eighteenth century, when people sent few letters in a year because paper was costly, postage expensive and facilities for transmission slender.

(435-2) The soul does not hunger for dry monographs, but for words that are alive, words that spring up from a profound devotion, inspiration and dedication to the highest being. I have not the time nor the will to meander through a system of metaphysics; and neither, perhaps, has the average reader of today.

(435-3) It is not demanded that anyone approach these chapters in the spirit of unresisting discipleship but it is demanded that he approach it with a certain degree of intellectual sympathy, for the time of reading the pages at least.

(435-4) Alas! I can say with the Syrian poet, Abul Ala, "The years have gone like water."

(435-5) I don't believe in any foreseeable realisation of earthly paradises or universal brotherhoods. Enthusiasm begets or supports such ideas but confusion and disillusion kill them.

(435-6) I will anticipate a criticism to come by some present words. Why do I let my pen slip sometimes into frivolous conduct, though dealing with the most serious of subjects? My reply is to ask another question: Why should fools be the only persons who can be flippant? Why should not the serious and thoughtful likewise toss words without apparent intent? Yet in the latter case you will likely find a tasty kernel of wisdom inside the husky shell of frivolity. Why should a spiritual truth conduce to the incapacity to perceive a joke?

(435-7) I do not desire to create a school of thought; I do not want to solidify human thought into congealed dogmas; I do not wish anyone to worship a crusty organisation.

⁶⁶⁸ This Category is out of order in the original and so we have kept it as such – though it could well have been the result of a secretarial error. –TJS '19

⁶⁶⁹ The paras on this page are numbered 1 through 9.

(435-8) My occupation being a literary one, I find letter-writing both irksome and difficult. It is painful to write but pleasant to read letters.

(435-9) Perhaps my book may break a few of the glasshouses of contemporary illusions.

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(437-1)⁶⁷¹ With filial joy I offer you this flower of days that whatever fragrance it may have shall tell of the days I spent at your side. My head was heavy and bowed with the sorry burden of earthly life; my feet had wandered long among the rocky places and then grew tired as a sleeping man, when your great love shone down upon it and warmed it into life, until it took strong root in some soft earth. Is it not mete then that I cull the first blooms for your table? I count it one of the great things of my life that I am privileged to call you Friend. And I know if I know you at all, that I can do no greater deed in return than to speak to my fellows of the unforgettably beautiful stream into which you turned my little boat, broken and halting though the words of my stammering lips must needs be.

(437-2) This book has been wrought around many moods and it is the work of several years, so that it might seem in places as though it were the production of two or three different hands. I could have omitted some chapters because they might be thought to break the harmony of the whole, and because they sound a note not so certain or happy as I have generally sought to give forth. But I prefer to let them stay as showing something in the way of growth, and to let them stand as milestones where I had camped for a while but have long since passed by. Some of the subsequent paragraphs were indeed written, so long ago that I can hardly claim identity with the author, such are the changes which the years bring.

(437-3) I would not be at all anxious if these strong ideas gained but a weak following at first. A roaring lion could be laid flat with your little finger, when it was born.

(437-4) Even my former books were mostly based on the old outlooks, the old limited viewpoints which the new knowledge transcends.

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⁶⁷¹ The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

(437-5) I do not look for disciples. Nevertheless there are those who subscribe themselves as such.

(437-6) Such people will do well to keep clear of these pages.

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(439-1)⁶⁷³ We must clear our mental vision.

(439-2) I sought for a technique that would translate the wisdom of the ancient East into the practical benefit of the modern West.

(439-3) I do not seek prominence in the limelight, I prefer a position of obscure, unfettered freedom. Because I have sunk all ambitions, want nothing from anyone, and can have nothing taken away from me, I enjoy great independence. I enjoy the life of a literary man because it permits me to be freer, in contrast with the life of any other profession that I know. Fame curtails liberty and creates jealousy. Celebrity is also a form of bondage. Liberty is my need.

(439-4) As genial Charles Chaplin remarked to me once: "It is good to know that there are a few people like yourself in the same substratosphere, as it were, with oneself."

(439-5) He may at times try to examine this feeling and analyse it away - but to no avail. He might as well try to analyse away my love of gay flowers and fine music. With the intellect he can do this quite successfully and with the will he can keep away from them but the love still remains. He cannot separate himself from this powerful attraction towards them.

(439-6) I want to write. I want to set down those wonderful swinging rhythms of the soul that leap up so joyously in my heart.

(439-7) The dignity of these truths which I have sought to present to the world is so grand, so stately, that I do not have to engage in their defence. But such is the common

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⁶⁷³ The paras on this page are numbered 16 through 24, making them consecutive with the previous page.

ignorance of these high matters that I [do]⁶⁷⁴ have to guard against the misunderstandings which experience shows me, inevitably arise.

(439-8) If my work is to represent philosophy in practice, my critical treatment of certain subjects must be constructive, dignified and restrained.

(439-9) Not every man who has been in Hell carries a face as that of the exiled Florentine. I like Dante and take pleasure in his work, but after all, I need not follow him into melancholy.

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(441-1)⁶⁷⁶ We all laugh at the tradition that the man of self-supposed or obvious genius must make tracks for Chelsea if he lives in England, or for Greenwich Village if he abides in the United States; must wear his hair a little longer than the Phillistines, knock his head daily against a garret ceiling, and be satisfied with bread and cheese until Fortune picks him out as her favourite. We laugh at this, I say, yet the young man may not be such a fool as we commonly think. That rich and rare enthusiasm of his youth may come from Something higher than his conscious self; these brave, if bitter, fights with a mammon-centred civilisation may receive urge and stimulus from the Spiritual Warrior within.

(441-2) Neither myself nor my readers would profit sufficiently to compensate for spending time in so misguided a manner as to consider this point.

(441-3) So I will play the part of the psychoanalyst for a moment and show the world its own subconscious.

(441-4) I have no intention of wandering into the uncertain realms of metaphysical morals nor of flying in a balloon into the clouds of moral metaphysics.

(441-5) It is not without much reluctance that I have ventured to betray aloud the intimate experiences received in secret and solitary communion with nature. I would fain have harboured them until this body was gone, when their fate would carry no

⁶⁷⁴ "do" was typed above the line and inserted with a caret.

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⁶⁷⁶ The paras on this page are numbered 25 through 32, making them consecutive with the previous page.

concern for me. But the bidding of my spiritual Guides so that these words have gone out into print.

(441-6) I felt the presence of a spirit and, acting under an inner impulsion, took up my pencil and rapidly wrote down the message which immediately after flowed into my mind.... Almost exhausted by the effort, I put down my pen and looked at the written words. "XXX" I read.

(441-7) Now that these painful truths are out of my way, it is pleasant to turn towards some cheerful ones.

(441-8) While recognising the debt which we owe to the pioneer work of these scholars I am unable to accept all their conclusions.

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(443-1)⁶⁷⁸ He knelt on the floor before me and wept because of his weakness and inability to rise to the spiritual heights, especially because of emotional weakness. "Oh if only I could have some of that peace and strength which you possess" he exclaimed crying. I blessed him however and gave him tevijjo. Soon some strange power seized him, holding him like a babe, and lifted him off his feet. It raised him steadily upwards in space, higher and even higher. Olg eventually left the clouds and murkiness and darkness and came into a region of brightness, sunshine and purity. It was the very opposite of the astral region he had started from. There in that high ether, he had found his Soul, his peace, his strength.

(443-2) I cannot commend these studies too highly to those who feel drawn by Eastern wisdom, nor compliment the students too warmly for their exceptional interest in matters about which little is really known in the West and less understood. We must try to take a sane balanced view between the materialists on the one hand, and the idealists, on the other. There are few who have much sympathy with Oriental methods of psychological investigation, and fewer still who have done more than discreetly hint at their own indebtedness to them.

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⁶⁷⁸ The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

(443-3) I took these hideous explosions and horrible sounds as symptomatic of the grievous state in which mankind dwells today. The need of peace and truth is paramount. Who can remain silent and inactive when the world is in such sore plight?

(443-4) There is always the temptation to over simplify such an obscure and complex subject. But to do this would be to fall into a snare and to take the reader with one.

(443-5) Nevertheless as I listened to this persuasive man, I felt my reason was being taken into a trap. It was as though, in some specious way, he was getting me to believe that water is dry!

(443-6) I believe that it is better to oversimplify than to keep complicated.

(443-7) My sentences are loosely stitched together.

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(445-1)⁶⁸⁰ Yet it is not for me to play any spectacular part in the present epoch. I have not issued these books for any propagandist purpose. Mine is a specialist task working in a special field. But despite all this it will not be easy for anyone to run a measuring-rod over the amount of work done. I have set ripples going but how far they will spread is the concern of destiny. PB's body will pass away but his ideas will go on working. For these ideas have taken hold in some minds, who in turn will transmit them to other minds and another generation. The legacy of ideas which he toiled over during his lifetime will be with them long after his passing from this earthly plane.

(445-2) I have tasted the teas of a dozen different countries on their own soil, from the youthful green plant of Japan to the hard compressed brick of Tibet, and from the mellow mature herb of China to the mild soft growth of the Indian Nilgiri Hills. We would have done well had we travelled together, Chang Tai, - my fellow scribe⁶⁸¹ across the centuries - and myself, for we could have matched tastes and scribbled lines with mutual understanding and inborn passion for this nectar of the gods. But why, in the pages of what purports to be a philosophic writing, do I thus refer to tea?

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⁶⁸⁰ The paras on this page are numbered 40 through 44, making them consecutive with the previous page.

⁶⁸¹ We have removed "xxx" from after "scribe", presuming the original is a typo.

(445-3) Life remains what it is – deathless and unbound. We shall all meet again. Know what you are, and be free. The best counsel today is, keep calm, aware. Don't let the pressure of mental environment break into what you know and what is real and ultimately true. This is your magic talisman to safeguard you; cling to it. The last word is – Patience! The night is darkest before dawn. But dawn comes.

(445-4) Let them remember that the Truth comes not from any person but from the Holy Spirit. It is from such a source that what is worthy in my writings has come; the errors however are mine. Let them therefore describe themselves as students of philosophy, not as followers of Brunton.

(445-5) Strange recollections of the man have tangled themselves around my memory.

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(447-1)⁶⁸³ [The]⁶⁸⁴ problems you raised in connection with my radio talk on “Is Hitler a Mystic” are very pertinent and interesting, but I do not suppose that any tribunal would take my theories into account seriously. Indeed it could not afford to do so. Once it entered into the metaphysical and psychic aspects of crime it would find itself in a deep abyss. For instance there is the Catholic Christian Doctrine that sin is the consequence of yielding to the inner promptings of Satan. My own view is that, speaking generally and with due allowance for special cases, the practical responsibility for a man's crime must lie with himself even though he be a spiritualist medium, who has been led step by step to perform crimes from which he would have shrunk at the beginning of his downward path. (letter to V.S. Iyer)⁶⁸⁵

(447-2) Whoever has benefited by these ideas is under an obligation to make them available to whoever else may be ready to receive them. They should pool their best experiences and finest thoughts through the written or spoken word as noteworthy in their inner life. Let them write of what they know, not suppose, of what they have come to understand as true or what they have felt, witnessed or experienced. Let them

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⁶⁸³ The paras on this page are numbered 45 through 48, making them consecutive with the previous page.

⁶⁸⁴ PB himself inserted “tr to evil” in the left margin of this para (meaning “transfer this para to the section on Evil”).

⁶⁸⁵ Referring to V. Subrahmanya Iyer.

“G.S. Iyer” in the original.

take care to keep within the range of their experience or knowledge for most articles on these subjects are vitiated by the flights of imagination over fact. There is enough material in life and in thought with which they are familiar to render it unnecessary to touch the unknown.

(447-3) However I think you will find that after my return you will make a swift and sudden advance from which you will never again look back. I am most grateful to you for your loyalty and understanding. Such things are hard to find for they take long to mature usually; oh yes one finds the superficial kind which vanishes with the first storm. Hence I am happy to know that you will always be the same.

(447-4) We must meet and answer these criticisms for the sake of weak minds or ignorant ones but we must do so without rancour and without venom.

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(449-1)⁶⁸⁷ Such [was my former]⁶⁸⁸ fondness for tea that I lament at times over the wasted years when misguided persons filled me with nothing more appetising than cocoa, most uninspiring of drinks.

(449-2) I am less concerned in this book with proving my propositions than with laying them down and setting them firmly in our sight; for they are their own justification and need little evidence to reveal their truth.

(449-3) A fever which could not be controlled had brought my quest to fierce but final culmination.

(449-4) I do not want to be a new prophet, bent on collecting disciples. For I am but a disciple myself.

(449-5) This I may say that my work throughout has always been based on a first-hand knowledge of what I write about and not upon hearsay or tradition.

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⁶⁸⁷ The paras on this page are numbered 49 through 61, making them consecutive with the previous page.

⁶⁸⁸ PB himself changed "is my present" to "was my former" by hand.

(449-6) I need not have taken his sentences down on paper, for I wrote them on my mind.

(449-7) Am I but an affluent philanderer with words, and not a real philosopher.

(449-8) Perhaps I have too generously given away counsel which I need myself!

(449-9) They will accuse me, my opponents, of fleeing from actuality into the domain of fantasy.

(449-10) The task of putting in order the material brought back from a several years work in the Orient – research notes and literary fragments – has occupied my past few years.

(449-11) My biographer will arrive with the cremator and attempt to portray my soul which, unfortunately for him, will already have fled. He will write about incidents in my external life, no doubt, and analyse my works with his dissecting knife, but my soul will be beyond him.

(449-12) The ship's double propellers displaced the seas surface and began to beat the water into spray and foam.

(449-13) I am simply correcting certain very misleading statements about the teaching of which I am representative with the motive of doing something, if I can, to forestall possible misapprehensions.

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(451-1)⁶⁹⁰ To set down these intuitions of life and being on paper, or to impart them in speech, provides its own reward, its own intense satisfaction.

(451-2) I scrape the white sheets with my pen only to spread truth.

(451-3) I learnt this wisdom not only in India but on the limitless sands of the Sahara desert, on the canyon-sides of the mountain-girdled Yangtze River, in the steaming hot jungles of Siam and Malaya and the snowy heights of⁶⁹¹ Tibet.

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⁶⁹⁰ The paras on this page are numbered 62 through 70, making them consecutive with the previous page.

(451-4) I could, indeed, have penned it in the stately style of the Victorians, but that might have proved rather slow for our quick age.

(451-5) The cottage has been born. All newborn things should be given a name. What can I give mine? Let it be called "Desert Peace Cottage" - a place where a tired soul may periodically return and weave fresh webs of truths for busy men.

(451-6) I had come across this wise man by accident. Therefore I would travel onwards and make some more accidents!

(451-7) In my younger days I might have said, "If you will not show me a sign, I cannot show any faith in you." Now I know better.

(451-8) The steamer lifted and fell with great heaves during rough weather.

(451-9) This book is the 'gospel' and not the 'grammar.' It purposes to show direction, to give a stimulus, but it does not profess to go into many details and to explain a thousand minor values and methods. This is not to say that the 'grammar' is not necessary or that it will not be written.

I have filled this book with generalisations and denuded it of details, and I have done this of set aim, because⁶⁹² I believe aspiration Direction and Purpose more than it wants trivial targets at which to shoot its thoughts and exertions. So, if I be accused of excessive generalisation, of giving little data and less details, I plead guilty! The absence of facts and figures is explained more by my candid confession that I write to reach the intuitions of a few people alone, and less by a dogmatic assertion that these proposals are prophetic, in that they reveal the inevitable trend of our times and will come into being whether we work for them or not. I am trying to fix in the minds of those readers who will try to think with me for a while, a sense of the direction we need to take in thus restoring our spiritual fortunes.

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⁶⁹¹ The original typist deleted "and the" from after "of" by typing over the original words with asterisks.

⁶⁹² The original typist deleted a comma from after "because" by typing over it with an asterisk.

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(453-1)⁶⁹⁴ A sight of the worn brown cover of Bulwer Lytton's⁶⁹⁵ "Zanoni" - I think my copy is the second edition for it is dated, 1853. Brings back to me strange yet delightful memories. With what eagerness did I first peruse its quaint double-columned pages! How it opened a new and eerie world for me, a stripling yet at school! It gave me dark brooding ambitions. I, too, would take to the path of the Rosicrucian neophyte, and strive to fling aside the heavy curtain which hides the occult spheres from mortal gaze. I could not keep this newborn enthusiasm to myself but must needs attempt to communicate it to a vivacious young lady I knew. Whereat she recoiled in Phillistine horror, and threatened to have nothing further to do with me and if I persisted in trying to become a wizard. Alas! she kept her threat; we began to drift apart and many years ago she came to bid me a final adieu before putting a vast ocean and a great continent between us for ever.

(453-2) The psychical intensity of those years devoted to enthusiasm for meditation, the over concentrative study of it, brought about a lack of perspective in my writings. It might have been better for myself and my public to have waited twenty years before submitting them to the printer's art; I do not know. But I do know that certain omissions - such as the moral and the devotional - make me dissatisfied with them. Something more is required of aspirants than the practice of meditation. If my books left the impression that it is enough to do only that, they have left a false impression. The time has now come to present my results as a better balanced and more coherent whole.

(453-3) I have tried to prevent any man tying himself to me as a disciple, tried to leave all men free in relation to myself.

(453-4) Whenever I grow introspective about my work, I perceive with regret its many deficiencies but with satisfaction its supreme services.

(453-5) There are other writers who can take my place to equal or better advantage. The same destiny which used me can use them.

(453-6) The ideal of sainthood neither attracts my feeling nor appeals to my intelligence. I [myself]⁶⁹⁶ make no pretence to be a saint and it would be hypocritical to let any follower make it for me.

(453-7) I shall devote my pen to diffuse these ancient⁶⁹⁷

⁶⁹⁴ The paras on this page are numbered 71 through 77, making them consecutive with the previous page.

⁶⁹⁵ Referring to Edward Bulwer Lytton.

"Buliver" in the original.

⁶⁹⁶ PB himself inserted "myself" by hand.

(455-1)⁶⁹⁹ A change came into my published writing with “The Hidden Teaching Beyond Yoga.” The work then took on a more intellectual character because it seemed that time had come to balance it in such a way.

(455-2) The rapidity with which I worked my way upwards in this subtle world which I have chosen as my particular field of investigation, no less than the duty which I owed to the large flock of readers depending on my researches for their own guidance, renders the modification of earlier writings inescapable.

(455-3) I have no delusions of grandeur. The reference to myself in this statement does not matter. What really matters is

(455-4) In “Discover Yourself” I have used the words of Jesus as mere pegs on which to hang my own teaching. This follows the example of the ancient religion makers. It has thus helped thousands of Christians, who might otherwise not have been reached by my words, to a higher concept of Truth. Therefore it does not really matter whether Jesus was a full philosopher or only a simple mystic.

(455-5) A Deemster, (Law Member of the Government of the Isle of Man) spent the last few days of existence on his deathbed in the 1940’s with one of PB’S books continually in his hand.

(455-6) Why should I not be allowed some latitude to modify immature conclusions and refuse to reaffirm unaltered the tenets of my youth? Why should I not reconsider and change the interpretation of my mystic experiences as clearer light falls upon them with the efflux of instructive time?

(455-7) The aim is to contribute a point of view, a way of thinking which will bring about far reaching changes in a man’s life but this way is so uncommon that it will never suffer from the fate of popularisation, yet it is so fundamentally iconoclastic that

⁶⁹⁷ The bottom of the page is unreadable, due to a misaligned carbon transfer.

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⁶⁹⁹ The paras on this page are numbered 78 through 87, making them consecutive with the previous page.

it must necessarily arouse bitter opposition. It is a challenge to the mental laziness of mankind.

(455-8) He answered me in sentences of undeniable truth and ineffable charm.

(455-9) I hope the jinns of the ink-well will favour me this day, and let my pen flow fluently.

(455-10) I think of myself as being, along with a few others part of the spear-head of modern trend in mysticism

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(457-1)⁷⁰¹ This suggested certain ideas of tremendous importance to me at the time; their far-reaching significance was appreciated even when they could only be understood by the lapse of time. Thus it became both the direct and indirect source of my future progress.

(457-2) It will be a bitter irony of fate if the creed which I have dropped, should become the creed of my students.

(457-3) This teaching was constructed out of my own research and experience, as well as out of other ancient and modern materials.

(457-4) From the time when I gathered the first stirrings of the impulse to write into clearly conscious efforts at self expression, until now, I have always tried to affirm this truth.

(457-5) There are certain matters which will inevitably arise more readily in the mind of a Westerner than of an Oriental, merely because the life and needs of the former are different. Hence I felt justified in going further and making explicit what was implicit in the teachings.

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⁷⁰¹ The paras on this page are numbered 88 through 98, making them consecutive with the previous page.

(457-6) Nature has made me an exceedingly quick thinker but an excessively slow writer; the years in journalism brought my unwilling hand to keep a better pace with my thoughts.

(457-7) Because my aim is to serve those who have little time or leisure to unravel foreign terms, I have refused to use a single Sanskrit term in all my explanations and I have sought to reduce the unavoidable technical vocabulary to a minimum.

(457-8) Since I did not seem to make myself understood, I bought a new pen and procured different paper, now I thought surely they will grasp my meaning.

(457-9) They may not agree with my conclusion but they cannot deny considering my own past reputation as a mystic, its candour, its impartiality and even its courage.

(457-10) I am striking out a path of my own. Therefore my latest writings will not please many who do not understand that in this way I am carrying forward the quest and not as they wrongly believe departing from it.

(457-11) The difference between journalism and literature is that the productions of the time-pressed journalist come out of his head, whereas those of the leisurely litterateur come out of his heart.

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

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(459-1)⁷⁰³ In the days when racial cultures were isolated from each other, a world-wide synthesis of mystical teachings was impossible.

(459-2) "Frequently the ideal of the cold wise man who refuses all activity in the world is exalted, with the result that India has become the scene of a culture of dead men walking the earth which is peopled with ghosts." –Sir S. Radhakrishnan⁷⁰⁴ (in an address at Calcutta 1931).

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⁷⁰³ The paras on this page are numbered 1 through 5.

⁷⁰⁴ Referring to Sarvepalli Radhakrishnan.

(459-3) What is the true terminus of the quest? Is it to sit in trance, or in recurring meditation, to hide in a cave or laze in an ashram? It is none of these things. It is to express through every mode, through silence and speech, through example and action the beauty reality and truth of the Overself. "The soul is made for action and cannot rest till it be employed.... Philosophers are not those that speak but do great things.... piece this life with the life of Heaven, see it as a part of it." – Thomas Traherne, 17th century English mystical poet.

(459-4) Ignoramuses and blockheads find it easy and pleasant to criticise the backwardness and darkness of the Middle Ages and the periods of antiquity. Such criticism gives them the feeling of being on a superior plane altogether, of having truth where these earlier, and consequently unluckier, forbears had error. We personally do not take such a silly attitude. We criticise the past without denying its possession of spiritual treasures. The modern student should revere the teachers and study the teachings of antiquity. He will honour the lives and treasure the words of Jesus and Buddha, Krishna and Confucius, Muhammad, Plato and Plotinus alike. But he should not confine himself to any single one of them alone nor limit himself within any single traditional fold. He must also lift himself out of the past into the present. He must reserve his principal thought, time and strength for living teachers and contemporary teaching.

(459-5) He who seeks the highest will not be content with the offering of the region of mysterious fantasy nor even with the illusion of secret beatitude.

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(461-1)⁷⁰⁶ The intrusion of the thinking intellect or the egoistic emotion into the intuitive experience presents a danger for all mystics. And it is a danger that constantly remains for the more advanced as for the mere neophyte, although in a different way. It is the source of flattering illusions which offer themselves as authentic infallible intuitions. It crowns commonplace ideas which happen to enter the mind, with a regality that does not belong to them the prudent mystic must be on his guard against, and watch out for this peril. He must resist its appeals to vanity, its destruction of truth.

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⁷⁰⁶ The paras on this page are numbered 6 through 8, making them consecutive with the previous page.

(461-2) Said the Sage Arada: "Having obtained this ecstatic contemplation the childish mind is carried away by the possession of the new unknown ecstasy... he reaches the world of Brahma deceived by the delight. But the wise man, knowing that these thoughts bewilder the mind, reaches a stage of contemplation separate from this, which has its own pleasure and ecstasy. And he who carried away by this pleasure sees no further distinction, obtains a dwelling full of light, even amongst the Abhasura deities. But he who separates his mind from this pleasure and ecstasy, reaches the third stage of contemplation ecstatic but without pleasure. Upon this stage some teachers make their stand, thinking that it is indeed liberation, since pleasure and pain have been left behind and there is no exercise of the intellect. But he who, immersed in this ecstasy, strives not for a further distinction, obtains an ecstasy in common with the Subhakritsna deities. But he who, having attained such a bliss desires it not but despises it, obtains the fourth stage of contemplation which is separate from all pleasure or pain. But rising beyond this contemplation, having seen the imperfections of all embodied souls, the wise man climbs to a yet higher wisdom in order to abolish all body".... Asvaghosha: "The Buddha Karita."

(461-3) There is a higher path for those who cannot commit intellectual suicide at the bidding of religion.

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(463-1)⁷⁰⁸ Buddha believes that these formed a part of the teaching of previous Buddhas and he says that he is only their discoverer, not inventor.

(463-2) The inferior yogas attempt concentrations on the lower centres of the nervous system, that is to say, on those connected with the spinal cord. The superior yogas attempt concentrations on the higher nervous centres in the cerebral cortex. The difference is seen in the results. For the former affect the body or the emotions or both; the latter affect the intelligence or consciousness or both.

(463-3) The mystic who makes this illegitimate jump into reality does not land in reality: he lands in the illusion of it.

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⁷⁰⁸ The paras on this page are numbered 9 through 14, making them consecutive with the previous page.

(463-4) If his reflections on this metaphysical truth are often enough repeated, the result will show itself not only in the intellectual sphere but also in the intuitive one.

(463-5) Even where sensitivity of telepathic reception has been developed, the ego still cunningly interferes with accurate reception. It will take the current of inspiration from the master and by adding what was never contained in it, give a highly-personal vanity-flattering colour to it. It will take the message of guidance from the higher self and, by twisting it to conform to the shape of personal desire, render it misleading. It will take a psychical or intuitive reading of a situation and, in its eager seeking of wish-fulfilment, confuse the reading and delude itself. It may even, by introducing very strong emotional complexes, create absolutely false suggestions and suppose them to be emanating from the master or the higher self.

(463-6) Philosophy stands aligned with mysticism so far as this aim of achieving the profoundest inward self-absorption through meditation is in question, but it stands aloof from mysticism so far as rational, moral practical and social issues are in question. A correct appraisal of mysticism can only be formed by examining its ideology against the wider background of philosophic doctrine.

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(465-1)⁷¹⁰ The cramped ascetical and intolerant virtue of the ashrams is not enough. Philosophy prefers a more spacious more generous and kindlier virtue.

(465-2) There are those who, stupefied by convention, do not comprehend that the question of the truth of these ideas is not to be settled by the fact that they are set down in an informal vivid way rather than in a prim academic one. It is because the custodians of philosophy feel the democratic time-spirit and want to make them more accessible to the masses than they have been in the past. But this could not be done without taking mysticism and meta-physics out of their verbal mummy-wrappings.

(465-3) Another difference between a Philosopher and a Mystic is the following: The Mystic may be illiterate uneducated, simpleminded but yet may attain the Overself. [Thus,]⁷¹¹ he finds his Inner Peace. It is easier for him [than for others]⁷¹² because he is

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⁷¹⁰ The paras on this page are numbered 15 through 20, making them consecutive with the previous page.

⁷¹¹ PB himself changed "This is" to "Thus" by hand.

less intellectual, hence, has less thought to give up and to still. But Nature does not absolve him from finishing his further development. He has still to complete his horizontal growth as well as balance it. He has obtained depth of illumination but not breadth of illumination. So he must pass through further phases of experience where the undeveloped state of faculties which prevents his light from being perfect, may be fully developed. This can happen either by returning to earth again or continuing in other spheres of existence, he does all this inside his peace instead of as with ordinary man outside it. When his growth is complete he becomes a philosopher.

(465-4) We cannot save others until we can save ourselves. And yet the altruistic desire to share this self-salvation with others should be present from the beginning. Otherwise, it will not manifest itself when success comes.

(465-5) I feel deeply the imperfections and inaccuracies {in}⁷¹³ all my hitherto published works, so deeply that I have withdrawn from the literary field for several years. And yet there is also some truth in them and some good has been done by them, as letters received constantly remind me. The real trouble is that I have been always on the move, always engaged in an incessant quest, and this has not made for stability of outlook

(465-6) Wisdom blooms like a flower in the soul of the man who follows this path.⁷¹⁴

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

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(467-1)⁷¹⁷ So long as we keep ourselves focused wholly in the physical world, thoughts such as these may be read but will not reach our minds.

⁷¹² PB himself inserted "than for others" by hand.

⁷¹³ We have inserted "in" into the text for clarity.

⁷¹⁴ This section is continued on page 469.

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⁷¹⁶ PB himself inserted "vol 6" at the bottom of the page by hand.

⁷¹⁷ The paras on this page are numbered 1 through 12.

This page was likely the original first page of the whole volume. -TJS '19

(467-2) We want precise understanding and exact description of every science and do not abandon our demand even when the more delicate matter of a method of spiritual illumination is in question.

(467-3) In an age when ubiquitous loud speakers blare forth their petty messages throughout the day to every large city in the world, it would seem there may not be any room for a quiet interior voice like this of the Overself.

(467-4) The spiritually untutored and the intellectually superficial will see in some of these teachings only ancient superstition.

(467-5) Existence in the world presents us with a problem. Are we to think the world's thoughts, or are we to think our own? Are we to walk the beaten mental tracks of the multitude?

(467-6) He does not belong to the modern Occident, with its harsh strident materialism and glittering superficial soulless existence. He does not belong to the modern ancient, either with its pitiful imitation of the West, its incredible superstitions and exaggerated piety, and its hybrid bewildered society.

(467-7) Each experience of this higher consciousness may be momentary but it will be memorable.

(467-8) In this matter our wisest course is to follow the scientist's example and test the truth of these theories, either by ourselves carrying out experiments or by observing the experiences of other people.

(467-9) This inspired oracle, whose sentences fall on one's ears like the high strong notes of a piano has a quality all its own.

(467-10) In that mysterious moment the two are one. He no longer abides with the mere images of reality. He is now in the authentic world of reality itself.

(467-11) We suffer from the imperfection of our spiritual knowledge and the insufficiencies of our self-discipline.

(467-12) The human mind is beset by powerful illusions and the unwary masses fall deep into them.⁷¹⁸

⁷¹⁸ This section is continued in para 3-1.

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

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(469-1)⁷²⁰ This is the training which frees his mind from the influences of origin, the compulsions of environment, the suggestions of education.

(469-2) It is not an authentic phenomenon but a projection of his own imagination.

(469-3) He inevitably thinks of God through his own experience and so through his own mental images. But the God of reality is utterly beyond him and utterly unpictureable. It is the Unknown God.

(469-4) A sleeping dog, whose well-filled stomach leaves it content and serene after a heavy meal, is free from cares and empty of thoughts. But is it therefore in a state of spiritual consciousness? No – the banishment of emotions and thoughts leads to sleep, not to illumination.

(469-5) A work which brings true faith and reasonable hope to hearts not only bereft of both but steeped in despair, has some usefulness.

(469-6) It is an accepted notion that most people are averse to the old classics of Greece and Rome or dislike the philosophies or ancient India and China. Why is this?

(469-7) The meditations on the 'I,' on transiency on good and evil and on suffering are but for beginners. They do not require the subtlety needed for ultra-mystic meditation.

(469-8) Mystical life is not merely a matter of set times only, but for other types and temperaments, a matter of constant remembrance and continual thinking which leads in the end to precisely the same result as got by those who practise formal exercises at set period. I know of mystics who have attained the goal of self-realisation without having passed through the formal practice of meditation in the orthodox sense.

(469-9) The right kind of mysticism is definitely useful. At the least it helps those who are out of tune with life and brings a serene temperament, a poised mind, equable

⁷²⁰ The paras on this page are numbered 21 through 31, they are not consecutive with the previous page – but they follow the paras on page 465.

emotions; it brings awareness of spiritual truths about oneself which flood life with illumination.

(469-10) The Truth must be found and can be found only by an effort of the whole being, not of intellect alone, or of emotion alone, nor of faith alone, nor of intuition alone but of all these combined and balanced.

(469-11) Religionists who prohibit free discussion of their dogmas, mystics who sneeringly turn aside from candid intellectual activity, yogis who seek only to smother their brains, cannot hope for the highest truth.

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

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(471-1)⁷²³ If the sincere desire of his heart is echoed by a prayer that expresses humility and requests guidance, it will be heard. Although he may receive no answer for quite a time, sooner or later it will come.

(471-2) Do not make your request until you have first made the highest grade of your devotional worship or scaled the peak of your mystical meditation. Then only should you formulate it, and hold it before the Power whose presence you then feel.

(471-3) True prayer is not a devotional act which is done only when we happen to be frightened. It is not a temporary reaction to fear but a constant expression of faith.

(471-4) If attempt is made to inform God what is required from Him by and for us, that would be wrong.

(471-5) But man does not always know what is good for him, let alone what is best for him. Moreover, his mistakes may involve others and bring them suffering too.

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⁷²² PB himself deleted "(PRAYER)" by hand.

⁷²³ The paras on this page are numbered 1 through 8.

(471-6) It is not to be, as it is with so many unenlightened religionists, nothing more than a request to be given something for nothing, a petition for unearned and undeserved personal benefit. It is to be first; a confession of the ego's difficulty or even failure to find its own way correctly through the dark forest of life, and second; a confession of the ego's weakness or even helplessness in coping with the moral and mental obstacles in its path, and third; an asking for help in the ego's own strivings after self-enlightenment and self-betterment, and fourth; a resolve to struggle to the end to forsake the lower desires and overcome the lower emotions which raise dust-storms between the aspirant and his higher self, and fifth; a deliberate self-humbling of the ego in the admission that its need of a higher power is imperative.

(471-7) Such confession of sinfulness, wrong-thinking bad character and mistaken deeds is valuable not only because it brings these defects to the surface and exposes them to the full light of conscious attention but also because its effects upon the penitent himself are so humbling.

(471-8) Prayer is a vital part of this quest. The student should pray to his own divine self for guidance and grace. But it must be truly humble prayer, not dictation.

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(473-1)⁷²⁶ Confession is an indispensable part of the philosophic devotions. When it is sincere and spontaneous, it makes a proud man humble and thus opens the first gate in the wall of Grace. It compels him to become acutely conscious of his ignorance and ashamedly aware of his weakness. It forces him down to the ground, a humiliated beggar, and his self-respect down with him. In his anguish he constantly rediscovers his insufficiency and need of help from God or God's man.

(473-2) If the confession of sins and faults is an indispensable part of philosophic prayer, striving to forsake those sins and faults must be made a part of the daily life after prayer.

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⁷²⁵ PB himself deleted "ESSAY ON PRAYER" and "(PRAYER)" by hand.

⁷²⁶ The paras on this page are numbered 9 through 15, making them consecutive with the previous page.

(473-3) When these three signs of the most elementary stage are brought together and united – the public rite, the spoken utterance and the set wording – there is danger of the whole prayer itself becoming a mere gabble.

(473-4) It is more prudent and more humble to ask the Infinite Intelligence to send what is best for him than to define and prescribe the best” himself.

(473-5) The devotional element belongs as much to this quest as any other Adoration of the divine soul and humility in the divine presence are two necessary qualities which he ought to develop. The first is expressed through meditation and the second through prayer.

(473-6) There is no man so advanced that he can afford to dispense with prayer. It occupies a most important place in the philosophic aspirant’s life. He who can kneel down in utter humility and spontaneously pray to his higher self out of a genuine desire to elevate his character, will not pray in vain.

(473-7) Every philosophic aspirant should devote a little time to prefacing meditations or studies with a special prayer for grace to a worshipful devoted and reverent supplication of the higher self for enlightenment.

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(475-1)⁷²⁹ When prayer is not selfish commerce but holy communion, when it is not worldly-minded but spiritually-minded, when it seeks the inner Ideal rather than the outer Actual, it has the chance of becoming effectual.

(475-2) It is true that I have written almost nothing about prayer in my published books. This is because I thought that such an enormous amount of literature on the subject already existed. However, as the philosophical approach to prayer and conception of it is somewhat different from the traditional one, it will be necessary for me to publish something about it eventually and I will accordingly do so. Certainly prayer is of enormous value and assistance to the aspirant. It should act as the preface to

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⁷²⁸ PB himself deleted “(PRAYER)” by hand.

⁷²⁹ The paras on this page are numbered 16 through 26, making them consecutive with the previous page.

meditation and therefore it does help to prepare one to enter meditation as you yourself begin to believe.

(475-3) However, if prayer is an indispensable part of the spiritual life, lower conceptions of prayer are not indispensable to a higher grade of that life.

(475-4) The praying devotee regards the object of his worship as being outside himself, whereas the meditating one regards it as being inside himself.

(475-5) The internal ego does them more harm than anything or anyone else, yet how few appeal to the Divine for protection against themselves; how many for protection against merely external evils!

(475-6) The quest begins with prayer and even ends with it too. No man, whether novice or proficient, can afford to throw away this valuable means of communion, adoration, worship and request.

(475-7) The mystic has to pass through the earlier stage of regarding the Overself as an 'other' before he can arrive at the later stage of regarding it as his own essential self. Hence the need of prayer for the first stage.

(475-8) Within the conception of philosophy there is room for the humblest prayerfulness as well as the acutest intelligence.

(475-9) If the world's business were to be at the mercy of every uttered petition that rises from the lips of man, then it would tumble into chaos and life, would become a bewildering maze. No! – before we talk glibly about prayer being answered, we should first distinguish between pseudo-prayers and genuine prayer.

(475-10) Those who daily in the region of psychism not only take the longest way but often get lost for their trouble.

(475-11) Prayer and meditation are private acts for they do not concern a man's relations with other men but with God. Therefore they should be practised privately.

(475-12) Prayer may not only be suitably used as a preface to meditation, but may also be effectively used as a help to meditation. Where an aspirant is unable to calm his

(continued from the previous page) restless thoughts, he may in addition to the constant daily regular effort to do so – for perseverance is part of the secret of success – he may pray to the higher self to take possession of his mind. Such prayer must be deeply heart-felt, constantly repeated and animated by a longing to get away from the peaceless ego.

(477-1)⁷³² To ask God to do for us what we ourselves should be capable or willing to do, is to show laziness and express dishonesty. We have no right to do this and the result of such prayers consequently are futile.

(477-2) Essay on prayer: Prayer to be used before meditation, also after the meditation is completed, hence twice.

(477-3) The progressive stages are: (1) confession; (2) repentance; (3) mortification.

(477-4) Not a few mystically-minded people have objected to using these postures, either because they reject all ceremonial observance or because they can see no utility in them whatever. On the first ground, we answer that in philosophy such practices are not hollow rites but valuable techniques performed with consciousness and with intelligent understanding. On the second ground, we answer that the exercises depolarise the physical body's earthward gravitation and render it more amenable to the entrance of spiritual currents. They clear the aura of undesirable magnetism.

(477-5) Such endorsement of the moral value of confession should not be mistaken as an endorsement of the institutional value of absolution. There are churches which require confession from their believers and which give absolution in return. The kind of confession philosophy advocates is secret, private, individual and made in the depth of one's own heart, quite silently. The kind of absolution philosophy recognises is given by the individual's own higher Self, just as silently and as secretly as the confession itself should be made. No church and no man has the power to absolve him from his sins, but only this higher self.

(477-6) He may always rightly close his prayer by soliciting guidance and sometimes by asking for forgiveness. Such a request can find justification, however, only if it be not one for interfering with karma, only if it comes after recognition of wrong done, perception of personal weakness, confession leading to contrition, and a real effort to

⁷³¹ PB himself deleted "(PRAYER)" by hand.

⁷³² The paras on this page are numbered 27 through 32, making them consecutive with the previous page.

atone penitently and improve morally. The eternal laws of karma will not cease operating merely for the asking and cannot violate their own integrity. They are impersonal and cannot be

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(continued from the previous page) cajoled into granting special privileges or arbitrary favours to anyone. There is no cheap and easy escape from them. If a sinner wants to avoid the hurtful consequences of his own sins, he must use those very laws to help him do so and not attempt to insult them. He must set going a series of new causes which shall produce new and pleasanter consequences that may act as an antidote to the older ones.

(479-1)⁷³⁵ Meditation leads in the end to a sense of great strength because the meditator approaches union with his higher Self, some of whose strength thereupon begins to enter into him. Prayer on the other hand, because of the sense of distance between the devotee and God, keeps him humble and weak. Indeed, prayer will fail to achieve its purpose if it is uttered by one who feels conscious of his strength and wisdom, his self-reliance and self-importance. If it is to have any effectiveness at all, it must be uttered in a feeling of contrition, weakness, dependence and humility.

(479-2) It should be sacred communion, not worldly commerce. It should deal with the inner life rather than the outer.

(479-3) We need to be very careful what we ask for, for we hardly know what is for our real good as against our supposed good.

(479-4) It is safer to plead guilty than give oneself the benefit of doubt about our weaknesses. Let us confess them and tread on the ego's pride even if they are not clear or strong.

(479-5) Let us have enough courage to face life yet let us not forget the need of enough humility to face our creator.

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⁷³⁴ PB himself deleted "(PRAYER)" by hand.

⁷³⁵ The paras on this page are numbered 33 through 39, making them consecutive with the previous page.

(479-6) Offering prayers to the kind of God whom most people talk about is almost as useful, as helpful and as rational as offering chocolates to the law of gravitation.

(479-7) The chief value of such confession lies in the ego giving up its habitual self-justification, the everlasting alibi-finding, its complacent and smug acceptance of itself. Such confession gives a jolt to the ego's vanity and self-righteousness by exposing its own weakness.⁷³⁶

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(481-1)⁷³⁹ For so many thousands of years in the historic epoch and for unknown thousands of years in the prehistoric epoch, men have propitiated God, and prayed for boons or relief; yet the world to-day is more miserable and more engulfed in suffering than ever before. Will mankind wake up to the realisation of what a terrible farce this is?

(481-2) The ancient Egyptian religion made "hetbu" or "bowing to the ground" an important part of their worship. The Muhammadans make bowings of the body during prayer equally important.

(481-3) All talk of doing God's will becomes of meaning only if we are ourselves aware of God's existence. All talk of trust in God is meaningless if we are ourselves unaware of God's presence.

(481-4) If men knew, as the seers know, how wide a gulf lies between established, organised religions and true religion itself they would understand why the prayers of such religions, whether for national or individual objects, so often fail to reach God and get no response. On May 26, 1940 there was massed appeal to God from every house of worship throughout England and the British Empire. The British Government declared it a National Day of Prayer for this purpose. But within a few days Belgium Surrendered while within a month France collapsed. Britain was left to fight alone. Was this the answer to her prayer? Religious prayer, when neglected at other times and resorted to only when material benefit is sought, is the greatest example of wishful

⁷³⁶ PB himself inserted "(vol 5)" at the bottom of the page by hand and then deleted "5".

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⁷³⁸ PB himself deleted "(PRAYER)" by hand.

⁷³⁹ The paras on this page are numbered 40 through 46, making it consecutive with the previous page.

thinking the world has ever known. If the response of the Almighty deity is to be in direct ratio to the volume of the prayers He receives, if He is to be amenable only when these incantations reach a certain figure, then the Tibetan prayer-wheel deserves to be manufactured in the West by mass-product on methods!

(481-5) Alas! that a man begins to get a sense of right values too late to make use of them, that he learns how to live only when he is preparing to make an end of living itself.

(481-6) Blessed are those who can find or keep this faith that, in spite of all unpleasant contradictory appearances, the course of human life will in the end be upward and the goal of human life be spiritual self-fulfilment.

(481-7) Self-purification is the best prayer, self-correction the most effectual one.

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(483-1)⁷⁴¹ He should not fall into the error of believing that the transition to philosophical study has exempted him from the duty of mystical practice or that the transition to the latter has exempted him from the need of religious devotion. We do not drop what belongs to a lower stage but keep and preserve it in the higher one. Prayer is a vital need. He should become as a child at the feet of his divine Soul, humbly begging for its grace guidance and enlightenment. If his ego is strong, prayer will weaken it. Let him do this every day, not mechanically but sincerely and feelingly until the tears come to his eyes. The quest is an integral one and includes prayer alongside of all the other elements.

(483-2) To regard - as W. Tudor Pole⁷⁴² regards - the successful withdrawal from Dunkirk or the successful air battle of Britain as being the result of the Church's intercession or of the National Day of Prayer is merely to fall into superstition. Why not say that the capitulation of Belgium and the collapse of France were also due to the same cause because they also occurred about the same time? Why did not all the clergy's prayers save the thousands of British churches which were destroyed by German bombs? No - karma is more powerful than the Church, evolution more fateful

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⁷⁴¹ The paras on this page are numbered 47 through 53, making them consecutive with the previous page.

⁷⁴² Referring to Wellesley Tudor Pole.

than intercession, Britain was saved because both the British karma and the world's evolutionary needs demanded its saving.

(483-3) If there is response to prayer, who or what is it that responds? The orthodox religionist believes that it is a personal and interested God with whom he establishes contact in prayer. The philosophical religionist knows that it is his own higher self, his divine soul that he reaches. All that the first expects in the way of consolation strength and help from his personal God, the second also expects from his own soul. Thus the results in practise are somewhat the same, it is the interpretation of their origin that differs.

(483-4) We render much lip service to the theme of doing God's will; hundreds of writers, speakers and clergymen utter its praise; but how few take a practical opportunity of giving it real expression by giving up the ego.

(483-5) The duty of worship, whether in a public temple or a private home, exists not because God needs our praise, for he is not in want of anything, but because we need to recollect him.

(483-6) It is better to ask for truth and beg for guidance than for this or that worldly boon.

(483-7) Prayer is the mood of the lower self when it turns towards the higher self.

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(485-1)⁷⁴⁴ He may carry such problems into his prayers. Only, the answers do not often come at the time of the prayer, but some time later, maybe days or even weeks later.

(485-2) Millions of Christians have prayed for hundreds of years for a multitude of things and it would be impossible to prove that even a small percentage of these prayers have been answered.

(485-3) At some point during your prayer surrender your personal self to God, and your personal will to His Will.

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⁷⁴⁴ The paras on this page are numbered 54 through 61, making them consecutive with the previous page.

(485-4) Whenever an emergency arises wherein you require help, guidance, protection or inspiration, turn the thought away from self-power and bring it humbly to the feet of the higher power in prayer.

(485-5) If the world tires you, if the evil deeds of others torment you, you can find blessed peace and healing refuge by turning within.

(485-6)⁷⁴⁵ Yes, let us submit to the divine will, let us surrender in acquiescence to what it sends us. But what will it profit us if we do so blindly dumbly and without comprehension? Is it not better to remember that it sends us what we have earned or what we need, either for self-perfection or self-purification? And, remembering, should we not seek out the lesson behind what is sent us and thus be able to cooperate intelligently with it? Then the Overself's will truly becomes our own. Are we not as aspirants to be distinguished from the multitude in several ways and not least in this, that we must try to learn from our experiences instead of letting them be useless and futile?

(485-7) If the world tires you, if the evil deeds of others torment you, you can find blessed peace and healing refuge by turning within.

(485-8)⁷⁴⁶ Yes, let us submit to the divine will, let us surrender in acquiescence to what it sends us. But what will it profit us if we do so blindly dumbly and without comprehension? Is it not better to remember that it sends us what we have earned or what we need, either for self-perfection or self purification? And, remembering, should we not seek out the lesson behind what is sent us and thus be able to cooperate intelligently with it? Then the Overself's will truly becomes our own. Are we not as aspirants to be distinguished from the multitude in several ways and not least this, that we must try to learn from our experiences instead of letting them be useless and futile?

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⁷⁴⁵ This para is a duplicate of para 485-8.

⁷⁴⁶ This para is a duplicate of para 484-6.

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⁷⁴⁸ PB himself deleted "(TESTS)" by hand.

(487-1)⁷⁴⁹ The tests will necessarily have to come in various ways. One situation will have all the circumstances which provoke a passion like anger while another will have all those which provoke an emotion that is equally undesirable.

(487-2) In every test he has the possible chance to reveal himself as he would like to be, as well as the certain chance to reveal what he already is.

(487-3) Each test not only gives him the chance to distinguish between truth and error, to discern reality from illusion, but also the chance to move beyond his present moral vacillation into moral firmness.

(487-4) "Machinery has been found under the Egyptian temples which reveals that the priests employed many mechanical devices to increase the hazards of initiatory rituals. Thus an unwary victim might suddenly find the floor open beneath him and his body hurled downward on to the upturned points of spears. Artificial torrents were loosed upon him to batter his body against the cavern walls, or he would have to dash through sheets of flame. Through all these tests those who aspired were expected remain calm." – Manly Hall.⁷⁵⁰

(487-5) "Maktubat-i-Sadi" or "Letters from a Sufi Teacher" by Shaikh Sharfuddin,⁷⁵¹ (14th Century) who was called "A Master of the Kingdom:" "There are many precipices and dangers on the Path, leading to one or other of the many heretic schools formed by those who, having entered the Path without a Perfect Guide, on the strength of their own intellectual resources, fell and perished in the forest (of the 4th stage) and deserted the Law. Others, more fortunate, have safely crossed these dangers under the protection of Masters, and have seen the victims, and know where and why they fell. All pilgrims are liable to these dangers. If one secures the help of a mighty Teacher, one can be saved and progress with his help, else one may fall into some heresy and lose the fruit of his labour... "The pilgrim may pass on the way through certain spiritual conditions, and the soul may pass out of the body, catch the reflections of the Divine Light, display superhuman powers during the continuance of the experiences, taste the relish of 'I am God,' reached the Goal."

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⁷⁴⁹ The paras on this page are numbered 1 through 5.

⁷⁵⁰ Referring to Manly Palmer Hall.

⁷⁵¹ Referring to Shaikh Sharfuddin Maneri.

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(489-1)⁷⁵⁴ A resolute effort to banish from his heart the desire that caused his failure, an effort prompted by the miseries of that failure, will thus be the next step, after its recognition, in converting a weakness into a power.

(489-2) Sometimes he will be warned in some way, and thus prepared for it, that a test is impending. At other times he will not, and then his danger of being unsuspectingly led astray from the path will be greater.

(489-3) Before passing into a higher phase of his development, the disciple is usually confronted by life with a situation which will test his fitness for it. His success in meeting this test will open a gate leading to the next degree.

(489-4) They not only tell us how strong is our will but also how strong is our thought. We do not recognise how weak they really may be nor realise the fullness of their power, until such events measure them for us.

(489-5) In most cases ill-health troubles are traceable to ordinary causes but in other cases their origin must be largely sought for in the tests and ordeals to which advanced students are subjected at some time or other. This does not mean that every advanced student has to experience ill-health but that he has to experience great ordeals as well as great temptations towards the end of a phase of his development or after the beginning of a new one. The former may and do come in the shape of ill-health but they may also come in quite different shapes.

(489-6) If he is to become a philosopher in the real sense, he must look upon the trials and tests of these years as a means of helping him to do this. There are of course other and pleasanter means too. But, as "Light on the Path" says, all steps are necessary to reach the goal.

(489-7) He who has given his allegiance to this quest, must be prepared for the sudden shocks of revelation which may come to him before during or after these tests. He will find that, spiritually viewed by his own true self, his inner life is not as he has thought it to be. He will find that the ego has tricked him in the most important things, whilst giving him the deceitful satisfaction of victory in the trivial ones.⁷⁵⁵

⁷⁵³ PB himself deleted "(TESTS)" by hand.

⁷⁵⁴ The paras on this page are numbered 6 through 12, making them consecutive with the previous page.

⁷⁵⁵ PB himself inserted "(vol 30)" at the bottom of the page by hand.

(491-1)⁷⁵⁸ To come through the period of preliminary initiation, he will need patience faith obedience. He will meet human instruments of evil, of illusion, of materialism, of cunning to try or tempt, to deceive or overcome him.

(491-2) When he first encounters this unlooked-for phenomenon he will be shocked and withdraw into aloofness like a tortoise into its shell and perhaps take refuge in a hard-held cynicism. But although it forges an armour around a sensitive man and provides him with a protection, it offers no adequate solution.

(491-3) He accepts this welcome penitence but he does not trust this new found allegiance. That will need time to prove itself.

(491-4) These hostile manifestations invariably make their appearance after the teacher has made an appearance anywhere. Light must inevitably cast a shadow. Yet on the credit side they served a useful purpose. They help him and they help his probationers. They remind him that he must not stake a claim on any part of this earth's surface or in any human heart. They test the intuition and keenness of the probationers. When these have survived all the tests, he may accept them and we begin their real inner work together; thereafter God himself cannot price them apart from their teacher, for then they know with whom they are dealing.

(491-5) ROERICH:⁷⁵⁹ "The demons are of many forms and each toiler of the Light undergoes attacks."

(491-6) A missed chance or a failed test in one year may lead directly, if the lesson be heeded, to a used chance or a successful test in a later year.

(491-7) If he has made mistakes in theory, he will be able to discover them as he carries out their application in practice. These results will guide him to modify or even change his theories. Thus experience tests ideas.

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⁷⁵⁷ PB himself deleted "(TESTS)" by hand.

⁷⁵⁸ The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

⁷⁵⁹ Referring to Nicholas Roerich.

(491-8) In the Egyptian Mysteries, his capacity to resist a sexual temptation was deliberately tested. If he failed, the initiator would dismiss him, after addressing him thus: "You have yielded to the attraction of the senses. Whoever lives in the senses remains in darkness." If he succeeded, he would be granted leave to attend the temple college and receive instruction for some years in the mysteries of man and the universe.

(491-9) Every test successfully met, is rewarded by some growth in intuitive knowledge, strengthening of character or initiation into a higher consciousness.

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(493-1)⁷⁶² "Thou hast just now slain the last shadow of thy demon nature formed in lives gone by; and now thou art absolutely pure. All men must meet and slay their demon before they can pass on, for this demon shadow ever awaits them at the threshold, and unless they conquer they cannot pass through. When you called for me you called upon your God, for I am but a symbol of the God within your soul..." "Brother of the Third Degree," by W.L. Garver.⁷⁶³

(493-2) These issues must be faced and mastered. If he evades their recognition he merely confesses his complete failure and if he delays dealing with them, he only aggravates the consequent danger. The karmic forces which are at work in such a test are like an irresistible tide. He must make up his mind to adjust himself prudently to them or else submit to the certain fate of being injured by them.

(493-3) Every test is a teacher to guide us to a higher level, a providential friend to give us the quality we most need.

(493-4) They have brought out unsuspected virtues or fully developed in mature ones.

(493-5) If, under this terrible test, he sways and vacillates, it is not surprising. It shows him what is at once the strength and weakness of his character.

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⁷⁶¹ PB himself deleted "(TESTS)" by hand.

⁷⁶² The paras on this page are numbered 22 through 30, making them consecutive with the previous page.

⁷⁶³ Referring to William Lincoln Garver.

(493-6) A test need not necessarily come on the physical plane of event only. It may also come on the mental through imagination or memory even in dreams.

(493-7) His attainments will need to be tested under adverse circumstances, his theories tried out under actual conditions.

(493-8) Not knowing where to find the right path, he may easily enter by mistake on the wrong path. Indeed, he may take several false steps before he reaches surety or, more often, some right ones mixed up with some wrong steps. And not having the strength for the true ideals, he may slip many a time. Thus his quest may need harder efforts and take a longer course than the quest of a competently guided disciple.

(493-9) By: W. Garver. "Brother of the Third Degree." (a) "You have fallen into the hands of the Black Brotherhood. The White Brothers said they had warned you, and would do no more, that you must fail or triumph. I fear you will fail, because these monsters stupefy the mind with noxious drugs and you would not be yourself."

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(continued from the previous page) (b) "The horrid face seemed to draw me to it, and I was fast sinking into a lethargic state when, by a mighty effort of will, I aroused myself and cried, 'Away, away!' The monster faded away."

(495-1)⁷⁶⁶ Teacher of Gladys Jones; "Behind every curve on the winding mountain road of the Quest, there is a test."⁷⁶⁷

(495-2)⁷⁶⁸ If we do not make good use of our chances, they come to us to vain. If our opportunities are ill-used, they will not recur for a long time, thus a life will teach us a better sense of values

(495-3) C.D. Paxton in practising meditation, fell into semi-mediumship and got possessed frequently, always at night during sleep. Finally he was in a suicidal despair

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⁷⁶⁵ PB himself deleted "(TESTS)" and inserted "(30) cont" by hand.

⁷⁶⁶ The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

⁷⁶⁷ The original typist deleted the para after this para by typing over it with x's. It originally read: "(32) Not knowing where to find the right path, he may easily enter by mistake".

⁷⁶⁸ This para is a duplicate of para 495-5.

and decided to make a final effort to rid himself of it. He stayed awake all night for two nights. During that time he tried to keep all thoughts out, leaving his mind blank, so that any suggestion by the spirit was also kept out. During the 3rd night a marvellous peace came over him suddenly and he was permanently freed from the possession by evil spirit thereafter.

(495-4) H.P. Blavatsky (in private talk with W.Q. Judge⁷⁶⁹):

“You force yourself into a Master’s presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees.”

(495-5)⁷⁷⁰ If we do not make good use of our chances, they come to us in vain. If our opportunities are ill-used, they will not recur for a long time, thus life will teach us a better sense of values

(495-6) Whether revered or reviled, he keeps this serene equilibrium.

(495-7) Take all criticism graciously, even smilingly. This means you are neither upset by it nor indifferent to it, but that you take it to heart to learn humbly coolly and impersonally what is true in it.

(495-8) Where criticism is constructive and discriminating, fair and temperate, it should not be resented.

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(497-1)⁷⁷³ It is the earnest aspirant’s duty to accept criticism. Provided it is not rendered in a spirit of personal malice, he should humbly unemotionally and impersonally seek to learn therefrom.

⁷⁶⁹ Referring to William Quan Judge.

⁷⁷⁰ This para is a duplicate of para 495-2.

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⁷⁷² PB himself deleted “(TESTS)” by hand.

(497-2) Unless you word your replies to criticisms carefully, cautiously, restrainedly, mildly and with dignity, you will create violent and intolerant reactions, for few seek truth and most seek partisan opinions. You must demonstrate by the calm dignified temperate and fair character of utterance, by its freedom from bitterness, that you have attained a higher level than those whom you criticise.

(497-3) ...Dhammpada. I.3-4: "Those who give shelter to the thoughts, 'He abused me, beat me, defeated me, robbed me' cannot still their wrath. But those others who deny refuge to such thoughts can still their wrath."

(497-4) There is a certain quality missing from their psychological make up which Paul⁷⁷⁴ called 'charity' and which is the outcome of broad views and generous feelings, of spiritual insight and mental serenity. It is this lack which accounts for the harsh, unfair, prejudiced and even spiteful treatment which they afforded me. Nevertheless it is [not]⁷⁷⁵ my duty as a student of philosophy to blame them for not possessing a quality which, after all, is not a part of their goal, but to display it towards them myself. And in the last reckoning it does not matter how people – even reputedly spiritual people – behave to me, but it does matter how I behave to them.

(497-5) The few friends that know him, know his true character, and render any refutation of these calumnies quite unnecessary. As for the man, who fill the world, their opinion is of no account to him, as he will have to render the final reckonings of his life to the Supreme God – not to them.

(497-6) Thank heavens we do not have to carry with us to the Divine Arbiter any certificate of character drawn up by the mob that does not know our hearts; that He, and He alone can read our true worth and reckon our human faults with accuracy and with mercy.

(497-7) You are to hate nobody but to extend to everybody the sincere hand of good will, to bless all because in your own heart the conscious presence of the Overself has itself blessed you. Hence to purify your personal feelings from hate, resentment, anger or malice, it is always needful to lift the problem of your enemy or your critic on to that plane where divine love and forgiveness can be felt and bestowed. But to discharge the social duties of the world in which we live, it is also needful to deal with him according to reason.

⁷⁷³ The paras on this page are numbered 39 through 45, making them consecutive with the previous page.

⁷⁷⁴ Referring to Saint Paul (in "Letter to the Corinthians," 1 Corinthians 13).

⁷⁷⁵ PB himself inserted "not" by hand.

(continued from the previous page) The two attitudes are not conflicting ones. For whatever practical action you will then take, will be taken calmly nobly and justly.

(499-1)⁷⁷⁸ In the giant mills where steel is prepared, we may glean a great lesson. The crude material is first made to undergo the ordeal of fire, a fire so intense that the material loses its solidity and becomes a bubbling liquid. And after its temperature has been lowered sufficiently to resume a solid form again, the still red-hot material has to undergo a further ordeal. It is hammered on every side, pounded from top to bottom. Out of these processes there emerges at last a purified strengthened finely-tempered steel which will stand up to the most trying tests during wear and work. Men who wish to make something of their lives must take the terrific pounding and suffering to which they have had to submit in the past few years, as a similar process intended to turn away the dross in their character and strengthen the nobility within it.

(499-2) What are the different kinds of tests which the disciple may reasonably expect to undergo at different times of his spiritual career? There will be the test of his faith. This will make different forms, some of which will be easy to detect but others harder; some will be very obvious but others extremely subtle. Through the spoken voice of the printed word, esteemed authorities will tell him that the objects of his faith are mere chimeras, utter delusions or worse. During periods of distress and suffering he will tell himself, through the motions of discouragement and misgiving, the same thing. If the criticism of these enemies cannot dislodge him from his beliefs, the ridicule of his friends may do so. His trust in the truth of philosophic teaching, in the wisdom and virtues of the spiritual guide, in the necessity of following moral appeals and in the likelihood of advancement on the spiritual test, will be tried in a crucible of fire.

(499-3) If instead of bitterly resenting it, we receive the test in the right attitude or pass through the trial with the proper thoughts about it, we shall find when it is over that the experience has been of great value to us. We shall find that it has lifted us to a new and higher level of character, a new and truer conception of life. Our lower nature is weakened, our better nature strengthened. Our eyes are clearer. Our feet advance another step forward on the Quest.

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⁷⁷⁷ PB himself deleted "(TESTS)" by hand.

⁷⁷⁸ The paras on this page are numbered 46 through 50 and 50a, making them consecutive with the previous page.

(499-4) The experience will bring out both his good qualities and his bad ones. It will show forth his capacities but it will also reveal his deficiencies.

(499-5) If this wisdom was for so long a hidden one, there were good reasons.

(499-6) They are trials of his strength, his character

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(continued from the previous page) and his motives.

(501-1)⁷⁸¹ The most important ones come mostly as soon as an important development or change in his life, his worldly fortunes or his inner quest, happens.

(501-2) It will depend largely upon the disciple how long his term of probation lasts. It is true that periods of one, three, five or seven years have been mentioned in this connection historically, but it would be quite arbitrary to hold a man to any such period, irrespective of his character, circumstances and karma. When he is able to pass the basic requirements of the Quest in morality and loyalty, in intuition and comprehension, his term will come to an end. The ego will not hesitate to use even a pretence of spirituality in order to keep its hold over him. It will persuade him flatteringly to believe that he is better than he really is. If he falls into this trap, he will not only become ensnared in spiritual pride, but also fall into various mistakes of judgement and conduct because he will be blissfully unaware of serious defects in himself.

(501-3) The hardship or opposition through which we may have to pass at times compels us to show forth our character as it really is, but it also gives us the chance to make our character better than it is as well as the chance to make it worse.

So the same situation which strengthens the person's character weakens another, which brings out the good in one man brings out the evil in another. What does this mean? It means that the mental attitude which we bring to it is really more important than the situation itself. The right mental attitude will bring results which will benefit

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⁷⁸⁰ PB himself deleted "(TESTS)" by hand.

⁷⁸¹ The paras on this page are numbered 51 through 54, making them consecutive with the previous page.

us just as the wrong attitude will bring results that will harm us. This is true irrespective of the kind of situation itself.

(501-4) Henry Suso: "Hitherto thou hast been a squire; now God will thee to be a knight. And thou shalt have fighting enough." Suso cried: "Alas, my God: What art thou about to do unto me? I thought that I had had enough by this time. Show me how much suffering I have before me." The Lord said, "It is better for thee not to know. Nevertheless I will tell thee of three things. Hitherto thou hast stricken thyself. Now I will strike thee, and thou shalt suffer publicly the loss of thy good name. Secondly, where thou shalt look for love and faithfulness, there shalt thou find treachery and suffering. Thirdly, hitherto thou hast floated in Divine sweetness, like a fish in the sea; this will I now withdraw from thee, and thou shalt starve and wither. Thou shalt be forsaken both by God and the world, and whatever thou shalt take in hand to comfort thee shall come to nought." The servitor threw himself on the ground, with arms outstretched to form a cross, and prayed in agony that this great misery might not fall upon him. Then a voice said to him,

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(continued from the previous page) "Be of good cheer, I will be with thee and aid thee to overcome."

(503-1)⁷⁸⁴ The philosophic aspirant must test the truth or falsity of the phenomena which present themselves as the advances, of the teachings he hears and the intuitions he receives and, especially, of the moral ideals involved in every situation.

He should not take for granted his ability to distinguish true from false, right from wrong, whether in the inner or outer life. The safeguard of such a test is needed because he is, mentally and emotionally, so tangled up with his personal self that his experiences themselves are so interfered with, his interpretations of them so altered by the ego, that their correctness needs to be examined.

(503-2) This is perhaps the greatest test of all, this phase of the aspirant's career which has been called "The dark night of the soul." Any one or all of several different causes may bring it on, then any one or all of several different results may ensue. In that

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⁷⁸³ "(TESTS)" and "(24)" in the original.

⁷⁸⁴ The paras on this page are numbered 55 through 58, making them consecutive with the previous page.

terrible darkness he will find himself absolutely alone, able to depend on nothing else than what he finds within his own innermost being, without anyone to guide him and with none to companion him, he will have to learn an utter self-reliance if he is successfully to gain one of these results. It is useless to complain of the terror of this experience for, from the first moment that he gave his allegiance to this quest, he unconsciously invited its onset. It had to come even though the day of its coming was yet far off.

(503-3) When a woman comes to a man for spiritual help or even spiritual companionship, he should not ask her for more than the chance to serve. This remains true even if she is not conscious of having been sent to him for this purpose, or even if she mistakes the spiritual attraction for a merely human one. It would be a spiritual failure on his part to ask for more than the opportunity to serve her. The service he gives must be given with a pure motive. Therefore her appearance in his life is a test for him.

Should he fall in love with her the test still holds good but its character may change. He is to keep the relationship at a high level. He is not to attempt to possess her but to be content with knowing and loving her. He must accept the situation with calm resignation and complete non-attachment.

(503-4) This is not difficult because his most devout followers are composed of the most impressionable, the most suggestible and easily deceived elements of society. They are the younger generation on one side and hysterically emotional women on the other, who readily come to believe what is constantly said, not what is rightly or rationally said.

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(continued from the previous page) Their minds are too untrained to detect in his language that over-emphasis which conceals doubt. He resorts to the methods of a mountebank in order to impress such people. When persons become so mesmerised that the actual state of affairs no longer matters to them whilst the supposed state of affairs alone matters to them, when crazy rationalisations of wrong-doing enable them to justify it as right-doing and when the will to believe wrongly has eliminated the need to reason logically, their doom is certain. The harm their teacher does to their possessions maybe terrible but the harm which he does to their minds and hearts is

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⁷⁸⁶ "(TESTS)" and "(24)" in the original.

worse. He turns morality upside down and they eventually accepted the bouleversement.

(505-1)⁷⁸⁷ The test represents the vanities, the passions, the greeds, the delusions and the hatreds of those to whom it comes. It can be looked upon as a test only by people in whom these things are themselves lying latent or half-present. Hence it would be wrong to consider it as an utterly isolated phenomenon in connection with their personal history. It is the logical culmination of his demand to enter the quest. If it be argued that they are an innocent people led astray, then it should be answered that there must have been some weakness in their character which itself tended to take the direction of the path down which they went astray. If not then, it would have shown itself at some later time.

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⁷⁸⁷ The para on this page is numbered 59, making it consecutive with the previous page.

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